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JOHN W. RAWLINGS SCHOOL OF DIVINITY

THE CLAPHAM SAINTS: A CORRELATIONAL STUDY BETWEEN A CHRISTIAN'S
LEVEL OF COMMITMENT TO THE CHRISTIAN FAITH AND THEIR ENGAGEMENT IN
HUMAN TRAFFICKING POLITICAL MATTERS

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

By

Charles Lee Carpenter

Liberty University, Lynchburg, VA

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ABSTRACT

The purpose of this correlational study is to determine if a relationship exists between the commitment level of Christians who attend a church in the Northern Shenandoah Valley portion of Virginia that falls under the covering of Abba's House—Chattanooga, Tennessee as assessed by the Belief into Action (BIAC) scale, and their level of engagement in human trafficking political matters, as assessed by the Human Trafficking Political Engagement (HTPE) scale. Every year, millions of individuals become victims of human trafficking. Human trafficking victims are created in God's image, leaving Christians obligated to protect them. William Wilberforce and the Clapham Saints' political engagement ended slavery and fought against other social ills. Similarly, Christians, today can leave God's imprint on human trafficking legislation by engaging in politics. To determine if Christians are interested in political engagement, similar to the Clapham Saints, the researcher sought to determine the relationship between Christian commitment and engagement in human trafficking political matters.

Keywords: Politics, Christian politicians, morality, political engagement, Christlikeness

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Dedication

To my beautiful wife, Brandi and my six wonderful children, Xavier, Xiennia, Israel, Judah, Sparrow, and Charles Jr., for the time, dedication, and sacrifices made on their behalf that made today possible, and for always supporting and believing in me.

Acknowledgements

Vince Lombardi said, “If you really want something, you can have it if you’re willing to pay the price” (Lombardi, 2001, p.114). With many long hours to complete a dissertation, it is evident that a price must be paid to complete a dissertation. Anyone who has completed a dissertation knows this very well. For a dissertation to be completed successfully, sacrifices must be made by the researcher, their family, university staff, and many others. A completed dissertation would only be a dream without any of these individuals. I thank God for placing each one of them in my life.

Brandi, my wife, and my children know very well that my completed dissertation would not be possible without them making many sacrifices. The late nights, long hours, and other sacrifices on their behalf made today possible. I would give each of them their own doctoral degree if I could. Championship coach Vince Lombardi established that success is only possible if one is willing to make sacrifices. He notes:

If you believe in yourself and have the courage, determination, dedication, and competitive drive, and if you are willing to sacrifice the little things in life and pay the price for worthwhile things, it can be done (Lombardi, 2001, p. 105).

My wife Brandi deserves the most credit for me being awarded a doctoral degree. During this journey, I held responsibilities at church, Saving Sparrows (an anti-trafficking nonprofit), and raising six children, all while employed by the Secret Service. Here, I have to be ready to respond to protect the President, Vice-President, and other national and international dignitaries. This often required my wife to fill my shoes when I could not. This doctoral degree is just as much my wife’s as it is mine.

I am also grateful to my supervisor Dr. Mary Lowe, my second reader: Dr. Steve Lowe, and the rest of the Liberty University School of Divinity faculty for the support given throughout this process. Without their help, my dissertation would be non-existent today. Furthermore, I cannot thank Dr. Lowe and the School of Divinity staff enough for the prayers spent on my behalf. Knowing that I would have great support from Liberty University staff and other members of my dissertation team, I would go on this journey again.

I also cannot thank Viorica Tatara and the rest of the Nea Zoi staff for planting the seed that gave me the desire to spend the rest of my life fighting, advocating, and being a voice for those that have been trafficked. This seed was planted during a July 2015 trip to Athens, Greece, where Nea Zoi staff instructed me how to rescue and rehabilitate trafficking victims. Without them, I do not know if I would be fighting human trafficking today. I pray that my dissertation will assist their mission and equip others desiring to help fight human trafficking.

Most importantly, I cannot thank God enough for saving me, revealing my calling, and using me in ways I never thought possible. He sustains me and gives me strength daily. I will never be able to repay Him for all He has provided during my dissertation journey. All I can do is to glean on His majesty and give Him the praises He deserves. I cannot help but reiterate the words of Psalm 150:6, “Let everything that has breath praise the Lord! Praise the Lord!”

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List of Abbreviations

Belief into Action (BIAC) Scale

Human Trafficking (HT)

Human Trafficking Political Engagement (HTPE) Scale

Human Trafficking Victim(s) (HTV)

Marital Status (MS)

Mosaic Leadership (ML)

Negative (NEG)

Political Affiliation (PA)

Positive (POS)

Trafficking Victims Protection Act (TVPA)

CHAPTER ONE: RESEARCH CONCERN

Introduction

With political matters, including religion and the increasing problem of human trafficking (HT), affecting many of God's created beings, Christian leaders are faced with the decision to engage in politics or to forego it altogether. A clergy member's decision is vital due to their influence on others, especially in voting behavior and opinions on social issues such as welfare spending, abortion, gay marriage, and healthcare (Gibson, 2021). The Clapham Saints, the Christian group led by William Wilberforce, displayed such political engagement during the 1800s, which was pivotal in creating legislation responsible for ending slavery in England and around the globe.

Engaging in politics is complex and can be divisive. However, forgoing engagement may have even more dire consequences. Hertzberg (2015) stated, "Not partaking in politics makes it easier for secularists to manipulate, coerce, and highjack today's Christians and their values" (p. 412), further reflecting on God's Word that Christians should be leading the charge in politics. Campbell (2004) echoed this in the past through his belief that Christians are political forces that cannot be ignored. Hamid (2021) solidified this by noting that Christianity has always been intertwined with American culture and its political system.

Orr (2007) suggests that God established politics and engaging in it provides a service to Him. Saint Augustine posits this by noting that "believers are citizens of the "City of God," but on this side of eternity, they belong to the "City of Man" (Closson, 2015, para. 2). Christians have diverse political beliefs, yet many disengage from political matters that affect their daily lives and the safety of fellow image-bearers of Christ. For this study, political engagement is

defined as engaging in electoral, social movement, and political activities that can positively impact HT law.

Many individuals, including some Christians, believe that if Christians fail to engage in politics, the impact that Christians can have on society will be at risk (Hamid, 2021). According to the Pew Research Center (2015), “although 7 in 10 Americans claim to be Christian, America secularity continues to increase” (para. 2). Current secular views in education, human rights, sinful behavior, and the creation of immoral laws demonstrate this. For example, as honorable as it is to fight poverty, many politicians are doing so through the lens of justifying abortion and acts that are against God’s standard of law (Van Reken, 1999).

As noted by former presidential candidate Rick Santorum (2019), former New York Governor Andrew Cuomo and the New York Democratic Party passed legislation that allows abortion to take place up until a baby’s first breath. Former Virginia Governor Northam opined, “Even after a late-term baby is born, the decision to kill the baby should be the choice of the family in consultation with the doctor” (Santorum, 2019, para. 11). Such acts are biblically immoral because they violate the biblical view that life is sacred and begins at conception.

Orr (2007) concludes that immoral laws are less likely to be enacted when Christians engage in politics. This is due to authentic Christians striving to uphold righteousness. When Christians engage in political matters, they can advocate for creating and enforcing laws from a biblical worldview while criminalizing immoral ones (Hiebert, 2018). Theocharous (2016) highlighted the importance of protecting the interests of all people here, including human trafficking victim(s) (HTV), by noting that “although society sees human trafficking victims as lessened humans, God created them in His image too” (p. 309).

In the past, Christians played a significant role in fighting against social ills including historical slavery. This has many Christian abolitionists believing that the best way to fight HT is to engage in politics, just like the Clapham Saints did as they led the charge in ending slavery (Swanson, 2015). When Christians do, the dignity of HTVs can be better protected due to the norms, values, and beliefs that Christians can imprint into legislation (Hiebert, 2018).

Relating to anti-human trafficking efforts, creating better laws can prevent or at least decrease the demand for HT. This is foundational to the demand theory, which states that “if there is a demand, a product will be produced, but if the demand is taken away, the product is no longer needed” (Rachlin et al., 1976, p. 131). In the case of HT, the product demanded is the human being purchased. In theory, when good HT legislation is enacted, demand for such humans decreases or is eliminated (Kara, 2011). To decrease demand Cyrus (2015) believes:

State Parties shall adopt or strengthen legislative or other measures, such as educational, social, or cultural measures, including through bilateral and multilateral cooperation, to discourage the demand that fosters all forms of exploitation of persons, especially women and children, that leads to trafficking (p. 6).

Other crimes and health issues also arise when demand for HT is high, which include “health risks connected to forced vaginal, oral, and anal sex, unwanted pregnancies, forced abortions and misuse of oral contraceptives, fatigue, poor nutrition, nerve, muscle, and bone damage, dental issues, head trauma, urinary tract infections, and infertility” (Pemberton, 2006, p. 401).

Although HT laws have improved, one concern is that current laws often punish HTVs more harshly than their perpetrators. This is often due to current laws criminalizing HTVs for crimes they were forced to commit, which can leave HTVs with criminal records that prevent them from finding education, employment, housing, medical care, and other opportunities that many individuals take for granted. When such needs go unmet, HTVs believe their only option is to return to their traffickers (Musto, 2016).

Legislation does not always uphold God's standards either. If legislation is geared in the wrong direction, it can cause immoral behavior to go unchecked. Although this can occur when Christians neglect to engage in politics, non-Christians can positively impact society. Calvin reiterates this in the story about the good Samaritan. In the biblical narrative, Calvin recognizes that the Samaritans demonstrated good works even without knowing anything about religion (Calvin, 1845).

Politics, like Christianity, was created to make a positive impact on society. Therefore, if the heart of the politician, Christian and non-Christian alike, is steered toward putting the needs of the people they are entrusted to protect first, they increase the chance of making a positive impact on human life (Tutu, 2017). Conversely, when neglected, demonic plans are more easily accepted. For instance, even with pornography fueling HT, it continues to be accepted by most of society. Research indicates that although pornography fuels HT, little is done to slow it down (MacKinnon, 2005).

According to Humphreys et al. (2019), "Coupled with few laws regulating the adult film industry, it is easy for human trafficking to imbed itself into the culture of pornography" (p. 25). Even worse, evidence indicates that a growing number of today's youth are becoming addicted to pornography, which will only prolong this problem for years. In fact, according to Ardi et al. (2018), "90 percent of 15- to 20-year-olds enter porn sites on a regular basis" (p. 45).

Such behavior is problematic because, as Mackinnon (2005) suggests, "Every time someone watches pornography, they condone the act of one being raped" (p. 994). The current moralistic decline did not occur overnight, nor should one expect a turnaround overnight either. What is problematic is that society knows pornography fuels HT, yet it still allows it to continue. As cited by Humphreys (2019):

Our sexualized culture fuels the sex trafficking industry and pornography plays a large role in the demand. Andrew Nasalli argues that viewing pornography increases the demand for victims. Noel Bouche correlates the amount of “clicks” on pornographic sites with increases in the global sex trade. Trafficking victims are often used in the production of pornography, and many are recruited into pornography at a young age (p. 24).

As damaging as HT is, history has shown that Christians can help mend many societal issues, including unjust legislation. For example, the Clapham Saints, a group of Christian politicians and social influencers during the 18th and 19th centuries, helped pass anti-slavery laws that abolished slavery (Rice, 2007). This was only possible because they were not afraid to use their political positions to restore the rights and freedoms of those inflicted.

The turning point for the Clapham Saints occurred when their leader William Wilberforce accepted Christ in 1784. This led to Wilberforce dedicating the rest of his life introducing and passing laws that would end slavery (Metaxas, 2007). Carter (2012) confirms this by noting that “On October 28, 1787, Wilberforce wrote in his journal, “God Almighty has set before me two great objects, the suppression of the Slave Trade and the Reformation of Manners” (para. 6).

The Clapham Saints’ engagement in political matters led to the abolishment of the Atlantic Slave Trade in 1807, the abolishment of slavery in England in 1833, and influenced America and other countries to take similar actions to abolish slavery worldwide. Because of their success in ending slavery, many HT abolitionists have suggested that if similar tactics were used today, more HTVs could feel true freedom.

The example of the Clapham Saints suggests that biblically supported legislation is more likely to be passed into law when committed Christians are engaged in politics. For this to occur, Christians must become more engaged in political matters, such as lobbying for harsher laws and penalties for those exploiting HTVs, meeting with politicians, and running for political office.

This starts with reaching out to those who are active in the church. Research suggests that religiously active people are more likely to engage in other non-religious organizations (Pew Research Center, 2019). Among U.S. adults, 58% of actively religious adults say they are active in at least one other non-religious volunteer organization, such as charity or political groups. On the contrary, 51% of inactive religious adults and 39% of those unaffiliated with religion can say the same thing (Pew Research Center, 2019).

This chapter provides its readers with an overview of the topic studied. The following sections are included below: background of the problem, statement of the problem, purpose statement, research questions, hypotheses, assumptions and delimitations, definition of terms, significance of the study, and summary of the research design. These will guide readers to understand why studying the relationship between Christian commitment and engagement in HT political matters is essential for the betterment of society.

Background of the Problem

Christians can fight HT by engaging in political matters, including creating laws that hold perpetrators accountable, spreading awareness, or helping to fund groups that prepare Christians to run for political office. Engaging in politics allows Christians to apply biblical values to laws, making fighting HT easier. Although anti-trafficking laws have improved dramatically since the passage of the Trafficking Victims Protection Act (TVPA) in 2000, better laws are needed due to current laws leaving HTVs with long criminal records that often prevent them from future opportunities (Curtis & Enos, 2016). Peltó (2021) notes:

The National Survivor Network survey found that of the 91% of survivors with criminal convictions on their records, 72.7% faced barriers with employment, 57.6% with housing, and many survivors failed to continue their education due to criminal records or convictions disqualifying them from financial aid and private loans (p. 476).

Clawson and Dutch (2008) note that HTVs are often mistreated because law enforcement, service providers, first responders, and others not being aware of the available resources for HTVs. This leaves HTVs feeling like they must return to prostitution. One sex trafficking survivor even said, “After leaving the life where I was exploited, the pull to return to sex work was always strong and always there, especially when emotional and financial hardship was present” (O’Brien, 2018, p. 8).

Without a Christian worldview, this problem will be hard to solve. This is because many non-Christian politicians pass laws using personal ethics rather than biblical ethics when informing their understanding of right and wrong. For instance, liberal politicians advocate for abortion laws with only the mother’s right to freedom in mind, without looking at the right to life for the baby. Former Virginia governor Northam echoed this, as he said parents should have the right to kill their baby after birth (Santorum, 2019).

The rationalization is that parents may discover that their child has a disability or will not live long. Research suggests that “as many as 85 percent of children with Down's Syndrome are aborted later in pregnancies” (Santorum, 2019, para. 13). Although such behavior decreases biblical morality, hope for humanity should not be lost. History has shown that positive things occur when Christians engage in politics. For example, political engagement by Christians tackled the abolition of slavery, Civil Rights legislation, and ongoing issues regarding equality.

When Christians engage in politics, they demonstrate that they believe God’s hand is in all areas of influence. Such engagement is not only right and biblical but will leave a positive impact on society. Caldwell (2017) even notes that “The degree of one’s commitment will determine the level of one’s impact” (p. 51). To determine the level of impact Christians want to take in human trafficking political matters, the researcher utilized a correlational survey design to

determine the relationship between Christian commitment and engagement in political matters geared to help combat human trafficking.

Statement of the Problem

Although non-Christians can make a positive impact when engaging in politics, one of the biggest obstacles preventing Christian reformation of laws is the lack of Christians engaging in politics (Closson, 2019). Closson (2019) notes that “Christians risk losing influence because of their hesitancy to apply the gospel to the pressing world problems of today” (p. 1). Although there are different theological and theoretical beliefs in his opinion, according to Orr (2007), “Christians have the right answers, and their views trump all other views on what is moral” (p. 201). This is not always true, as Calvin (1845) notes that even non-believers can display elements of moral behavior. However, Christians can display biblical morality by regularly giving a true example of Christ. Non-Christians find it hard to demonstrate such behavior due to God’s word being absent from their hearts.

Christlike behavior is contrary to the belief that attending church or praying is sufficient to be called a Christian. William Wilberforce (1797), who spearheaded the anti-slavery movement, spoke against this by saying, “to solidify one’s salvation by their ability to memorize a creed, say an elegant prayer, or being well-versed in the language of scripture is disproportionate” (p. 28). Committed Christians understand that the demonstration of their faith increases when one studies, understands, and applies God’s characteristics daily. Michaelson et al. (2015) further believe that Christ should always extend into one’s daily life. When one is committed to their faith, they are more likely to have a positive impact on society.

As noted by Oliver et al. (2017), even though many individuals within society deny biblical truth, when Christians demonstrate true examples of Christ, they improve and implement

God's character in society. For example, when evil convinced society to accept slavery, Wilberforce's demonstration of Christ changed society's mind to understand that slavery needed to be abolished. This did not occur overnight, but by consistently demonstrating Christlike behavior, committed Christians can relish knowing that Christians are one of the main reasons why legislatively, historical slavery does not exist today.

There are many reasons Americans, many of whom are Christian, avoid politics, including the belief that politics and religion should not mix. According to the Pew Research Center (2020a), "two-thirds of Americans do not want religion and politics to mix" (para. 2). One group specifically that fails to get involved in politics is those working for nonprofit organizations.

Nonprofits often avoid engaging in political matters, including supporting political candidates, for fear of losing tax-exempt status, which is supported by the 1954 Tax Reform Act (Vile, 2020). This prohibits tax-exempt organizations from supporting political candidates, but it does not prevent one from supporting Christian values or politicians in one's personal life.

The lack of committed Christians engaging in political matters can be connected to immoral legislation. Immoral laws negatively affect society because regardless of whether a law is moral, the populous adheres to it out of respect for the law (Johnson & Cureton, 2021). For instance, many Christians accept pornography as the norm and do not speak against it regularly due to its legality. This should remind Christians that they need to take political action against the many immoral laws that currently exist.

Purpose Statement

The purpose of this correlational study was to determine if a relationship exists between the commitment level of Christians who attend a church in the Northern Shenandoah Valley of

Virginia that falls under the covering of Abba's House—Chattanooga, Tennessee, as assessed by the Belief into Action (BIAC) scale, and their level of engagement in human trafficking (HT) political matters, as assessed by the Human Trafficking Political Engagement (HTPE) scale.

Research Questions

RQ1. What is the relationship, if any, between the commitment level of participating Christians, according to the Belief into Action (BIAC) scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba's House—Chattanooga, Tennessee, and their engagement in human trafficking (HT) electoral activity, as assessed by the Human Trafficking Political Engagement (HTPE) scale?

RQ2. What is the relationship, if any, between the commitment level of participating Christians, according to the BIAC scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba's House—Chattanooga, Tennessee, and their engagement in HT political activity, as assessed by the HTPE scale?

RQ3. What is the relationship, if any, between the commitment level of participating Christians, according to the BIAC scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba's House—Chattanooga, Tennessee, and their engagement in HT social movement activity, as assessed by the HTPE scale?

RQ4. Is commitment to the Christian faith, as measured by the BIAC scale, a significant predictor of one's engagement in HT political matters as assessed by the HTPE scale?

Each question was designed to discover if a relationship existed between the independent variable, commitment level to the Christian faith as assessed by the BIAC, and the dependent variable, personal engagement in HT political matters as assessed by the HTPE.

Statistical Hypotheses- Null

H01: There is no correlation between a participant's level of commitment to the Christian faith, as assessed by the Belief into Action (BIAC) scale, and their level of engagement in human trafficking electoral activity, as assessed by the Human Trafficking Political Engagement (HTPE) scale.

H02: There is no correlation between a participant's level of commitment to the Christian faith, as assessed by the Belief into Action (BIAC) scale, and their level of engagement in human trafficking political activity, as assessed by the Human Trafficking Political Engagement (HTPE) scale.

H03: There is no correlation between a participant's level of commitment to the Christian faith, as assessed by the Belief into Action (BIAC) scale, and their level of engagement in human trafficking social movement activity, as assessed by the Human Trafficking Political Engagement (HTPE) scale.

H04: There is no correlation between a participant's levels of commitment to the Christian faith, as measured by the BIAC scale, and their level of engagement in human trafficking political matters, as assessed by the Human Trafficking Political Engagement (HTPE) scale.

Assumptions and Delimitations

It is believed that when individuals engage and connect with like-minded people and with those in power, legislative success will increase (Stachowiak, 2013). Success elevates here because participation increases when one has an active stake in the problem-solving process (Lewis, 2013). When Christians unite with like-minded Christians and with those in power, Christians and non-Christians alike, cultural issues can be better addressed. Lagon (2015) echoes

this by stating, “Partnerships have been at the heart of the anti-trafficking movement since its inception” (p. 21). The study sought to determine if those with higher levels of commitment to the Christian faith are more engaged in HT political matters than those with lower levels of commitment to the Christian faith.

Research Assumptions

Roberts (2010) says assumptions are the things taken for granted relative to the study. Assumptions involve participant knowledge of the topic being studied. It is assumed that participants will have basic knowledge of HT and what being a committed Christian means. It is also assumed that participants will understand that electing Christians to political positions is an avenue of engagement that can positively impact HT law. Conversely, not engaging can result in the creation of immoral laws.

Delimitations of the Research Design

Delimitations are boundaries the researcher sets to narrow a study’s scope (Roberts, 2010). The main delimitation of this study was limited to Christians. Furthermore, to delimitate the study’s population and sample, the following parameters were set by the researcher:

1. Participants were required to believe in and to have already accepted Jesus Christ as their Lord and Savior.
2. Participants were required to be a member of a church falling under the covering of Abba’s House—Chattanooga, Tennessee, in the Northern Shenandoah Valley portion of Virginia.
3. Participants were required to be 18 years of age or older.

Firstly, although it would be beneficial to include those who do not believe in Jesus Christ as their Savior, as demonstrated by having an awareness of the Holy Spirit, this was not the focus of

this study. Such individuals may or may not engage in human trafficking political matters at similar rates as those that participated in the study. This opens the door to conducting future studies on this topic.

Secondly, although it would be beneficial to include those from churches not represented in the study, this was not the study's focus. Those from these populations may or may not engage in human trafficking matters at the same rate as those represented in the study. Non-probability criterion sampling was used to select participating churches, as churches in the study fell under the covering of Abba's House—Chattanooga, Tennessee. Within each participating church, random sampling was used to select the study's participants, meaning participation selection within these churches was made randomly.

Additionally, while selecting participants based on demographics would be beneficial, this was not needed. Participants selected demographic characteristics at the beginning of the survey to differentiate characteristics between participants. Furthermore, religions outside of Christianity were not represented in the study. Although this would have helped compare views between Christians and those affiliating to other religions, the views of practitioners of faiths outside of Christianity were not collected. This opens the door to conducting similar research on those practicing other faiths.

Also, those with no religious affiliation were not included in the study, opening the door for other researchers to determine if individuals with no religious affiliation are engaged in HT political matters at the same or similar rates as Christians. Since the study aimed to equip committed Christians to engage in HT political matters, the views of nonbelievers were not needed or beneficial. Finally, to protect ethical considerations relating to minors, the study did not include anyone under 18. This opens the door to conducting a similar study on minors.

Definition of Terms

Within this study, there are multiple terms that the reader should familiarize themselves with, which can be found below:

1. *Committed Christians* refers to those that have accepted Christ as their Savior, as evidenced by being obedient and guided by God's standards, including demonstrating an awareness of the Holy Spirit and displaying Christlike behaviors daily (Montemaggi, 2017).
2. *Human Trafficking (HT)* refers to unlawfully transporting, manipulating, or coercing individuals to participate in work against their will. This typically includes forced labor, forced marriages, sexual exploitation, or forced organ donation.
3. *Human Trafficking Victim(s) (HTV)* refers to individuals who are or were victims of forced labor, sex trafficking, or forced organ donation.
4. *Morality* refers to the extent to which one's actions are either right or wrong.
5. *Mosaic Leadership* refers to the leadership style that promotes sharing leadership responsibility through partnerships, covenants, and unity to accomplish a mutual goal (Montgomery & Kennedy, 2016).
6. *Politics*, also known as political matters, refers to engaging in any political, social, or community activity that influences the governance and livelihood of the people elected officials are entrusted to protect.
7. *Professing Christians* refers to participants that have stated that they have accepted Jesus Christ as their Savior and have an awareness of the Holy Spirit in their lives.
8. *Sex Trafficking* refers to the practice of forcing, coercing, or tricking individuals into providing sexual favors for another person.
9. *Sex Trafficking Victims* refers to individuals that were forced, coerced, or tricked into providing sexual favors for another person.

Significance of the Study

Religion and politics affect every area of life, including the rights and freedoms many take for granted (Orr, 2007). According to Tutu (2017), "Both Christians and politics positively affect human life" (p. 165). The word 'politics' goes back 2,800 years, originating from the

Greek word *politikós*, which means citizen (p.165). Therefore, endorsing the belief that part of being a citizen involves engaging in political matters in some capacity.

A study determining if a relationship exists between Christians exhibiting high levels of commitment to their faith and engaging in human trafficking (HT) political matters will be beneficial to equip those wanting better HT laws. Psalm 33:12 recognizes this as it states, “Blessed is the nation whose God is the Lord, the people whom he has chosen as his heritage” (English Standard Version).

When Christians recognize that the government has failed to put God first, they are responsible for correcting this matter by engaging in politics. By doing so, Christians can replace immoral laws with Godly ones, which can help society see the world through God’s eyes. Seeing the world this way illuminates life, clarifies right and wrong, and proliferates action in the purification of reform movements (Keane, 2016).

Queen Esther

The Bible provides many examples of individuals that have participated in politics. Two of these include Esther and Daniel. Each of them was placed in political positions, and because of their political engagement, faith, and courage, they helped enact positive change. For instance, in Queen Esther’s political appointment as Queen of Persia, she was connected with the most influential person in the empire, King Ahasuerus, also known as King Xerxes. Conversely, Queen Esther’s appointment has many parallels with human trafficking.

Zucker (2012) reiterates the above by noting that Esther and the other virgins listed in Esther 2 were sold and forced into a male-dominant institution, requiring them to accept violations against their body at will. Here, they were taken by the King’s representatives, who required them to spend 12 months in the harem, undergo prescribed beauty procedures, and

spend the night with the King, which required them to do whatever the king desired (Zucker, 2012). It is believed that the story of Esther is one of the oldest accounts of trafficking on record.

Relating to legislation change, regardless of the sexual nature of her situation, due to Queen Esther's connection to the king, Esther had the authority to ask King Xerxes for anything. The king asked her, "What is it, Queen Esther? What is your request? It shall be given to you, even to the half of my kingdom" (Esther 5:3). Knowing that her own life was at risk due to being a Jew, Esther still engaged in politics. She used her political power to enact laws that protected the Israelites from extinction. The laws she helped create prevented the Jews from extinction, an event celebrated by Jews and Christians as the festival of Purim. Without Esther's engagement in politics, the extinction of the Jews during her time would have been unavoidable.

The Prophet Daniel

The prophet Daniel also used political power to convince King Nebuchadnezzar to enact laws that protected the Israelites. Daniel's political engagement involved having the courage to stand up for God and His ways, even when faced with what seemed to be certain death. After interpreting King Nebuchadnezzar's dream, Daniel convinced King Nebuchadnezzar to make Israel's God the God of the Babylonians. Nebuchadnezzar said to Daniel, "Truly, your God is God of gods and Lord of kings, and a revealer of mysteries, for you have been able to reveal this mystery" (Daniel 2:47).

In addition, Daniel was thrown to the lions for refusing to follow the legal order of not praying to any god or human except the king, but he survived. As a result, King Darius issued a new decree. The decree required every Babylonian to fear and show reverence to the one true God (Daniel 6:26). If Daniel had neglected to display political courage, this would have been

impossible, which would have likely led to many Jews dying and the Babylonians accepting the worship of the Babylonians' false gods.

Significance of Christians Engaging in Politics

There has been much research on HT and some on electing Christians to political positions. However, little has focused on whether committed Christians who engage in political matters can positively impact HT laws. This study aimed to determine if a relationship exists between the commitment level of Christians who attend a church in the Northern Shenandoah Valley portion of Virginia that falls under the covering of Abba's House—Chattanooga, Tennessee, and their level of engagement in human trafficking political matters.

Although the scope of this research was limited to those participating in the study, Christians wanting to impact the HT field positively may be able to apply the research results regardless of the demographic they represent. The data may be used to form coalitions focused on encouraging Christians to engage in HT political matters. This will be crucial in mobilizing Christians into the political sphere. If Christians want to be victorious here, the righteous must get involved in politics. Tutu (2017) echoes this by noting:

What makes politics good, or evil is determined by the caliber of people who get involved in the game of politics. If righteous Christians are involved in politics, the citizens will enjoy good governance and high standard of living and vice versa (p. 168).

Summary of the Design

The purpose of the researcher's correlational study was to determine if a relationship exists between the commitment level of Christians who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba's House—Chattanooga, Tennessee, as assessed by the Belief into Action (BIAC) scale, and their engagement in HT political matters, as assessed by the Human Trafficking Political Engagement

(HTPE) scale. Finding this relationship is crucial because it directly relates to training Christian political leaders to engage in creating laws that combat human trafficking.

Using the Qualtrics survey platform, a QR code access link was used to disseminate the survey. To coordinate this, members of participating churches scanned the QR code access link provided, at which time they were granted access to the survey. The study duration across all participating churches lasted from September 4, 2022, to October 9, 2022. To provide ample time for participants, a recruitment flyer was placed at each participating church for 14 days (Appendix C). After completion, data were analyzed to determine if a relationship existed.

Chapter Summary

From the data concerning integrating politics and religion, determining the relationship between Christian commitment and engagement in human trafficking political matters will be an essential area to add to the current literature on the topic studied. Church leaders and other trafficking advocates, if not already aware, must realize that engaging in political matters is an avenue to combat HT. The researcher hopes that the current study's results will encourage and equip Christians to become more engaged in HT political matters. The overall purpose of the current correlational quantitative study is to determine if a relationship exist between Christian commitment as assessed by the Belief into Action (BIAC) scale and engagement in HT political matters as assessed by the Human Trafficking Political Engagement (HTPE) scale.

CHAPTER TWO: LITERATURE REVIEW

Blessed is the nation whose God is the Lord, the people whom He has chosen as His heritage (Psalm 33:12).

This literature review aimed to provide readers with an in-depth understanding of the categories associated with the researcher's topic, "The Clapham Saints: A Correlational Study Between a Christian's Level of Commitment to the Christian Faith and Their Engagement in Human Trafficking Political Matters." The participation of Christians in politics can be a very controversial topic, but one that needs to be covered. The purpose of the topic was to develop a clear, concise, and well-rounded understanding of the topic so readers can better understand the topic at hand. This will help readers understand why Christians engaging in politics is needed to fight against the evil human trafficking (HT) successfully.

Overview

God places His people in politics to improve the state of society. God used Moses, Esther, Daniel, and other God-fearing individuals to free captives (Isaiah 61:1). This was true when the Clapham Saints led the charge in ending slavery in England, when America abolished slavery in 1865, and is true today, as society pushes to end human trafficking. The research in the literature review is focused on supporting and developing a basis for why Christians should engage in politics. The literature review is divided into the following sections: theological framework, theoretical framework, related literature, rationale for the study, and gaps in the literature.

Theological Framework for the Study

Theology, in practice, is understanding the world through the eyes of God (Badham, 1996). This begins by accurately reading, understanding, interpreting, and applying Scripture to

one's life. Badham (1996) notes, "One must understand Scripture before they can believe" (p. 102). John Webster provides the following explanation:

Firstly, God must be the formal object of each Christian doctrine, even when trying to understand the doctrine of God. Secondly, theology is a distinct and unified science that finds its center in God himself. Thirdly, distinguishing God's inner perfection and his presence with creatures requires theology to use concepts whose adequacy is a matter of their descriptive capacity and material density (as cited by Wittman, 2020, p. 99-102).

Developing a theological understanding is essential, considering the relevance of the current study. The theological section is divided into the following sections: Mosaic Leadership, committed Christians, restoration, God's call for Christians to participate in politics, Imago Dei, restoring God's image in trafficking victims, society looking the other way, restoration of trafficking victims, integrating Christian principles into legislation, justice and peace for trafficking victims, and creating hope for trafficking victims, and shortfalls in human trafficking legislation requiring Christian engagement.

Mosaic Leadership (ML)

Human trafficking (HT) is one of the most horrendous crimes today, causing many Christians to feel obligated to stop it. Psalm 82:4 echoes this by telling believers, "Rescue the weak and the needy; deliver them from the hand of the wicked." Utilizing a Mosaic Leadership (ML) approach, leading through partnerships, covenants, or unity to accomplish a mutual goal (Montgomery & Kennedy, 2016), can be utilized to end HT.

Leary (2018) echoes this belief by noting that "Governments and non-governmental organizations should partner with religious organizations already working with populations at risk of being trafficked" (p. 57). Christians partnering with politicians is fundamental here, as politicians already have the power to create laws. This will require Christians to minister to those

with influence outside their expertise, including those in politics. Tshaka and Senokoane (2016) state that:

Some belong to the church, and ministering should take place in every aspect of life. To lead a spiritual life is to live as the people of God in all aspects of life. Failure to do this is problematic. The problem is that the church generally has denied its character as a political institution, has camouflaged its political processes, and has refused to admit the political responsibilities of its leaders (p. 1).

ML focuses on building covenantal relationships between leaders from many areas of influence.

In biblical times, the prophet Moses demonstrated this by seeking help and collaborating with other leaders. Van Rensburg (2015) notes:

Moses furthermore realized the power of consultation and communication to avoid and resolve conflict. In this regard, he regularly sought advice and counsel from Jethro, Aaron, and Joshua. He honored the leaders of the people and tried to act in concert with them. The book of Exodus describes how Moses interacts with the elders reporting God's promises (Exodus 3:16, 18; 4:29); passing instructions through the elders concerning the coming Passover (Exodus 12:21); eating of the sacrifices with the elders and Jethro (Exodus 18:12); selecting capable men to serve as judges and officers (Exodus 18:21-26); and communicating the Lord's words regarding the Covenant at Sinai (Exodus 19:7). Amidst many conflicts, Moses had no choice than to rely on collaboration and joint problem solving in the day-to-day execution of decision-making (p. 13).

Bender (2018), a trafficking survivor and anti-human trafficking leader, supports the ML idea by noting that no one can do everything to end sex slavery, but everyone can play a part in ending it. Foot et al. (2019) echo this by stating, "Working in partnership with other organizations within and across sectors to fight human trafficking is necessary" (p. 28). Leary (2018) echoed:

In the year 2000, nations from all corners of the globe joined together to publicly recognize and begin developing a comprehensive response to a "new" form of exploitation surfacing throughout the world: human trafficking. This international effort produced the Palermo Protocol, which was created to help prevent, suppress, and punish those participating in the trafficking of people (p. 51).

For years, Bible prophets, apostles, and governmental leaders have used similar leadership styles, many of which evolved from the tactics used to guide the Israelites into the Promised Land.

Although used by both secularists and those led by God, there are differences between the two.

The most significant difference is that those led by God recognize that their appointment as a leader is divinely appointed by God (Beiles, 2002). Conversely, secular leaders believe their appointment to leadership is solely due to their own doings and abilities.

Shared Leadership

In addition to the elements noted in Mosaic Leadership (ML), Collins (2001) recognizes that the difference between good and great leaders is that great leaders share responsibility. Sharing responsibility not only lightens the load but also establishes solidarity in working towards the goal (Beiles, 2002). Biblically, this was not present until Moses was counseled by his father-in-law Jethro. Upon receiving counsel:

Moses learned to focus on more important issues that were often critical. By delegating to others, Moses was still the leader of the people, but he would spend more time teaching vital spiritual principles to bolster his people, and he was also able to implement a legislative leadership style (Exodus 18:19-20, 22). If he did something that some people disagreed with, he did not attack them but rather sought to find solutions to please them. His character was such that he was also aware of his physical impediments and limitations, as stated in Exodus (4:10), “Please, O Lord, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue.” He thus was not averse to the notion of sharing power as a team facilitator and player (Van Rensburg, 2015, p. 9).

Sharing leadership responsibility conflicts with the Western belief of individualism or caring about self before others, which likely explains why American greed is so prevalent. The foundation of the American creed and value system is as individualistic as they come (Grabb et al., 1999). Grabb et al. (1999) further note that “from the time of the revolution, America placed an overriding emphasis on the importance of individualism” (p. 513).

Due to individualistic leadership relying on a single leader, ML tactics are superior for building a team of support for the leader. This is due to ML encouraging leaders to share in the responsibility (Gronn, 2002). The Apostle Paul echoed this by helping Christians understand that all believers are instrumental in the success of the body of Christ (1 Corinthians 12:12-27).

Conversely, individualistic leaders require one to adhere to leadership demands regardless of what the leader says rather than working beside or being trained by the leader (Gronn, 2002).

When one is trained, the group's longevity can be ensured because of the ability to equip all members to be leaders one day. Krispin (2020) recognizes this by saying:

Because a local church exists to serve her community, to bless the world, and to be a light to the nations, then the leaders developed in each local church are developed for much more than each local church. In the church, we are recruiting leaders to a mission bigger than the small ones the world offers. Whether we lead our homes, companies, or churches, our mission is always bigger than the organization we lead (p. 20).

Conventional leadership reinforces that “leadership is basically doing what the leader wants done” (Gronn, 2002, p. 424). This may be true, but this does not gain honor or respect from team members. Gronn (2002) recognizes that conventional leadership may accomplish this but:

True leadership does not require only one leader to perform all the essential leadership functions. Some leadership functions (e.g., making important decisions) may be shared by several members of a group, some leadership functions may be allocated to individual members, and a particular leadership function may be performed by different people at different times. The leadership actions of any individual leader are much less important than the collective leadership provided by members of an organization (p. 424).

Misconceptions of Mosaic Leadership

Mosaic Leadership's connection to the Ten Commandments has caused many to believe that ML forces laws, rituals, or so-called legalistic regulations on one's flock. The modern legalism approach took off during the Reformation when Martin Luther and others placed the faith-based gospel over the works gospel that past Catholics advocated for (Yinger, 2008). This has led many people today to use the word legalism recklessly and out of context. Yinger (2008) suggests that the word “legalistic,” once prominent in discussions of post-exilic Jewish religion, should surely be banned from literature” (p. 92).

Part of Yinger's (2008) belief is that those using the word legalism often are not well-versed in Jewish tradition, causing many to use the word without care. The reason practitioners

of Judaism are called legalistic is due to their meticulous nature of following God's law. The correct version of legalistic action that should be used is meticulously following God's laws and commands. Although many look at being legalistic negatively, it should not be considered this way. Jesus even suggests that if one loves Him, they will keep His commands (John 14:15).

Regardless, following God's commands should always be out of love for God rather than being legalistically bound to follow God's laws and commands. However, following God's commands should not be neglected. Marcus (2018) lists over 1,050 commandments in the New Testament, compared to the 613 identified in the Old Testament. Although thought to be unjustly warranted, as Christ has paid for man's sins, many believe the standard for New Testament believers should be greater than that of Old Testament believers. Rather than following such laws out of fear of not being in right standing with God (Cockayne, 2017), one's love for God should be sufficient in desiring to follow God's commands.

Many Christians speak against meticulously following God's law. Contrary to many people's belief, Martin Luther, known by many as the father of the Reformation, acted similarly. According to Metaxas (2017), "Luther did not fear death. He only feared not doing what God had called him to do" (p. 250). This type of meticulously following God's commands can affect one's walk with God because rather than trusting that God is sufficient, one will tire themselves trying to reach a level of spirituality that one will never be able to reach alone. This is dangerous because "legalistic attitudes can put the law above the gospel by establishing requirements for salvation, repentance, and faith in Jesus Christ" (Yinger, 2008, p. 95). This is not a good demonstration of ML because it lacks covenant, partnership, and unity (Montgomery & Kennedy, 2016), meaning forced followership has replaced one's love for God.

Covenantal Basis of Mosaic Leadership

Mosaic Leadership is a covenant between all parties involved. It holds everyone accountable and lets everyone know what to expect (Montgomery & Kennedy, 2016), including the rewards and consequences connected to being in or out of covenant. Laws, the U.S. Constitution, policies, and social norms are naturally Mosaic. To become a U.S. citizen, one must agree to follow the laws.

Similarly, Mosaic agreements are adjusted if all parties agree. For example, in Exodus 18, Moses and his co-leaders agreed that Moses would oversee major disputes while they oversaw minor ones. This allowed Moses to develop leaders, imprinting a leadership legacy on Israel for years. Today this is carried on, as all Israeli citizens serve in the military to ensure their country's safety. This indicates that ML is not individualistic, as it instills that others should be elevated before oneself (Friedman, 2017).

Trying to lead without such values can be catastrophic. This principle is true for leaders in the anti-human trafficking field, the church, and any field requiring leaders to operate as a team. A medical missionary identified in Jimenez's (2016) article demonstrated this as she stated, "The seeds of hope and love I leave will take root either by me or by those that follow me" (p. 224), further indicating that Mosaic Leadership is the catalyst to true success.

Committed Christians

Although all fall short of the glory of God (Romans 3:23) from time to time, to display Mosaic Leadership (ML) as a representative of the Christian community, one must be willing to display a true example of Christ. Historically, many definitions have been used to define a committed Christian. Theologically, Christians are defined as accepting and believing that Christ is the Lord of all. The Apostle Paul reiterates this in Romans 10:9-10:

If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart, one believes and is justified, and with the mouth, one confesses and is saved.

Furthermore, committed Christians follow the character and actions of Christ. The Apostle Luke recognized this as he told believers to let their light shine because of its manifestation eventually taking place (Luke 8:16-17). Montemaggi (2017) says Christians exemplify high levels of commitment if they “follow the need to be obedient and guided by God, rather than by one’s self-interests” (p. 15). Christians do this by regularly putting Christ’s teachings into action. James 2:18 echoes this as he states, “Show me your faith apart from your works, and I will show you my faith by my works.”

Putting Christ’s teachings into action is rooted in the Hebrew word *onoma*, the manifestation of the true character of God (Marcus, 2018). If one desires to be like Christ, one must demonstrate the same character that Christ did. Demonstrating Christ’s character involves obeying God’s commands, including acting compassionately toward others. This involves demonstrating humility based on “the belief that one’s possessions, abilities, and fortunes are granted by God and, therefore, need to be used to serve God” (Montemaggi, 2017, p. 12).

Compassion is grounded in feeling. However, as noted by Montemaggi (2017), “compassion should not be confused with pity; it is rather a feeling of empathy and recognition of the dignity and humanity of the other person. This leads to accepting others regardless of background or lifestyle without judgment” (p. 19). Accepting others regardless of their background is essential because, although it may be accepted to mistreat certain groups by much of society’s standard, as a Christian, it is not.

Unfortunately, there are times when Christians demonstrate an immature walk with Christ, even among those holding important public positions. This was demonstrated by Oliver

Wendell Holmes Sr., a Christian and former Supreme Court justice, who said, “The white race is more in God’s image than the black race” (Kilner, 2015, p. 2). Such a statement can cause others to believe God justified slavery. Thomas Aquinas similarly said, “the image of God’s presence does not exist in the disabled” (p. 19). Such statements display how some Christians have used their faith to persecute Christians and non-Christians. The root cause is an unrepentant heart.

Sadly, Christian persecutors of the past rarely recognized or confessed their sins of persecution. One striking exception is Samuel Sewall, a Puritan judge in the Salem Witch trials who came to see that the panic had destroyed innocent lives. He publicly lamented his guilt at a fast day, five years after the event, a gesture remarkable enough to attract the attention of biographers (Coffey, 2017, p. 103).

Like in the past, defining committed Christians differs among Christians today too. For example, many Christians even consider several of the Bible’s forbiddens, such as homosexuality, abortion, and other immoralities, as not forbidden by God. This is misguided because even if one prays, reads the Bible, and attends church, they are not aligned with God if their lifestyle is not biblically supported.

Wilberforce (1797), the one who spearheaded the anti-slavery movement in England, would side with this as he said, “To solidify one being called a Christian by their ability to memorize a creed, say an elegant prayer, or being well-versed in the language of Scripture is disproportionate” (p. 28). Memorizing creeds, saying prayers, and being well-versed in Scripture develop one’s faith. However, defining Christianity in this manner misses the mark due to the imitation of Christ being left out. Cockayne (2017) solidifies this by saying, “Only imitators of Christ can be called true Christians” (p. 3). This is based on the fact that Christlike behavior holds giving an example of Christ as more important than practicing manmade traditions.

Restoration

Imitating Christ will not gain one entry into Heaven but will enable the restoration process to begin. When one is in Christ, the Holy Spirit comforts, guides, and directs their behavior to help transform them. New Testament scholars have even noted that the Holy Spirit helps transform one to be more like Christ (Cockayne, 2017). This does not mean one is perfect. It just means one is in the process of displaying behavior that is more in-line with Christ.

Understanding that one is a sinner is the first step (Romans 3:23), which can motivate believers to be more purposeful about doing good. Unfortunately, doing too much good can cause some to refrain from doing good in certain contexts. This is based on the moral licensing theory, the belief that people are licensed to refrain from good behavior when accruing a surplus of moral behavior (Sachdeva, et al., 2009).

This is un-Christian because part of being Christian is taking all opportunities to help transform oneself and others into the true image of Christ (Kilner, 2015). The Apostle Paul supports this in 2 Corinthians 3:18 by informing believers that they are being transformed into God's image. This indicates that believers will not be fully transformed until a later date. To help in the transformation process, the Apostle Paul tells believers to imitate the following character traits: love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23).

Conversely, when these traits are absent, it demonstrates that work needs to be done in a believer's life, pointing to complete restoration occurring in the future. Understanding that work needs to be done is essential because if one cannot recognize that they are sinfully broken, they will not understand that they are imperfect and in need of spiritual repair. This is only possible when one accepts and believes in Christ and when they confess and repent of their sins.

Christians Not Wanting to Take Sides

Another reason Christians, including those in the anti-trafficking field, do not get involved in politics is because they do not want to take sides. Many Christians support this by quoting Romans 2:11, "For God shows no partiality." One significant repercussion of nonprofits taking sides is the possibility of losing donors. This can be disastrous, especially since nonprofits rely heavily on donations. Most nonprofits rarely reach funding goals, making such donors vital for reaching missional goals. For example, "only 49 percent of Australian nonprofits and 72 percent of American nonprofits reach funding goals" (Polonsky & Grau, 2008, p. 81).

Biblically, Christians must make their beliefs known. This may mean picking the political side that supports policies most aligned with biblical truth. This does not mean that the political side is Christian per se, but that it is closer to being aligned with Christianity than the other side. Orr (2007) supports this by saying, "It is the Christian's obligation to stand up and articulate their views in the public square" (p. 199). Many Christians do not agree that political engagement is biblical. However, there is a consensus that politics affect everyone.

In Acts 15, Paul, Barnabas, and other church leaders debated and politicized what it meant to be saved. Like early church leaders politicized here, Christians today are called to politicize righteousness. This requires them to engage in politics at some level. When Christians fail here, the unrighteous party prevails more easily. This is seen when Christians vote for those supporting ungodly and immoral beliefs. Such actions cement the warning from former President Herbert Hoover, "Our greatest danger is not from invasion by foreign armies. Our dangers are that we may commit suicide from within by complaisance with evil" (Jeremiah, 2019, p. 67).

Although many Christians ignore politics, Tshaka and Boitumelo (2016) state, "Politics cannot be separated from making ethical considerations nor should one try to divorce politics

from what is moral" (p. 2-3). Without participating in politics, Christians can easily lose societal authority. This is especially true among ministers, who today are less influential than at any time in history (Barna Group, 2019). This is unfortunate, especially since, until the 1970s, no one questioned the usefulness of Christian morality in policymaking (Orr, 2007). Interestingly, this was around the time when abortion was legalized in America, an act many Christians believe is against God's law.

Imago Dei

Imago Dei in Latin denotes that humans are created in the image of God. This is grounded in the fact that God and all humans were born to have an innate and unbreakable relationship with God (Genesis 1:26). Like many theological issues, the belief of the *Imago Dei* has differed among Christians, scholars, historians, and others on what it means to be created in God's image. Some believe being created in God's image is solely physical, others believe it includes being intellectual and making rational decisions, while others believe it is grounded in spiritual matters that help one make moral decisions, including demonstrating Godly character (Simango, 2016).

From the Platonic era, Philo believed man was not physically in God's image but rather in a mind of reason (Simango, 2016), meaning that those who make better rational decisions are closer to being in God's image than those making irrational and ungodly decisions. Others have even suggested that those who believe in God and those who do not, are on different levels of being created in God's image. For example, Irenaeus described the *Imago Dei* as follows:

Unbelievers who are made in God's image possess a twofold nature: body and soul. Believers, however, who are made in God's image and likeness, possess a three-fold nature: body, soul, and spirit. The Holy Spirit is missing in the soul of the unbeliever; therefore, the unbeliever is a carnal person, he is an imperfect being, and he possesses the image of God in his formation but does not receive the likeness of God through the Spirit.

According to Irenaeus, at the fall (Genesis 3), man lost his likeness to God, and yet he retained the image of God (Simango, 2016, p. 173).

Like Philo, Saint Augustine viewed being created in God's image as the power of reason and understanding being set over all irrational creatures, meaning that with the help of God, believers can make rational decisions (Simango, 2016). Similarly, Thomas Aquinas believed that "making moral decisions was the basis of being created in God's image. However, due to sin corrupting humanity, only those right with God can receive the grace needed to make moral and righteous decisions" (p 175). With a more modern theme in mind, Martin Luther, the unofficial leader of the Reformation, saw being created in God's image as both private and public. Luther said:

The public image is universal among men, and it consists of the will and intellect, which was preserved after the fall. The private image is the original righteousness that has been lost at the fall and can only be restored to believers when they are converted (Simango, 2016, p. 176).

Contrary to Luther, John Calvin did not distinguish between public and private. Instead, he saw being created in God's image as demonstrating true righteousness and holiness (Simango, 2016). This would indicate that demonstrating Godly character is the driving force to being created in God's image. Demonstrating true righteousness and holiness is vitally important when engaging in politics because, without doing so, one is no different from a non-Christian politician.

The Apostle John welcomed this belief as he indicated that whoever abides in Christ ought to walk in the same way He walked (1 John 2:6). This indicates that being created in God's image is more about displaying Godly character than one's appearance. From the New Testament point of view, the image of God is something that has been marred by sin and can only be restored through Christ (Simango, 2016). Many scholars and theologians have suggested that "demonstrating spiritual attributes is the only way to restore God's image in humans"

(Simango, 2016, p. 179). Unlike other beliefs on being created in God's image, this refers to restoring the entire person.

Von Rad sees the whole man as created in the image and likeness of God and is not limited to any part of man (i.e., the spiritual, rational, physical characteristics). He argues that man corresponds to God in its totality (Simango, 2016, p. 179).

Contrary to the above beliefs, some do not believe the creation account was even talking about God Himself, but rather angels or heavenly beings. Von Rad supports this belief by citing Psalm 8:5, "You have made him a little lower than the heavenly beings and crowned him with glory and honor" (as cited by Simango, 2016).

Regardless of one's belief here, one cannot ignore that one must have a vertical relationship with God and a horizontal relationship with human beings as a way to honor the image of God that we all bear. There is a relationship between our connection to God and one another (Simango, 2016). This allows us to corporately engage in honoring and protecting the *Imago Dei* in one another. Failing to honor other persons with the dignity inherent in the *Imago Dei* results in the discrediting of the goodness in what God has created (Genesis 1:31)!

Restoring God's Image in Trafficking Victims

Many people believe one of the best ways to honor the image of God in persons, including human trafficking victims (HTV), is to engage in politics to enact protective legislation for HTVs. Creating such laws through political action can help restore the dignity of all people. Danladi Musa reiterates this as he says, "one of the main ways that Christians can influence society and make a difference is to get involved in politics" (as cited by Tutu, 2017, p. 168).

Regardless of one's belief in the integration of Christianity and politics, most would agree that although God's image is marred by the epidemic of human trafficking, engaging in politics is one of the best ways to help mend the issues connected to it. Yoon (2019) furthers this

belief by noting that the only way to restore the broken image of man is to be proactive in enacting specific legislative policies.

Although the Holy Spirit is the primary reason restoration takes place, individuals recognize that they play a role in this process when an active stake is present between God and man. Part of recognizing this includes confessing that when one harms another human being, they are harming God too (Kilner, 2015). Such action is rooted in sin, which hinders restoration. When one recognizes that sin hinders the transformation process, one can recognize that God is pained by sin. The Psalmist echoes God's pain by saying:

For forty years, I loathed that generation and said they are a people who go astray in their heart, and they have not known my ways. Therefore, I swore in my wrath, they shall not enter my rest (Psalm 95:10-11).

Without restoring God's image, the dignity of God's creation is compromised. This is especially true for those from disadvantaged populations because they are at a greater risk of being taken advantage of by others. To prevent such atrocity, Christian leaders must follow an ethical approach that assists in restoring the character of God's people (Kilner, 2010). This is essential because just like it was Jesus' mission to save and restore His creation, as Christians, it should be our mission to take all possible steps to restore our fellow image-bearers (Tyron, 2018).

One area of ethics that society, including Christians, has failed in is the fueling of the HT industry. They do this, in part, by purchasing various forms of pornography. Pornography fuels the HT industry (Davidson, 2003) and harms the lives and dignity of HTVs. This further contributes to the marred image we see in the broken creation. Diaz (2018) even notes:

Research has found a correlation between pornography use and 1) mental and physical illnesses, 2) difficulty forming and maintaining intimate relationships, 3) unhealthy brain development and cognitive function, and 4) deviant, problematic, or dangerous sexual behavior (p. 5).

Number four (4) is extremely devastating for HTVs since it reflects the capacity to buy humans for sexual pleasure. Christians cannot tolerate this because they are entrusted to uphold the dignity of all persons. Unfortunately, just like the deception of the serpent of Eden (Genesis 3), pornography has slithered its way into the homes of 68% of male churchgoers and 50% of pastors (Diaz, 2018). When Christians go down this road, they hinder the restoration of God's image more than they help it. However, when Christians rescue those trafficked, they become the miracle HTVs seek. Theocharous (2015) echoes this below:

We do it because of the miracle that happened to us and that these girls get to witness: the miracle is getting to see people leaving their comfort and warm homes to go and seek them out in cold and filthy streets; the miracle is seeing a church that "was, is, and is coming" toward them instead of withdrawing from them and abandoning them in their bondage; the miracle is meeting people who choose to touch them and embrace them without disgust or meaning harm; the miracle is seeing people who long to talk to them out of genuine interest and not in order to manipulate them for their own gain; the miracle is people who are able to look at them, regard them, and treat them as the divine sacred icons of the invisible Creator instead of as objects of merchandise. Witnessing a church that tells them, "We are the same, you and me, both of us guests in the Father's house, but I refuse to enter it alone without taking you along with me" is the miracle of God, our refuge (p. 321-322).

Society Looking the Other Way

Although unfathomable, society often looks away as HT occurs right in front of them, leading to the sexualization and mistreatment of women. What is more devastating is that the acts that fuel HT, including watching pornographic videos, are committed by both non-Christians and Christians. When Christians commit these actions, others believe there is no difference between Christians and the rest of society. This perpetuates the notion that it is ok to marginalize and demean those forced into trafficking.

Proverbs 16:12 speaks against Christian leaders participating in any behavior that fuels HT, including watching pornographic videos, by stating, "It is an abomination for kings to commit wicked acts. For a throne is established on righteousness." Although most Christian

leaders today do not think negatively about women, some past Christian leaders did. In fact, Thomas Aquinas characterized females as defective males (Kilner, 2015). The Apostle Paul disagreed with Aquinas here as he said there is neither male nor female and that everyone is created in God's image (Galatians 3:28).

Restoration of Trafficking Victims

As noted by Musto (2016), society often sees HTVs as dirty and unapproachable, which is seen in that HTVs fail to receive resources that most individuals take for granted. Even so, an HTV's image in God is not negated from being restored. Scripture demonstrated this as God rescued Israel from their sins. For example, even after Israel spent 70 years in captivity, God rescued and returned them to their homeland (Jeremiah 25:11, Jeremiah 29:10, & Ezra 1-3). Furthermore, after Israel's homeland was destroyed in A.D. 70 by the Roman Empire, God restored and re-established their statehood in 1948.

Additionally, when David sinned against God by covering up his infidelity, he paid for it with the death of his son. After repenting, God restored him and his kingdom (2 Samuel 11-12). This shows that God is at the center of restoration (1 Peter 2:24; 1 John 2:2), including when one is fallen. Complete restoration from sin will not occur overnight, but if image-bearers of Christ take a stand against HT, they can engage in restorative practices for those trapped in trafficking. Ultimately, we know that complete restoration happens when Christ returns, a fact underscored by the writer of 2 Corinthians 3:18 and Hebrews 9:28. This is further echoed by the view that:

Finally, God's plan for the restoration of man and earth is found in the book of Revelation, the grand finale of His story in which God reveals the end of sin and Satan's domain and the eternal restoration of man (Revelation 21, 22). In a vision, John sees that there will be "a new heaven and a new earth, for the first heaven and the first earth had passed away" (Revelation 21:1). John also saw that the redeemed would see God's face (Revelation 21:4), have access to the healing properties of the tree of life (Revelation 21:2), and never again experience the curse of sin and death (Revelation 21:3). Those

who have chosen life and cooperated with God's ways will experience final and complete restoration (Tryon, 2018, p. 4).

Integrating Christian Principles into Legislation

Integrating Christian principles into legislation has a long history in America and other cultures. According to Fahmy (2020), "Every state constitution references God or the divine, almost 90 percent of congress identify as Christian, and almost all U.S. Presidents have identified as Christian" (para. 4-7). George Washington said, "It is impossible to govern the world without God and the Bible" (Jeremiah, 2019, p. 62). Dreisbach further (2019) states:

According to authoritative common-law jurists, including Sir Edward Coke, Sir Matthew Hale, Sir William Blackstone, and Lord Mansfield, Christianity is and always has been the foundation of the common law, and any expression of the common law inconsistent with divine revelation is invalid (p. 1).

The Bible reiterates the importance of Christianity being a foundation in the standard of law by stating, "Righteousness exalts a nation" (Proverbs 14:34). Enacting Christian principles in laws help society legislate what is right and just. In the past, the Clapham Saints, Martin Luther King Jr., and other Christian leaders used such tactics to abolish slavery and to create Civil Rights legislation. For similar success to occur today, Christ's example must be at the center (1 John 2:6). When Christ's example is at the center, the dignity of individuals can be protected.

In the Old Testament, God the Father determined the level of protection one received. Those without a father were at the most risk and needed extra protection, which is why the House of God was responsible for ensuring that those without a father were protected (Theocharous, 2016). Theocharous (2016) noted, "God's intention was for the House of God to help those in need to understand that if they needed anything, they just needed to come to the Father's house" (p. 310). Today's politicians play a similar role as they create laws meant to

protect society. By adequately doing their job, politicians show those in need that they will protect them.

Although Christians in political positions of power can enact positive change in society considering their biblical view (Orr, 2007), the same could be said about non-Christians. Tutu (2017) notes this by saying that “the heart of politics, regardless of who is in power, is to help in the growth and development of human existence” (p. 165). Non-Christian politicians accomplish this solely through party politics, while Christian politicians accomplish this by integrating spiritual matters into politics (Tutu, 2017).

Most would agree that there is no perfect government or way to carry out political success due to governments being created by sinful people who can abuse their power (Tutu, 2017). This is no excuse for believers to forfeit the political authority God entrusted them to use responsibly. By doing so, elected leaders can more easily take advantage of the weak and powerless.

When Christians participate in political matters, they can integrate two positives into an evil world (Tutu, 2017). One is a Christian worldview, and the other is political influence. Christianity points society to the goodness of Christ. When engrained in legislation, Christians can legally hold others responsible for upholding Godly principles (Tutu, 2017). When laws are created, those in power are held accountable to ensure justice is carried out (Theocharous, 2016).

When Christians neglect to participate in politics, they limit their influence on society. Tshaka and Boitumelo (2016) note that this has contributed to Christian leaders within and outside the church failing to influence legislative actions. When this occurs, the church’s character is denied from being legislated. This occurs when Christian leaders refuse to admit that they have political responsibilities. Tutu (2017) notes that:

The early missionaries distanced Christianity from politics, especially in some African countries, and this made some Christians register displeasure towards politics, and they transferred the wrong notion of politics to their children, where the children overlooked the importance of politics to human existence (p. 165).

One example of Christian leaders taking a stand against institutionalized control was when Martin Luther and others fought against the Catholic Church's corruption. After Luther posted his 95 Theses onto the Wittenberg Castle Church on October 31, 1517, the Pope's authority began to be questioned (Metaxas, 2017). Luther even said, "A simple layman armed with Scripture is to be believed above a pope or a council without it" (Metaxas, 2017, p. 164). Luther's actions are responsible for the establishment of many church denominations today. If anything can be learned from him, it is that if one does not speak against religious or political corruption, evil will prevail (Metaxas, 2017). When this occurs, members of society can lose their say on what constitutes as moral from a government and societal point of view.

Christians must be responsible Godly leaders if they choose to participate in politics. Tutu (2017) echoes this by noting that "Christians must ensure that they are more responsible statesmen than non-Christian politicians" (p. 168). Theocharous (2016) reminds believers of the importance here by comparing Jewish law with potential HT laws today. Jewish law forbade the punishment of a woman if a sexual act occurred in the field because even if she cried, she would not be heard. A parallel can be made between the unheard cries of the Jewish girl in the field and those trafficked today. This is a reminder to Christians that restoring God's image, whether through legislation or other means, is the responsibility of Christians.

Justice and Peace for Trafficking Victims

Two of the most significant responsibilities of Christians are ensuring that justice and peace are carried out. Justice occurs when one carries out what is right, and peace occurs when

one becomes whole (Corey, 2016). This becomes possible for Christians engaging in politics when laws with God's moral clarity are passed. Two decades ago, this was put on display.

In June 1999, over 130 religious leaders signed a statement of conscience calling on Congress to pass federal anti-trafficking legislation. The statement explained that the God-given dignity and integrity of everyone compels us to take action to combat this evil (Zimmerman, 2011, p. 573).

Although it has not always been true, Schonhofer (2017) notes that better HT laws can be enacted when women are placed in political positions. This is due to HTVs being mostly female. To biblically support placing women in legislative positions, it should be noted that the Apostle Paul appointed and depended on women for many leadership positions. In Romans 16, Paul references two women (Phoebe and Priscilla) who were helpful to his ministry and many others. Phoebe not only held a vital role in the early church but that she was likely a deacon. John Calvin echoed this by noting that Phoebe held a public office in the church (Payne, 2012).

In addition, in Jewish culture, the most important person is often listed first. When Paul lists Priscilla and Aquilla, he always lists Priscilla first, who was a woman, and Aquilla second, who was male. This indicates not only the importance of Priscilla but that she held a higher position in the church than her husband, Aquilla. Furthermore, Schonhofer (2017) notes that since most HTVs are women and are trafficked mainly by men, women are better equipped to restore HTVs than men. His study supports this by stating:

Model 1 furthermore corroborates evidence for a positive (significant) and strong link between women in parliament and the existence of comprehensive protection policies for trafficking victims, even if other parliament and cabinet characteristics are controlled for. In Model 2, the effects of protection efforts in the previous year and the share of women in parliament remain significant (p. 170).

Successes like the ones here, were only possible because both sexes shared responsibilities. If it were not for shared responsibility, the United Nations would have never agreed on the definition

of sex trafficking (Curtis & Enos, 2015). When Christians share responsibility with others, they can more easily implement Christian principles into HT legislation.

Such laws define right from wrong and moral from immoral. Although many suggest that morality cannot be legislated, legislation can encourage individuals to live righteous lives when moral principles are legislated. While some claim that integrating Christian values into legislation forces ideologies onto people, William Graham Sumner believes such an approach creates an environment that points individuals to understand right and wrong (Hiebert, 2018).

Legislation accomplishes the above through two avenues: 1) folkways and 2) mores. Folkways consist of culture-bound social conventions that guide routine and customary interaction but remain amoral. Violations are considered odd but bear no real consequences (Hiebert, 2018). For example, since most people in America regularly bathe and eat with silverware, those who do not are considered lawbreakers of folkways. Mores, on the other hand, are norms with serious moral significance. Violations of mores are considered immoral because they cause offense, hurt, anger, and indignation toward people in society. This can lead to severe negative social consequences (Hiebert, 2018). For example, when one traffics an individual, they are not only breaking the law but also acting immorally toward God's creation. In conclusion, folkways determine right vs. odd, and mores determine right vs. wrong (Hiebert, 2018).

By legislating biblical truth into laws, one paves the way for principles to be adapted to help change circumstances. Theocharous (2016) noted that in biblical times, laws were created to hold those in power accountable for ensuring laws were adequately carried out. This included holding priests, kings, fathers, and anyone with authority over those with less power accountable for their actions. When leaders failed to ensure that justice was equally carried out, calamity and destruction were inflicted on Israel (Theocharous, 2016). Although absent of solidarity regarding

whether calamity is caused by God or self-inflicted, Hole (1955) believed that calamity and destruction are the results of disobedience to God's commands and the definite instructions that have reached believers through apostolic writings. This is mentioned in Hole's (1955) writings:

We have written “roots,” for we may discern a variety of causes, yet they all sprang from one main cause. The tap-root, if we may call it, of the whole disaster was found in disobedience to the word of God (p. 114).

This indicates that Christians within society can limit self-inflicted disasters, by limiting instances of disobeying God's commands. This suggests that integrating Christian values into legislation can limit the impact of immoral consequences within a culture. This was possible until the last quarter of the 20th century, as Christian values were utilized to create laws meant to combat many social ills until this point (Orr, 2007).

Creating Hope for Trafficking Victims

When Christians engage in politics, they bring hope that only they can bring. Yes, hope can be given by nonbelievers. However, the hope given by nonbelievers is false, as it only lasts while one resides on Earth. The hope Christians bring is eternal. Orr (2007) reiterates the permanence here by stating that Christian morality should be used to delimit public policy and personal behavior here on Earth. Tutu (2017) clarifies by noting:

Niccolò Machiavelli, the 17th Century political thinker, believed that Christianity is the foundation of state and natives; therefore, political leaders should attach more importance to it since it is the source for growth and development of every country (p. 167).

Allowing Christian principles to guide public policy provides hope because such values represent truth, life, and freedom (Orr, 2007). True freedom is essential because it reflects what we have in Christ. This is vital for HTVs because when they have a relationship with Christ, their chance of complete restoration increases drastically (Pemberton, 2006).

Shortfalls in HT Legislation Requiring Christian Engagement

Although Christians who engage in politics can give hope by passing better legislation, most laws focus more on prosecuting traffickers but little on protecting HTVs (Schönhöfer, 2017). One area explicitly needing to be addressed, is the expungement of crimes recorded while HTVs were trafficked (Musto, 2016). This does not just include expunging prostitution related crimes but crimes that victims felt they needed to commit to survive. Unfortunately, it can take years to expunge such crimes, not to mention the legal fees associated with doing so.

Although many people may not see the bigger picture of not being able to pay legal fees, not settling such fees often causes one to lack proper employment, housing, medical care, and education (Musto, 2016). An unmet need in these critical areas can become the crumbling rock that starts an avalanche of difficulties. As cited by Bushnell (2017), the MN-CABS study found that people in poverty:

Struggle to get or retain shelter, income, education, health care, protection from violence or abuse, and other basic necessities. An obstacle in even one of these areas can shatter the tenuous stability of their lives. Access to legal assistance often is the key to resolving the problem and clearing a path out of poverty (p. 9).

Providing such needs is a true reflection of God's character. Bushnell (2017) notes this by saying that when Christians help with legal fees, they are spreading the gospel of hope and restoration. This concept is essential because when one cares for and helps provide basic needs for HTVs, they are caring for the needs of all image-bearers. Theocharous (2016) even notes:

The doctrine that every human being is in the image of God is what we cling to when we speak to a girl in a brothel. Not when we find ourselves among respectable equals who are clearly image-bearers to us, but when we find ourselves among "lessened" humans, "dehumanized" humans, who look nothing like divine icons (p. 309).

When crimes associated with being trafficked are not expunged, problems will likely follow the victim for years. For example, Kiara, a sex trafficking survivor, was refused employment and

housing after background checks returned negatively (Musto, 2016). Punishing those taken advantage of is wrong and against the Christian belief that everyone is a new creation in Christ (2 Corinthians 5:17).

In the book of Philemon, the Apostle Paul demonstrated this by advocating for the release of the runaway slave, Onesimus. Here, Paul understood that although Onesimus had a past, it did not negate the good he was doing. This led Paul to believe that asking for Onesimus's release was the right thing to do, which gave Onesimus a new start. Similarly, when believers engage in politics, they can free trafficking victims from the legislative barriers holding them captive. While engaging in politics may not always be the ideal place to display God's love and hope, it can allow Christians to reflect and demonstrate what they believe about a relationship with God.

Theological Summary

The purpose of the theological section of the literature review was to lay a theological foundation as to why a Christian's engagement in politics is biblically and theologically sound. Many people view Christians engaging in politics as controversial, which causes many to avoid politics altogether. After reading this section of the literature review, readers should now be able to recognize the importance of Christians engaging in HT political matters. One reason is that politics affect all aspects of life (Tshaka & Senokoane, 2016), including those affected by HT.

When Christians fail to engage in politics, immoral and non-biblical principles can be legalized more easily. Participation in politics allows Christians to counter this by integrating Christian values into law. Such values were used in the Bible and throughout history. William Wilberforce, a well-known Christian politician, used such tactics to pass laws that enabled the abolition of slavery. If Wilberforce and other Christians had failed to engage in politics, it can be assumed that many of the social ills that were once normalized would still be accepted today.

Theoretical Framework for the Study

Theoretical theories guide and hold one's research together by relying on formal theories to establish and explain the phenomena at hand (Grant & Osanloo, 2014). To accomplish this, the researcher utilized active, accurate, and practical theories to support his study (Grant & Osanloo, 2014). This included explaining social reform and political change theories related to the topic. Multiple theories are not always needed. However, due to the complexity of the topic, many theories were needed, including the social movement theory, Christianity as a theory of change, demand theory, media effects theory, and politics theory of change.

Social movement theory describes the constitutionality of a social movement and the steps needed for an injustice to be fought successfully, which includes understanding why HT is an injustice worth fighting. Christianity as a theory of change explained why Christians engaging in politics is vital for ending HT. The demand theory cements this, as it explains why political engagement is needed to end the demand for human trafficking. The media effects theory pushes this through by demonstrating that media outlets must report facts rather than opinions.

To tie the above theories together, the politics theory of change recognizes that for one to successfully create human trafficking legislation, one must unite with those with the power to make legislative changes a reality. Although substantial, the theories in this section provide readers with an understanding of why human trafficking is a social movement worth fighting and the avenues needed for one to be successful when engaging in HT political matters.

Social Movement Theory

Social reform, also known as the social movement theory, occurs when "large groups of people join together to fight against injustices that are negatively affecting a group of people in society" (Christiansen, 2009, p. 2). The fight against HT falls in this category, as it negatively

affects all social classes equally (Curtis & Enos, 2015). Fighting HT has become so crucial that January is dedicated to combating it, further noting that HT is a social movement worth fighting. Social movements have been part of America since its foundation. Although the sole purpose for many missionary groups was to spread the gospel, Jeremiah (2019) notes that after World War II, America sent out more than 350,000 missionaries to fight social reform globally.

Before effective reform can occur, regardless of the social movement, advocates must unite to recruit, convince, and demonstrate to society that the injustice being fought must end (State Historical Society of Iowa, 2020). America has taken many steps to fight HT, with the biggest one occurring with the creation of the Trafficking Victims Protection Act (TVPA). Curtis and Enos (2015) note that “up until the passage of the TVPA, little attention was given to human trafficking at all” (p. 4). Its passage was a significant step in the fight against HT. When reforming HT laws and taking on social movements, a present theory is essential for success. Christiansen (2009) recognized this by noting that social movements must go through the stages of emergence, coalescence, bureaucratization, and decline to be successful.

Stage One: Emergence

The first stage in social reform is emergence. Here, there are only initial concerns about the injustice taking place. Christiansen (2009) says, “This stage mainly consists of widespread unhappiness, rage, and discontentment” (p. 2), which is due to individuals wanting changes in policies, laws, and conditions. For example, in the early stages of the American anti-trafficking movement, many people became upset only after learning that HT was occurring in American backyards. Finkel and Finkel (2014) note that one of the busiest days of the year for traffickers is Super Bowl Sunday, the day of the week that Christians dedicate to God.

Although not much movement is seen during this stage, policymakers, lawmakers, advocates, and others start thinking about the injustice (Christiansen, 2009). Even with many people angry about the injustice, it will take a significant event to occur before reform can move into the next stage. Movement in the fight against HT took America to realize that HT was increasing within its borders. In fact, 98% of sex trafficking survivors are said to come out of the American welfare system (Lillie, 2017), many of whom go to school and church in the same communities as those reading this right now.

Stage Two: Coalescence

The second stage of social movement is coalescence, also known as the popular stage. During this stage, the injustice being fought is more clearly defined, and discontentment is more widespread (Christiansen, 2009). Who or what caused the injustice becomes evident. Unrest is no longer covert, endemic, or esoteric at this stage. The reform becomes overt, epidemic, and exoteric. Christiansen (2009) notes, “Discontent is no longer uncoordinated. It tends to become focalized and more collective” (p. 3).

This leads to violent protests and organized crime, which leads to more law enforcement action (Oliver, 2008). This was evident during the Civil Rights movement when individuals broke laws to show change was needed. For example, when Rosa Parks was arrested for refusing to give up her seat for a white person, people saw that change was needed to bridge the gap in equality (Christiansen, 2009).

During this stage, the group calls for government officials and community leaders to make changes. This often leads to the group calling for changing laws, policies, and societal issues. For HT advocates, this can involve lobbying and advocating for better laws (Musto,

2016). Nonprofits and corporations play a vital part here. In fact, in 2011, Google invested \$11.5 million to help fund multiple anti-trafficking nonprofit organizations (Curtis & Enos, 2015).

Stage Three: Bureaucratization

The third stage of reform is the bureaucratization stage, also known as formalization. Christiansen (2009) notes that more formalized strategies are starting to take place here, which is why many reformers begin seeing success at this point. Social movement groups realize that coordinated strategies are needed to reach others (Christiansen, 2009). For example, regarding HT, reformers begin fighting the corruption demonstrated by law enforcement. This is vital because any good HT law is useless if law enforcement is not trusted (Curtis & Enos, 2015).

Social movement groups no longer rely on rallies, protests, or other unorganized functions. They now rely on trained individuals and paid staff to meet the needs and functions of the movement. Regarding HT, reformers start assembling organized anti-trafficking functions. To accomplish this, the State Department encourages individuals to organize fundraisers, donate proceeds to anti-trafficking nonprofits, and raise awareness in person and on social media (U.S. Department of State, 2020).

Many social reformers fail at this stage because there are more moving parts and not enough volunteers, workers, and staff to support the movement. In the beginning, many actors can meet these needs, but when movements advance, most movements do not have the resources, staff, or stamina to carry the load alone. If the social movement fails to meet the required needs to bureaucratize, the movement will likely fade away (Christiansen, 2009).

Stage Four: Decline

The final stage of social reform is decline. Unlike many other definitions of decline, decline here does not mean the movement has failed. For example, Kara (2011) argued that

demand would decline if better HT laws were present. Decreasing demand is not a sign of failure. On the contrary, this is a sign of success. To support this, Christiansen (2009) explained social movements in the following ways: repression, co-optation, success, and failure.

Repression occurs when authorities or agents acting on behalf of authorities use violence to control or destroy social movement groups (Christiansen, 2009). Co-optation occurs when movement leaders associate with authorities more than with social movement constituents. This was demonstrated in November of 2000 when United Nations countries created and adopted the UN Convention Against Transnational Organized Crime. Here, countries agreed to fight against all organized crime, including doing more to combat HT (Curtis & Enos, 2015).

The primary purpose of this convention was to promote interstate cooperation in combating transnational organized crime and eliminating “safe havens” for perpetrators (Anderson & Andrijasevic, 2008). Such success is only possible when social movements meet all or most of the set goals (Christiansen, 2009). Failure occurs when a social movement fails to meet a majority if not all, goals (Christiansen, 2009). Failure is a significant setback because it requires a group to reorganize, which often means starting from scratch.

When taking on social reform, one must remember that social movements often take years to become the new normal (Christiansen, 2009). This is evident when fighting HT today and in the past, as it took several years to end historical slavery. In fact, although America abolished its slave trade the same year as England, Lincoln's Emancipation Proclamation took 58 years compared to England ending slavery in only 26 years (Metaxas, 2007).

Political Change Theories

People fail to make effective and long-lasting changes because they are complacent and do not put in the time and effort to make change a reality. Kotter (2012) notes, “In complacency-

filled organizations, change initiatives are dead upon arrival” (p. 39). Change theories counter this as their goal is to make change privately, governmentally, and socially (Kotter, 2012). The researcher argues that real HT change is made through political engagement, as it is the best avenue to create better laws.

Theories here give readers an understanding on many topics related to the study, including HT and how Christians engaging in politics can help combat it. The topics covered included Christianity as a theory of change, demand theory, media effects theory, and politics theory of change. These theories support the study and are pivotal in helping readers to understand that political engagement is a viable option to fight modern-day slavery.

Christianity As a Theory of Change

Relating to engaging in HT political matters, Marple (2000) notes that “change theories are useful for solving societal problems and injustices” (p. 12). With Christianity being a driving force behind America’s foundation, one would be remiss not to include Christianity as a motivator of change. Wood (2018) supports this by explaining that:

The church needs to play an important role to make change possible through reconciliation. The need for reconciliation is found everywhere, namely, in the family, the church, the workplace, and society. It is the church’s calling to act against all forms of social injustices, such as racial and gender discrimination, acts of violence, sexual harassment, poverty, and HIV/AIDS (p. 2).

Although not everyone agrees that America was founded on Christian principles, one cannot deny that Christianity has at minimum, influenced American culture. Hall (2011) supports this by noting that in the year that America won its independence:

Every European American, with the exception of about 2,500 Jews, identified him or herself as a Christian. Moreover, approximately 98 percent of the colonists were Protestants, with the remaining 1.9 percent being Roman Catholics. Furthermore, most of the men who attended the Federal Convention of 1787 and those who were elected to the first federal Congress called themselves Christians (p. 3, 7).

Christian principles utilized to fight past social ills have been regularly adopted by Christians and non-Christians. These principles motivated many to make the necessary social changes that ended slavery. For example, Angelina Grimke, a Christian abolitionist, used Scripture to encourage the overthrow of existing southern laws for the good of enslaved people (Kipp, 2011).

Saint Augustine understood the importance of Christians engaging in societal issues by saying Christians belong to the “City of Man” and the “City of God.” This reiterates that Christians should use their residency in the “City of God” to make their residence in the “City of Man” a better place (Closson, 2015). Christians can accomplish this by influencing society and making a difference in politics, business, and social activities (Tutu, 2017).

Although non-Christians can make a positive difference in society, Orr (2007) believes Christianity is the only religion capable of accomplishing this. Tutu (2017) echoes this by saying, “the world needs change, and it is only the Christian elect that can be the salt and light that is needed to change society for the better” (p. 169). Much like John Wesley, William Wilberforce, and the Clapham Saints engaged in politics to end slavery, to be successful human trafficking abolitionists, Christians today must engage in politics in some form.

Demand Theory

The foundation of the demand theory is that “if there is a demand, a product will be produced, but if the demand is taken away, the product is no longer needed” (Rachlin et al., 1976, p. 131). This is true in business, and since HT is an organized crime business (Wheaton et al., 2010), one must take similar steps to end its demand.

The increase in HT demand is due to human beings being easier to move and the fact that they can be used multiple times (Cyrus, 2015). The only difference between commodities in a traditional business sense and those in HT is that when trafficked, humans are the commodities

(Wheaton et al., 2010). To end demand, the necessary steps to treat all humans with honor, dignity, and respect must be taken. Since prostitution drives HT, a good starting point would be to create laws that combat prostitution (Davidson, 2003).

Although there are supporters and critics on both sides of the debate, in 1999, Sweden made a massive step in this direction by making the purchase of sex the equivalent of a felony (Waltman, 2011). If found guilty, one can find themselves in jail for up to a year (Olsson, 2020). This is a positive step in the right direction, but “federal and state governments must do more to pass laws that treat human trafficking victims as victims and not as offenders while punishing the ones purchasing them more harshly” (Musto, 2016, p. 38).

Media Effects Theory

Researchers have noted that media and technology have taken over every area of life (Ardi et al., 2018). This has contributed to the rise in HT, as newer technology allows perpetrators to buy and sell HTVs online without authorities knowing their location (Wolak et al., 2008). Furthermore, “if media outlets would use their platform to raise awareness and report truthfully and responsibly, a big blow toward the HT enterprise could be given” (Cooray, 2014, p. 134). The belief here is found in the media effects theory, which suggests that media outlets can influence audience members’ attitudes, perceptions, and beliefs (Borah, 2016).

Media outlets convince individuals to believe certain aspects of HT through their reporting. This includes its severity, the need for better laws, and encouraging others to fight against it (U.S. Department of State, 2020). Cooray (2014) states, “Rather than repressing technology, the media must harness its potential to interfere with organized criminal activities by using its resources to combat trafficking” (p. 134). This is accomplished by reporting the truth

rather than opinions. Media outlets know their influence, which is why they must understand that when truth is not reported correctly, more harm is done than if reporting had never occurred.

Politics Theory of Change

The politics theory of change delineates that the power of changing policies is most successful when one unites with the few in power (Stachowiak, 2013). This theory aims to unite individuals to make the necessary advocacy changes by connecting with those in positions to make such changes. To use this theory, “one must connect with the few individuals that have the power to influence the policies they want changed” (Stachowiak, 2013, p. 11). All is not all positive here, as many advocates use this theory to use victims as political pawns rather than as the victims that they genuinely are.

This can cause HTVs to relive the nightmare of being trafficked, often due to nonprofits trying to reach funding goals. There is no excuse for organizations or individuals to victimize HTVs repeatedly, yet they still do. Anderson and Andrijasevic (2008) note that “the image of the victim of trafficking is used to invoke an emotional reaction from people in large numbers” (p. 137). Many suggest this is unethical. Regardless of the ethics associated with using the power politics theory of change, it is undeniable that this theory is one of the most effective ways to increase influence and funding in the fight against HT (Anderson & Andrijasevic, 2008).

Theoretical Summary

In every culture, issues, injustices, and social movements must be faced. This has been the case since America’s inception. If humans continue to be stuck in their fallen state of sin, this is unlikely to change any time soon. This section of the literature review equipped readers to understand what a social movement is, its stages, and what takes place at each stage. In addition, many political change theories were discussed, including how each theory can be used to fight

HT successfully and to enable one to create better HT laws. The purpose of the theoretical section was to utilize literature to encourage readers to become more engaged in human trafficking (HT) political matters.

Related Literature

When conducting research, it is necessary to include literature related to the topic being studied. Galvan and Galvan (2017) note that “the literature a researcher uses should be current and cover the topic being studied” (p. 62). The researcher provided readers with an understanding of the topics herein. The researcher discussed the current political environment, longevity of Christianity in America, the Clapham Saints, the Clapham Saints’ role in American politics, fighting human trafficking legislatively, importance of creating better human trafficking legislation, and hindrances to fighting human trafficking legislatively.

Current Political Environment

Politics can be one of the greatest tools to enact better legislation. However, it would be ignorant not to recognize that America’s political system is cracked, divided, and at times non-existent. Some suggest that as time passes, politicians fail to do their job on a grander scale. Porter et al. (2016) demonstrates this by noting that “the 93rd Congress passed almost 800 laws, compared to only around 150 laws passed by the 114th Congress” (p. 48). If the political system continues down this path, less legislation will be introduced, created, and enacted, ultimately leading to less effective HT laws.

From an electoral perspective, the political divide is evident in that Donald Trump won the electoral vote but lost the popular vote in the 2016 presidential election. Accordingly, 2016 electoral statistics indicate that “the democrat outpaced Donald Trump by almost 2.9 million votes, with 65,844,954 (48.2%) to his 62,979,879 (46.1%)” (Krieg, 2016, para. 2). Although it is

easy to see the political ramifications, many do not see the spiritual ones connected to them. This has led many to believe that religion and politics are separate entities. Eckersley (2007) disagrees as he states, “all humans are spiritual beings that are connected to all aspects of life” (p. 54).

Similarly, church attendance has influenced politics including election results. Nortey (2021) even notes that those who regularly attend church tend to vote for the Republican rather than the Democrat (Nortey, 2021). In the 2020 election, those that attended church once a month or more voted for Donald Trump at a rate of 59% compared to Biden’s 40% (Nortey, 2021). There was an even greater disparity among white Evangelicals, who voted for Donald Trump at 71% compared to Biden’s 27% (Nortey, 2021).

Although the above demonstrates that Christianity and spirituality play a significant role in elections, it also demonstrates that not all Christians hold the same values and beliefs when voting in elections. This affirms that the current political divide may potentially reflect faith-based sensitivities when it comes to elections. One potential contributor is biblical knowledge. This was displayed in the 2008 presidential election, which Plotkin (2014) displayed:

Bible literacy was an excellent indicator of voter choice. Out of the entire sample, McCain’s voters with strong Bible literacy views outnumbered Obama’s voters with strong literacy by two percent. Obama’s voters with weak Bible literacy almost doubled McCain’s voters with weak Bible literacy (p. 183).

With McCain’s voters only outpacing Obama’s voters in biblical literacy by two percent, it indicates that personal preference was probably a better indicator of how one would vote than biblical knowledge. This is unprecedented in America, especially since 73% of Americans call themselves Christian (Newport, 2017).

Additionally, until recently, Americans advocated for laws from a biblical standpoint. For example, in 1986, only 32% of Americans supported homosexuality (Gallup, 2020). This is a 31% negative downturn from how Americans, even among religious groups, view homosexuality

today, as 63% of Americans now support marriage outside of the biblical standard (McCarthy, 2019). This demonstrates that modern-day Christians do not find morality in the political sphere as crucial as they once did.

Longevity of Christianity in America

With Christianity being foundational to America's existence, it seems unlikely that Christianity could ever be erased from its past. On April 30, 1789, after America initiated its first fully operational government, their first act included gathering in a New York City church to dedicate the new American government to God (Cahn, 2011). American currency demonstrates a similar theme, as the words "In God We Trust" are imprinted on all currencies. By any measure, colonists of European descent who settled in the New World were serious Christians whose constitutions, laws, and practices reflected the influence of Christianity (Hall, 2011).

Much has changed since then, as society has adopted a more secular approach to governing and the American way of life. Orr (2007) believes this is because people worry more about political correctness than keeping God's values intact. Many suggest parallels can be drawn from the Roman Empire due to America and Rome accepting many of the same values, including the acceptance of many religions rather than just one. Bremmer (2021) notes:

We observed diverse religious developments in different parts of the Roman Empire: in the West the "export" of a "leaner" Roman religion, and in the East, a gradual distancing by the elites from their fellow citizens through the creation of Mysteries or "Mysteryfication" of existing cults, and in Egypt the slow decline of traditional Egyptian religion. In both parts of the Empire, however, often anonymous religious entrepreneurs emerged, who spread new, global cults, such as Mithras and Isis, but also a new religion with a Jewish god, Christianity, which increasingly becomes visible in pagan literature from the second half of the second century onwards (p. 22).

This led not only to the demise of the Roman Empire but also to many religions and cults that were present. Many have suggested that America continuing down this road will likely be met

with a similar fate. The signs that were present before Rome fell are present today. Jeremiah (2019) said these included:

No-fault divorce, birth dearth, increased disrespect for parenthood and parents, meaningless marriage rites/ceremonies, defamation of past national heroes, acceptance of alternative marriage forms, widespread attitudes of feminism, narcissism, hedonism, propagation of antifamily sentiment, acceptance of most forms of adultery, rebellious children, increased juvenile delinquency, and common acceptance of all forms of sexual perversion (p. 66-67).

Intolerance of Christianity

Embracing many religions sounds accepting and democratic, but when all religions are accepted, truth-speaking religions such as Christianity become viewed as intolerant (Orr, 2007). This view was demonstrated as former MSNBC personality Chris Matthews tweeted, “If you’re a politician and believe in God first, that’s all good. Just don’t run for government office, run for church office” (Jeremiah, 2019, p. 113).

Christians being labeled as intolerant should not come as a surprise. Jesus warned His followers that the world would hate them just as they hated Him (John 15:20). With much of society believing in the separation of church and state, legislating personal virtue may not be possible, but legislating what is right, moral, and just is (Orr, 2007). This is demonstrated in that America followed the direction of biblical law when creating its legal system.

This illustrates that God cannot be removed from a well-governed country. Tshaka and Senokoane (2016) even note, “It is impossible to separate spiritual matters from material ones” (p. 5). Those who try hurt themselves and those they are entrusted to protect. For example, after the Old Testament Jews disobeyed God time after time, Israel was placed in captivity. Similarly, during medieval times, governing monarchs removed God from science, philosophy, and government, leading society to be more secular and to divorce God from most areas of life

(Churchill, 1912). A similar theme is seen today, as much of society now embraces a secular approach of “political correctness” over a biblical approach.

The Era of Political Correctness

Unlike in the past, today, most people are siding with one of two political correctness ideologies, left-wing or right-wing. This is dangerous because it displays favoritism, which is against God’s will for humanity (Romans 2:11). By utilizing a left-wing ideology, one advocates for liberal values, while a right-wing ideology promotes more conservative principles (Moss & O’Connor, 2020). Although more Christians display a right-wing ideology, one must not side with beliefs that are not Christian, which is why it is recommended to land somewhere in the middle. Neither side of the political correctness sphere is necessarily wrong. Each side has negatives and positives. On the negative side, left-wing ideology is associated with cancel culture and being offended easily.

Silver et al. (2021) emphasizes the above by noting that 57% of Americans believe people today are too offended by what others say. This can cause one to avoid speaking their mind, even when truly supporting a specific issue. Positively, left-wing ideologies seek out change to end inequality. This is essential if solutions are to be made. On the other side of the political correctness spectrum, right-wing ideology is associated with accepting social inequality and resisting social change (Moss & O’Connor, 2020). Positively, the right-wing ideology is associated with preserving tradition and stability. This characteristic is needed when current traditions work to ensure order. For example, police departments have demonstrated that they work in fighting crime. The concerns are that if police forces were disbanded, chaos would reign.

Completely adhering to one side of the political correctness sphere is dangerous because when either side is dominant, it promotes instability. Dictator-run countries display this. Sadly,

in Germany during WWII, such a government led to six million plus Jews being murdered. A mix of left-wing and right-wing ideologies should be promoted if stability is to stay intact. This ensures one does not sway too far from reasoning while staying in character with Christlike behavior. This is vital for the longevity of Christianity, especially when government actors support either side of the aisle. In fact, when a citizen's country gives Christianity privilege, Christianity declines (Saiya & Manchanda, 2022).

The Clapham Saints

The primary research supporting Christians engaging in politics comes from the lives of the Clapham Saints. The Clapham Saints were a group of Christian politicians and social influencers who used their political power to restore the rights and freedoms of many individuals in England. With their leader, William Wilberforce, at the helm, they fought against many of the injustices that were present during their time. Their engagement in politics led to England abolishing the Atlantic Slave Trade, slavery, and other injustices (Metaxas, 2007).

The Clapham Saints were not afraid to use their political positions to enact real change in society. Many abolitionists today have suggested that if similar tactics were used today, HTVs could be better protected (Kara, 2011). If anything can be learned from them, it would be for Christians not to neglect to engage in politics (Orr, 2007). Their engagement in politics led to Christian values being enacted into anti-slavery laws (Metaxas, 2007).

Although complete restoration will not be realized until Christ returns, their actions were a big step toward restoring the rights and freedoms of many human beings. None of this would have been possible if they had failed to use their connections to influence lasting change. Some members included John Venn, Henry Thornton, James Stephen, Zach Macaulay, Hannah More,

Isaac Milner, and their leader William Wilberforce, who is credited with leading the charge to end slavery (Metaxas, 2007).

The genesis of the Clapham Saints was established when a group of Christian politicians began conducting Bible studies in the Clapham suburb of London. These Bible studies began when their leader, William Wilberforce, accepted Jesus Christ at 26. His conversion occurred while Wilberforce and Isaac Milner traveled back to London after spending time away from Parliament in 1784 (Metaxas, 2007).

Wilberforce's conversion was life changing not only for him but for everyone across the globe. After his conversion, Wilberforce dedicated the rest of his life to doing God's work, which was used to create legislation to end slavery (Metaxas, 2007). His dedication united England in the fight against many social justice issues, including those associated with penal, missionary, slavery, and other reforms they believed were necessary to help restore humanity (Metaxas, 2007).

The Clapham Saints' belief regarding slavery divided England's Parliament because many of them supported or owned slaves themselves. Another reason for the divide was that many Parliament members realized England's economy benefited too much from slavery to end it (Metaxas, 2007). Since most Englanders called themselves Christian, Wilberforce saw their actions as hypocritical and against the faith. In his book *A Practical View of the Prevailing Religious System of Professed Christians*, he uttered that those displaying such behavior were half-hearted Christians. Wilberforce (1797) reiterates this in the following statement:

The sacred name of religion has been too often prostituted to the most detestable purposes; that furious bigots and bloody persecutors, and self-interested hypocrites of all qualities and dimensions, from the rapacious leader of an army to the canting oracle of a congregation, have falsely called themselves Christians (p. 32).

The Clapham Saints displayed great patience as they transformed England from accepting selfishness and sinful values to being able to implement Christian values into laws (Metaxas, 2007). This is evident in that Wilberforce first introduced slavery reform in 1789, but it was not abolished in England until days before his death in 1833 (Marple, 2000). This echoes that if Christians engage in politics today, they can be powerful tools in fighting against many of the injustices that are present today.

The Clapham Saints' Role in American Politics

Many people recognize the Clapham Saints' significance in England but fail to recognize how they affected American politics. Many American politicians respected and mimicked the work of the Clapham Saints. While it took America longer, after the Clapham Saints created an abolitionist blueprint, America began adjusting laws to end slavery. Like in England, there was a divide among those in power on whether slavery should be abolished. These birthed arguments leading to the Civil War, the Civil Rights movement, and other equality movements.

Many reasons contribute to America's resistance to ending slavery compared to England. One of the primary reasons for this was the economic benefits of slavery to American society (Metaxas, 2007). The economic benefits increased further after England abolished slavery because it opened the door for America to enslave people to boost their young economy, while England was required to incur the high cost of paying wages and upkeeping their manufacturing equipment (Metaxas, 2007).

It should also be recognized that many American leaders, even before England ended slavery, were influenced by the work of Wilberforce. The Clapham Saints significantly affected the Quakers as they advocated for ending slavery early in the 1800s. For example, Ben Franklin,

a Quaker, founding father of America, and the first president of the Anti-Slavery Society, said many times that the efforts of the Clapham Saints impressed him greatly (Metaxas, 2007).

The respect many American politicians felt toward the Clapham Saints pointed some people toward proper, ethical, and biblical action (Metaxas, 2007). Although inconclusive, this included creating legislation reform in slavery, women's rights, education, and Civil Rights. This was a common theme in America for years and, in some respects, still is today. For example, regardless of one's religious beliefs, most Americans recognize the unrighteousness of HT.

Following the abolishment of slavery, like England, America desired to allow formerly enslaved people to have their own colony, in which they could govern. Minister Robert Finley wanted to establish colonies in Africa where formerly enslaved people could govern themselves. After further consideration, many believed it would be more harmful and unjust to send enslaved people away from their new homes and families (Stella, 1958).

The principles of the Clapham Saints got many Americans to take Christianity more seriously by the end of the 1800s, as many advocated and politicized that God intended for everyone to be free. The point was to get Americans, including Christians, to understand that slavery was an evil that no human being should have to endure (State Historical Society of Iowa, 2020). There were many reasons individuals advocated for ending slavery in America, but one cannot say the Clapham Saints did not affect American politics.

The Quakers, first led by Ben Franklin, used the same reasoning as the Clapham Saints when advocating for religious freedoms. People were also reminded that the Declaration of Independence provided "liberty and unalienable rights" to all people, including slaves" (Stella, 1958, p. 455). The Clapham Saints started a movement that transformed politics forever. This movement contributed to the American Civil War and disputes over equality. Although slavery

was disgraceful, the movement created by the Clapham Saints began the process of treating everyone created by God equally.

This belief helped answer the question, “Who is a man and brother in the eyes of God” (Stella, 1958, p. 455)? The Clapham Saints answered this question by integrating faith into politics. Their tactics not only demonstrated that it is possible to integrate Christian principles into politics but that it is needed to ensure that injustices done to fellow humans do not go unchecked.

As one can imagine, not everyone agreed that formerly enslaved people should have the same rights as whites. There were many reasons for this, including that blacks would take the white man's job and the fear that ending slavery would disrupt the American way of life, namely, its economy (Stella, 1958). These were some of the same concerns the Clapham Saints faced and some of the same fears many Americans cite today to justify their beliefs on immigration.

These concerns caused American anti-slavery activists to fight an uphill battle for many years, which hindered positive movements in giving women and blacks the right to vote, passing Civil Rights legislation, and abolishing slavery for years. For example, England and America ended their participation in the Atlantic slave Trade in 1807, yet it took America 58 years compared to England's 26 years to abolish slavery.

Like the Clapham Saints, America was patient. Because of the Clapham Saints' insight, America knew slavery could not and would not end overnight. In the way that Wilberforce obtained small victories in his fight to end slavery in England, American activists did the same by winning small victories. These small victories led to the eventual end of slavery in 1865, which opened the door for enacting reforms that would be pivotal in bridging many equality gaps in the 20th century.

Fighting Human Trafficking Legislatively

One of the most effective ways to fight HT is to engage in political matters that lead to better legislative change. When one joins a political, social, or community group, the chance of creating such legislative change increases (Law Insider, 2022). New legislation is vital because, in its current state, HT laws often mistreat HTVs, especially when it comes to expunging the crimes they were forced to commit (Musto, 2016). This is supported by the fact that only 32 of the 50 states have legislation that provides criminal record relief (Kirby, 2021). Unfortunately, most of these states have parameters that must be met before the expungement process can begin. This displays why evaluating current laws, their effectiveness, and potential improvements must be carried out.

Defining Sex Trafficking

Sex Trafficking is “the Recruitment, transportation, transfer, harboring or receipt of persons, by means of threat, use of force, coercion, abduction, fraud, deception, abuse of power, or using one's position to sexually exploit another person” (Curtis & Enos, 2015, p. 2). Before such a definition and better HT legislation could be enacted, leaders from many countries had to agree on what partaking in sex trafficking was. This is especially important when working with those having the power to embed such a definition into legislation.

Working across national, organizational, and cultural lines plays a significant part here (Livermore, 2015) because when governmental leaders are convinced HT is immoral, enacting new legislation can begin. This can be difficult when dealing with leadership that does not demonstrate a commitment to the equality of all persons. Often, Japan fits this description, as they are known to fail in promoting and elevating the worth of women. This contributes to policymakers overlooking HT issues occurring within their borders.

Although the State Department identifies and sanctions such countries, most un-cooperative countries still fail to take positive steps to fight HT (Curtis & Enos, 2015). One reason for this stems from failing to give credibility to HTVs, primarily women, to have rights over their bodies (Wooditch, 2012). This has contributed to the neglect of defining HT and enforcing laws already in place. For example, prostitution and HT are technically illegal in China, but little is done to ensure such laws are enforced (Rocha, 2012). Unsettlingly, one-third of HTVs comes from Asian countries (Curtis & Enos, 2015). Leaders must take steps to overcome such evils.

Former U.S. President George W. Bush drew on this legacy overtly when he spoke about human trafficking in his 2003 speech to the UN General Assembly in New York. He told the delegates that we must show new energy in fighting back an old evil. Nearly two centuries after the abolition of the transatlantic slave trade and more than a century after slavery was officially ended in its last strongholds, the trade in human beings for any purpose must not be allowed to thrive in our time (Zimmerman, 2011, p. 569).

Although the State Department's TIP report has not successfully combatted HT in uncooperative countries, there have been improvements among cooperating countries. The most significant improvements include Sweden's 1999 prostitution law and America's TVPA (Trafficking Victims Protection Act), demonstrating that fighting HT can be done legislatively.

Sweden's Prostitution Law (SPL)

On January 1, 1999, Sweden's prostitution law (SPL) was enacted (Ekberg, 2004), making it an integral part of fighting human trafficking (HT) legislatively. It was the first law to target demand by criminalizing the sex purchaser while decriminalizing those selling themselves (Olsson, 2021). Under SPL, anyone purchasing sex can be imprisoned for up to a year, a crime on par with low-end felonies in America.

Ending demand under SPL is so serious that "Swedish citizens can be prosecuted and convicted under Swedish law even when committed in another country if that country has

legislation similar to Swedish legislation” (Ekberg, 2004, p. 1196); therefore, targeting demand locally and abroad. The belief is that those selling themselves can be disguised as HTVs, and those purchasing them perpetrate the problem.

SPL was birthed out of the feminist belief that prostitution is a form of violence toward women due to men being the primary buyers of sex (Levy & Jakobsson, 2014). Levy and Jakobsson (2014) note, “It has therefore been asserted that prostitution needs to be abolished in order for Sweden to achieve a state of gender equality” (p. 594). Conversely, Sweden seems to do the opposite, as SPL fails to protect trans and male sex workers. This is due to SPL focusing most of its efforts on female sex workers. This is unfortunate because, as Raney (2017) voices:

A report by the United Nations Office on Drugs and Crime in 2012 estimated that men accounted for 25 percent of trafficking victims globally. Further, the Global Report on Trafficking in Persons estimated that 27 percent of all victims detected globally were children and of those, one in three victims were boys (p. 22).

Furthermore, as noted by critics, enacting a law that only criminalizes buyers is likely to cause prostitution to go underground. Levy and Jakobsson (2021) reiterate this by stating that “Criminalizing legislation of this type generally has the effect of relocating an activity” (p. 598). Ekberg (2004) counters by stating:

In 1999, it was estimate that 125,000 Swedish men bought about 2,500 prostituted women one or more times per year. Of these women, approximately 650 were street prostituted. From 1999 until today (2004), the number of women involved in street prostitution has decreased by at least 30% to 50%, and the recruitment of new women in prostitution has decreased from 2,500 in 1999, before the law came into force, to no more than 1,500 women in 2002 (p. 1193).

If true, this would demonstrate that SPL is an effective tool in fighting HT legislatively and that it is a blueprint that, at minimum, should be partly mimicked by other countries. Although still imperfect, SPL has guided other countries in creating HT legislation. Although America did not follow every aspect of SPL, it did play an integral part in creating the TVPA.

Trafficking Victims Protection Act (TVPA)

After Sweden created their prostitution law, America followed suit after President Bill Clinton signed the TVPA into law on October 28, 2000 (Guinn, 2008). The most significant difference between the two is that Sweden's Prostitution Law (SPL) only criminalizes the buyer, while the TVPA criminalizes both the buyer and seller (Ekberg, 2004).

The belief is that if both are not criminalized initially, HTVs are unlikely to cooperate in prosecuting their traffickers. This will likely lead them back under the control of their trafficker (Musto, 2016). Since its inception, the TVPA was reauthorized in 2003, 2005, 2008, 2013, and 2018. Each revision sought to improve protections that prior TVPA revisions did not include. A summary of these revisions can be found in Appendix M.

Outside SPL, there was no useful HT law before the TVPA, especially since the language of the Mann Act of 1910, the primary law used to fight HT until the TVPA, was worded broadly and discriminatory. The Mann Act "criminalizes the transportation of any woman or girl in interstate commerce for any "immoral purpose" including prostitution" (Hartjen, 2021, p. 254). The word "immoral" made it easy for criminal justice actors to use individual rather than legal judgment to determine what is immoral, making it easy to misuse the law outside of its original purpose.

In its early stages, government actors used it to discriminate against another's lifestyle rather than its original purpose of fighting prostitution. For example, many used this law to display their displeasure of blacks and whites joining in romantic relationships, even if consensual. This led to the law being amended many times, which has limited the government from being able to prosecute prostitution cases. Because of this, the federal government saw a need for the TVPA, which was also followed by many states creating their own HT laws.

Unfortunately, such laws did not take effect until 2003, when Washington and Texas became the first states to pass HT laws (Giardino & Sanborn, 2011). The TVPA works off the three-prong approach of protecting, prosecuting, and preventing HT. To protect HTVs, the TVPA provides services to protect and rehabilitate them. Under the prosecution provision, the TVPA increased the government's ability to prosecute traffickers and other perpetrators. Lastly, the TVPA provides funding to research, investigate, and spread awareness about HT (Central Coast Freedom Network, 2021).

Each of these provisions is vital in fighting HT. However, in its current state, no provision in the TVPA provides complete criminal record relief. Such relief is vital because even if HTVs are rehabilitated, without criminal relief, they will struggle professionally, educationally, and in areas that prevent them from moving forward due to having a criminal record. This recognizes that legislators must do more than just suggest criminal relief is needed nationally. They must make such suggestions a reality.

Pelto (2021) notes that to create successful criminal relief, legislators must accept certain legislative practices. Although there are many, the greatest one includes ensuring no limitations on what crimes should be vacated. This is the closest thing governments can do to recognize that HTVs should have never been convicted of any crime in the first place (Pelto, 2021). This displays that although HTVs were not forced to commit every crime per se. They did so out of the belief that they needed to commit such crimes to survive.

Vacating all crimes is vital because "traffickers force their victims to engage in any number of criminal acts" (Pelto, 2021, p. 500), which recognizes the variety of ways traffickers force their victims to commit crimes. Such legislation may not fix all legislative issues, but it will be a big step in fixing some of the issues that prevent HTVs from moving out of prostitution and

trafficking and into a life of freedom. In 2010, New York understood this, as it became the first state to create criminal relief legislation for HTVs (Musto, 2016).

Importance of Creating Better Human Trafficking Legislation

There are many benefits to legislating better HT laws. If done correctly, such an act can protect HTVs while holding perpetrators accountable (Guinn, 2008). These laws are not created or implemented overnight, but if correctly done, more can be done to fight HT. Partnerships are vital here because, as former first lady, Hilary Clinton, echoed in 2009, partnerships are a vehicle to ending HT (Lagon, 2015).

Treatment of Trafficking Victims

One of the most significant benefits of creating better human trafficking (HT) laws includes providing HTVs with better protections, which is evidenced by why the Trafficking Victims Protection Act (TVPA) was created. A good start to creating legislation begins with creating laws that require teaching all law enforcement the signs of HT. There are many reasons for this including that police often operate from the “law enforcement protocol” of arresting, incarcerating, and criminalizing all individuals picked up for prostitution.

When practiced, prosecuting traffickers becomes more difficult, especially when police treat HTVs as criminals rather than taking the necessary steps to treat the traumas victims were forced into when trafficked. Therefore, recognizing the effect police contact with those arrested for prostitution can have on potential HTVs. Inzunza (2021) echoes this by stating:

The first representative of the criminal justice system in contact with a crime victim is often a police officer, who must uphold the general trust in the police and the legitimacy of the police force. Negative narratives that can adversely affect police–citizen relations are a common consequence of a crime victim not receiving an adequate response following a crime situation. Effective handling of the first contact is therefore vital for a well-functioning criminal justice system and, thus, for social harmony (p. 1).

When law enforcement is not trained, HTVs are likely to be confused with those voluntarily prostituting themselves, causing many to be mislabeled and charged with crimes they were forced to commit (Miller et al., 2020). This leads to victims being incarcerated, a counter-productive measure to protecting and preparing HTVs to succeed.

Arrests cause HTVs additional traumas that often lead to lost employment, housing, and education opportunities, causing many HTVs to believe that they have no other choice but to return to prostitution (Curtis & Enos, 2015). When trying to acquire these resources, background checks are required. HTVs know background checks will return negatively, causing them to lose out on opportunities many take for granted.

Legislation could be enacted to make it mandatory to teach police officers the signs of HT. The Department of Homeland Security and other federal agencies already have such a policy. According to the Central Coast Freedom Network (2021), under the Trafficking Victims Protection Reauthorization Act of 2018, federal law enforcement officers are now mandated to be trained to recognize human trafficking.

Even with the TVPA's most recent reauthorizations, most local and state agencies do not provide such training. This is problematic because local police are the primary ones that make prostitution and HT related arrests. Such training is vital because most local law enforcement agencies that make first contact with HTVs are often ignorant of the signs of HT while also lacking partnerships with outside organizations needed to be effective in fighting HT at the local level (Egyud et al., 2017).

Egyud et al. (2017) emphasize the importance of teaching police the signs of HT by noting in their study that after a group of police officers were taught the signs of sex trafficking by an expert multi-disciplinary team, 75% of them felt more competent completing this task. A

follow-up study discovered that participants rescued an additional 38 STVs five months after training (Egyud et al., 2017), further demonstrating the importance of making it mandatory to teach all police officers the signs of HT.

Without such training, HTVs will likely be hidden and treated as criminals. This leaves HTVs dealing with traumas for the rest of their lives. Peltó (2021) echoes that:

If a person is not identified as a trafficking victim at the time of arrest or prosecution, their experience frequently ends with a criminal record on top of the myriad traumas they have endured from being trafficked. The resulting record of such arrests and convictions impacts survivors' lives for years after they escape their traffickers (p. 476).

Besides being equipped with the knowledge of HT, it is also believed that legislation should be created that gives those picked up for prostitution the option of entering rehabilitation rather than being criminalized (Musto, 2016). Those arrested for other crimes, such as drug use, are given similar options, making it an appropriate and viable option that should be offered to HTVs.

State-funded Rehabilitation Centers

Although enforcing current laws often leads to arresting and detaining potential HTVs, sometimes such actions protect victims from further abuse and exploitation. Although not everyone agrees, such actions can lead to prosecuting traffickers. HT investigator Grady supports this by stating, "It's been my experience that if we have a victim who is in custody with charges pending against them for their involvement in a crime, that we are able to prosecute the true criminal, their exploiter" (Musto, 2016, p. 43).

If true, legislation must create more housing options for those rescued off the street. Lacking suitable housing options causes many HTVs to be charged and released back onto the streets, often in the middle of the night (Miller et al., 2020). Police in these situations do not want to criminalize HTVs, but to ensure victims picked up for prostitution have shelter, they continue

this practice. For this reason, it would be legislatively wise to create realistic short-term and long-term housing solutions for HTVs.

Expunging Criminal Records Associated with Being Trafficked

The greatest benefit of creating better HT legislation is the ability to expunge the crimes HTVs were forced to commit. When such crimes are not expunged, gaining proper employment, housing, education, and healthy relationships can be difficult. Musto (2016) notes, “people who meet the legal definition of a trafficking victim are often barred from employment opportunities, face housing challenges, and have their lives roundly and completely disrupted because of past encounters with the criminal justice system” (p. 130).

This was evidenced by Kiara, who, after being rescued from trafficking, was denied access to advocacy conferences, jobs, and housing. She was even met with sex propositions after her background displayed prostitution arrests (Musto, 2016), echoing that current HT legislation can exile victims for years after being rescued. When HTVs face obstacles, they struggle to be restored, often leading them back into the promiscuous lifestyle of prostitution. This can cause long-term financial, criminal, and medical problems (Rocha, 2012).

To prevent occurrences here, partnerships are vital. An excellent first step involves political leaders and anti-trafficking groups partnering to create better legislation. Although the federal government lags here, many states have begun making this a reality. For example, in 2010, New York became the first state to pass legislation allowing HTVs to vacate prostitution and related convictions incurred due to being trafficked (Pelto, 2021). Such legislation is a meaningful step. However, it should be noted that HTVs should have never been charged and criminalized in the first place.

On this note, it should be commended that some politicians are moving in the right direction. Polaris (2019) supports expunging crimes by noting that true legal freedom allows victims to move beyond their experience of being trafficked. This is vital for survivors to heal and rebuild their lives and the right thing to do. Unfortunately, many legislative entities lack criminal record relief. In fact, as of 2021, only 32 of the 50 states have laws that permit vacating the convictions of HTVs (Kirby, 2021).

In these cases, many stipulations or time limits must be met before the application for expungement can begin. In fact, “Louisiana’s vacatur relief law applies to minors only” (Kirby, 2021, p. 3). The problem here is that often, HTVs do not escape the horror of HT until they are no longer a minor. To make matters worse, the federal government recently removed funding that provided grant money for trafficking victims to hire lawyers to assist them in expunging crimes. This guarantees that most HTVs will have their criminal records haunting them for the rest of their lives.

Legal Costs

One significant barrier to having crimes expunged is the high cost of legal fees. Most rescued victims are trying to rehabilitate, recover, and get on their feet. This makes it difficult for them to afford the legal fees associated with expunging their crimes. Kiara, a human trafficking survivor, notes that it would have cost her \$32,000 in legal fees if a lawyer did not agree to work pro bono to expunge her record (Musto, 2016). Legislation that sets funding aside could alleviate such problems, which can empower them to make a living and be reintegrated back into society.

The Emancipation Network (TEN), also known as Made by Survivors, provides projects to this end through education and economic empowerment. By working closely with a dozen partner agencies in Nepal, India, Thailand, Cambodia, Uganda, and the United States, TEN offers employment to over 1000 survivors and education to 200 former victims as well as their children (Lagon, 2015, p. 28).

Hindrances to Fighting Human Trafficking Legislatively

When engaging in political matters legislatively, there are always obstacles. As noted in the social movement theory, failure to make proposed changes is likely if hindrances are not dealt with effectively (Christiansen, 2009). Although many hindrances can be present, the main one involved in effectively fighting HT includes failing to implement effective HT laws. This involves engaging in anti-human trafficking efforts that introduce and create better legislation.

Leaders failing to unite can hinder this process, putting HTVs in more danger than they already are. Uniting with others will require leaders to work with others that do not necessarily hold their beliefs. Lagon (2015) echoes this by noting:

If it were not for strange-bedfellow partnerships between feminists, conservative Christians, legislators, and others, there would be no TVPA (Trafficking Victims Protection Act), no State Department anti-trafficking office, and no annual global Trafficking in Persons (TIP) Report in the United States (p. 22).

Similarly, when partnerships are absent, legislating new HT laws is too. This hinders true justice because when there are no adequate laws, justice cannot be carried out. Partnerships go beyond legislation; it also includes enforcing current laws (Kara, 2011). When enforced, pimps, those who control HTVs; traffickers, those who sell them; and johns, those who purchase HTVs, are more likely to be prosecuted and held accountable for their actions (Wooditch, 2012).

Legislation does not always end positively. Legislation can lead to immoral and harmful laws being created. For example, when prostitution is legalized, it allows HT to embed itself in prostitution more easily. Those that implement such legislation justify it by saying that if prostitution is regulated, HT can then be prevented. This is misguided in that traffickers do not follow laws, including ensuring that those working in prostitution are 18. Unquestionably, creating laws making prostitution and related crimes illegal is a step in the right direction.

This does not stop one from traveling to areas where HT and prostitution are not illegal. For example, although exploiting children sexually is illegal in America, some places allow such evil (Curtis & Enos, 2015). This is known as sex tourism or when one travels from an area where a specific sex act is illegal to an area where it is legal. Oppermann (1999) defines such individuals as “men, often older and in less than perfect shape, traveling to developing countries to receive sexual pleasures generally not available, or at least not for the same price, as in their home country” (p. 251).

One way to prevent similar outcomes is to create legislation that criminalizes such activities globally across all jurisdictions. This was the goal of Sweden’s Prostitution Law (SPL), as it has a provision that allows Swedish citizens to be prosecuted when committing a sex crime in another country (Ekberg, 2004). Having legislation that sanctions uncooperative jurisdictions, much like the State Department does when sanctioning countries not trying to stop HT (Curtis & Enos, 2015), would be another avenue to fighting sex tourism. This would place pressure on jurisdictions doing little to protect HTVs.

Rationale for the Study and Gaps in the Literature

In the paragraphs and sections of this literature review, the researcher provided the reader with an understanding of why the research topic is warranted. This included explaining why Christians should engage in HT political matters. To cement this, the researcher supports the study in the sections below.

Rationale for the Study

Evidence suggests that issues associated with politics or religion quickly become controversial. This is underscored by the fact that two-thirds of Americans do not believe that politics and religion should mix (Pew Research Center, 2020a). Nevertheless, one cannot deny

that studying either of these topics alone or together is necessary. When the topic of HT is thrown into the mix, the topic becomes even more controversial, primarily when the topic seeks to study whether Christians engaging in politics can lead to better HT laws.

One reason this topic has become so controversial is that the church has seen this topic as too dirty and unapproachable for years (Theocharous, 2016), causing them to avoid this topic altogether. The problem is that even if society, including the church, continues to avoid this topic, these issues will not disappear. They only worsen. This topic is needed more today than ever, mainly because HT affects millions globally, most of whom are female and children (Curtis & Enos, 2015). There is no sign of HT slowing down. Many researchers suggest that HT will pass drug trafficking as the number one form of organized crime very soon (Miller et al., 2020).

Furthermore, the need to study this topic becomes more evident because current HT laws do not go far enough to slow HT down or adequately protect those affected by it (Kara, 2011). This includes charging those buying prostitution more harshly and expunging crimes that victims committed while in captivity. Expunging such crimes is supported by Pelto's (2021) study in the following manner "Over 90% of the survivors reported that they had been arrested at least once while being trafficked. Over half of survey respondents believed that 100% of their arrests, charges, and convictions were directly related to their trafficking experience" (p. 475).

For many years, Christians have played vital roles within the government and their communities to advocate for political change, including creating righteous legislation. Campbell (2004) supports this by noting that Christians need to be politically engaged because they are political forces that cannot and should not be ignored. The lives of the Clapham Saints, a group of politically engaged Christians that helped end slavery in England, are evidence of the importance of Christian engagement in government and social movements (Metaxas, 2007).

The Clapham Saints' leader, William Wilberforce, understood the obligation of becoming engaged in politics to prevent or decrease many social ills. Swanson (2015) notes this by saying:

The fundamental conviction that all men and women be held accountable for their actions was also a call to action. As celebrated British abolitionist William Wilberforce once said, "You may choose to look the other way, but you can never say again that you did not know." In other words, once you are informed about the ills of slavery, you have a moral responsibility to do what is right, i.e., advocate for its abolition (p. 143).

The same can be said about preventing HT today. The policies of the Clapham Saints eventually made their way to America, where such policies and tactics were used to end slavery in America. Like William Wilberforce and the Clapham Saints, abolitionist Theodore Dwight Weld and his wife, Angelina Grimke:

Made certain that Americans knew the awful extent of slavery. They worked together to assemble and publish "American Slavery as It Is: Testimony of a Thousand Witnesses" in 1839. This text was widely distributed and one of the most influential American anti-slavery tracts. The wide influence of Weld's book is remarkable, given the fact that Congress enforced a "gag rule" from 1836-1844 against receiving anti-slavery petitions (Swanson, 2015, p. 143).

These same tactics can be used today to lobby for better HT laws. However, if more research on what motivates Christians to engage in political matters does not occur, such tactics may be useless. One would think passing better HT laws would not be an issue since 88% of Congress are said to be Christian (Sandstrom, 2019). If this were true, there would be more evidence to support that current laws have Christian principles written on them.

Current laws do not confirm this, calling into question whether those in Congress are as committed as one might expect from a Christian. Having Christians in Congress is no guarantee to create better HT laws. However, if Christians are to create better HT laws successfully, it will be evidenced by their willingness to actively protect the weak and vulnerable (Cockayne, 2017). This cannot and will not occur overnight. It will take integrating authentic Christians into politics little by little through partnerships, pacts, and mutual agreements.

Gaps in the Literature

Throughout the literature review, the researcher found sufficient literature on the effectiveness of integrating Christians into politics. For example, Metaxas (2007) and Stella (1958) demonstrated that the Clapham Saints implemented principles passed to and used in America, which led to the abolishment of slavery in 1865. However, current literature does not go far enough to demonstrate whether such tactics would help create better HT laws today.

There is also plenty of literature on basic HT statistics, including current research suggesting that millions of individuals are trapped in modern-day slavery today, what countries it occurs in, and what is being done to fight against this evil (Zimmerman, 2011 & Curtis & Enos, 2015). Unfortunately, much of the research on HT statistics are estimations at best. This calls for researchers to conduct more accurate research that will help determine where, what, when, and how trafficking occurs within the borders of the United States.

A lack of research here has caused trafficking to be a secretive enterprise within America. Due to such secrecy, hundreds to thousands of HTVs are lured out of foster care into HT every year (Rocha, 2012). Another area that needs further research is determining if Christians engaging in politics can help create better HT laws. Focusing on using Christians to create better laws is important because, whether on purpose or not, current research demonstrates that current HT laws treat HTVs more harshly than their perpetrators (Curtis & Enos, 2015). This is evidenced by the fact that those buying HTVs for sexual pleasure receive lighter sentences than those arrested for prostituting themselves (Musto, 2016).

Another area needing further research is the time it takes to expunge crimes related to an HTV's time trafficked (Musto, 2016). This is problematic because, according to Pelto's (2021) research, "over half of human trafficking victims believe that 100 percent of their arrests,

charges, and convictions were related to their trafficking experience” (p. 475). These crimes prevent victims from finding good education, employment, housing, and other basic needs, causing many of them feeling like they should return to prostitution (Miller et al., 2020).

Failing to receive these needs hinders recovery because when these needs are not met, HTVs continue to feel trapped. Passing better HT legislation is a step in the right direction. However, little research suggests how integrating Christians into politics would be possible or beneficial for creating better HT laws. The best research on this topic only provides historical data on Christians participating in politics to end historical slavery.

Due to such research, many scholars and HT advocates have compared the abolition of historical slavery to that of human trafficking today. For example, Swanson (2015) noted many comparisons, with the biggest one being that “the goal of slavery then and now is for slave owners and traffickers to make money” (p. 131). Much of society knows and understands this, including many Christians, many of whom still look the other way.

This is unsatisfactory, which is why the words of British abolitionist William Wilberforce have never been so fitting as they are today, “You may choose to look the other way, but you can never say again that you did not know. This recognizes the connection of individuals that failed to act then and now” (Swanson, 2015, p. 143). Regardless of comparison, it is noted that the tactics used to end historical slavery could be beneficial in ending HT today. For example, utilizing the tactic of integrating Christians into politics to create better laws related to trafficking was first used by the Clapham Saints to end slavery in England. If used in the same manner to end HT, this same tactic has the potential to end HT.

Even with this research, current literature does not focus on how integrating Christian views and actions into politics would successfully create better HT laws. Although controversial

on many levels, this is a call to conduct research to help determine whether integrating Christians into politics would lead to better HT laws. Since many, including Orr (2007), believe legislating morality without Christianity is impossible, it would be beneficial to research whether and to what degree Christian beliefs could improve morality in HT laws.

Although biblical truth notes that immorality is second nature to humans (Romans 5 & 1 Corinthians 15), creating laws with moral clarity written in them can point society in a more positive direction morally. Unfortunately, research here is prospective at best, meaning there is insufficient evidence to support that better and morally just HT law will result if Christians are engaged in political matters. The researcher blended the gaps in the literature to create a research design that determines whether one's commitment to the Christian faith can lead to higher rates of engagement in human trafficking political matters.

Profile of the Current Study

It is undeniable that politics affect everyone's life (Tshaka & Senokoane, 2016). Similarly, so does religion for Christians desiring to demonstrate a Christlike example. There is no better way to fight HT than to integrate Christian fundamentals into legislation. HT is not only evil in the eyes of most of society but is a sin against God. This is why it is warranted for Christians to not only engage in politics but to participate in political matters that assist in creating better HT laws. There are many ways to accomplish this including lobbying for better HT laws, educating others about current laws, running for office, or supporting another candidate that will advocate for better HT legislation. This task will not be easy, but legislative success will increase if Christians unite with other like-minded Christians.

This profile aims to help others understand why Christians should implement Clapham Saints' tactics by engaging in political matters that can lead to better HT legislation. To

accomplish this, the researcher conducted a correlational study to determine if a relationship exists between Christian commitment, as assessed by the Belief into Action (BIAC) scale, and engagement in HT political matters, as assessed by the Human Trafficking Political Engagement (HTPE) scale. Two surveys integrated into a single survey were used to accomplish this. The BIAC determined how committed each participant was to Christianity, and the HTPE determined each participant's engagement in human trafficking political matters.

Chapter Summary

The literature review demonstrated that humans are created in God's image, and Christians are obligated to protect them, including those trafficked. One avenue to accomplish this is for Christians to engage in the many methods of politics. In the past, Christians engaged in politics to protect the many individuals trapped in slavery by passing anti-slavery laws. If the same is done today, it is believed that better HT laws can be passed to protect HTVs from the pain traffickers inflict on them. Before this can occur, Christian leaders must become engaged in HT political matters including advocating for HTVs, educating others, lobbying for better laws, and even running for political office. The purpose of this quantitative correlational study is to determine if a relationship exists between Christian commitment and engagement in human trafficking political matters.

CHAPTER THREE: RESEARCH METHODOLOGY

Chapter Three explains the research design synopsis, population, sampling procedures, limitations of generalization, ethical considerations, instrumentation, research procedures, data analysis, statistical procedures, and chapter summary. Furthermore, the chapter provides pertinent information about the study, including details about the research purpose and the researcher's role and explaining how and why participants were chosen. The study aimed to determine if a relationship existed between Christian commitment and engagement in human trafficking (HT) political matters.

Research Design Synopsis

The researcher's study was non-experimental, using a numeric, quantitative correlational approach. The purpose was to determine if a relationship existed between variables (Creswell & Creswell, 2018). To address this matter, the researcher provided an overview of the study's problem, purpose statement, research questions, hypotheses, and the research design and methodology.

The Problem

Many recognize that Christian engagement in politics has helped create legislation focused on fighting many social ills, including historical slavery (Metaxas, 2007). It is suggested that one of the best ways for Christians to carry this out today is to engage in political matters (Orr, 2007). If such an analysis is correct, such tactics will likely increase the formation of laws with Christian principles and values reflected in them.

When Christians do not engage in HT political matters, HTVs can be prevented from being adequately protected. This is due to legislation lacking the legislative verbiage that provides the support they need for restoration (Curtis & Enos, 2016). When this occurs, an

HTV's basic needs are likely to go unmet, including lacking in the areas of "safety, housing, food, clothing, and short-term and long-term guardianship" (Clawson & Dutch, 2008, p. 2).

During the 1800s, when Christians engaged in politics, they were able to pass pivotal legislation that helped end slavery (Swanson, 2015). A significant change transpired in England in the early 1800s when the Christian group, the Clapham Saints, stood up against slavery. This influenced the creation of anti-slavery laws that ended slavery in England in 1833, which led America to follow suit years later.

In the early 1800s, religious revivals emerged as the essential instrument for "creating a righteous society capable of fulfilling America's high ideals. This religious fervor became concentrated on eradicating the "great national sin" of slavery. This religious ardor is reflected above in the fundamental conviction discussing the intolerable evils of society. In order to save oneself from purgatory, it was necessary to eradicate the greatest of all sins—slavery (Swanson, 2015, p. 145).

To create a society that no longer tolerates modern slavery, Christians must engage in politics in a manner in which the Clapham Saints did. Many define such individuals as imitators of Christ due to their ability to demonstrate Christlike behaviors regularly. Cockayne (2017) notes the importance here by stating, "Only imitators of Christ can be called true Christians" (p. 3). He further states that when one imitates Christ, the Holy Spirit can influence one's behavior to be more like Christ (Cockayne, 2017). This requires Christians to be committed to what they believe about God's word and to allow the Holy Spirit to lead them. Without doing so, one participating in the political sphere of influence will be more easily swayed by the human structures of politics rather than by God (Caldwell, 2017).

Purpose Statement

The purpose of this correlational study was to determine if a relationship existed between a Christian's level of commitment to the Christian faith, as assessed by the Belief into Action

(BIAC) scale, and their level of engagement in HT political matters, as assessed by the Human Trafficking Political Engagement (HTPE) scale.

Research Questions and Hypotheses

Research Questions

RQ1. What is the relationship, if any, between the commitment level of participating Christians, according to the Belief into Action (BIAC) scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba’s House—Chattanooga, Tennessee, and their engagement in human trafficking (HT) electoral activity, as assessed by the Human Trafficking Political Engagement (HTPE) scale?

RQ2. What is the relationship, if any, between the commitment level of participating Christians, according to the BIAC scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba’s House—Chattanooga, Tennessee, and their engagement in HT political activity, as assessed by the HTPE scale?

RQ3. What is the relationship, if any, between the commitment level of participating Christians, according to the BIAC scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba’s House—Chattanooga, Tennessee, and their engagement in HT social movement activity, as assessed by the HTPE scale?

RQ4. Is commitment to the Christian faith as measured by the BIAC scale a significant predictor of one’s engagement in HT political matters, as assessed by the HTPE scale?

In addition to research questions, quantitative studies utilize hypotheses that allow researchers to make predictions on the expected outcomes of the study (Creswell & Creswell, 2018). Making such predictions is essential in correlational studies because it allows researchers to test many of the preconceived notions of the study. More importantly, hypotheses allow the researcher to answer the research questions they seek to discover.

Statistical Hypotheses-Null

H01: There is no correlation between a participant's level of commitment to the Christian faith, as assessed by the Belief into Action (BIAC) scale, and their level of engagement in human trafficking electoral activity, as assessed by the Human Trafficking Political Engagement (HTPE) scale.

H02: There is no correlation between a participant's level of commitment to the Christian faith, as assessed by the Belief into Action (BIAC) scale, and their level of engagement in human trafficking political activity, as assessed by the Human Trafficking Political Engagement (HTPE) scale.

H03: There is no correlation between a participant's level of commitment to the Christian faith, as assessed by the Belief into Action (BIAC) scale, and their level of engagement in human trafficking social movement activity, as assessed by the Human Trafficking Political Engagement (HTPE) scale.

H04: There is no correlation between a participant's levels of commitment to the Christian faith, as measured by the BIAC scale, and their level of engagement in human trafficking political matters, as assessed by the Human Trafficking Political Engagement (HTPE) scale.

Research Design and Methodology

Outside of choosing one's topic, choosing the research design is the most critical decision one will make (Abutabenjeh & Jaradat, 2018). The research methodology used in this study was a quantitative correlational design that measured a participant's Christian commitment and engagement in HT political matters using the BIAC and the HTPE, respectively.

The results from the scales were compared and analyzed to examine the correlation strength between the two scales. The two most common instruments used in quantitative research are experiments and surveys. The researcher utilized the latter in a multiple-choice test-like format where participants selected their best answer (Apuke, 2017). Afterward, the data were interpreted to determine if a relationship existed (Ahmad et al., 2019).

The strength of the relationship is determined by conducting a correlation test (Samuels, 2020). This determines the degree to which a relationship exists between variables and the direction in which it exists if any (Apuke, 2017). Variable strength is represented as strong, medium, or weak. Due to the data not being distributed normally, the Spearman correlation coefficient was utilized. The Spearman correlation coefficient displays values between positive (POS) +1 and negative (NEG) -1. A POS 1 indicates a strong POS relationship, a NEG -1 indicates a strong NEG relationship, and a zero means no relationship (Apuke, 2017).

The researcher's correlational design utilized two test-like surveys (BIAC & HTPE), where participants rated themselves from 1 to 10 (Sadan, 2017). The purpose was to determine if a relationship existed between Christian commitment, as assessed by the BIAC, and engagement in HT political matters, as assessed by the HTPE. The BIAC revealed the level of commitment to Christianity, while the HTPE measured engagement in HT political matters.

The BIAC was created by Koenig et al. (2015), who, on May 6, 2022, permitted me to utilize the scale and gave me permission on January 13, 2023, to publish any results related to the scale (Appendix I). The BIAC detects differences in religious commitment by expanding response options so both extremes of religiosity can be measured. A copy of the BIAC is found in Appendix H.

The researcher created the HTPE, which was validated by enlisting experts to review it for validity. To increase the usefulness of the scale, reliability tests were also run. These tests are discussed in the instrument validity and reliability section. The HTPE was created to determine one's level of engagement in HT political matters. The BIAC and the HTPE consist of 10 questions each. Both utilize a 10-point rating scale, where participants rated themselves from 1 to 10, with 1 indicating a low value and 10 indicating a high value. A copy of the HTPE is found in Appendix J.

The BIAC and the HTPE were selected to ensure the research questions could be answered. After being merged into a single survey, the survey was dispersed using a QR access link created by Qualtrics. To initiate dispersion, the researcher contacted each participating church's decision-maker to seek permission to solicit church attendees. To confirm permission, decision-makers signed and returned a permission response form. This was completed on August 16, 2022. This form can be found in Appendix G. After permission was granted, recruitment flyers with a QR access link were left at each church for 14 days. The study began across all participating churches on September 4, 2022 and ended on October 9, 2022.

Participants took part in the study voluntarily and anonymously by scanning a QR code access link with their smartphones. Participants were notified beforehand that they would not receive any monetary gifts but that the researcher would donate \$█ to their church's children's

ministry for each completed survey. The number of completed surveys is listed below.

Frequency is the number of participants that completed the survey. Percent and valid percent are the percentage portion from each church represented in the study, and cumulative percent is the study's total percentage portion of all participants represented at this point in data collection.

Table 1- Completed Surveys Breakdown

Completed Surveys					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	My Church Woodstock, Virginia	74	51.4	51.4	51.4
	Ray of Hope Church Harrisonburg, Virginia	22	15.2	15.2	66.5
	Spirit of Word and Fellowship Stephens City, Virginia	48	33.4	33.4	100.0
	Total	144	100.0	100.0	

As promised, the researcher donated \$■■■ to My Church's, \$■■■ to Ray of Hope Church's, and \$■■■ to Spirit and Word Fellowship's children's programs. After each participant completed the survey, their answers were automatically transferred to the Qualtrics' collection portal, where they were analyzed and interpreted numerically and visually.

The research used visual testing (Samuels, 2020) to confirm the results, including tables, charts, and scatterplots (SP). These instruments displayed the data's relationship strength, direction, and curvature, which was represented as linear, curvilinear, or no relationship. Linear relationships are displayed as POS or NEG. POS correlations rise from left to right, and NEG correlations fall from left to right.

Furthermore, visual instruments indicated relationship strength. Strong relationships fall along a straight line, medium ones are mildly dispersed, and weak ones are widely dispersed (McLeod, 2020). The visual instruments revealed a weak POS relationship. This indicates that

one's commitment to Christianity is likely unrelated to their engagement in HT political matters, including their HT electoral, political, and social movement activity.

Population

The population was limited to Christians who attended a church in the Northern Shenandoah Valley portion of Virginia that falls under the covering of Abba's House—Chattanooga, Tennessee. Three churches agreed to participate in the researcher's study. These churches included My Church (Woodstock, Virginia), Ray of Hope Church (Harrisonburg, Virginia), and Spirit and Word Fellowship (Stephens City, Virginia).

The researcher counted the number of potential participants on the day of the study. This included counting those over 18 years of age. The number of eligible participants at each church was: Ray of Hope (35), My Church (80), and Spirit and Word (85), bringing the total population to 200. To maintain a 95% confidence level and a 4.24% margin of error, 144 participants were included in the study.

Sampling Procedures

Collecting high volumes of data is vital because, as Martínez-Mesa et al. (2014) says, "insufficient sample sizes may not give a proper estimation of the population studied" (p. 615). The sampling method utilized to select participating churches was a non-probability criterion sampling because the researcher studied a specific group of churches rather than all churches in the area. O'Dwyer and Bernauer (2014) recognize:

A purposive sample is made up of elements that possess a particular characteristic or attribute that the researcher is interested in studying. The distinguishing characteristic of purposive sampling is that the individuals or clusters are not systematically selected from the population, instead, they are selected to be in the study because they possess an attribute or characteristic that the researcher is interested in (p. 83-84).

The population for the study included Christians who attend a church falling under the covering of Abba's House—Chattanooga, Tennessee, in the Northern Shenandoah Valley portion of Virginia. To locate qualifying churches, the researcher conducted a preliminary search. This was done to lessen time restraints after the institutional review board's (IRB) approval.

After IRB approval, the researcher contacted each qualifying church's decision-maker to seek permission to solicit church attendees. Three qualifying churches agreed to participate in the study. These churches included My Church (Woodstock, VA), Ray of Hope Church (Harrisonburg, VA), and Spirit and Word Fellowship (Stephens City, VA). Participants agreed to participate by anonymously scanning a QR access link with their smartphones. A recruitment flyer with a QR access link was left at each church for 14 days (Appendix C). The study was initiated on September 4, 2022, at the first participating church and ended on October 9, 2022 at the final participating church.

To increase participation, church attendees were reminded at seven days that they had one week left to complete the study (Appendix B). Per the participation response form, each decision-maker agreed to promote the study on their church's social media account and at each service. The QR access link was created and dispersed using Qualtrics, which allowed for easy distribution. The average time to complete the survey was 7 minutes. Results were forwarded to the researcher's Qualtrics account, where they were analyzed for interpretation.

Limits of Generalization

Limitations are weaknesses within a study that is often outside the researcher's control (Price, 2004). Limitations can hinder the research results from being applied to populations outside the study. The study's main limitation was that participants only came from churches in the Northern Shenandoah Valley portion of Virginia that fell under the covering of Abba's

House—Chattanooga, Tennessee. Christians outside of the study's geographic location may not find the results helpful.

Also, demographics were not a deciding factor in selecting participants. Demographics were not needed because this was not the focus of the study. However, participants selected demographics that applied to them to provide a diversity report. These included political affiliation, highest level of education, marital status, race, sex, and age.

Although it would have been beneficial to include all churches and denominations, the researcher's study only focused on those professing as Christian who attend a church in the Northern Shenandoah Valley portion of Virginia that falls under the covering of Abba's House—Chattanooga, Tennessee. The churches included were My Church (Woodstock, Virginia), Ray of Hope Church (Harrisonburg, Virginia), and Spirit and Word Fellowship (Stephens City, Virginia).

Furthermore, religions outside of Christianity were not represented. This would have helped collect the views from practitioners of other faiths, but this was not the focus of the study. This opens the door to researching whether one's commitment level to other faiths is related to their engagement in HT political matters.

Also, non-Christians were not included in the study. This opens the door to expanding the research to non-religious populations. This data would be beneficial in comparing the views of those holding religious and non-religious beliefs. Since the study aims to use the data to encourage Christians to engage in HT political matters, this was not needed or beneficial for the current study.

Ethical Considerations

Roberts (2010) notes, “ethical research considerations or guidelines serve as standards that ensure one’s research is ethical, moral, and upholding of the participant’s rights” (p. 31). Without ethics, one’s research fails in the crucial area of making the world a better place. Liberty University’s Institutional Review Board (IRB) was the governing body ensuring that all research standards stayed intact. The researcher took all necessary steps to ensure that these standards and those mandated by the federal government were followed.

To reinforce ethical research, the researcher completed the following CITI (Collaborated Institutional Training Initiative) courses: 1) Conflicts of Interest, 2) Essentials of Research Administration, and 3) Social and Behavioral Researchers. These certifications can be found on file with Liberty University’s Institutional Review Board (IRB). The Conflicts of Interest and Essentials of Research Administration courses were completed on December 13, 2019 and will expire on December 12, 2023. The Social and Behavioral Researcher course was completed on December 13, 2019 and expired on December 12, 2022.

No one under 18 was included in the study to avoid ethical parameters concerning minors. An anonymous QR link was used to collect data so that the integrity and identity of participants could be safeguarded (Roberts, 2010). Additionally, the researcher stored all research material on a password-protected zip drive. This material was locked in the researcher’s office, where only he had access.

Furthermore, to allow others to evaluate this research, all material from the study will be saved and stored for at least three years. All emails relating to the study were printed, locked up, and deleted from the computer used. The computer was password and fingerprint access-protected, meaning only the researcher had access to the computer during and after the study.

Another concern is ensuring that bias is removed from the study (Roberts, 2010). To accomplish this, the researcher considered potential biases, implied reservations, participant state of mind, and educational levels when writing study material (Sadan, 2017). This ensured that the data collected was voluntary and not coerced. To support this, Sadan's (2017) recommends:

Substitute gender-neutral words and phrases for gender-biased words, use designations in parallel to refer to men and women equally, will not assume that certain professions are gender-related, will avoid sexist stereotyping, will avoid gender-biased pronouns, will not identify people by race or ethnic group unless it is relevant, will avoid language that suggests evaluation or reinforces stereotypes, and will not make unsupported assumptions about various age groups (p. 41).

Instrumentation

An instrument's purpose is to ensure that it measures what it is supposed to and whether its results can be replicated (Roberts, 2010). Researchers utilize instruments to collect data when researching a chosen phenomenon. Although the researcher's survey was merged from the Belief into Action (BIAC) scale and the Human Trafficking Political Engagement (HTPE) scale, the researcher's survey collected data to determine the relationship between Christian commitment and engagement in HT political matters. A copy of the survey can be found in Appendix E.

The BIAC is a pre-existing instrument that was created by Koenig et al. (2015), who on May 6, 2022, permitted me to use it for the study and, on January 13, 2023, permitted me to publish all results related to the use of the BIAC (Appendix I). Additionally, the HTPE was created by the researcher (Appendix J). The BIAC detects differences in religious commitment, and the HTPE determines each participant's level of engagement in HT political matters. It was created by integrating HT preventative actions that promote HT political action.

Using a 10-point rating scale, the BIAC asks ten rating-based questions, allowing one to rate themselves from 1 to 10. BIAC scoring is accessed by adding up the values from each question. The first question from the BIAC receives a value of 1 or 10, while the following

questions receive a value between 1 and 10, with a total possible score of 100. A score closer to 100 indicates a higher score. Participants finished the survey by completing the HTPE scale.

This involved participants rating themselves from 1 to 10 on ten multiple-choice questions, giving them a total HTPE score between 10 and 100. The closer the score is to 100, the higher the score. The total score is calculated by adding up the values from each question. The HTPE is broken down further by scoring participants in HT electoral, political, and social movement activity. Electoral activity is scored by adding the values from questions 1 and 2. A score closer to 20 indicates a higher electoral activity score. Political activity is calculated by adding the values from questions 3 to 7. A score closer to 50 indicates a higher political activity score. Lastly, social movement activity is calculated by adding the values from questions 8 to 10. A score closer to 30 indicates a higher social movement activity score.

The estimated time needed to complete the entire survey is 7 minutes. Each question on the survey was selected to ensure that research questions were answered. Combining the data from the BIAC and the HTPE provided an understanding of whether religious commitment was related to engagement in HT political matters. To calculate this, the researcher compared BIAC and HTPE results using the Spearman correlation coefficient.

Screening Questions

The purpose of the screening questions was to ensure that those desiring to participate in the study met the minimum standards. Participation required one to self-confess as a follower of Jesus Christ, be over 18, and attend a Northern Shenandoah Valley Virginia church that falls under the covering of Abba's House—Chattanooga, Tennessee (Appendix A). To capture information here, the researcher developed three closed-ended questions, followed by a consent

statement at the end of the consent page, which was found on the first page of the survey. A copy of this is found in Appendix D.

If anyone answered “NO” to questions 1 (Are you over the age of 18?) or 3 (Have you accepted Jesus Christ as your Lord and Savior?), they were not granted entry to the survey. If one did not select one of the churches listed in question 2 (Which of the following churches do you attend?), they were prevented from moving forward in the study. Finally, at the end of the consent page, participants were required to select one of the two consent statements:

1. I understand and meet all study parameters, and I agree to participate in the study.
2. I do not agree to participate in the study.

Respondents were disqualified from moving forward in the study if they selected statement two. By selecting statement one (1), participants were granted entry to the survey. Once permitted entry to the survey, participants participated in a four-part survey. These sections included answering questions relating to (a) Church attendance, (b) Demographics, (c) The Belief into Action (BIAC) scale, and (d) The Human Trafficking Political Engagement (HTPE) scale. A full copy of the survey is found in Appendix E.

Part 1- Demographic Information

Participants who provided consent, and declared that they were a follower of Jesus Christ, over 18, and affirmed that they attended a church in the Northern Shenandoah Valley portion of Virginia that falls under the covering of Abba’s House—Chattanooga, Tennessee, was granted access to the survey. In this survey section, participants answered questions relating to specific demographics. This included answering questions about political affiliation, highest education level, marital status, race, sex, and age. Those included in the study are listed below.

Table 2- Study Demographics

Demographics Represented in the Study								
Political Affiliation	Republican	Democrat	Independent	None	Other			
	113 (78.5%)	3 (2%)	8 (5.5%)	15 (10.5%)	5 (3.5%)			
Highest Level of Education	Some High School	General Education Development (GED) Completion Test	High School Graduate	Some College	Associate's degree	Bachelor's Degree	Master's Degree	Doctoral Degree of Higher
	5 (3.5%)	9 (6%)	46 (32%)	38 (26.5%)	16 (11%)	18 (12.5%)	8 (5.5%)	4 (3%)
Marital Status	Married	Widowed	Divorced	Separated	Never Married			
	107 (74%)	12 (8.5%)	9 (6.5%)	2 (1%)	14 (10%)			
Race	White	Black/African American	American Indian/Alaskan Native	Asian	Native Hawaiian or Pacific Islander	Other		
	133 (93%)	6 (4.5%)	0	0	0	5 (3.5%)		
Sex	Male	Female						
	51 (35%)	93(65%)						
Age	18-25	26-32	33-40	41-47	48-55	Over 55		
	11 (8%)	9 (6.5%)	22 (15%)	23 (16%)	21 (14.5%)	58 (40%)		

Part 2- Belief into Action (BIAC) Scale

Once participants were granted entry and answered demographic questions, they were permitted to begin the Belief into Action (BIAC) scale. The BIAC was used to detect differences in Christian commitment by expanding response options so both extremes of commitment could be measured. Using a 10-point rating scale, participants answered ten multiple-choice rating-based questions. These questions were based on practices associated with being committed to the Christian faith. The areas covered were:

1. One's highest priority

2. Church attendance
3. Regularity of getting together with other believers
4. Extent of placing one's life under God's direction
5. Amount of income given to religious institutions and/or causes
6. Time spent listening to religious music, radio, or TV
7. Time spent reading religious literature
8. Time spent in prayer
9. Time spent volunteering in a religious community or for religious reasons
10. Extent in which one conforms their life to the teachings of God.

Here, participants rated themselves from 1 to 10. BIAC scoring is accessed by adding up the values from each question. The first question receives a value of 1 or 10, while the following questions receive a value between 1 and 10, giving it a total score between 10 to 100. A score closer to 100 indicates a higher score, therefore revealing a higher commitment to the Christian faith. A copy of the BIAC is found in Appendix H.

Part 3- Human Trafficking Political Engagement (HTPE) Scale

After completing the BIAC, participants completed the HTPE (Appendix H). Unlike the BIAC, the researcher created the HTPE. The HTPE determines each participant's engagement in HT political matters. Participants answered ten multiple-choice rating-based questions about the different aspects of engagement in HT political matters. Using a 10-point rating scale, participants rated themselves from 1 to 10, with a potential score of 100. A score closer to 100 confers a higher score.

The HTPE was divided into electoral, political, and social movement activity areas. Electoral activity is scored by adding the values from questions 1 and 2. The closer the score is

to 20, the higher the electoral activity score. Political activity is calculated by adding the values of questions 3 to 7. The closer the score is to 50, the higher the political activity score. Lastly, social movement activity is calculated by adding the values from questions 8 to 10. The closer one scores to 30, the higher the social movement activity score.

Matched with the questions from the BIAC, the questions from the HTPE were carefully selected to ensure that research questions were answered. Combining the data from the BIAC and the HTPE determined whether Christian commitment was related to engagement in HT political matters. The questions asked include:

Electoral Activity

Q1- When I vote, I research and support the political candidate that I believe will combat human trafficking.

Q2- I meet with, email, speak with, and/or write letters to local, state, or federal government representatives to let them know that I care about combating human trafficking and to ask what they are doing to address it.

Political Activity

Q3- On a scale from 1 to 10 (1- not at all, 10- completely, totally), I am associated with and/or vote for the political party best equipped to fight human trafficking.

Q4- On a scale from 1 to 10 (1- not at all, 10- completely, totally), I have considered or have run for political office for the purpose of combatting human trafficking.

Q5- I advocate for better human trafficking laws.

Q6- I discuss human trafficking political matters with my friends, family, and others, either in person, on social media, or another avenue of communication.

Q7- I research and am aware of local, state, national, and/or international human trafficking laws.

Social Movement Activity

Q8- I work for, volunteer at, pray for, and/or support an anti-human trafficking nonprofit organization.

Q9- I organize fundraisers and/or donate money to an anti-human trafficking nonprofit organization.

Q10- I collaborate with local religious groups, community outreach groups, and/or individuals to teach others about human trafficking.

Validity

Choosing one's instrument is of foremost importance in determining the validity of the data collected. Roberts (2010) notes that if an instrument is not valid, neither will the results. Establishing validity on the Human Trafficking Political Engagement (HTPE) scale was vitally important because the researcher created it. The researcher's survey consisted of questions he created, except for the questions taken from the BIAC.

Outside of the BIAC, the researcher constructed all consent, screening, demographic, and HTPE questions. The survey questions, including those in the BIAC, were open-ended. The researcher ensured that survey questions: (a) answered all four research questions, (b) were easily understood, (d) were not offensive or coercive, and (e) were not biased.

Reliability

The primary method of determining if an instrument is reliable is to measure the extent to which the instrument is reliable in replicating similar results in another study (Roberts, 2010). Establishing this in the HTPE was essential because the researcher created it. A self-made

instrument must be established as reliable because no one has ever used it, meaning no studies are tied to it. There are many ways to solidify reliability, including conducting a test re-test, pilot study, having experts review it, and running reliability analysis tests.

The purpose of the test-retest test is to ensure that the instrument is consistent in measuring what it is supposed to measure (Roberts, 2010). This is solidified by conducting a pilot study, as it determines if the instrument can be used on a more extensive scaled study by establishing external and internal consistency (Leon, Davis, & Kraemer, 2011). Internal consistency determines whether an instrument's results and items across the instrument are reliable. Without establishing reliability, it cannot be utilized. If one uses an unreliable instrument, the data collected will be declared invalid and unreliable, causing the results to be null and void.

Profile of the Belief into Action (BIAC) Scale

Koenig et al. (2015) designed the BIAC to detect differences in religious commitment by expanding response options on both extremes of religiosity. This involves measuring one from not being religiously involved to having a life centered on God. Participants answer ten multiple-choice questions and rate themselves from 1 to 10 with a total possible score of 100. The closer the score is to 100, the higher the score. The higher the score, the more religiously committed one is.

Instrument Validity

Koenig et al. (2015) note that “validity is the extent to which a scale measures the theoretical concept that it intends to measure” (p. 1010). To validate the BIAC, content, construct, criterion, and incremental validity tests were conducted. Content validity measures the degree to which the tool measures what it is meant to measure. Construct validity measures the

soundness of the scores. Criterion validity is the extent to which a measure is related to another measure of the construct that can be more objective (p. 1011). Incremental validity is the extent to which a measure predicts outcomes better than an existing measure (p. 1012).

Content Validity

The BIAC's content validity was established by reviewing and evaluating the instrument to ensure that each question made logical sense. Since the purpose of the BIAC was to measure religious commitment, this entailed measuring the feasibility of each question on how well each question measured a participant's religious commitment. After evaluating each question's content validity, the creators determined that the questions were logical and answered questions related to the purpose of the scale. In this case, this involved measuring religious commitment.

Construct Validity

Construct validity is measured by convergent, discriminant, and factor analytic validity. Convergent validity is established by determining the correlation between a new scale and an existing one that has demonstrated validity (Koenig et al., 2015). To accomplish this, BIAC creators used the Cohen's *d* statistical test to compare BIAC datasets with similar scales and their datasets. A Cohen's *d* score of at least .80 reveals a significant correlation, and a score of less than .20 displays a small correlation (Koenig et al., 2015). From the different datasets compared, the BIAC received scores of 2.41, 2.34, 1.50, 1.81, and .41. With an average score of 1.694, the BIAC scored high in convergent validity.

Discriminant validity measures whether constructs that are supposed to be unrelated are (Koenig et al., 2015). Measuring discriminant validity was paramount when creating the BIAC because a major concern when measuring spirituality is that spirituality survey questions are

often focused more on mental health or social connections rather than on spiritual matters that they are supposed to be measuring (Koenig et al., 2015).

After determining if survey questions were related to mental health or social connections, it was determined that the BIAC was weakly correlated with the following non-spiritual characteristics: purpose of life, quality of life, life satisfaction, and social interaction. This suggests that the BIAC measures something different than mental health or social connections, thus indicating that the BIAC scored high on measuring different levels of spirituality.

Afterward, BIAC creators completed factor analysis tests to determine if the construct measure correctly in computing what the theory said it should (Koenig et al., 2015). Here, the creators conducted factor analysis across a caregiver study. During this analysis, they analyzed the principal components of the BIAC survey questions, revealing a single factor with an eigenvalue of 4.73. This explained that 94.4% of the total variance with factor loading for individual items ranged from .545 to .797. This agrees with the theory that the BIAC measures a single underlying construct of religious commitment. Thus, indicating that the BIAC is valid in factor analysis validity.

Criterion Validity

Koenig et al. (2015) note that “criterion validity is the extent to which a measure is related to another measure of the construct that represents a “gold standard” or a more objective measure of the construct” (p. 1011). Since there was no gold standard for religious commitment at the time of the BIAC’s creation, criterion validity was too difficult to calculate. To overcome this, creators used concurrent and predictive validity to establish criterion validity.

Predictive validity is a scale’s ability to predict future outcomes that it should be able to (Koenig et al., 2015). Since no longitudinal studies on the BIAC were available, the creators

could not establish predictive validity. As the BIAC is used over time, one can expect that higher religious commitment scores would lead to better mental and social health.

Incremental Validity

Incremental validity measures the extent to which a new measure predicts important outcomes better than an existing measure (Koenig et al., 2015). BIAC creators compared its scale with the Duke University Religion Index. During the BIAC's creation, this index was one of the most used measures of religiosity (Koenig et al., 2015). In fact, as of "August 2015, 1,130 citations from the Duke University Religion Index had been used" (p. 1012). In the U.S. caregiver study, the BIAC and the Duke University Religion Index correlated at $r=.80$. These findings suggest that the BIAC is superior to the Duke University Religious Index in predicting psychological outcomes based on published cross-sectional work. This demonstrates that BIAC scores very high on incremental validity.

Instrument Reliability

Koenig et al. (2015) note that "a scale's reliability is determined by the extent to which items on the scale are measuring the same thing and whether responses to the items are similar when the scale is re-administered at different times on the same individuals" (p. 1009). BIAC creators in the original study on stressed female caregivers ran an internal reliability test to establish reliability. This returned a high internal reliability score in the form of the Cronbach's alpha coefficient test with a value of .89.

However, after re-computing the alpha by removing individual items, alpha scores ranged from .87 to .89. A score exceeding .70 suggests that the instrument is reliable in internal consistency (Koenig et al., 2015). Solidifying this, BIAC creators conducted a test-retest. The test-retest measured the reliability of individual items, as assessed by the intra-class correlation

coefficient, which returned a total scale score after one week that ranged from .66 to .97 for individual items and .92 for the total score ($n = 60$).

In a Chinese college student study that the BIAC creators conducted, a Cronbach's alpha score of .83 was displayed. When BIAC creators removed individual items from the scale and the alpha was re-calculated, the values ranged from .80 to .84. After two weeks, the test-retest reliability of individual items and the total score ranged from .36 to .90 for individual items and .86 for the total score ($n = 133$). A Cronbach's alpha score exceeding .70 is considered satisfactory. This suggests that the BIAC is not only reliable but reliable among diverse populations and religious groups (Koenig et al., 2015).

Profile of the Human Trafficking Political Engagement (HTPE) Scale

The researcher created the HTPE to design a scale that measures one's level of engagement in human trafficking political matters. HTPE scores range from not being very engaged to being very engaged. This included breaking one's level of engagement in HT political matters into electoral, political, and social movement activity. Each of these areas was vital because each one plays a significant role in HT politics today. Measuring engagement, participants rated themselves from 1 to 10 on the ten questions. The total score possible was 100. The closer the score is to 100, the higher the score. Higher scores indicate that one is more engaged in HT political matters.

Instrument Validity

The purpose of creating the HTPE was to create an instrument valid for measuring human trafficking (HT) political engagement. To validate the HTPE, face validity, content, and predictive validity analysis were conducted. Face validity is the degree to which an instrument measures what it states it should. Content validity measures the degree to which the tool

measures what it is meant to. Predictive validity is when an instrument can predict a future outcome.

Face Validity

Face validity is established when experts on a research topic conclude that an instrument measures the characteristic or trait it was created for (Bolarinwa, 2015). To measure this, four experts with experience or closely related experience in the field were enlisted to review the HTPE. One was a college professor with extensive experience helping students create surveys for dissertations, while the other three had direct experience in the anti-human trafficking field.

There is no formula or statistical test that can determine face validity. The only way to establish face validity is to ask others their opinion on whether the scale is logical in its purpose (Bolarinwa, 2015). The first expert, the college professor, left the comment that the scale “looks great.” The second expert left a couple of recommendations for question-wording but said that overall, the scale measures what it was created to measure. The third and fourth experts said that they think the survey is relevant and clear. They further voiced that the scale provides clear communications and would achieve the desired measurement results.

A minimum of two to three expert reviewers are needed to provide an accurate review of a scale (Bolarinwa, 2015). The researcher gathered four experts. Outside of a few minor recommendations from one of the four experts, all agreed that the HTPE was relevant and clear. Although face validity is subjective, this suggests that the HTPE scores high on face validity. It can be concluded that the HTPE is logical and relevant in measuring engagement in HT political engagement and appropriate to the population being studied.

Content Validity

The researcher established content validity by having four experts evaluate the HTPE for relevance and clarity. The first expert was a Liberty University professor, who has helped students construct research surveys and has supervised numerous dissertations. The others were experts in the anti-human trafficking field. One is the Anti-Trafficking Outreach and Direct Service Coordinator for Samaritan House. One is the Director of Communications and Marketing, and the other is the Prevention Education Curriculum Developer from Freedom 4/24, an anti-human trafficking nonprofit.

To initiate the experts' evaluation of the HTPE, the researcher created and disseminated an evaluation form for the experts to complete (Appendix L). Experts evaluated the HTPE for relevance and clarity. In relevance, they rated the HTPE from having no relevance to being highly relevant. In clarity, they rated the HTPE from not being clear to very clear. After completing the evaluation form, the researcher calculated item content validity and overall content validity for relevance and clarity. Item-Content Validity Index (I-CVI) was calculated by taking the number of experts in complete agreement and dividing that number by the number of evaluating experts.

After item content validity was calculated, the scale's overall content validity (S-CVI) was calculated by adding up the value from each item's content validity score. The HTPE's S-CVI score in relevance was 9.5 out of 10 and had a value of 9.5 out of 10 in clarity. For an instrument to display excellent overall content validity (S-CVI), a score of .78 is needed (Shi, Mo, & Sun, 2012). This demonstrates that the HTPE in content validity scores very high in relevance and clarity. Solidifying this further, universal agreement (UA) was calculated. UA is

displayed on each question with either a 1 or 0. A 1 indicates that all experts agree on the specific question, and a 0 indicates that no experts agreed.

To calculate UA, the number of questions on the scale was divided by the number of questions in which all experts agreed to calculate UA. The HTPE's UA overall score for relevance was .8, and .8 for clarity. For an instrument to display excellent universal agreement (UA), a score of .8 is needed (Shi, Mo, & Sun, 2012). This suggests that the HTPE scores very high in universal agreement (UA). With the HTPE scoring high on I-CVI, S-CVI, and UA, the HTPE scores high on content validity. Thus, indicating that the HTPE is logical in measuring HT political engagement.

Predictive Validity

For an instrument to score high on predictive validity, it must be able to be used to predict future outcomes (Koenig et al., 2015). Since longitudinal studies using the HTPE are unavailable, the researcher could not establish predictive validity. However, it is believed that predictive validity will increase over time as the HTPE is used in more studies.

Instrument Reliability

The researcher's goal was to create a reliable scale for measuring engagement in HT political matters. To test the reliability of the HTPE, the researcher used reliability analysis. Many analysis tests could have been used; however, the researcher utilized the Cronbach's alpha reliability test. The Cronbach's alpha reveals the level of internal consistency present within an instrument (McLeod, 2013). For an instrument to be reliable, a Cronbach's alpha score of at least .7 is needed. The HTPE exhibited a Cronbach's alpha score of .804, meaning the HTPE scores high in internal validity.

Part of establishing reliability is determining external validity. This is established when the instrument can yield the same results over time and for every participant that completes the survey (McLeod, 2013). Since the researcher did not conduct a test-retest, this could not be used to establish external reliability. However, a preliminary pilot study was conducted. This helped the researcher ensure that the questions were adequately worded and that the survey was reliable. It was determined that the QR code method was reliable in disseminating the survey. Knowing this, in addition to a Cronbach's alpha score of .804, one can conclude that HTPE and the research design is reliable internally and externally.

Research Procedures

The section here provides an overview of the researcher's steps in conducting his study. The researcher provides initial steps, approvals, communications, and data collection. Moreover, data analysis and statistical procedures are shared in later sections.

Initial Steps

This section focuses on the steps that the researcher took before beginning the data collection portion of his study. Prior to utilizing the BIAC, the researcher was permitted to utilize the BIAC on May 6, 2022 and was authorized to publish any work related to its use on January 13, 2023, by its creators (Appendix I). To save time and ensure that the researcher could access the population, the researcher identified churches falling under the study's population.

Approvals

Before beginning data collection, the researcher sought approval from Liberty University's Institutional Review Board (IRB) to begin his research, which was given on August 10, 2022 (Appendix K). Approval here allowed the researcher to begin collecting data. The researcher created his survey using the Qualtrics platform. Survey dissemination was approved

by Dr. Butler, the Program Director of the Christian Leadership Program at Liberty University's School of Divinity, on August 15, 2022. Afterward, the researcher contacted the churches that fit into the study's population. When connecting with these churches, the researcher ensured that each church's decision-maker had a mutual understanding about the study, what was expected from them, and the timeframes associated with the study.

To confirm understanding of each church's decision-maker, the researcher had each decision-maker sign and return a permission response form (Appendix G). The permission response form awarded the researcher permission to solicit attendees at each participating church. After consulting with each decision-maker, it was agreed that the study would take place on the following dates: My Church (September 4, 2022-September 18, 2022), Ray of Hope Church (September 18, 2022-October 2, 2022), and Spirit and Word Fellowship (September 25, 2022-October 9, 2022). With IRB approval, instrument approval, and approval from participating churches in place, the study moved into the execution phase.

Communications

The researcher's study across participating churches was conducted from September 4, 2022, to October 9, 2022. On August 16, 2022, the researcher received permission response forms from each participating church (Appendix G), allowing the researcher to move into the data collection portion of the study. With sanctuary adult attendance of My Church (80), Ray of Hope Church (35), and Spirit and Word Fellowship (85) equaling 200, the minimum number of respondents needed was 132. This number was the minimum to maintain a 95% confidence level and a five percent margin of error. The number of individuals that participated in the study was 146. Two were discarded due to selecting the option "I do not agree to participate in the study"

on the consent page of the survey. This brought the total completed surveys down to 144. The number of completed surveys gathered from each participating church can be seen below.

Table 3- Additional Completed Surveys Breakdown

Completed Surveys		
My Church-Woodstock, VA	Ray of Hope Church-Harrisonburg, VA	Spirit and Word Fellowship-Stephens City, VA
74	22	48
Total Number of Completed Surveys: 144		

Data Collection

The researcher's survey was designed to collect numerical data from rating-based questions that measured participant responses in Christian commitment and engagement in HT political matters. Additionally, demographic data (political affiliation, education level, marital status, race, sex, and age) were collected, which were converted into numeric values to display demographic differences. The Qualtrics platform allowed the researcher to collect data to measure each participant's commitment to the Christian faith, as assessed by the BIAC, and engagement in HT political matters, as assessed by the HTPE.

Data Analysis and Statistical Procedures

After the data was collected, the researcher analyzed it. This explored and determined if there was a relationship between variables. Due to the data not being normally distributed, a nonparametric correlation coefficient was needed. For this reason, to measure the relationship between the two variables, the Spearman correlation coefficient was used. To calculate this, the following equation was used:

$$\rho = 1 - \frac{6\sum d_i^2}{n(n^2 - 1)}$$

The Spearman correlation coefficient measures the relationship strength between two variables when a normal distribution is absent (Schober et al., 2018). This was the case with the researcher's collected data, which is why the Spearman correlation coefficient was chosen over the Pearson r correlation. The Spearman correlation coefficient returns a value between -1 to +1. A -1 value indicates a strong NEG relationship, a 0 indicates no relationship, and a +1 indicates a strong POS relationship (Schober et al., 2018). To calculate the relationship, the researcher:

1. Reported the number of individuals that completed the survey.
2. Analyzed the data collected from each participant's survey, which included breaking results down by church attendance, political affiliation, highest level of education, marital status, race, sex, and age.
3. Compared the results from the BIAC with the HTPE. This determined if a relationship existed between Christian commitment and engagement in human trafficking political matters.
4. Presented findings to ensure all research questions were answered.
5. Discussed any practical implications that the results may have on Christians being implemented into politics. In addition, the researcher discussed possible research that could add to the knowledge gathered from this study.

Data Analysis

All data collected was voluntary and self-declared by participants, either in numeric form or interpreted as such. Demographic data collected from participants were also assigned as numeric values before the data analysis was conducted. This included counting the number of participants represented in each demographic group. The purpose here was to display how diversified the study was.

The variables of this study included one's commitment to Christianity and engagement in HT political matters. By answering questions on separate scales merged into a single survey, the BIAC and the HTPE, participants responded to questions related to the variables.

To answer research question four (4), the researcher compared total scores from both scales. To answer research questions one (1) through three (3), the researcher divided the HTPE into three domains represented in the HTPE. This included comparing the total BIAC score with HT electoral, political, and social movement activity scores. Furthermore, descriptive and inferential statistics were used to describe and interpret the data.

Statistical Procedures

The researcher's study utilized descriptive statistics to explain the relationship between Christian commitment and engagement in HT political matters. This included implementing correlational statistics to determine if a relationship existed between the variables and the expanse of such a relationship. Since the data were not distributed normally, the Spearman correlation coefficient was the proper correlation statistic (Schober et al., 2018). It is widely used in determining correlation when distribution is not normal, which was the case for the researcher's dataset. Before it could be utilized, the two assumptions below had to be met.

Spearman Correlation Coefficient Assumption 1- Data must be at least ordinal.

Assumption met: Using a quantitative research design, the researcher's study collected data in an ordinal or ranked manner. The researcher accomplished this by using two instruments that allowed participants to answer questions using a ranking scale.

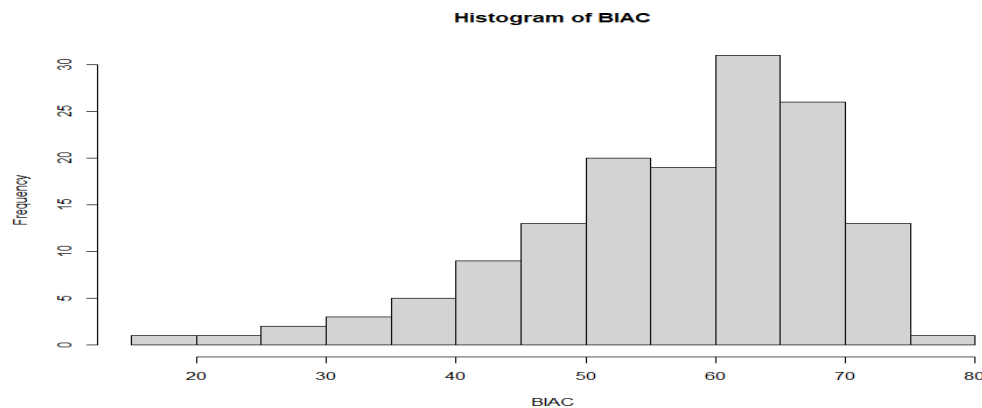
Spearman Correlation Coefficient Assumption 2- Scores on one variable must be monotonically related to the other variable.

Assumption met: Although weak when scores from the BIAC increased, the correlation scores on the HTPE increased slightly.

Selection of the Spearman Correlation Coefficient

While planning the research design, the goal was to choose a correlation coefficient to evaluate the relationship between Christian commitment and engagement in HT political matters. The purpose of the correlation coefficient chosen was to compare the following: BIAC to HTPE-electoral, BIAC to HTPE-political, BIAC to HTPE-Social Movement, and BIAC to HTPE-overall engagement in HT political matters. After the data were collected, it was revealed that the results were not normally distributed. This is seen as the data is skewed to the right while also being widely dispersed in the scatterplot. This led the researcher to choose the Spearman correlation coefficient.

Table 4- Histogram of BIAC data



Descriptive Statistics

The researcher utilized descriptive statistics to measure the central tendency and the level of associations between variables. Central tendency involves using the mean data or the average point within a dataset. The researcher computed the mean from the data, which was used to describe the relationship between variables.

Correlational statistics determine whether two or more variables are related (Leedy & Ormrod, 2016). The correlation coefficient that the researcher chose helped examine the

direction of the relationship between Christian commitment and engagement in HT political matters, as well as the strength represented in the relationship.

The researcher evaluated correlations between BIAC scores, and the domain represented in the HTPE. This included determining the correlation level and strength between BIAC and HTPE-electoral, BIAC and HTPE-political, BIAC and HTPE-social movement activity, and BIAC and HTPE- overall engagement in HT political matters. Each relationship represented was described using correlational scores between POS 1 and NEG -1. A score closer to POS 1 indicates a strong positive correlation, a score closer to NEG -1 indicates a strong negative correlation, and a score closer to zero indicates a weak or zero correlation.

Inferential Statistics

Inferential statistics were implemented to test the null hypotheses, also known as demonstrating that there are no significant differences between variables. Failing to reject the null hypothesis indicates that the findings are the result of chance (Leedy & Ormrod, 2016). The researcher began the study by desiring to obtain a 95% confidence level and a 5% margin of error. The calculated probability of the study's results was compared with the alpha value to determine statistical significance. Using the Shapiro-Wilk test, a probability or *p* value of less than .001 was revealed. A *p* value of less than .05 indicates a failure to reject the null hypothesis, meaning the results were likely by chance. This does not mean that correlation was completely absent, but that correlation was likely by chance among most participants' scores.

Chapter Summary

In this section, the researcher discussed the study's proposed research, which determined if a relationship existed between Christian commitment and engagement in HT political matters. This was accomplished by using a correlational approach. This was carried out by utilizing two

rating-based scales, which were merged into a single survey. The first rating scale was the Belief into Action (BIAC) scale, and the second was the Human Trafficking Political Engagement (HTPE) scale. The overall purpose of the research study was to determine if a relationship existed between Christian commitment and engagement in HT political matters from those in the study's population. Analysis of the finding will be discussed in the next chapter.

CHAPTER FOUR: ANALYSIS OF FINDINGS

Overview

This non-experimental quantitative correlational study aimed to determine if a relationship between Christian commitment and engagement in human trafficking (HT) political matters existed. Although there is much debate, interest was prompted by literature describing Christians as powerful political forces and the belief that their views trumped other views on morality (Orr, 2007). Literature notes that past Christians, primarily the Clapham Saints, were victorious at integrating Christianity and politics. Such a tactic was pivotal in ending historical slavery, as evidenced by them integrating faith values into legislation until slavery was finally eradicated. It is suggested that if HT abolitionists used similar tactics, HT could be eradicated.

If true, Christians demonstrating high levels of commitment to Christianity should also display high levels of engagement in HT political matters. To explore this, the researcher examined each participant's Christian commitment as assessed by the Belief into Action (BIAC) scale and engagement in HT political matters and each of its domains, as assessed by the Human Trafficking Political Engagement (HTPE) scale. Chapter Four's goal is to describe the research questions and how the hypotheses connected to them were answered. This chapter reported the study's compilation protocol, measures, and demographics described in the sample. Finally, the chapter discusses the data, its analysis, and concluding remarks on evaluating the research design.

Research Questions

RQ1. What is the relationship, if any, between the commitment level of participating Christians, according to the Belief into Action (BIAC) scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the

covering of Abba's House—Chattanooga, Tennessee, and their engagement in human trafficking (HT) electoral activity, as assessed by the Human Trafficking Political Engagement (HTPE) scale?

RQ2. What is the relationship, if any, between the commitment level of participating Christians, according to the BIAC scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba's House—Chattanooga, Tennessee, and their engagement in HT political activity, as assessed by the HTPE scale?

RQ3. What is the relationship, if any, between the commitment level of participating Christians, according to the BIAC scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba's House—Chattanooga, Tennessee, and their engagement in HT social movement activity, as assessed by the HTPE scale?

RQ4. Is commitment to the Christian faith, as measured by the BIAC scale, a significant predictor of one's engagement in HT political matters as assessed by the HTPE scale?

Each question was designed to discover if a relationship existed between the independent variable, commitment to the Christian faith, and the dependent variable, engagement in HT political matters.

Statistical Hypotheses- Null

H01: There was no correlation between each participant's level of commitment to the Christian faith and their level of engagement in HT electoral activity.

H02: There was no correlation between each participant's level of commitment to the Christian faith and their level of engagement in HT political activity.

H03: There was no correlation between each participant's level of commitment to the Christian faith and their level of engagement in HT social movement activity.

H04: There was no correlation between a participant's level of commitment to the Christian faith and their engagement in HT political matters.

Compilation Protocol and Measures

The section here describes the protocols and measures that the researcher used to manage and analyze the data from the study. Participation was conducted voluntarily and anonymously, meaning no numbers or personal information were assigned or taken. However, each completed survey was assigned to one of the participating churches. These churches included My Church (Woodstock, VA), Ray of Hope (Harrisonburg, VA), and Spirit and Word Fellowship Church (Stephens City, VA). This explained differences among churches in the study concerning the relationship between Christian commitment and engagement in HT political matters.

Protocol

Data from participants were collected using the Qualtrics survey platform, which was exported into an excel spreadsheet. The data was then transferred to a statistician, who helped analyze it. Data was numerically coded from the two scales used (BIAC & HTPE), where it was separated for scoring and analysis purposes. Data relating to participants' Christian commitment was tabulated based on the scoring instructions from the Belief into Action (BIAC) scale. This consisted of adding the values from the ten questions from the BIAC. Data related to calculating HT political engagement was tabulated by adding up the values from the questions of the HTPE.

Additionally, to calculate each participant's electoral, political, and social movement activity, the researcher performed the following: electoral activity was calculated by adding the scores from questions 1 and 2, political activity was calculated by adding the scores from questions 3 to 7, and social movement activity was calculated by adding the scores from

questions 8 to 10. To assist in examining the data for statistical outliers and normalcies to include presenting truthful statistical outcomes, the researcher generated tables to view the data visually.

Descriptive Statistical Measures

Descriptive statistics are useful for providing pertinent information about the study's central tendency, variability, and any relationship with numbers or variables (Leedy & Ormrod, 2016). The study relied on such statistics to compile, summarize, and interpret the survey data. The measures collected from central tendency, variability, and relationships transformed data into information that guided the researcher in answering research questions and addressing the hypotheses. Using descriptive statistics for this study was pivotal in answering each of these and determining if a relationship existed between variables.

Central Tendency

It would be reasonable to ascertain notions about the study's population based on knowledge collected from the central tendency, including information on mean, median, and mode (Leedy & Ormrod, 2016). The researcher used mean or averages to calculate scores on Christian commitment and engagement in HT political matters. These variables were scored using a 10-point rating scale. Here, participants rated themselves on ten multiple-choice questions. This allowed the data to be calculated in an ordinal fashion, which allowed the researcher to calculate averages on the data (Leedy & Ormrod, 2016). This helped determine the average score on the BIAC and HTPE, which was compared to rule on relationship strength and direction. After data collection, it was discovered that the data were not distributed normally. Per Leedy and Ormrod's (2016) recommendation, when this occurs, a non-parametric test is recommended. For this reason, the researcher chose the Spearman correlation coefficient.

Variability

To determine how dispersed the data was, standard deviations were utilized. The more dispersed the data is, the less likely it is that the mean can be used to represent the data (Leedy & Ormrod, 2016). After looking at the data, including visually, it was determined that the data was widely dispersed. This meant that the mean could not be used to truthfully represent the data.

Correlation

Correlations are meant to determine if a relationship exists between variables. It should be noted that this does not indicate causation (Leedy & Ormrod, 2016). For the study, examining correlation meant determining if a relationship existed between Christian commitment and engagement in HT political matters. Due to normal distribution being absent, the Spearman correlation coefficient, a non-parametric, was used. It was declared that overall, there was a weak positive correlation between the variables in the study.

Demographic Sample Data

The study herein relied on non-probability criterion sampling due to only studying a group of churches in the Northern Shenandoah Valley region of Virginia rather than studying all churches in the area. Studying all churches would have provided the researcher with a more diverse sample. However, this was not possible due to the complexity and time restraints needed for such a study. Christians who attended a church falling under the covering of Abba's House—Chattanooga, Tennessee, in the Northern Shenandoah Valley region of Virginia were the study's population interest. To create a sufficient sample size, the number of Christians in the population of interest must be known.

Three churches agreed to participate in the study, bringing the total population to 200. This included My Church (Woodstock, VA), Ray of Hope Church (Harrisonburg, VA), and

Spirit and Word Fellowship (Stephens City, VA). One-hundred and forty-four (144) respondents completed the survey. A better sample of diversity can be displayed when various demographics are represented. The researcher gathered participant demographics in political affiliation, education level, marital status, race, sex, and age.

Political affiliation can cause differing views on many societal issues (Wang, 2020).

Political affiliation was gathered to determine participants' affiliation to a political party. This included determining if a participant had affiliations as a Republican, Democratic, Independent, other, or no affiliations. One-hundred and thirteen (113) said they were Republicans, three (3) were Democrats, eight (8) were Independents, 15 had no political affiliations, and five (5) were affiliated with a political party not listed.

Table 5- Political Affiliation (PA) Breakdown

Political Party Affiliation	Frequency	Percent	Valid Percent	Cumulative Percent
Democratic	3	2.0	2.0	2.0
Independent	8	5.5	5.5	7.5
None	15	10.2	10.5	18.0
Other	5	3.5	3.5	21.5
Republican	113	78.5	78.5	100.0
TOTAL	144	100.0	100.0	

The demographic group one falls into can cause them to lean in a specific direction politically including their education level (Pew Researcher Center, 2020b). Each participant's highest level of education was collected. Five (5) had some high school, nine (9) completed the General Education Development (GED) completion test, 46 were high school graduates, 38 had some college, 16 had completed Associate degrees, 18 had a bachelor's degrees, eight (8) had a master's degree, and four (4) had doctoral degrees.

Table 6- Participants' Level of Education Breakdown

Participants' Level of Education	Frequency	Percent	Valid Percent	Cumulative Percent
Associate degree	16	11.0	11.0	11.0
Bachelor's Degree	18	12.5	12.5	23.5
Doctoral Degree or higher	4	3.0	3.0	26.5
General Education Development (GED) Test Completion	9	6.0	6.0	32.5
High School Graduate	46	32.0	32.0	64.5
Master's Degree	8	5.5	5.5	70.0
Some College	38	26.5	26.5	96.5
Some High School	5	3.5	3.5	100.0
TOTAL	144	100.0	100.0	

Marital status can affect a study's results. According to Wang (2020), marital status often determines one's political affiliation. One-hundred and seven (107) participants were married, 12 were widowed, nine (9) divorced, two (2) separated, and 14 had never been married.

Table 7- Participants' Marital Status (MS) Breakdown

Marital Status	Frequency	Percent	Valid Percent	Cumulative Percent
Never Married	14	10.0	10.0	10.0
Divorced	9	6.5	6.5	16.5
Married	107	74.0	74.0	90.5
Separated	2	1.0	1.0	91.5
Widowed	12	8.5	8.5	100.0
TOTAL	144	100.0	100.0	

Politically, race can cause one to vote a specific way. According to the Pew Research Center (2020b), race was a significant factor regarding political views. Race was collected in this study. Among participants, one-hundred thirteen (113) reported as being white, six (6) black, 0 American Indian/Alaskan Native, 0 Asian, 0 Native Hawaiian or Pacific Islander, and five (5) reported that they were part of a race not represented on the survey.

Table 8- Participants' Ethnicity Breakdown

Race	Frequency	Percent	Valid Percent	Cumulative Percent
Black or African American	6	4.2	4.2	4.2
Other	5	3.5	3.5	7.7
White	133	92.3	92.3	100.0
TOTAL	144	100.0	100.0	

Like race, sex can cause one to hold specific and differing views (Pew Research Center (2021). For this reason, the researcher believed it was essential to collect data on sex. Fifty-one (51) participants disclosed that they were male, and 93 revealed that they were female.

Table 9- Participants' Gender Breakdown

Sex	Frequency	Percent	Valid Percent	Cumulative Percent
Female	93	64.5	64.5	64.5
Male	51	35.5	35.5	100.0
TOTAL	144	100.0	100.0	

Lastly, from the data collected, there appeared to be a relationship between age and scores on the two scales. In a Pew Research Center (2021) study, age varied across various political typologies. Among participants, 11 were 18-25 years old, nine (9) were between 26-32, 22 were between 33-40, 23 were between 41-47, 21 were between 48-55, and 58 were over 55.

Table 10- Participants' Age Breakdown

Age	Frequency	Percent	Valid Percent	Cumulative Percent
18-25	11	8.0	8.0	8.0
26-32	9	6.5	6.5	14.5
33-40	22	15.0	15.0	29.5
41-47	23	16.0	16.0	45.5
48-55	21	14.5	14.5	60.0
over 55	58	40.0	40.0	100.0
TOTAL	144	100.0	100.0	

Data Analysis and Findings

To determine if a relationship was present between Christian commitment and engagement in HT political matters, the researcher used the Spearman correlation coefficient. The Spearman correlation coefficient was chosen because the data was not normally distributed. Participants completed a survey that implemented the BIAC and the HTPE. This measured and provided results on participants' Christian commitment and engagement in HT political matters. Descriptive statistic scores are depicted in the table below. Discussion regarding these findings will be completed in the research conclusion section.

The table provides descriptive statistics for everyone that participated in the study. Participants were retrieved from My Church (Woodstock, Virginia), Ray of Hope Church (Harrisonburg, Virginia), and Spirit and Word Fellowship Church (Stephens City, Virginia). Additionally, the table provides descriptive statistics data for Christian commitment (BIAC score) and engagement in HT political matters (HTPE score), which is divided into electoral, political, and social movement activity. Overall engagement in HT political matters was also calculated.

Additionally, range, minimum, maximum, sum, mean, standard deviation, and variance scores were included. The range is the difference between the maximum and minimum scores. The minimum is the lowest score. Maximum is the highest score. The sum is the total value of all scores. Mean is the average score in the dataset. Standard deviation explains how dispersed the data is as it relates to the mean, and variance determines how far each number is from the mean and other numbers in the dataset.

Table 11- Descriptive Statistics Findings

Descriptive Statistics								
	N	Range	Minimum	Maximum	Sum	Mean	Std. Deviation	Variance
BIAC Score	144	60	19	79	8308	57.69	11.694	136.745
HTPE Score	144	65	9	74	4150	28.82	12.358	152.722
Electoral activity Score	144	10	2	12	776	5.39	3.013	9.078
Political activity Score	144	42	5	47	2576	17.89	8.113	65.820
Social movement activity Score	144	15	2	17	798	5.54	3.843	14.767

The current study aimed to measure Christian commitment and engagement in HT political matters. This prompted and encouraged the researcher to investigate literature related to the topic. Literature indicated that if Christians engage in politics, more could be done to combat many evils worldwide, including HT. After Metaxas (2007) completed a thorough study on the Clapham Saints, it was discovered that past Christians who engaged in politics played a vital role in improving society during the 1800s. There are many ways to engage in HT electoral, political, social, and overall HT political engagement. A few avenues include voting for individuals dedicated to combating HT, lobbying for better HT laws, and organizing fundraisers for HT nonprofits. The results here are discussed below.

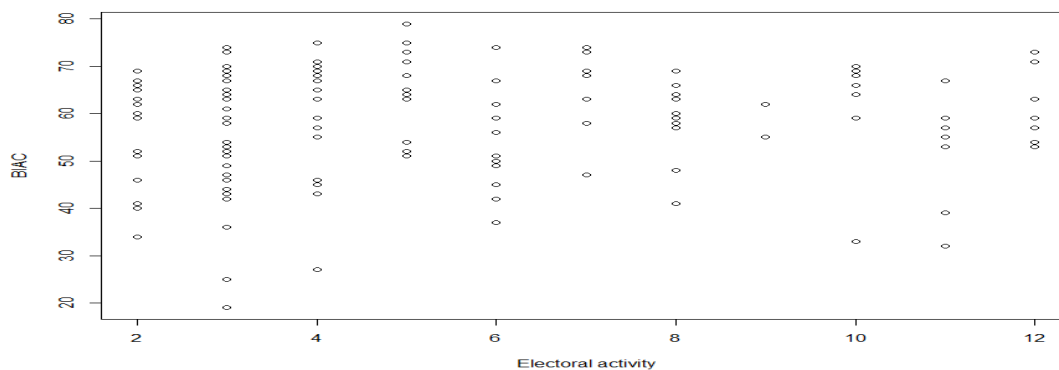
Research Question One

To answer research question one, “What is the relationship, if any, between the commitment level of participating Christians, according to the Belief into Action (BIAC) scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba’s House—Chattanooga, Tennessee, and their engagement in HT electoral activity, as assessed by the Human Trafficking Political Engagement (HTPE) scale?,” BIAC and HTPE electoral activity scores were compared and computed for correlation for the 144 participants.

The mean score for the BIAC was 57.69 out of 100, while the mean score on HT electoral activity netted a mean score of 5.39 out of 20. This indicates that Christians participating in the study were not very engaged in human trafficking electoral activity. Study results produced a correlation between the BIAC and HT electoral activity of .0854. This indicates a weak positive correlation. A widely dispersed scatterplot confirms this. Thus, indicating that any relationship between Christian commitment and engagement in HT electoral activity was likely by chance.

Spearman correlation coefficient	Human Trafficking Electoral Activity
Belief into Action (BIAC)	0.0854

Figure 1- Correlation Between BIAC and Engagement in HT Electoral Activity



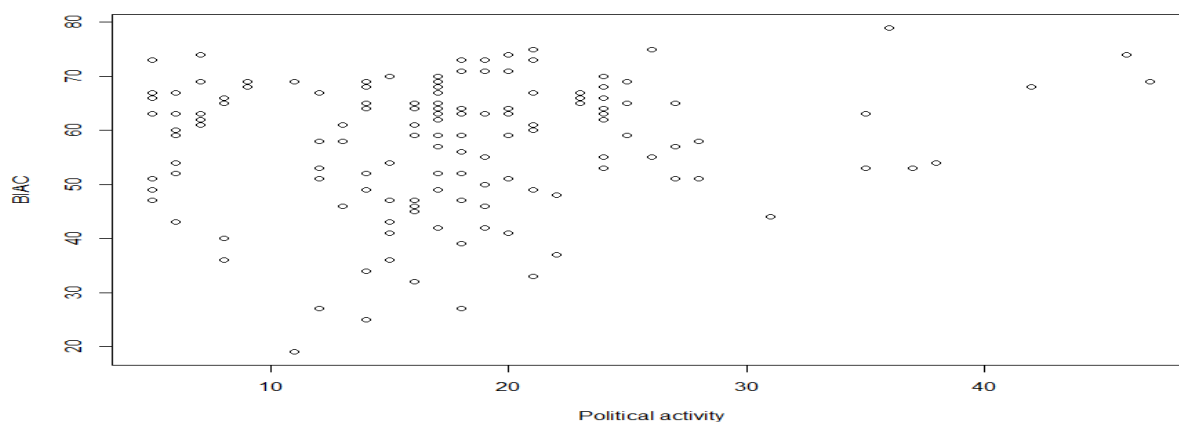
Research Question Two

To answer research question one, “What is the relationship, if any, between the commitment level of participating Christians, according to the BIAC scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba’s House—Chattanooga, Tennessee, and their engagement in HT political activity, as assessed by the HTPE scale?,” BIAC and HT political activity scores were compared and computed for correlation for the 144 participants.

The mean score for the BIAC was 57.69 out of 100, while the mean score for HT political activity was 17.89 out of 50. Although better than electoral activity, this indicates that participants were not overly engaged in HT political activity. Study results produced a correlation score between the BIAC and HT political activity of .12087. This confirms a weak positive correlation between variables. This is further supported by the widely dispersed scatterplot below. This indicates that the study's variables are unrelated, further suggesting that any relationship between Christian commitment and engagement in HT political activity was by chance.

Spearman correlation coefficient	Human Trafficking Political Activity
Belief into Action (BIAC)	0.12087

Figure 2- Correlation Between BIAC and HT Political Activity



Research Question Three

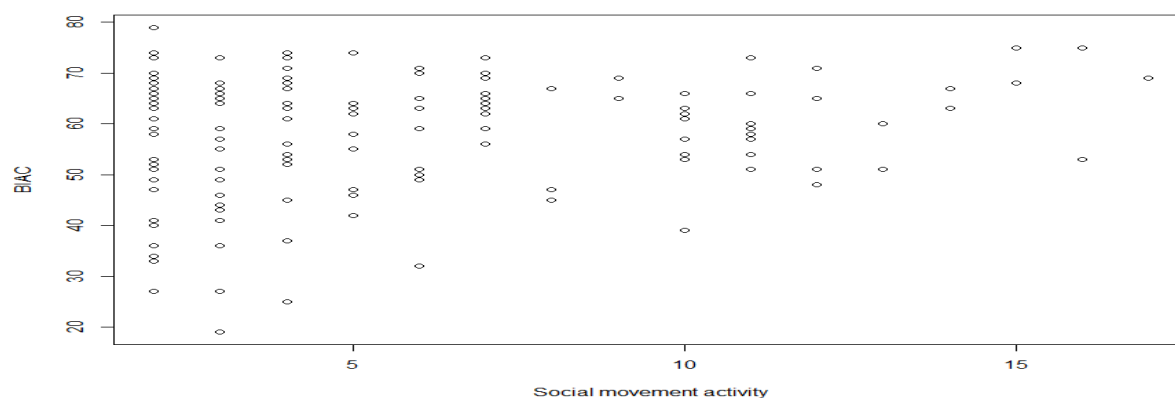
To answer research question three, “What is the relationship, if any, between the commitment level of participating Christians, according to the BIAC scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba’s House—Chattanooga, Tennessee, and their engagement in HT social movement activity, as

assessed by the HTPE scale?,” BIAC and HTPE political activity scores were compared and computed for correlation for those who completed the survey.

The mean score for the BIAC was 57.69 out of 100, and the mean score for HT social movement activity was 5.54 out of 30. This indicates that participants were grossly engaged in HT social movement activity. Results exhibited a correlation between the BIAC and HT social movement activity of .1327. With this score, in addition to a widely dispersed scatterplot, it can be confirmed that the relationship between Christian commitment and engagement in HT social movement activity falls in the weak positive category.

Spearman correlation coefficient	Human Trafficking Social Movement Activity
Belief into Action (BIAC)	0.1327

Figure 3- Correlation Between BIAC and HT Social Movement Activity



Research Question Four

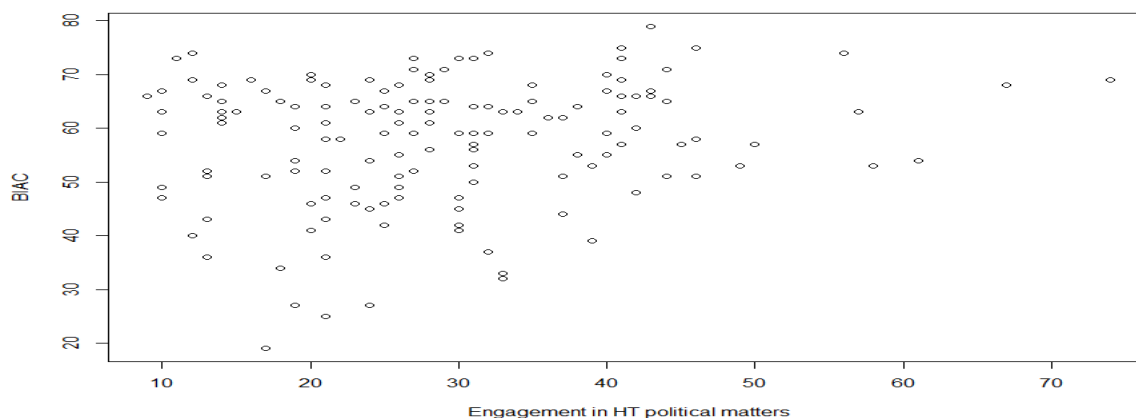
To answer research question four, “Is commitment to the Christian faith as measured by the BIAC scale a significant predictor of one’s engagement in HT political matters, as assessed by the HTPE scale?” BIAC and HTPE overall HT engagement

scores were compared and computed for correlation for the 144 participants that completed the survey.

The mean score for the BIAC was 57.69 out of 100, and the mean score for overall engagement in HT political matters was 28.82 out of 100. This demonstrates that participants who completed the survey were not highly engaged in overall HT political matters. Results confirmed this by unveiling a correlation between the BIAC and overall engagement in HT political matters of .137. This indicates a weak positive correlation between variables, as evidenced by a widely dispersed scatterplot, which suggests that any relationship between variables was likely by chance.

Spearman correlation coefficient	Overall Human Trafficking Political Matters
Belief into Action (BIAC)	0.137

Figure 4- Correlation Between BIAC and Engagement in HT Political Matters



Evaluation of the Research Design

The researcher's quantitative research design sought to gather whether a relationship existed between the variables in the study: (a) Christian commitment and (b) engagement in HT political matters. Due to not trying to prove causation, non-experimental instrumentation was chosen to conduct the study (Creswell & Creswell, 2018). The instruments used were validated

by their creators. The BIAC was validated by Koenig et al. (2015), and the researcher validated the HTPE through validity and reliability tests.

Even with such validation, data was collected from participants through a rating-based scale, where participants rated themselves. There is a chance that participants were untruthful in their survey responses to make themselves or their church look better. This is unlikely since the study was conducted anonymously, and participants overall did not score very high on either of the scales. This is an indication that participants were truthful in their responses.

Chapter Summary

The researcher analyzed the findings, and an overall weak correlation was identified. This chapter included the compilation of protocols and measures used in the study. Furthermore, the demographics represented in the study were described. In conclusion, the study explained the data and its analysis by evaluating the research design. The study's primary purpose was to determine if a relationship existed between Christian commitment and engagement in HT political matters from those attending a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba's House—Chattanooga, Tennessee. The researcher provided a factual presentation of findings, and the conclusions are discussed in the next chapter.

CHAPTER FIVE: CONCLUSIONS

Overview

This chapter provides its readers with an overview of the study, focusing on determining important research conclusions drawn from the data and its results. Furthermore, the researcher discusses implications for action and recommendations that can be implemented in future research. Finally, the chapter ends with a summary and conclusion.

Research Purpose

The purpose of the researcher's quantitative correlational study was to determine if a relationship existed between a Christian's level of commitment to the Christian faith, as assessed by the Belief into Action (BIAC) scale, and their engagement in human trafficking (HT) political matters, as assessed by the Human Trafficking Political Engagement (HTPE) scale. This entailed collecting data from those who attend a church falling under the covering of Abba's House—Chattanooga, Tennessee in the Northern Shenandoah Valley portion of Virginia. Since the sample only included a group of churches in the study population, results may not be generalized to Christians outside of the study. However, at minimum, data should be able to be generalized to Christians attending a church in the Northern Shenandoah Valley region of Virginia.

Research Questions

RQ1. What is the relationship, if any, between the commitment level of participating Christians, according to the Belief into Action (BIAC) scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba's House—Chattanooga, Tennessee, and their engagement in human trafficking (HT) electoral activity, as assessed by the Human Trafficking Political Engagement (HTPE) scale?

RQ2. What is the relationship, if any, between the commitment level of participating Christians, according to the BIAC scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba’s House—Chattanooga, Tennessee, and their engagement in HT political activity, as assessed by the HTPE scale?

RQ3. What is the relationship, if any, between the commitment level of participating Christians, according to the BIAC scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba’s House—Chattanooga, Tennessee, and their engagement in HT social movement activity, as assessed by the HTPE scale?

RQ4. Is commitment to the Christian faith as measured by the BIAC scale a significant predictor of one’s engagement in HT political matters, as assessed by the HTPE scale?

Research Conclusions, Implications, and Applications

The study herein explored the relationship between the commitment level of Christians and their engagement level in HT political matters. This was carried out by utilizing a sample-size of 144 participants from three Northern Shenandoah Valley Virginia churches falling under the covering of Abba’s House—Chattanooga, Tennessee. Survey participants provided data on their commitment to Christianity and their engagement in HT political matters, which was scored to determine statistical correlation.

Average correlation scores provided descriptions from participants relating to their overall engagement in HT political matters and engagement in HT electoral, political, and social movement activities. Inferential and correlational statistics were utilized to answer the research

questions in determining the relationship between variables and the statistical significance of the results. The Christian commitment score was calculated using the BIAC, which measures both extremes of religious commitment.

The level of engagement in HT political matters was calculated using the HTPE, which was organized into electoral, political, and social movement activities. Since the data were not normally distributed, the Spearman correlation coefficient was used. Although not significant, the results overall revealed a weak positive correlation between variables in all categories: (a) electoral activity, (b) political activity, (c) social movement activity, and (d) overall engagement in HT political matters. Since a significant correlation was not displayed either positively or negatively, it can be concluded that the researcher's results failed to reject the null hypotheses. Based on the results collected from the study, the researcher concluded:

1. A Christian's commitment to the Christian faith is not a predictor of their engagement in HT electoral activity.
2. A Christian's commitment to the Christian faith is not a predictor of their engagement in HT political activity.
3. A Christian's commitment to the Christian faith is not a predictor of their engagement in HT social movement activity.
4. A Christian's commitment to the Christian faith is not a predictor of one's overall engagement in HT political matters.

Research Conclusions

A research conclusion summarizes the interpretations gathered from the data analysis. The conclusions from each of the four research questions were prompted by the belief that if more Christians engaged in political matters, more could be done to combat HT. An example

here can be found in the literature that discusses the role of the Clapham Saints, a group of Christians who engaged in politics during the 18th and 19th centuries. Their engagement led to many anti-slavery laws being enacted and the eventual abolition of slavery (Metaxas, 2007). The study's primary focus was to determine if there was a relationship between Christian commitment and engagement in HT political matters. Discussing this further, the researcher provided feedback in the research conclusion sections below.

Research Conclusion One

Although the study displayed a weak correlation, Christians scoring high in Christian commitment can score high in HT political electoral engagement. This is grounded on the research results that answered research question one. Research question one asked: What is the relationship, if any, between the commitment level of participating Christians, according to the Belief into Action (BIAC) scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba's House—Chattanooga, Tennessee, and their engagement in HT electoral activity, as assessed by the Human Trafficking Political Engagement (HTPE) scale?

The study's results demonstrated that the relationship between Christian commitment and engagement in HT electoral activity was weak, as evidenced by a correlation of .0854. This revealed that high scores on both the BIAC and HTPE were likely by chance. Furthermore, correlation results were broken down by the demographics represented in the study. Often demographics dictate correlation direction and strength that differ from the main study's results.

The demographics represented in the study included the church attended, political affiliation, education level, marital status, race, sex, and age. Amidst the churches represented in

the study, the following correlations were returned: My Church (.227), Spirit and Word Fellowship (.073), and Ray of Hope Church (-.223). Data here not only reveals a weak correlation among participating churches, but one of the churches produced a negative correlation, meaning higher scores on the BIAC led to less engagement in HT electoral activity.

Table 12- Correlation Between BIAC and HT Electoral Activity (Church)

Correlation Between BIAC and HT Electoral Activity (By Church)			BIAC	Electoral Activity
Spearman's rho	BIAC	My- Church (Woodstock, Virginia)		
		Correlation Coefficient	1.000	.227
		Sig. (2-tailed)	.	.052
		N	74	74
		Spirit & Word Fellowship (Stephens City, Virginia)		
		Correlation Coefficient	1.000	.073
		Sig. (2-tailed)		.620
		N	48	48
		Ray of Hope Church (Harrisonburg, Virginia)		
		Correlation Coefficient	1.000	-.223
		Sig. (2-tailed)		.319
		N	22	22

Gender in the study played a role in the correlation differences between females and males in electoral activity. Females displayed a .132 correlation, while males displayed a .064 correlation. Although not significant, results concluded that females in the study exhibited a correlation of more than twice as much as males. This indicates that females in the study are more engaged in HT electoral activity than males.

Table 13- Correlation Between BIAC and HT Electoral Activity (Sex)

Correlation Between BIAC and HT Electoral Activity (Sex)			BIAC	Electoral Activity
Spearman's rho	BIAC	Females		
		Correlation Coefficient	1.000	.132
		Sig. (2-tailed)	.	.208
		N	93	93
		Males		
		Correlation Coefficient	1.000	.064
		Sig. (2-tailed)		.655
		N	51	51

Political affiliation in the study signified correlation differences. However, only Republicans and Independents exhibited any significant correlation. Republican affiliation displayed a weak positive correlation of .118 in electoral activity, while Independents unveiled a high positive correlation in electoral activity of .627. This revealed that individuals in the study that do not choose a political side are more engaged in HT electoral activity.

Table 14- Correlation Between BIAC and HT Electoral Activity (PA)

Correlation Between BIAC and HT Electoral Activity (Political Affiliation)			BIAC	Electoral Activity
Spearman's rho	BIAC	Republican		
		Correlation Coefficient	1.000	.118
		Sig. (2-tailed)	.	.213
		N	113	113
		Independent		
		Correlation Coefficient	1.000	.627
		Sig. (2-tailed)		.096
		N	8	8
		Democrat		

Marital status in the study did not significantly affect the correlation. Divorced participants had the greatest correlation, as indicated by a correlation of .483. This falls in the weak positive correlation category. Married participants returned a correlation of .070. This indicates that the correlation level for divorced participants is 6.9 times more than those stating

that they were married. Furthermore, those stating that they have never been married returned a correlation of $-.200$. When these participants scored high on the BIAC, their engagement in HT electoral activity decreased.

Table 15- Correlation Between BIAC and HT Electoral Activity (MS)

Correlation Between BIAC and HT Electoral Activity (Marital Status)			BIAC	Electoral Activity
Spearman's rho	BIAC	Married		
		Correlation Coefficient	1.000	.070
		Sig. (2-tailed)	.	.471
		N	107	107
		Divorced		
		Correlation Coefficient	1.000	.483
		Sig. (2-tailed)		.188
		N	9	9
		Never Married		
		Correlation Coefficient		
		Sig. (2-tailed)	1.000	-.200
		N		.492
			14	14

Although other ethnicities were included, the two major ones were whites and blacks. Overall, race did not significantly impact the correlation between Christian commitment and engagement in HT electoral activity. Whites produced a correlation of $.095$, and blacks produced a correlation of $.154$. Although both displayed weak positive correlations, blacks produced a correlation 1.6 times that of whites.

Table 16- Correlation Between BIAC and HT Electoral Activity (Race)

Correlation Between BIAC and HT Electoral Activity (Race)			BIAC	Electoral Activity
Spearman's rho	BIAC	White		
		Correlation Coefficient	1.000	.095
		Sig. (2-tailed)	.	.278
		N	133	133
		Black or African American		
		Correlation Coefficient	1.000	.154
		Sig. (2-tailed)		.770
		N	6	6

Although overall age did not produce any significant correlations, those aged 48 to 55 produced a moderate positive correlation with a correlation of .502. Outside of this age group, there was no significant correlation between variables. Those 18-25 years old produced a correlation of .038, 26-32 year-olds produced -.262, 33-40 year-olds produced .034, 41-47 year-olds produced -.183, and those 55 years old and older produced a correlation of -.045. Results reveal that some of these age groups produced negative correlations, meaning some scored low on engagement in HT electoral activity, even when scoring higher on the BIAC.

Table 17- Correlation Between BIAC and HT Electoral Activity (Age)

Correlation Between BIAC and HT Electoral Activity (Age)			BIAC	Electoral Activity
Spearman's rho	BIAC	18-25 years old		
		Correlation Coefficient	1.000	.038
		Sig. (2-tailed)	.	.912
		N	11	11
		26-32 years old		
		Correlation Coefficient	1.000	-.264
		Sig. (2-tailed)		.496
		N	9	9
		33-40 years old		
		Correlation Coefficient	1.000	.034
		Sig. (2-tailed)		.880
		N	22	22
		41-47 years old		
		Correlation Coefficient	1.000	-.183
		Sig. (2-tailed)		.403
		N	23	23
		48-55 years old		
		Correlation Coefficient	1.000	.502
		Sig. (2-tailed)		.020
		N	21	21
		55+ years old		
		Correlation Coefficient	1.000	-.045
		Sig. (2-tailed)		.738
		N	58	58

Research Conclusion Two

Although a weak correlation was presented, Christians scoring high in Christian commitment can exhibit high levels of engagement in HT political activity. This is exemplified by the study's results that answered research question two. The question asked: What is the relationship, if any, between the commitment level of participating Christians, according to the BIAC scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba's House—Chattanooga, Tennessee, and their engagement in HT political activity, as assessed by the HTPE scale?

Overall, results did not indicate a significant relationship between Christian commitment and engagement in HT political activity, as evidenced by a correlation of .12087. This displays a weak positive correlation, meaning those with high scores on both the BIAC and HTPE were likely by chance.

Differences in results indicate that demographics could have played a role including the church one attends. This is evidenced in that each church represented in the study displayed different levels of correlation, as evidenced by the following correlations: My Church (.387), Spirit and Word Fellowship (-.083), and Ray of Hope Church (-.320). This not only demonstrates a weak correlation from participating churches, but two of the churches produced negative correlations, meaning a higher score on the BIAC led to a lower score in HT political activity.

Table 18- Correlation Between BIAC and HT Political Activity (Church)

Correlation Between BIAC and HT Political Activity (Church)			BIAC	Political Activity
Spearman's rho	BIAC	My- Church (Woodstock, Virginia)		
		Correlation Coefficient	1.000	.387**
		Sig. (2-tailed)	.	.001
		N	74	74
	Spirit & Word Fellowship (Stephens City, Virginia)	Correlation Coefficient	1.000	-.083
		Sig. (2-tailed)		.576
		N	48	48
	Ray of Hope Church (Harrisonburg, Virginia)	Correlation Coefficient	1.000	-.320
		Sig. (2-tailed)		.146
		N	22	22

**, Correlation is significant at the 0.01 level (2-tailed).

As evidenced by the study's results, gender played a role in the correlation differences between sexes in political activity. Females displayed a .169 correlation, while males displayed a .078 correlation. Although not significantly correlated, females exhibited a correlation of more than twice as much as males. Both groups exhibited a weak positive correlation.

Table 19- Correlation Between BIAC and HT Political Activity (Sex)

Correlation Between BIAC and HT Political Activity (Sex)			BIAC	Political Activity
Spearman's rho	BIAC	Females		
		Correlation Coefficient	1.000	.169
		Sig. (2-tailed)	.	.104
		N	93	93
	Males	Correlation Coefficient	1.000	.078
		Sig. (2-tailed)		.586
		N	51	51

One does not have to look very far to recognize that political affiliation causes differing views. The study confirmed this, as political affiliation exhibited differences in correlation. Only Republicans and Independents displayed any correlation. Republicans displayed a correlation of .202, and Independents revealed a correlation of .587. Republicans fell in the weak positive

correlation category, while Independents fell in the moderately positive correlation category. This indicates that Christian commitment among Independents in the study is more likely to correlate with higher levels of engagement in HT political activity.

Table 20- Correlation Between BIAC and HT Political Activity (PA)

Correlation Between BIAC and HT Political Activity (Political Affiliation)			BIAC	Political Activity
Spearman's rho	BIAC	Republican		
		Correlation Coefficient	1.000	.202*
		Sig. (2-tailed)	.	.032
		N	113	113
	Independent	Correlation Coefficient	1.000	.587
		Sig. (2-tailed)		.126
		N	8	8
		Democrat		

*. Correlation is significant at the 0.05 level (2-tailed).

Marital status overall did not significantly influence correlation. Married participants displayed a correlation of .139, divorced participants exhibited a correlation of .201, and those never married produced a correlation of .064. This indicates that marital status did not play a major role in the correlation. Each group fell in the weak positive correlation category.

Table 21- Correlation Between BIAC and HT Political Activity (MS)

Correlation Between BIAC and HT Political Activity (Marital Status)			BIAC	Political Activity
Spearman's rho	BIAC	Married		
		Correlation Coefficient	1.000	.139
		Sig. (2-tailed)	.	.153
		N	107	107
	Divorced	Correlation Coefficient	1.000	.201
		Sig. (2-tailed)		.604
		N	9	9
	Never Married	Correlation Coefficient	1.000	.064
		Sig. (2-tailed)		.828
		N	14	14

Although other ethnicities were included in the study, whites and blacks were the only groups displaying any significant correlation between Christian commitment and engagement in HT political activity. Whites produced a correlation of .139, and blacks produced a correlation of .086. Although both fell in the weak positive correlation category, whites produced a correlation 1.6 times that of blacks.

Table 22- Correlation Between BIAC and HT Political Activity (Race)

Correlation Between BIAC and HT Political Activity (Race)			BIAC	Political Activity
Spearman's rho	White	BIAC		
		Correlation Coefficient	1.000	.139
		Sig. (2-tailed)	.	.112
	Black or African American	N	133	133
		Correlation Coefficient	1.000	.086
		Sig. (2-tailed)		.872
		N	6	6

Overall, age did not produce any significant correlations. However, those aged 33 to 40 and 48 to 55 produced the highest correlation. Those aged 33 to 40 produced a correlation of .343, and those aged 48 to 55 produced a .244 correlation. This lands each group at the higher end of the weak positive correlation category. Outside of these groups, low correlations were exhibited. The following correlations evidence this: 18-25 years old (.000), 26-32 years old (-.111), 41-47 year-olds (-.022), and 55 years old and beyond (-.051).

Table 23- Correlation Between BIAC and HT Political Activity (Age)

Correlation Between BIAC and HT Political Activity (Age)			BIAC	Political Activity
Spearman's rho	BIAC	18-25 years old		
		Correlation Coefficient	1.000	.000
		Sig. (2-tailed)	.	1.000
		N	11	11
		26-32 years old		
		Correlation Coefficient	1.000	-.111
		Sig. (2-tailed)		.776
		N	9	9
		33-40 years old		
		Correlation Coefficient	1.000	.343
		Sig. (2-tailed)		.118
		N	22	22
		41-47 years old		
		Correlation Coefficient	1.000	-.022
		Sig. (2-tailed)		.921
		N	23	23
		48-55 years old		
		Correlation Coefficient	1.000	.244
		Sig. (2-tailed)		.286
		N	21	21
		55+ years old		
		Correlation Coefficient	1.000	-.051
		Sig. (2-tailed)		.703
		N	58	58

Research Conclusion Three

Although the study displayed an overall weak positive correlation, Christians scoring high on the BIAC can exhibit high levels of engagement in HT social movement activity. This is supported by results answering research question three. The question asked: What is the relationship, if any, between the commitment level of participating Christians, according to the BIAC scale, who attend a church in the Northern Shenandoah Valley region of Virginia that falls under the covering of Abba's House—Chattanooga, Tennessee, and their engagement in HT social movement activity, as assessed by the HTPE scale?

Study results demonstrated that participants' commitment to Christianity was, at best, weakly correlated to engagement in HT social movement activity. This is evidenced by a correlation of .1327, meaning that those with high scores on both the BIAC and HTPE were by chance.

Demographics in a study can dictate correlation direction and strength including the church one attends. The following participating churches produced the following correlations in engagement in HT social activity: My Church (.302), Spirit and Word Fellowship (.091), and Ray of Hope Church (-.068). This not only reveals a weak correlation, but Ray of Hope produced a negative correlation, meaning that participants scoring high in Christian commitment led to a lower score in HT social movement activity.

Table 24- Correlation Between BIAC and HT Social Movement Activity (Church)

Correlation Between BIAC and HT Social Movement Activity (Church)			BIAC	Social Movement Activity
Spearman's rho	BIAC	My- Church (Woodstock, Virginia)		
		Correlation Coefficient	1.000	.302**
		Sig. (2-tailed)	.	.009
		N	74	74
		Spirit & Word Fellowship (Stephens City, Virginia)		
		Correlation Coefficient	1.000	.091
		Sig. (2-tailed)	.539	.539
		N	48	48
		Ray of Hope Church (Harrisonburg, Virginia)		
		Correlation Coefficient	1.000	-.068
		Sig. (2-tailed)	.765	.765
		N	22	22

**, Correlation is significant at the 0.01 level (2-tailed).

Although both groups fell in the weak positive correlation category, gender did display differences in HT social movement activity. Females exhibited a .160 correlation, while males revealed a .075 correlation. Here, females exhibited a correlation that was twice as much as

males in engagement in HT social movement activity. Thus, indicating that females are more engaged in HT social movement activity.

Table 25- Correlation Between BIAC and HT Social Movement Activity (Sex)

Correlation Between BIAC and HT Social Movement Activity (Sex)			BIAC	Social Movement Activity
Spearman's rho	Females	BIAC		
		Correlation Coefficient	1.000	.160
		Sig. (2-tailed)	.	.126
	Males	N	93	93
		Correlation Coefficient	1.000	.075
		Sig. (2-tailed)		.602
		N	51	51

In the study, political affiliation influenced correlation. Republicans and Independents were the only groups exhibiting any significant correlation. Republicans produced a weak positive correlation of .162, while Independents exhibited a correlation of .675. Republicans fell in the weak positive category, while Independents found themselves in the moderately high positive correlation category. Furthermore, results revealed that the correlation score of Independents was over four times as much as those stating that they were Republicans. This suggests that Independents scoring high on the BIAC are more likely to correlate to higher engagement scores in HT social movement activity.

Table 26- Correlation Between BIAC and HT Social Movement Activity (PA)

Correlation Between BIAC and HT Social Movement Activity (Political Affiliation)			BIAC	Social Movement Activity
Spearman's rho	BIAC	Republican		
		Correlation Coefficient	1.000	.162
		Sig. (2-tailed)	.	.087
	Independent	N	113	113
		Correlation Coefficient	1.000	.675
		Sig. (2-tailed)		.066
	Democrat	N	8	8

Marital status did not significantly impact correlation differences between Christian commitment and engagement in HT social movement activity. Married participants displayed a correlation of .097, divorced participants produced a correlation of .494, and those who have never been married produced a correlation of .324. Divorced participants fell in the moderately positive correlation category, and those never being married fell in the higher end of the weak positive correlation category. The correlation score for divorced participants was five times greater than those who were married, and the score for those never being married was 3.3 times higher than those who were married. This indicates that divorced participants were more engaged in HT social movement activity than those being married and never being married.

Table 27- Correlation Between BIAC and HT Social Movement Activity (MS)

Correlation Between BIAC and HT Social Movement Activity (Marital Status)			BIAC	Social Movement Activity
Spearman's rho	BIAC	Married		
		Correlation Coefficient	1.000	.097
		Sig. (2-tailed)	.	.322
		N	107	107
		Divorced		
		Correlation Coefficient	1.000	.494
		Sig. (2-tailed)		.177
		N	9	9
		Never Married		
		Correlation Coefficient	1.000	.324
		Sig. (2-tailed)		.259
		N	14	14

Race did not indicate a significant correlation between Christian commitment and HT social movement activity engagement. Whites produced a correlation of .136, and blacks produced a correlation of -.216. Both displayed weak correlations, with whites producing a weak positive correlation and blacks producing a weak negative correlation.

Table 28- Correlation Between BIAC and HT Social Movement Activity (Race)

Correlation Between BIAC and HT Social Movement Activity (Race)			BIAC	Social Movement Activity
Spearman's rho	BIAC	White		
		Correlation Coefficient	1.000	.136
		Sig. (2-tailed)	.	.118
		N	133	133
		Black or African American		
		Correlation Coefficient	1.000	-.216
		Sig. (2-tailed)		.681
		N	6	6

Age also did not significantly impact correlation. Participants aged 33 to 40 exhibited the highest correlation, with a mid-range positive correlation score of .552. Outside this group, no significant correlation was presented between Christian commitment and engagement in HT social movement activities, as evidenced by the following correlations: (a) 18-25 years-old

(.223), (b) 26-32 years-old (-.172), (c) 41-47 years-old (.026), (d) 48-55 years-old (.270), and (e) those over 55 years-old (.074). Each of these groups fell in the weak correlation category.

Table 29- Correlation Between BIAC and HT Social Movement Activity (Age)

Correlation Between BIAC and HT Social Movement Activity (Age)			BIAC	Social Movement Activity
Spearman's rho	BIAC	18-25 years old		
		Correlation Coefficient	1.000	.223
		Sig. (2-tailed)	.	.510
		N	11	11
		26-32 years old		
		Correlation Coefficient	1.000	-.172
		Sig. (2-tailed)		.659
		N	9	9
		33-40 years old		
		Correlation Coefficient	1.000	.552**
		Sig. (2-tailed)		.008
		N	22	22
		41-47 years old		
		Correlation Coefficient	1.000	.026
		Sig. (2-tailed)		.905
		N	23	23
		48-55 years old		
		Correlation Coefficient	1.000	.270
		Sig. (2-tailed)		.237
		N	21	21
		55+ years old		
		Correlation Coefficient	1.000	-.074
		Sig. (2-tailed)		.579
		N	58	58

** . Correlation is significant at the 0.01 level (2-tailed).

Research Conclusion Four

Although a weak correlation was revealed, participants scoring high on the BIAC can exhibit high levels of overall engagement in HT political matters, as assessed by the HTPE. This is centered on the research results answering the fourth research question. The question asked: Is commitment to the Christian faith, as measured by the BIAC scale, a significant predictor of one's engagement in HT political matters as assessed by the HTPE scale?

Results demonstrated that overall, each participant's Christian commitment fell in the weak positive correlation category, as evidenced by a correlation of .137. This indicates that those with high scores on both the BIAC and HTPE were probably by chance.

As previously stated, demographics can impact correlation direction and strength. One of the primary ones in the study included the church one attends, as evidenced by the following correlations: My Church (.413), Spirit and Word Fellowship (-.029), and Ray of Hope Church (-.314). My Church produced a moderately positive correlation, while Spirit and Word Fellowship and Ray of Hope Church exhibited weak negative correlations. This promotes that survey respondents from Spirit and Word Fellowship and Ray of Hope Church, who scored higher on the BIAC, actually scored lower in overall engagement in HT political matters.

Table 30- Correlation Between BIAC and Engagement in HT Political Matters (Church)

Correlation Between BIAC and Overall Engagement in HT Political Matters (Church)			BIAC	Overall Engagement in HT Political Matters
Spearman's rho	BIAC	My- Church (Woodstock, Virginia)		
		Correlation Coefficient	1.000	.413**
		Sig. (2-tailed)	.	.000
		N	74	74
		Spirit & Word Fellowship (Stephens City, Virginia)		
		Correlation Coefficient	1.000	-.029
		Sig. (2-tailed)	.48	.844
		N		
		Ray of Hope Church (Harrisonburg, Virginia)		
		Correlation Coefficient	1.000	-.314
		Sig. (2-tailed)	.22	.155
		N		22

**, Correlation is significant at the 0.01 level (2-tailed).

Gender did not display any significant correlation between variables, as evidenced by females displaying a .194 correlation and males exhibiting a .051 correlation. Although neither displayed any significant correlation, females released a correlation 3.8 times that of their male

counterparts in overall engagement in HT political matters. The correlation for both females and males fell in the weak positive correlation category.

Table 31- Correlation Between BIAC and Engagement in HT Political Matters (Sex)

Correlation Between BIAC and Overall Engagement in HT Political Matters (Sex)			BIAC	Overall Engagement in HT Political Matters
Spearman's rho	BIAC	Females		
		Correlation Coefficient	1.000	.194
		Sig. (2-tailed)	.	.063
		N	93	93
		Males		
		Correlation Coefficient	1.000	.051
		Sig. (2-tailed)		.724
		N	51	51

Correlation differences relating to political affiliation were displayed. However, only Republicans and Independents exhibited any significant correlation. Republicans displayed a weak positive correlation of .215, while Independents manifested the highest correlation with a .762 correlation, leaving Independents in the high positive correlation category. The score displayed here is 3.5 times higher than those affiliated as Republicans. This indicates that those without political affiliation are more engaged in overall HT political matters. Furthermore, this discloses that Independents scoring high in Christian commitment are more likely to correlate to higher levels of engagement in overall HT political matters.

Table 32- Correlation Between BIAC and Engagement in HT Political Matters (PA)

Correlation Between BIAC and Overall Engagement in HT Political Matters (Political Affiliation)			BIAC	Overall Engagement in HT Political Matters
Spearman's rho	BIAC	Republican		
		Correlation Coefficient	1.000	.215**
		Sig. (2-tailed)	.	.022
		N	113	113
		Independent		
		Correlation Coefficient	1.000	.762*
		Sig. (2-tailed)		.028
		N	8	8
		Democrat		

*, Correlation is significant at the 0.05 level (2-tailed).

**, Correlation is significant at the 0.01 level (2-tailed).

Marital status also did not significantly affect the correlation between Christian commitment and overall engagement in HT political matters, as evidenced by married participants revealing a correlation of .131 and those never being married, producing a correlation of .099. Both scores indicate a weak positive correlation. Divorced participants produced the highest correlation with a correlation of .533, landing them in the moderately positive correlation category. Furthermore, their correlation score is four times more than those married and 5.3 times more than those who have never been married. Therefore, indicating that divorced participants are more likely to engage in overall HT political matters.

Table 33- Correlation Between BIAC and Engagement in HT Political Matters (MS)

Correlation Between BIAC and Overall Engagement in HT Political Matters (Marital Status)			BIAC	Overall Engagement in HT Political Matters
Spearman's rho	BIAC	Married		
		Correlation Coefficient	1.000	.131
		Sig. (2-tailed)	.	.179
		N	107	107
		Divorced		
		Correlation Coefficient	1.000	.533
		Sig. (2-tailed)		.139
		N	9	9
		Never Married		
		Correlation Coefficient	1.000	.099
		Sig. (2-tailed)		.736
		N	14	14

Although other ethnicities were represented, the primary ones were whites and blacks.

Race did not display any significant correlation between Christian commitment and engagement in HT political matters. Whites produced a correlation of .151, and blacks produced a correlation of .116. This leaves each group in the weak positive correlation category.

Table 34- Correlation Between BIAC and Engagement in HT Political Matters (Race)

Correlation Between BIAC and Overall Engagement in HT Political Matters (Race)			BIAC	Overall Engagement in HT Political Matters
Spearman's rho	BIAC	White		
		Correlation Coefficient	1.000	.151
		Sig. (2-tailed)	.	.083
		N	133	133
		Black or African American		
		Correlation Coefficient	1.000	.116
		Sig. (2-tailed)		.827
		N	6	6

Age did not significantly impact correlations between BIAC scores and overall engagement in HT political matters. The following correlations evidence this: (a) 18-25 years-old (.146), (b) 26-32 years-old (-.105), (c) 33-40 years-old (.361), (d) 41-47 years-old (-.058), (e)

48-54 years-old (.368), and (f) 55 years-old and older (-.011). Although most age groups fell in the weak correlation category, those aged 33-40 and 48-54 landed at the top of the weak positive correlation category.

Table 35- Correlation Between BIAC and Engagement in HT Political Matters (Age)

Correlation Between BIAC and Overall Engagement in HT Political Matters (Age)			BIAC	Overall Engagement in HT Political Matters
Spearman's rho	BIAC	18-25 years old		
		Correlation Coefficient	1.000	.146
		Sig. (2-tailed)	.	.669
		N	11	11
		26-32 years old		
		Correlation Coefficient	1.000	-.105
		Sig. (2-tailed)		.787
		N	9	9
		33-40 years old		
		Correlation Coefficient	1.000	.361
		Sig. (2-tailed)		.099
		N	22	22
		41-47 years old		
		Correlation Coefficient	1.000	-.058
		Sig. (2-tailed)		.793
		N	23	23
		48-54 years old		
		Correlation Coefficient	1.000	.368
		Sig. (2-tailed)		.101
		N	21	21
		55+ years old		
		Correlation Coefficient	1.000	-.011
		Sig. (2-tailed)		.933
		N	58	58

Practical Implications and Application

The foundation of this research was to determine if the level of Christian commitment was related to their engagement in HT political matters. With the literature suggesting that Christian morality is decreasing daily and that most do not believe religion and politics should mix (Pew Research Center, 2020a), the study explored whether Christians with high levels of

commitment to the Christian faith translated to higher levels of engagement in HT political matters. The study's results revealed an overall weak positive correlation between Christian commitment and engagement in human trafficking electoral activity, political activity, social movement activity, and overall engagement in HT political matters.

Leadership entails leading others in the way they should go including leading followers in a manner that best protects them. In politics, this is necessary, as politicians are entrusted to pass laws that protect and hold society accountable. The righteous must fill these positions (Tutu, 2017) because although non-Christians can be successful in politics, they often create immoral laws. This can lead to society believing immoral behavior is acceptable, making it that much harder to ensure that a high moral clarity mindset stays intact.

Although non-Christian politicians can enact moral laws, many suggest Christians should lead the charge in policymaking (Orr, 2007). This is based on the belief that Christians are better equipped to make moral policymaking decisions, as evidenced by that the Clapham Saints and other Christians led the charge in creating legislation that ended slavery. If true, Christians should be better policymakers and more engaged in politics. While this may be true in some cases, in this study, Christians were not highly engaged in HT political matters.

Christian commitment varied among participants. Regardless of the participant's commitment level, the results overall did not indicate any significant correlation between Christian commitment and engagement in HT political matters. This indicates that any positive correlation in the study was by chance. Study results will be used to encourage Christians, especially those who participated in the study, to examine their Christian commitment to determine if their behavior is a good representation of Christ. As evidenced by Koenig et al.'s

(2015) BIAC, participants examined their Christian commitment by rating themselves in the following categories:

1. Their highest priority in their life
2. How often they attend religious services
3. How often do they get together with other believers outside of the weekly service
4. The extent to which they place their life under God's direction
5. The amount of money they give to God and/or other charities
6. The amount of time they spend listening and watching religious music or TV
7. The time they spend reading God's Word and/or other religious literature
8. The time they spend praying
9. The amount of time they spend volunteering for religious causes
10. The extent to which they have conformed their life to the teachings of God

Examining these Christian practices may not lead one to engage in HT political matters instantly, but it will push them to examine the theological basis for engaging in politics. The hope is that this will lead them to engage in HT political matters in some capacity. If carried out, the lives of HTVs will improve drastically. One reason for this is that authentic Christians can positively impact HT legislation when they get involved in politics. Past Christians displayed this as they led the charge in ending historical slavery. By engaging in politics, Christians can have similar success today. HT abolitionists even suggest that if similar tactics were used today, more HTVs could be better protected (Kara, 2011).

Theological Implications

Many Christians have been described as not believing that religion and politics should mix (Pew Research Center, 2020a). Even with politics affecting all areas of life, Christians

engaging in politics is controversial, causing many Christians to avoid any political engagement. Study results revealed that Christians are not very engaged in human trafficking political matters, including those impacting HT legislative practices. Due to volunteering being a significant indicator of a committed Christian, engaging in HT political matters should be an activity Christians can get behind. Study results should help Christians understand that engaging in HT political matters is theologically sound.

Theoretical Implications

In every culture, society must deal with social issues and injustices effectively. This requires many people to join together to fight against such injustices (Christiansen, 2009). If there will be success in combating HT, individuals must engage in such movements. Although it is believed that most want to end HT, study results indicated that Christians are not fighting HT at the level that a social movement is expected to be fought. Study results solidify this, as most participants did not engage in HT political matters at a very high level.

Research Contribution

The researcher's study contributes to the current literature by focusing on whether the commitment level of Christians was associated with their level of engagement in HT political matters. This involved breaking down HT engagement into electoral, political, and social movement activities. In the past, Christians who engaged in politics impacted society immensely, including the passage of many anti-slavery laws and other pieces of legislation that were pivotal in fighting many injustices during the 19th and 20th centuries.

Unfortunately, the literature did not focus on whether high levels of Christian commitment led to higher engagement in human trafficking politics, which is essential in fighting human trafficking today. The researcher's scale (HTPE) provided an avenue through

which participants could measure their engagement in HT political matters. The researcher's study added to this aspect of literature by determining if there was a relationship between Christian commitment and engagement in HT political matters. The study's results demonstrated that there was no significant association here. The findings will serve as a resource for Christians to increase their commitment to Christianity and engagement in HT political matters.

Research Limitations

Limitations are weaknesses that are usually outside the researcher's control (Price, 2004). Limitations can hinder research results from being applied to populations outside of the one studied. The main limitation was that participants only came from three churches in the Northern Shenandoah Valley portion of Virginia. This can cause Christians outside the study's population not to find the results helpful. Even within the Northern Shenandoah Valley portion of Virginia, the results may not represent Christians that attend a church outside the study's population.

Furthermore, not all demographics were represented in the study. This can lead those not identifying with these demographics to hold different beliefs on the issues studied. The demographics represented in the study included political affiliation, highest level of education, marital status, race, sex, and age. Political affiliation representation included mostly Republicans, as 76.9% of participants identified as Republicans. Participants' level of education was well represented from a high school level education to a bachelor's degree, with 80% of participants falling in this group. However, educational levels outside these groups of participants may not find the results helpful. Of all participants, 74% were married, meaning that other marital groups were not equally represented.

Whites were the primary race represented, with 93% of participants falling into this category. This indicates that the representation of diversity in the study was not at the level in

which the researcher sought. The minimum age requirement to participate in the study was 18, meaning Christians under 18 may hold different views than those in the study. History has shown that many demographics are represented in the Christian faith. Since the researcher withheld some demographics, external validity (Steckler & McLeroy, 2008) could be threatened among those not represented. This is not a major concern as the study's primary purpose was to determine the relationship between Christian commitment and engagement in HT political matters, regardless of the demographics represented.

Further Research

1. Although some diversity was represented in the study, to improve generalizability, the study should be conducted in other populations. More specifically, study samples should be drawn from other churches and denominations, religions not represented in the study, those not holding any religious affiliation, and those from more diverse populations.
2. Although it was not feasible for the researcher to gather a better representation of Christians from other denominations, the sample size and scope should be increased to include greater diversity in faith orientation. This could be accomplished by extending the study's time length and collecting the study's data only online.

Chapter Summary

Overall, the study found a weak positive correlation between Christian commitment, as assessed by the BIAC, and engagement in HT political matters, as assessed by the HTPE, in the domains of HT electoral activity, political activity, social movement activity, and overall engagement in HT political matters. Utilizing the Spearman correlation coefficient, the correlation between Christian commitment and engagement in HT electoral activity returned a correlation of .0854.

Engagement in human trafficking political activity returned a correlation of .12087. Similarly, engagement in human trafficking social movement activity returned a correlation of .1327. Finally, a comparison between Christian commitment and overall engagement in HT political matters returned a correlation of .137. These values indicate that there is, at best, a weak association between variables, meaning correlations were likely by chance. With a population of 200 church attendees and a sample size of 144 participants, there is a 95% probability and a 4.24% margin of error that the results are accurate.

Conclusion

In the study, Christians attending a church in the Northern Shenandoah Valley of Virginia falling under the covering of Abba's House—Chattanooga, Tennessee, described their Christian commitment and engagement in human trafficking political matters. Scores were compared to determine the relationship strength between variables. Although a weak positive correlation was presented, the consensus is that the correlations were likely by chance. The researcher plans to develop his created scale (HTPE) further by conducting similar studies in different populations.

Developing the HTPE further will be pivotal in understanding whether Christian commitment is related to engagement in HT political matters. Furthermore, the researcher will disclose the study's results to Christians within the church and parachurch setting. This will encourage others to take the necessary steps to strengthen their Christian commitment and improve engagement in HT political matters. Although such engagement will not occur instantly or overnight, this is pivotal in equipping Christians to take a more deliberate stand in the fight against human trafficking.

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APPENDICES

APPENDIX A- Screening Questions

Do you believe in Jesus Christ, and have you accepted Him as your Lord and Savior?

- ☐ YES
- ☐ NO

Which of the following Northern Shenandoah Valley Virginia churches that fall under the covering of Abba's House- Chattanooga, Tennessee do you attend?

- ☐ My Church- Woodstock, Virginia
- ☐ Ray of Hope Church- Harrisonburg, Virginia
- ☐ Spirit of Word and Fellowship- Stephens City, Virginia

Are you 18 years of age or older?

- ☐ YES
- ☐ NO

APPENDIX B- Recruitment Follow-Up Letter (Verbal)

Recruitment Follow-Up Letter

[Date]

Dear Church Attendee:

As a graduate student in the School of Divinity's Christian Leadership Program at Liberty University, I am conducting research as part of the requirements for a doctoral degree in Christian Leadership. Last week a recruitment flyer and a brochure with a QR code access link was left at your church inviting you to participate in a research study. This follow-up letter is to remind you, that if you would like to participate and have not already done so, the deadline for participation is September xx, 2022.

Participants, if willing, will be asked to participate in an anonymous online survey that should take approximately 7 minutes to complete. Participation will be completely anonymous, and no personal or identifying information will be collected.

To participate, using a smartphone, scan the QR access code link at the bottom of this document or on the recruitment flyer or brochure that was left in the seats and at the church entrance. If you have any questions, please feel free to contact me at [REDACTED].

A consent document is provided as the first page of the survey. The consent document contains additional information about my research. Because participation is anonymous, you do not need to sign and return the consent document unless you would prefer to do so. Participants will not receive any compensation personally for participating in the study. However, \$[REDACTED] will be donated by the researcher to each participant's church's children's program for each completed survey.

Sincerely,

Charles Carpenter
Doctoral Student
John W. Rawlings School of Divinity
Liberty University



Scan QR code to access survey

APPENDIX C- Recruitment Flyer

Research Participants Needed

The Clapham Saints: A Correlational Study between a Christian's Level of Commitment to the Christian

Faith and Their Engagement in Human Trafficking Political Matters

- Are you over 18 years of age?
- Do you attend a Northern Shenandoah Valley Virginia church that falls under the covering of Abba's House—Chattanooga, Tennessee?
- Have you accepted Jesus Christ as your Lord and Savior?

If you answered **yes** to each of the questions listed above, you may be eligible to participate in a research study.

The purpose of this research study is to understand the effects of an individual's level of commitment to the Christian faith and their level of engagement in human trafficking political matters.

Participants will be asked to do the following:

- Complete a survey (7 minutes).

Participants will not receive any individual rewards for participating in the study. However, \$█ will be donated by the researcher to each church's children's program for each participant who completes the survey.

Participation will be completely anonymous, with no personal or identifying information collected.

A consent document will be provided as the first page of the survey.

To participate, scan the QR code below. This will direct you to the survey, which will initiate participation in the study.



Charles Carpenter, a doctoral candidate in the John W. Rawlings School of Divinity at Liberty University, is conducting this study. Please contact me at █ or █ for more information.

APPENDIX D- Consent Form

Title of the Project: The Clapham Saints: A Correlational Study Between a Christian's Level of Commitment to the Christian Faith and Their Engagement in Human Trafficking Political Matters

Principal Investigator: Charles Carpenter, Doctoral Student, School of Divinity at Liberty University.

Invitation to be Part of a Research Study

You are invited to participate in my research study. To participate, you must be (1) over 18 years of age, (2) attend a Northern Shenandoah Valley Virginia church that falls under the covering of Abba's House—Chattanooga, Tennessee, and (3) have accepted Jesus Christ as your Lord and Savior. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding to participate in this research study.

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

The purpose of the study is to understand the effects of an individual's level of commitment to the Christian faith and his/her level of engagement in human trafficking political matters.

What will happen if you take part in this study?

If you agree to participate in the study, I will ask you to complete two surveys that will be integrated into a single survey. The first survey will be the BIAC (Belief into Action) scale, and the second survey will be the Human Trafficking Political Engagement (HTPE) scale. The survey should take approximately 7 minutes to complete. To participate, using a smartphone, individuals will scan a QR code access link, which will grant them access to the study.

How could you or others benefit from this study?

Participants will not benefit directly by participating in the study.

However, there are many benefits for society including the Christian community and to those striving to fight against human trafficking. Benefits for society include information from the study being used to strengthen the commitment level of Christians, form Christian political coalitions, and encouraging Christians to become more engaged in the fight against human trafficking, which could ultimately help lessen or end human trafficking one day. This would be especially beneficial for those who are currently trapped in human trafficking.

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?

Although, no personal information will be collected due to utilizing an anonymous QR access code, all records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be anonymous.
- Data will be stored on a password-locked computer and password-locked zip-drive, which will be locked in the researcher's locked office, inside of a locked filing cabinet. After three years, all electronic records will be deleted.

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

Participants will not be compensated personally by participating in this study. However, \$[REDACTED] will be donated to each participant's church's children's program for every participant who completes the survey. The donation will take place after the study is completed and the data is analyzed. Any incomplete or partially completed surveys will not qualify for the \$[REDACTED] donation.

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 prior to submitting the survey without affecting those relationships.

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

If you choose to withdraw from the study, all you need to do is exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

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

The researcher conducting this study is Charles Carpenter. You may ask any questions you have now or later. If you have questions, you are encouraged to contact him directly at [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Mary Lowe at [REDACTED].

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.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

Before agreeing to participate in the research study, please be sure that you understand what the study is about. You can print a copy of this document for your records. If you have any questions about the study later, you can contact the researcher using the information provided above.

APPENDIX E- Survey

Survey
Part I- Demographics
Q1 Political affiliation
<p><input type="radio"/> Republican</p> <p><input type="radio"/> Democratic</p> <p><input type="radio"/> Independent</p> <p><input type="radio"/> None</p> <p><input type="radio"/> Other _____</p>
Q2 Highest Education Level:
<p><input type="radio"/> Some High School</p> <p><input type="radio"/> General Education Development (GED) Test</p> <p><input type="radio"/> High School</p> <p><input type="radio"/> Some College</p> <p><input type="radio"/> Associate Degree</p> <p><input type="radio"/> Bachelors' Degree</p> <p><input type="radio"/> Masters' Degree</p> <p><input type="radio"/> Doctoral Degree or higher</p>
Q3 Marital status:
<p><input type="radio"/> Married</p> <p><input type="radio"/> Widowed</p> <p><input type="radio"/> Divorced</p> <p><input type="radio"/> Separated</p> <p><input type="radio"/> Never married</p>
Q4 Race:
<p><input type="radio"/> White</p> <p><input type="radio"/> Black or African American</p> <p><input type="radio"/> American Indian or Alaska Native</p> <p><input type="radio"/> Asian</p> <p><input type="radio"/> Native Hawaiian or Pacific Islander</p> <p><input type="radio"/> Other: _____</p>

Q5 Sex:

- ☐ Male
- ☐ Female

Q6 Age:

- ☐ 18-25
- ☐ 26-32
- ☐ 33-40
- ☐ 41-47 48-55
- ☐ over 55

Part II- Commitment Level (BIAC) Belief into Action Scale

Q1- Please select the highest priority in your life now (Most valued, prized).

- ☐ My health and independence (1)
- ☐ My family (1)
- ☐ My friendships (1)
- ☐ Job, career, or business (1)
- ☐ My Education (1)
- ☐ Financial Security (1)
- ☐ Relationship with God (10)
- ☐ Ability to travel and see the World (1)
- ☐ Listen to music and partying (1)
- ☐ Freedom to live as I please (1)

Q2- How often do you attend religious services?

- ☐ Never (1)
- ☐ Rarely (2)
- ☐ Couple times a year (3)
- ☐ Every few months (4)
- ☐ About once a month (5)
- ☐ Several times a month (6)
- ☐ About every week (7)
- ☐ Every week (8)
- ☐ More than once a week (9)
- ☐ Daily (10)

Q3- Other than religious services, how often do you get together with others for religious reasons (prayer, religious discussions, volunteer work, etc.)?

- ☐ Never (1)
- ☐ Rarely (2)
- ☐ Couple times a year (3)
- ☐ Every few months (4)
- ☐ About once a month (5)
- ☐ Several times a month (6)
- ☐ About every week (7)
- ☐ Every week (8)
- ☐ More than once a week (9)
- ☐ Daily (10)

Q4- On a scale from 1 to 10 (1-not at all, 10-completely, totally agree), to what extent have you decided to place your life under God's direction?

- ☐ (1)
- ☐ (2)
- ☐ (3)
- ☐ (4)
- ☐ (5)
- ☐ (6)
- ☐ (7)
- ☐ (8)
- ☐ (9)
- ☐ (10)

Q5- What percentage of your gross annual income do you give to your religious institution or to other religious causes each year?

- ☐ 0% (1)
- ☐ Less than 1% (2)
- ☐ to 2% (3)
- ☐ 3-4% (4)
- ☐ 5-6% (5)
- ☐ 7-8% (6)
- ☐ 9-10% (7)
- ☐ 11-12% (8)
- ☐ 13-14% (9)
- ☐ 15% or more (10)

Q6- On average, how much time each day (in 24 hours) do you spend listening to religious music or radio, or watching religious TV?

- ☐ Never (1)
- ☐ to 5 minutes (2)
- ☐ 6 to 10 minutes (3)
- ☐ 11 to 20 minutes (4)
- ☐ 21 to 30 minutes (5)
- ☐ 31 to 60 minutes (6)
- ☐ More than 1 hour, less than 2 hours (7)
- ☐ More than 2 hours, less than 3 hours (8)
- ☐ 3 to 4 hours (9)
- ☐ 5 hours or more (10)

Q7- On average, how much time each day do you spend reading religious scriptures, books, or other religious literature?

- ☐ Never (1)
- ☐ 1 to 5 minutes (2)
- ☐ 6 to 10 minutes (3)
- ☐ 11 to 20 minutes (4)
- ☐ 21 to 30 minutes (5)
- ☐ 31 to 60 minutes (6)
- ☐ More than 1 hour, less than 2 hours (7)
- ☐ More than 2 hours, less than 3 hours (8)
- ☐ 3 to 4 hours (9)
- ☐ 5 hours or more (10)

Q8- On average, how much time each day do you spend in private prayer or meditation?

- ☐ Never (1)
- ☐ 1 to 5 minutes (2)
- ☐ 6 to 10 minutes (3)
- ☐ 11 to 20 minutes (4)
- ☐ 21 to 30 minutes (5)
- ☐ 31 to 60 minutes (6)
- ☐ More than 1 hour, less than 2 hours (7)
- ☐ More than 2 hours, less than 3 hours (8)
- ☐ 3 to 4 hours (9)
- ☐ 5 hours or more (10)

Q9- On average, how much time do you spend as a volunteer in your religious community or to help others for religious reasons?

- ☐ Never (1)
- ☐ Rarely (2)
- ☐ Couple times a year (3)
- ☐ Every few months (4)
- ☐ About every month (5)
- ☐ Several times a month (6)
- ☐ About every week (7)
- ☐ Every week (8)
- ☐ More than once a week (9)
- ☐ Daily (10)

Q10- On a 1 to 10 scale (1-not at all, 10- completely, totally), what extent have you decided to conform your life to the teachings of your religious faith?

- ☐ (1)
- ☐ (2)
- ☐ (3)
- ☐ (4)
- ☐ (5)
- ☐ (6)
- ☐ (7)
- ☐ (8)
- ☐ (9)
- ☐ (10)

Scoring instructions:

- (1) Recode Q1 as follows: 7 = 10, all other answers = 1
- (2) Sum recoded Q1 + Q2 thru Q10 to arrive at total score (range 10–100)

Part III- Engagement in HT Political Matters (HTPE) Human Trafficking Political Engagement Scale

Relating to the current human trafficking epidemic, consider the below avenues of engaging in human trafficking political matters. Read each statement and indicate the degree to which you agree with it on a scale from 1 to 10, where 1 is "not at all" and 10 is "totally agree"

Electoral Activity

Q1- When I vote, I research and support the political candidate that I believe will combat human trafficking.

- ☐ Never (1)
- ☐ Rarely (2)
- ☐ Couple times a year (3)
- ☐ Every few months (4)
- ☐ About once a month (5)
- ☐ Several times a month (6)
- ☐ About every week (7)
- ☐ Every week (8)
- ☐ More than once a week (9)
- ☐ Daily (10)

Q2- I meet with, email, speak with, and/or write letters to local, state, or federal government representatives to let them know that I care about combating human trafficking, and to ask what they are doing to address it.

- ☐ Never (1)
- ☐ Rarely (2)
- ☐ Couple times a year (3)
- ☐ Every few months (4)
- ☐ About once a month (5)
- ☐ Several times a month (6)
- ☐ About every week (7)
- ☐ Every week (8)
- ☐ More than once a week (9)
- ☐ Daily (10)

Political Activity

Q3- On a scale from 1 to 10 (1- not at all, 10- completely, totally), I am associated with and/or vote for the political party best equipped to fight human trafficking.

- ☐ (1)
- ☐ (2)
- ☐ (3)
- ☐ (4)
- ☐ (5)
- ☐ (6)
- ☐ (7)
- ☐ (8)
- ☐ (9)

☐ (10)

Q4- On a scale from 1 to 10 (1- not at all, 10- completely, totally), I have considered or have run for political office for the purpose of combatting human trafficking.

☐ (1)

☐ (2)

☐ (3)

☐ (4)

☐ (5)

☐ (6)

☐ (7)

☐ (8)

☐ (9)

☐ (10)

Q5- I advocate for better human trafficking laws.

☐ Never (1)

☐ Rarely (2)

☐ Couple times a year (3)

☐ Every few months (4)

☐ About once a month (5)

☐ Several times a month (6)

☐ About every week (7)

☐ Every week (8)

☐ More than once a week (9)

☐ Daily (10)

Q6- I discuss human trafficking political matters with my friends, family, and others, either in person, on social media, or another avenue of communication.

☐ Never (1)

☐ Rarely (2)

☐ Couple times a year (3)

☐ Every few months (4)

☐ About once a month (5)

☐ Several times a month (6)

☐ About every week (7)

☐ Every week (8)

☐ More than once a week (9)

☐ Daily (10)

Q7- I research and am aware of local, state, national, and/or international human trafficking laws.

- ☐ Never (1)
- ☐ Rarely (2)
- ☐ Couple times a year (3)
- ☐ Every few months (4)
- ☐ About once a month (5)
- ☐ Several times a month (6)
- ☐ About every week (7)
- ☐ Every week (8)
- ☐ More than once a week (9)
- ☐ Daily (10)

Social Movement Activity

Q8- I work for, volunteer at, pray for, and/or support an anti-human trafficking nonprofit organization.

- ☐ Never (1)
- ☐ Rarely (2)
- ☐ Couple times a year (3)
- ☐ Every few months (4)
- ☐ About once a month (5)
- ☐ Several times a month (6)
- ☐ About every week (7)
- ☐ Every week (8)
- ☐ More than once a week (9)
- ☐ Daily (10)

Q9- I organize fundraisers and/or donate money to an anti-human trafficking nonprofit organization.

- ☐ Never (1)
- ☐ Rarely (2)
- ☐ Couple times a year (3)
- ☐ Every few months (4)
- ☐ About once a month (5)
- ☐ Several times a month (6)
- ☐ About every week (7)
- ☐ Every Week (8)
- ☐ More than once a week (9)
- ☐ Daily (10)

Q10- I collaborate with local religious groups, community outreach groups, and/or individuals to teach others about human trafficking.

- ☐ Never (1)
- ☐ Rarely (2)
- ☐ Couple times a year (3)
- ☐ Every few months (4)
- ☐ About once a month (5)
- ☐ Several times a month (6)
- ☐ About every week (7)
- ☐ Every week (8)
- ☐ More than once a week (9)
- ☐ Daily (10)

Scoring:

Electoral Activity: Add 1-2

Political Activity: Add 3-7

Social Movement Activity: Add 8-10

For a total score add the values from each question.

APPENDIX F- Church Participation Permission Request Letter

[Date]

[Recipient]

[Title]

[Company]

[Address 1]

[Address 2]

Dear [Recipient],

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a doctoral degree of education in Christian Leadership. The title of my research project is “The Clapham Saints: A Correlational Study Between a Christian's Level of Commitment to the Christian Faith and Their Engagement in Human Trafficking Political Matters” and the purpose of my research is to determine if a relationship exists between the commitment level of Christians who attend a church in the Northern Shenandoah Valley of Virginia that falls under the covering of Abba’s House—Chattanooga, Tennessee, and their level of engagement in human trafficking political matters.

I am writing to request your permission to contact members of your church to participate in my research: Ray of Hope Church (Harrisonburg, Virginia), My Church (Woodstock, Virginia), and Spirit and Word Fellowship (Stephens City, Virginia).

Participants will be asked to complete the attached survey by scanning the QR access code on the provided recruitment flyer. Participants will be presented with informed consent information prior to participating, which will be included on the first page of the survey. Taking part in this study is completely anonymous and voluntary. Participants are welcome to discontinue participation at any time.

Thank you for considering my request. If you choose to grant permission, please sign, and return the attached permission letter document to [REDACTED].

Sincerely,

Charles Carpenter
Student

APPENDIX G- Permission Response Form**Permission Response Form**

August 16, 2022

Charles Carpenter
Doctoral Student

[REDACTED]

Dear Charles Carpenter:

After careful review of your research proposal entitled "The Clapham Saints: A Correlational Study Between a Christian's Level of Commitment to the Christian Faith and Their Engagement in Human Trafficking Political Matters," I have decided to grant you permission to conduct your study at Spirit and Word Fellowship (Stephens City, Virginia), where I am one of the pastors.

Check the following boxes, as applicable:

☒ I grant permission for Charles Carpenter to invite church attendees to participate in his research study.

☒ I will not provide potential participant information to include names, addresses, phone numbers, or any other potential personal identifying information to Charles Carpenter.

☒ I will announce and advertise Charles Carpenter's study to church attendees on his behalf during services, advertising it on social media and/or our website and handing QR code access link recruitment flyers and brochures out to church attendees.

☒ I request a copy of the results upon study completion and/or publication.

Sincerely,

[REDACTED]

Associate Pastor
Spirit and Word Fellowship

Permission Response Form

August 16, 2022

Charles Carpenter
Doctoral Student

[REDACTED]

Dear Charles Carpenter:

After careful review of your research proposal entitled "The Clapham Saints: A Correlational Study Between a Christian's Level of Commitment to the Christian Faith and Their Engagement in Human Trafficking Political Matters," I have decided to grant you permission to conduct your study at My Church (Woodstock, Virginia), where I am the lead pastor.

Check the following boxes, as applicable:

☒ I grant permission for Charles Carpenter to invite church attendees to participate in his research study.

☒ I will not provide potential participant information to include names, addresses, phone numbers, or any other potential personal identifying information to Charles Carpenter.

☒ I will announce and advertise Charles Carpenter's study to church attendees on his behalf during services, advertising it on social media and/or our website and handing QR code access link recruitment flyers and brochures out to church attendees.

☒ I request a copy of the results upon study completion and/or publication.

Sincerely,

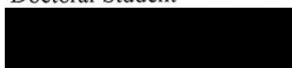
[REDACTED]

Pastor
My Church

Permission Response Form

August 16, 2022

Charles Carpenter
Doctoral Student



Dear Charles Carpenter:

After careful review of your research proposal entitled "The Clapham Saints: A Correlational Study Between a Christian's Level of Commitment to the Christian Faith and Their Engagement in Human Trafficking Political Matters," I have decided to grant you permission to conduct your study at Ray of Hope Church (Harrisonburg, Virginia), where I am the lead pastor.

Check the following boxes, as applicable:

- ☒ I grant permission for Charles Carpenter to invite church attendees to participate in his research study.
- ☒ I will not provide potential participant information to include names, addresses, phone numbers, or any other potential personal identifying information to Charles Carpenter.
- ☒ I will announce and advertise Charles Carpenter's study to church attendees on his behalf during services, advertising it on social media and/or our website and handing QR code access link recruitment flyers and brochures out to church attendees.
- ☒ I request a copy of the results upon study completion and/or publication.

Sincerely,



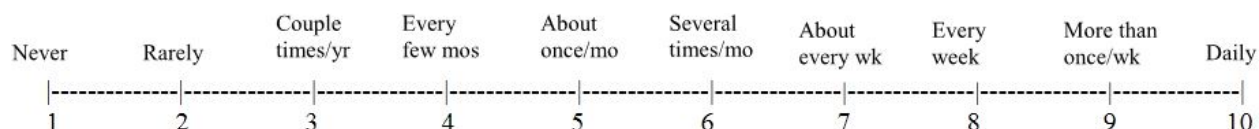
Pastor
Ray of Hope Church

APPENDIX H- Belief into Action (BIAC) Scale

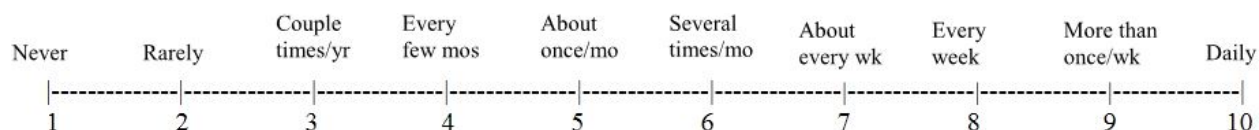
1. Please circle the highest priority in your life now (Most valued, prized) [Only circle one].

1. My health and independence
2. My family
3. My friendships
4. Job, career, or business
5. My Education
6. Financial Security
7. Relationship with God
8. Ability to travel and see the World
9. Listen to music and partying
10. Freedom to live as I please

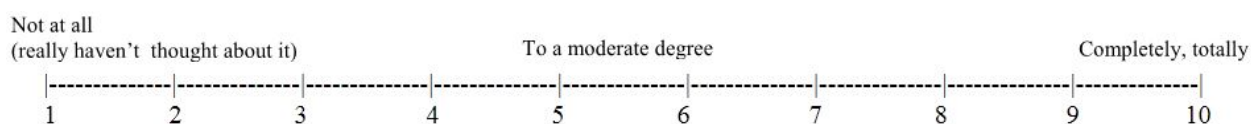
2. How often do you attend religious services [Only Circle One]?



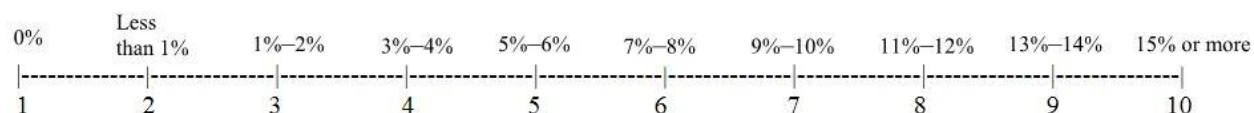
3. Other than religious services, how often do you get together with others for religious reasons (prayer, religious discussions, volunteer work, etc.)?



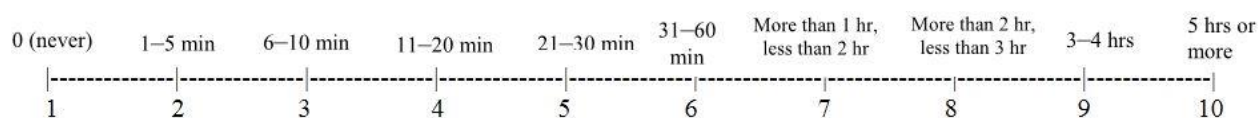
4. To what extent (on a 1 to 10 scale) have you decided to place your life under God's direction?



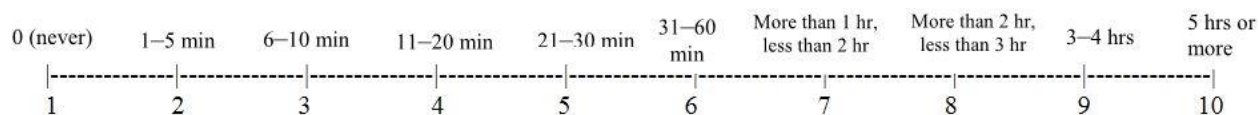
5. What percentage of your gross annual income do you give to your religious institution or to other religious causes each year?



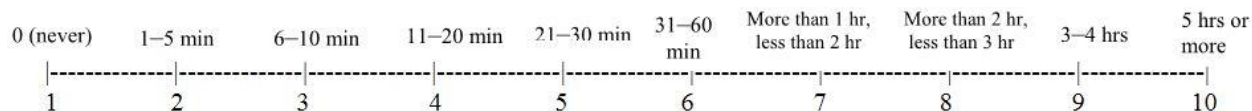
6. On average, how much time each *day* (in 24 hours) do you spend listening to religious music or radio, or watching religious TV?



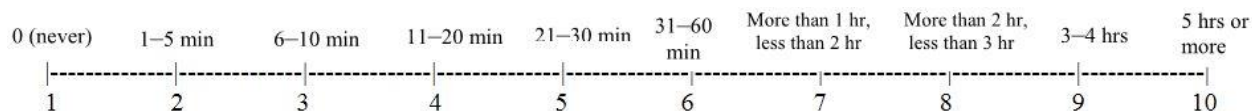
7. On average, how much time each *day* do you spend reading religious scriptures, books, or other religious literature?



8. On average, how much time each *day* do you spend reading religious scriptures, books, or other religious literature?



9. On average, how much time each *day* do you spend in private prayer or meditation?



10. On what extent (on a 1 to 10 scale) have you decided to conform your life to the teachings of your religious faith?

Scoring instructions:

- (1) Recode Q1 as follows: 7 = 10, all other answers = 1
- (2) Sum recoded Q1 + Q2 thru Q10 to arrive at total score (range 10–100)

Source:

Koenig, H., Nelson, B., Shaw, S., Zaben, F., Wang, Z., and Saxena, S. (2015). Belief into action scale: A brief but comprehensive measure of religious commitment. *Journal of Psychiatry*, 5, 66-77.

APPENDIX I- BIAC Approval Email

From: Harold Koenig, M.D. [REDACTED]
Subject: RE: [External] RE: Permission to use the Belief into Action (BIAC) scale
Date: January 13, 2023 at 8:07 AM
To: Carpenter, Charles [REDACTED]



Charles, you have permission to use the BIAC in all of your research and publish it wherever you want. I hope you can get it published in an academic journal! Congratulations on the success of your dissertation defense. Dr. K

Harold G. Koenig, M.D.
 Professor of Psychiatry & Behavioral Sciences
 Associate Professor of Medicine
 Director, Center for Spirituality, Theology and Health
 Duke University Medical Center, Durham, North Carolina
 Adjunct Professor, Dept of Medicine, King Abdulaziz University, Jeddah, Saudi Arabia
 Visiting Professor, Shiraz University of Medical Sciences, Shiraz, Iran
 Editor-in-Chief, *International Journal of Psychiatry in Medicine*

From: Carpenter, Charles [REDACTED]
Sent: Friday, January 13, 2023 8:05 AM
To: Harold Koenig, M.D. [REDACTED]
Subject: Re: [External] RE: Permission to use the Belief into Action (BIAC) scale

Dr. Koenig,

I hope all is well you. On May 6, 2022, you gave me permission in writing that I could utilize the instrument (BIAC) that you created for my dissertation study. My study included determining the relationship between Christian commitment and engagement in human trafficking political matters. I just passed my dissertation defense. Therefore, the only thing left to do is make minor edits to my dissertation before publication. I just wanted to check and make sure that it was ok to publish the results, while mentioning that I utilized the BIAC. At this time it will only be published in Liberty University's doctoral dissertation database and maybe Proquest's dissertation database. I will not be profiting from the results from the study. However, it is a requirement to publish the dissertation in Liberty University's dissertation database. Thank you in advance. I look forward to hearing back from you. Have a blessed day.

Dr. Charles Carpenter Sr.
 Liberty University

From: Harold Koenig, M.D. [REDACTED]
Sent: Friday, May 6, 2022 7:31 AM
To: Carpenter, Charles [REDACTED]

From: Harold Koenig, M.D. [REDACTED]
Subject: [External] RE: Permission to use the Belief into Action (BIAC) scale
Date: May 6, 2022 at 7:31 AM
To: Carpenter, Charles [REDACTED]



[EXTERNAL EMAIL: Do not click any links or open attachments unless you know the sender and trust the content.]

Charles, you have permission to use the BIAC. Dr. K

Harold G. Koenig, M.D.
Professor of Psychiatry & Behavioral Sciences
Associate Professor of Medicine
Director, Center for Spirituality, Theology and Health
Duke University Medical Center, Durham, North Carolina
Adjunct Professor, Dept of Medicine, King Abdulaziz University, Jeddah, Saudi Arabia
Adjunct Professor of Public Health, Ningxia Medical University, Yinchuan, P.R. China
Visiting Professor, Shiraz University of Medical Sciences, Shiraz, Iran

From: Carpenter, Charles [REDACTED]
Sent: Friday, May 6, 2022 4:37 AM
To: Harold Koenig, M.D. [REDACTED]
Subject: Permission to use the Belief into Action (BIAC) scale



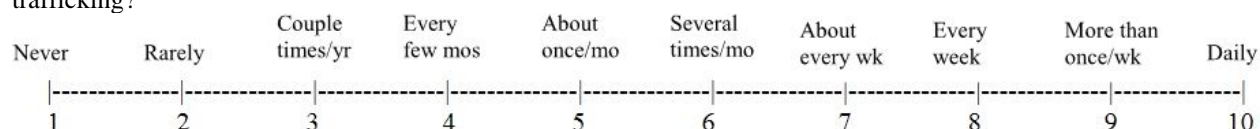
BIAC Scale.pdf

APPENDIX J- Human Trafficking Political Engagement (HTPE) Scale

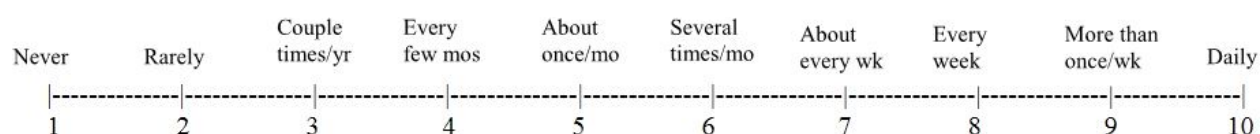
Relating to the current human trafficking epidemic, consider your current level of engagement in human trafficking political matters. Read each statement and indicate the degree to which you agree with it on a scale from 1 to 10, where 1 is "totally disagree" and 10 is "completely agree."

Electoral Activity

Q1- I research, support, and vote for political candidates that are in favor of combating human trafficking?

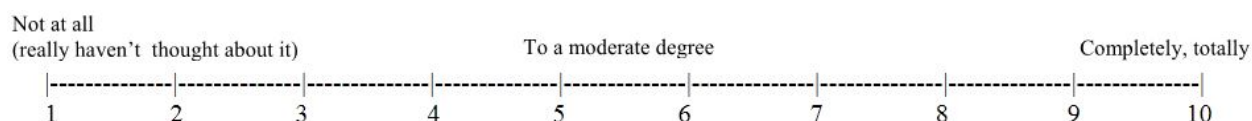


Q2- I meet with, email, speak with, and/or write letters to local, state, or federal government representatives to let them know that I care about combating human trafficking, and to ask what they are doing to address it.

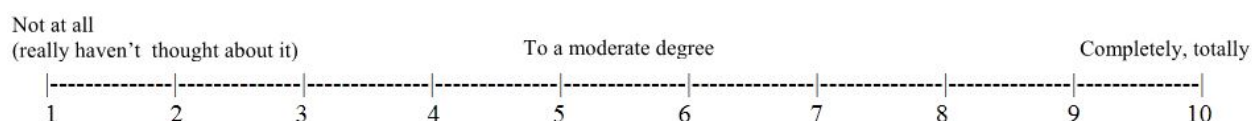


Political Activity

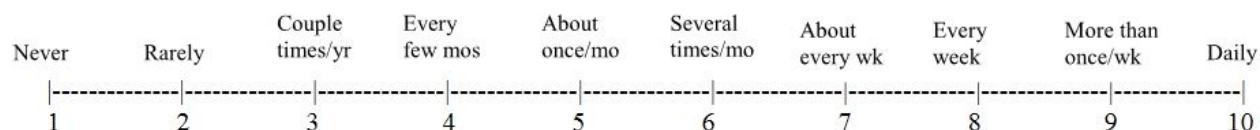
Q3- On a scale from 1 to 10 (1- not at all, 10- completely, totally), I am associated with and/or vote for the political party best equipped to fight human trafficking.



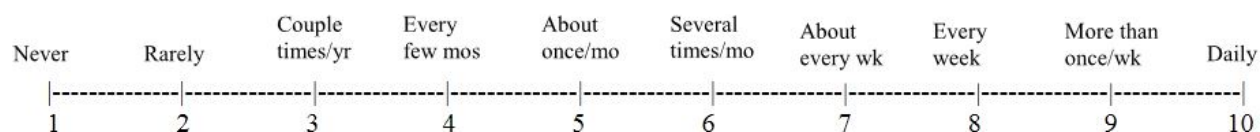
Q4- On a scale from 1 to 10 (1- not at all, 10- completely, totally), I have considered or have run for political office for the purpose of combatting human trafficking.



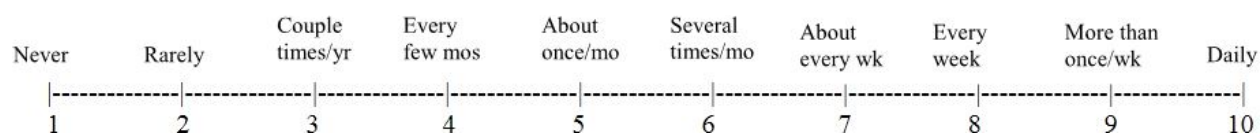
Q5- I advocate for better human trafficking laws.



Q6- I discuss human trafficking political matters with my friends, family, and others, either in person, on social media, or another avenue of communication.

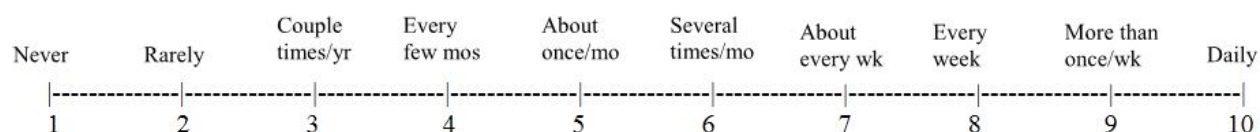


Q7- I research and am aware of local, state, national, and/or international human trafficking laws.

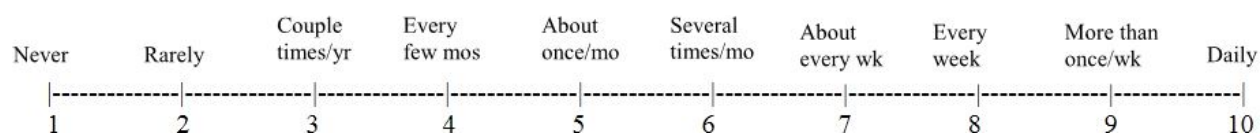


Social Movement Activity

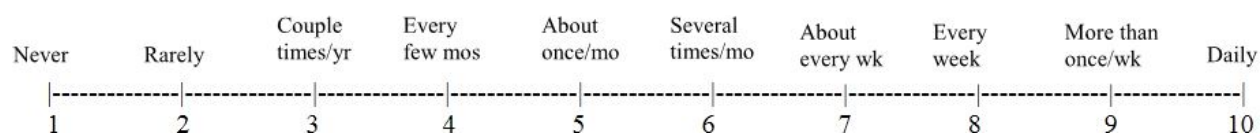
Q8 I work for, volunteer at, pray for, and/or support an anti-human trafficking nonprofit organization.



Q9- I organize fundraisers and/or donate money to an anti-human trafficking nonprofit organization.



Q10- I collaborate with local religious groups, community outreach groups, and/or individuals to teach others about human trafficking.



Scoring:

Electoral Activity: Add 1-2

Political Activity: Add 3-7

Social Movement Activity: Add 8-10

For a total score add the values from each question.

APPENDIX K- IRB Approval Email

From: do-not-reply@cayuse.com
Subject: [External] IRB-FY21-22-592 - Initial: Initial - Exempt
Date: August 10, 2022 at 8:53 AM
To: [REDACTED]

D

[EXTERNAL EMAIL: Do not click any links or open attachments unless you know the sender and trust the content.]

LIBERTY UNIVERSITY INSTITUTIONAL REVIEW BOARD

August 10, 2022

Charles Carpenter
 Mary Lowe

Re: IRB Exemption - IRB-FY21-22-592 THE CLAPHAM SAINTS: A CORRELATIONAL STUDY BETWEEN A CHRISTIAN'S LEVEL OF COMMITMENT TO THE CHRISTIAN FAITH AND THEIR ENGAGEMENT IN HUMAN TRAFFICKING POLITICAL MATTERS

Dear Charles Carpenter, Mary Lowe,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:104(d):

Category 2.(i). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording). The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects.

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) 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(s) should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

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

APPENDIX L- Letter and Expert Evaluation Form For the HTPE

Dear Expert,

I am conducting research for my dissertation, which will measure one's level of commitment to the Christian faith and their level of engagement in human trafficking political matters." I will be using the Belief into Action (BIAC) scale, which has already been validated for reliability and validity by its creators. However, the second scale I will be using, the Human Trafficking Political Engagement (HTPE) scale, was created by me. Therefore, to validate the HTPE's validity and reliability, I am asking you to review the items on the scale. The purpose of the scale is to measure each participant's level on engagement in human trafficking political matters. Human trafficking political matters will refer to engaging in electoral, political, or social movement activities that aid in fighting against human trafficking. The items on the survey measure one's overall engagement in human trafficking political matters through three domains (electoral, political, and social movement activity). I need your expert opinion on the degree of relevance and clarity of each item to the measured domains. I have included an assessment form for the said scale. In addition, for your reference, I provided a copy of the HTPE scale. Thank you for your assistance. Please use the following guides to rate the human trafficking political engagement (HTPE) scale:

Degree of Relevance:

1. The item is not relevant to the measured domain
2. The item is somewhat relevant to the measured domain
3. The item is quite relevant to the measured domain
4. The item is highly relevant to the measured domain

Degree of Clarity:

1. The item is not clear
2. The item needs some revision
3. The item is clear but needs some minor revisions
4. The item is very clear

Thank you for your assistance and may God bless you.

Sincerely,

Charles Carpenter
 Doctoral Candidate
 Liberty University

Assessment Form

Human Trafficking Political Engagement (HTPE) Scale

Instruction					Expert Name and Title				
Please indicate to what extent do you agree with the given statement.									
Likert Scale Used					Comment				
<div style="display: flex; justify-content: space-around; font-size: 0.8em;"> Never Rarely Couple times/yr Every few mos About once/mo Several times/mo About every wk Every week More than once/wk Daily </div> <div style="display: flex; justify-content: space-around; font-size: 0.8em; margin-top: 5px;"> 12345678910 </div>									
Domain 1: Electoral Activity	Your Assessment: Check the column that is appropriate to each item.								
	Relevance				Clarity				
	1. No Clarity	2. Item is somewhat relevant	3. Item is quite relevant	4. Item is highly relevant	1. Not Clear	2. Item needs some revision	3. Clear but needs minor revisions	4. Very Clear	Comment
Q1- When I vote, I research and support the political candidate that I believe will combat human trafficking.									
Q2- I meet with, email, speak with, and/or write letters to local, state, or federal government representatives to let them know that I care about combating human trafficking, and to ask what they are doing to address it.									
Likert Scale Used					Comment				
<div style="display: flex; justify-content: space-between; font-size: 0.8em;"> Not at all (really haven't thought about it) To a moderate degree Completely, totally </div> <div style="display: flex; justify-content: space-around; font-size: 0.8em; margin-top: 5px;"> 12345678910 </div>									
Domain 2: Political Activity	Your Assessment: Check the column that is appropriate to each item.								
	Relevance				Clarity				
	1. No Clarity	2. Item is somewhat relevant	3. Item is quite relevant	4. Item is highly relevant	1. Not Clear	2. Item needs some revision	3. clear but needs minor revisions	4. Very Clear	Comment
Q3- On a scale from 1 to 10 (1- not at all, 10- completely, totally), I am associated with and/or vote for the political party best equipped to fight human trafficking.									

APPENDIX M- TVPRA Reauthorizations

Trafficking Victims Protection Reauthorization Act of 2003 (TVPRA 2003)

- Defined human trafficking as a crime under the Racketeering Influenced and Corrupt Organizations (RICO) statute
- Allowed for materials to inform travelers that sex tourism is illegal
- Gave trafficking victims further means to hold their traffickers to account by giving victims the right to sue their traffickers in federal court
- Improved accountability by requiring Attorney General to produce annual report on anti-trafficking efforts and progress made

Trafficking Victims Protection Reauthorization Act of 2005 (TVPRA 2005)

- Established grant funding for state and local law enforcement initiatives to combat human trafficking
- Established grant funding to expand assistance for victims that are US citizens and residents
- Created programs for comprehensive service facilities for victims
- Program to shelter victims who are minors
- Expanded jurisdiction to cover trafficking offenses committed overseas by employees or contractors of the federal government

Trafficking Victims Protection Reauthorization Act of 2008 (TVPRA 2008)

- Required US government to inform education and work visa applicants about workers' rights
- Expanded protections for T-Visa recipients
- Required undocumented and unaccompanied minors to be screened as possible victims
- Imposed criminal liability on those who knowingly recruit foreign workers to work in the US with fraudulent statements
- Created new crimes for those who obstruct a human trafficking investigation
- Created penalty for people who financially benefit from human trafficking ventures

Trafficking Victims Protection Reauthorization Act of 2013 (TVPRA 2013)

- Establishment of the Child Protection Compact program by entering into agreements with countries to provide technical and financial assistance to eradicate the exploitation of children

- Stopped US foreign aid from going to countries that use child soldiers
- Created penalties for the confiscation of identity documents
- Expanded jurisdiction to allow for the prosecution of US citizens living abroad who engage in the commercial exploitation of children

Trafficking Victims Protection Reauthorization Act of 2018 (TVPRA 2018)

- Increased funding for victim services
- Established standards to train front-line workers in industries susceptible to human trafficking
- Established human trafficking prosecutors in every federal judicial district
- Improved the US Trafficking in Persons report with better analysis and country rankings

Source:

Central Coast Freedom Network (2021). *The history of the Trafficking Victims Protection Act*.
www.centralcoastfreedomnetwork.org/articles/2021/6/24/the-history-of-the-trafficking-victims-protection-act