

Human Trafficking of Women: A Pastoral Challenge

by

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Declaration

I, Brent Frieslaar, student number 14045584, hereby declare that this dissertation, "*Human Trafficking of Women: A Pastoral Challenge*," submitted for degree of PhD in Practical Theology at University of Pretoria, is my own original work and has not previously been submitted to any other institution of higher learning. All sources cited or quoted in this research paper are indicated and acknowledged with a comprehensive list of references.

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Dedication

I dedicate this research firstly to all the “Treasures” of God, both victims and survivors of human trafficking. I also dedicate this work to all those working tirelessly to rescue God’s Treasures from modern slavery, all those who provide essential after-care services and ministry in the aftermath of freedom. This research is also dedicated to all those who work at addressing the root causes of this scourge on humanity.

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To have achieved this milestone in my life, I would like to express my sincere gratitude to the following:

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Abstract

Human trafficking or Trafficking in Persons (TIP) is a global problem and a significant human rights crisis. A large body of scholarship agrees that human trafficking is modern day slavery and a gross infringement on the human rights of the trafficked individual. While it is acknowledged that human trafficking takes place in a variety of forms, the focus of the current study is that of sex trafficking or trafficking for sexual exploitation.

The phenomenon of human trafficking, especially recruitment into the commercial sex trade for prostitution, is a thriving industry globally and particularly in South Africa where the most vulnerable prey are women and girls.

The current study develops the researcher's work in fulfilment of his Master's degree which focused on blesser-blessee relationships, and which demonstrated a connection between the blesser phenomenon and human trafficking.

The Qualitative research method will be used where structured interviews will be conducted with females over the age of 18. Within the Qualitative method, the Narrative approach will be followed to enable the women to share their experiences. The principles of Narrative therapy will be integrated with those of Positive Deconstruction theory to help the female survivors of sex trafficking to reconstruct narratives that are life-giving and filled with hope. As part of the formulation of a pastoral care and healing methodology, this study will adopt the Appreciative Inquiry approach, shown to be a philosophy which has incarnational and resurrection aspects.

The thesis or central argument of this doctoral study is that Human Trafficking is a modern form of slavery and gender-based violence that results in shame which diminishes the full humanity of women made in the image of God. The researcher asserts that this calls forth from the Church a pastoral approach to journey with our sisters in Christ on the path to healing from trauma.

Keywords:

South Africa; human trafficking; global problem; Blesser phenomenon; sex trafficking; Blesser; phenomenon; sex trafficking; Church; women; girls; females; TIP; sex; slavery; human rights; Qualitative; Narrative Therapy; Positive Deconstruction; Appreciative Inquiry; Appreciative Way; GBV; trauma; pastoral care; Image of God; shame; incarnation, resurrection; healing

List of abbreviations

ACSA	Anglican Church of Southern Africa
GBV	Gender Based Violence
IPV	Intimate Partner Violence
WHO	World Health Organisation
TIP	Trafficking in Persons
CSE	Commercial Sexual Exploitation
ILO	International Labour Organisation
UNODC	United Nations Office on Drugs and Crime
IOL	Independent Online
TVPA	Trafficking Victims Protection Act
SATS	South African Theological Seminary
SADC	Southern African Development Community
NGO	Non Government Organisation
GSI	Global Slavery Index
FGM/C	Female Genital Mutilation/Cutting
SALRC	South African Law Reform Commission
PEPUDA	Promotion of Equity and Prevention of Unfair Discrimination Act
ICCPR	International Covenant on Civil and Political Rights
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
UNICEF	United Nations International Children's Emergency Fund
UNHCR	United Nations High Commissioner for Refugees
SRHR	Sexual & Reproductive Health & Rights
CSE	Child Sexual Exploitation/Commercial Sexual Exploitation
WSHT	Women survivors of human trafficking
UTI	Urinary Tract Infections
YRU	Youth Research Unit
AI	Appreciative Inquiry
AIDS	Acquired Immune Deficiency Syndrome

HIV	Human Immunodeficiency Virus
STD	Sexually Transmitted Diseases
UNISA	University of South Africa
PTSD	Post Traumatic Stress Disorder
C-PTSD	Complex Post Traumatic Stress Disorder
TIC	Trauma Informed Care
TSC	Trauma Sensitive Care

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1. Chapter 1: General Orientation

1.1 Definition of Key Terms

- Blessee: the young woman who is the recipient of blessings (Thobejane *et al.* 2017)
- Blesser: A modern day “sugar daddy” who blesses a young woman, usually a university student, with material needs. (Thobejane, Mulaudzi & Zitha 2017)
- Parish: A smaller geographical area within a Diocese, which usually has a Priest, under the Diocesan Bishop’s licence, with oversight – usually called a Rector or Priest in Charge.
- Sex Trafficking: The recruitment, transportation, harbouring, transfer, or receipt of a person for the purpose of a commercial sex act (Hands that heal:International curriculum to train caregivers of trafficking survivors 2007:35)
- Slave Queen: A young lady who starts as a blessee, then evolves to be a slave queen, then after being a slave queen, they start recruiting girls...from being a slave queen to a trafficker (Basson 2018:15-16).
- Slavery: The condition of a person on whom any or all the powers attached to right of ownership are exercised (Hands that heal:International curriculum to train caregivers of trafficking survivors 2007:35)

The researcher will use other terms and concepts, and these will be clearly defined and explained in the different thesis chapters where relevant..

1.2 Introduction

Grizelda Grootboom, author of EXIT!, is a survivor who has seen it all - from being homeless, living in shelters and being gang raped, to being hooked on drugs and prostitution. However, she is still standing and fighting for the rights of prostituted

individuals and the homeless (Mokgolo 2020). Below are extracts of her story sourced from an online article:

“While living on the streets at the age of 18, I met a girl who promised me a better life in Johannesburg. I trusted her because she was from a rich family. When I arrived in Jo’burg two days later she, accompanied by a male friend, came to pick me up. Grizelda says, to this day she can still remember the house she was taken to in Yeoville.”

“I believed that my life was finally going to take a positive turn, but little did I know it was only the beginning of my 12-year nightmare. My friend left me inside the room with the promise of going to buy food and drinks for us and that was the last time I saw her.”

“The following morning, I was woken-up with a kick in the stomach and undressed with my eyes covered with a dark tape and I was injected with crystal meth. In my mind, I thought the house was getting robbed but this was not the case, I was drugged and forced to sleep with different men.” (Mokgolo 2020).

The story above is an extract of a true account, among others, of the harrowing reality of sex trafficking. While the researcher acknowledges that humans are trafficked into a variety of work situations for their exploitation, the primary focus of this research study will be on young women and girls who are recruited into the dark world of human trafficking for sexual exploitation.

The premise or thesis of this research study is: Human Trafficking is a modern form of slavery and gender-based violence that results in shame which diminishes the full humanity of women made in the image of God.

At the outset, the researcher wishes to explain two key terms relevant to this study and how they are used in this paper:

- The word "victim" is used to designate those who have experienced trauma.

Becca Johnson (2012:370) contends that it alludes to the actions or events that occurred to them.

- However, Johnson’s use of the term “survivor” resonates with the researcher and he agrees with her when she emphasises that “survivor” is the preferable and more appropriate choice of word “as it accurately portrays the individual's fortitude and ability to overcome the harrowing ordeals of human trafficking and sexual exploitation” (Johnson 2012:370).

The researcher therefore, will predominantly use the preferred term “survivor” throughout this paper.

1.3 Background to the Research study

In 2021 the National Prosecuting Authority (NPA) issued a statement in which it warned that the “blesser and blessee” phenomenon in South Africa could amount to human trafficking (*‘Blesser and blessee’ relationships could amount to human trafficking – NPA 2021*). The author of the NPA article drew attention to the substantial reliance of the NPA’s “anti-human trafficking message” on the scholarly article by Johannes Mampane titled *Exploring the “Blesser and Blessee” Phenomenon: Young Women, Transactional Sex, and HIV in Rural South Africa* (Mampane 2018). The NPA concluded that if the blesser coerces the blessee by means of threats, force, or abuse of power or other means into performing sexual acts with other men in exchange for a reward, it could amount to human trafficking (*‘Blesser and blessee’ relationships could amount to human trafficking – NPA 2021*).

It is noteworthy that Mampane’s study was one of the significant sources for the researcher’s Master’s dissertation which focussed on blesser-blessee relationships and the blesser phenomenon. The researcher’s Master’s study demonstrated that the blesser phenomenon is complex and multifaceted (Frieslaar 2019:91).

Basson’s study (2018:15-16) on the blesser-blessee phenomenon among young people in Gauteng highlighted the prevalence of third party participation in these recruitment practices. The involvement of club owners and waitresses, who lure young girls into clubs and introduce them to blessers, was mentioned by participants in the study. This indicates that recruitment is practised within the ‘blesser-blessee’ phenomenon (Frieslaar 2019:91).

It is also significant to emphasize here that participants in Basson's study also elaborated on the correlation between the 'blesser-blessee' phenomenon and certain criminal activities such as drug use, rape, and sex trafficking. A female participant, aged between 19 – 22 years, is quoted as reporting "... someone who started as a blessee, they grow to be slave queens, then after being a slave queen, they start recruiting girls...from being a slave queen to a trafficker" (Basson 2018:15-16).

In an interview the researcher conducted with Jackie Phamotse as part of his Master's research, she confirmed the recruitment practices and affirmed their connections with human trafficking. In addition, in her first novel in the "BARE" series, Ms Phamotse reveals the recruitment practices and other criminal activities of the "Hockey Club" (Phamotse 2017:149-153). Phamotse's second book in the "BARE" series takes a closer look at the dark underworld of the Hockey Club and exposes some of the disturbing activities that take place in secret (Phamotse 2019a).

It is essential to clearly state at the outset that, while Phamotse's books are sold as fictional novels, the material on which the novels are based is the result of extensive research by Phamotse, as well as her personal experiences. The researcher's published Master's research incorporated citations from Phamotse's work and these were deemed admissible as evidence to support his work. Therefore, the researcher will again use relevant sections of Phamotse's work in this doctoral study.

Furthermore, the interviews the researcher conducted with women as part of the research study on 'blesser-blessee' relationships, revealed that some were also recruited into human trafficking for forced prostitution. (Frieslaar 2019:110). The researcher was deeply moved by the painful and traumatic experiences of these young women.

In his role as Rector of a Parish in the Anglican Diocese of Johannesburg, the researcher was also introduced to the Non-Profit Organisation (NPO) and Public Benefit Organisation (PBO), New Life Centre for Girls in Midrand (formerly in Lombardy East). The Centre exists to rehabilitate women and children involved in

commercial sexual exploitation and trafficking in South Africa (New Life Centre For Girls: 2021). Under his leadership as rector, this Centre was adopted as one of the beneficiaries of the social outreach program of the Parish. Through his acquaintance with the founder, Mrs Khopotso Nakin, the researcher was introduced to the girls who resided at the centre. His pastoral relationship with the residents also made him aware of their painful and traumatic experiences of violence and exploitation.

The awareness of the experiences of the girls at New Life Centre for Girls, the content of Phamotse's books in the BARE series, his interview with Phamotse as part of his Masters research study and stories like those shared by Grizelda Grootboom and the interview participants in the researcher's Master's study, deeply affected him and challenged him pastorally.

The above incidents are all the stark realities of gender-based violence, abuse and exploitation experienced by those trafficked into the commercial sex industry. This research study therefore, will focus on the trauma experienced by young women - the abuse, violence and exploitation inflicted on them through the criminal activities of human sex trafficking.

The researcher is currently an ordained Anglican Priest and a practical theologian who calls forth from the Church a pastoral response to the problem of human trafficking.

1.4 The Research Problem – Problem Statement

The research work of Basson and Mampane, and Phamotse's first novel in the BARE series demonstrated that the recruitment activities that occur within the blesser phenomenon connects it with criminal activities such as human trafficking.

Being a priest and theologian, and having discovered and conducted research on the blesser-blessee phenomenon and its consequences and connections with the criminal activities involved in human trafficking, the researcher has developed the following problem statement:

Human Trafficking, as a form of modern slavery and exploitation, results in abuse, violence, shame, and trauma and is a gross infringement of the human rights of the trafficked individual.

The researcher is keenly aware that there may well be female members of his own community who have been subjected to such abuse and exploitation, and suffer in silence because of guilt and shame. This shame diminishes the full humanity of women made in the image of God. It affects their identity, self-esteem and self-worth and has a negative impact on their progress towards healing and wholeness.

Furthermore, the researcher acknowledges that human trafficking presents a significant challenge to pastoral care, and requires an effective pastoral care response from the Church.

Having defined the problem of human trafficking, the researcher next identifies the aim and objectives of this doctoral research study.

1.5 Research Aim and Objectives

The Main AIM of this research study is to:

Empower the survivors of human sex trafficking with tools and resources that will assist them in overcoming trauma, violence, abuse, and sexual exploitation. This process will help them to move from shame to self-worth as daughters made in the image of God

The objectives or outcomes of this research study are to:

- Deepen our understanding of the phenomenon of human sex trafficking by listening to the stories and lived experiences of young women who have experienced trauma resulting from the violence and exploitation embodied in the practice;
- Empower the Church with a Pastoral Care and healing model that enables clergy, pastoral caregivers and counsellors to journey with survivors of human sex trafficking. The healing method is for the benefit of women survivors of human trafficking and tools and skills resources developed are to be used by the Church;

- Create awareness within the church of the problem of human trafficking for sexual exploitation and its devastating effects on women and to demonstrate that the problem of human trafficking for sexual exploitation calls for a pastoral response from the church.

1.6 Research Methodology

1.6.1 Research design and data collection

The researcher used the research methodology and design which was used in his Master's research on the Blesser phenomenon (The Blesser-Blessee relationship: A Pastoral Challenge) to achieve the aims and objectives of this study. The reason for this is that the research work to be undertaken for the Doctoral study is an extension of the Master's work. In the researcher's Master's dissertation, he indicated that in his doctoral research, he would further develop a study of shame, its various aspects and its impact on the lives of young women who have experienced trauma through violence and abuse (Frieslaar 2019: 5).

Considering the above, the **Qualitative research** design was used for this study. Within the field of qualitative research, the researcher employed the narrative research approach. To achieve the outcome of gaining an understanding of the human sex trafficking phenomenon and the lived experiences of trafficked individuals, the researcher sought to demonstrate the importance of storytelling (narrative). This is a pastoral care approach proposed by Dr Edward Wimberley, Professor of Pastoral Care and Counselling (Wimberly 1999:13-14). Another scholar who endorses the importance and role of telling one's story as part of the journey towards healing is Dr Richard Mollica, Professor of Psychiatry. The trauma story lies at the heart of Mollica's theory and he contrasts poor (toxic) and good story telling (Mollica 2009a:133).

The researcher conducted initial and extensive literature reviews and, with the assistance of a co-researcher, conducted personal interviews with survivors and where necessary, used actual cases of survivors in the study of human trafficking. Furthermore, he consulted conference papers and other documents provided to him by those who work in the field of human trafficking. These documents were accessed

online. Through this approach, the researcher seeks to better understand the phenomenon of human sex trafficking and its impact on women.

For the purposes of this doctoral research study, interviews will primarily be with 5 young women over the age of 18; located in Johannesburg, Cape Town and Port Elizabeth/Gqeberha. The purpose is to gain an understanding of human trafficking through the lived experiences of the women as they share their stories.

Chapter 3 presents the methodology followed for this doctoral research. It contains the research approach, design, sampling, and data collection discussion.

1.6.2 Towards formulating a pastoral care and healing framework method

As a further development of the story telling approach, the researcher utilized a field within Pastoral Theology called Narrative Therapy. This also connects with the narrative research approach.

As part of the Narrative approach and employing the principles and techniques of Narrative Therapy, the researcher integrated principles of Positive Deconstruction theory developed by Nick Pollard.

The implementation of the Narrative approach and the application of the principles of Narrative Therapy, integrated with the application of relevant principles of Pollard's Deconstruction Theory, enabled the researcher to work towards the formulation of a healing framework as part of the pastoral response to the trauma experienced by survivors of human sex trafficking.

As will be demonstrated in the discussion on human trafficking in the later chapters of this research study, one of the effects of human sex trafficking on those trafficked is the profound experience of shame. The study seeks to formulate a `pastoral care and healing method, exploring aspects of shame as it relates to the lives of those traumatised by human sex trafficking.

Since the thesis statement or central argument of this research study involves exploring the impact of shame on the full humanity of women made in the image of

God, the researcher undertakes an integrated discussion on the anthropological doctrine of Imago Dei and its connections with the phenomenon of shame.

1.6.3 Integration into an Appreciative Inquiry Approach

In addition to the researcher demonstrating the linkages of Positive Deconstruction with Narrative therapy, he saw value in adopting an Appreciative Inquiry approach to formulate a pastoral care and healing method. In bringing together Appreciative Inquiry and Theology, we are able to consider Appreciative Inquiry as an incarnational and resurrection-orientated philosophy and process.

The above perspectives will be discussed in detail in Chapter 3 of the thesis which deals with Methodology. The practical application will be discussed in Chapter 6 which deals with Pastoral Care and Healing Methodology.

1.6.4 Interpretative framework and the need for the voice of African women scholars

While the voices of male authors will be consulted in the course of this doctoral research study, it is important to hear the voices of women, thus the framework that will be used to inform and guide the researcher in this study will be a feminist interpretative model.

From an African perspective, the endorsement of the narrative approach by pastoral psychotherapist Dr Anne Gatobu was also instructive. As part of the feminist interpretative model and the need to hear the African perspective, the researcher seeks to appeal to the voices of such scholars as Isabel Apawo Phiri, Anne Gatobu, Nozizwe Madlala-Routledge, Mercy Amba Oduyoye and others within the Circle of Concerned African Theologians.

The Methodology Chapter 3 covers the ethical considerations and the reasons for using a co-researcher. Chapter 6 discusses pastoral care offered to survivors after sharing their stories

1.7 Relevance of the Study

The Human Trafficking Foundation hosts Anti-Slavery Day annually on 18th October. This day provides an opportunity to raise awareness of human trafficking and modern slavery, and encourages governments, local authorities, companies, charities and individuals to do what they can to address the problem (Anti-slavery Day 2018).

The Church of England issued the following statement in connection with the above initiative: “The Church of England is actively committed to combating slavery in all its forms today, particularly through the work of the Clewer Initiative which works with our 42 dioceses to help support victims of modern slavery and identify the signs of exploitation in their communities.” (The church and the legacy of slavery: 2020).

Bringing this closer to home on the African continent, the Anglican Church of Southern Africa has established eight Missional Priorities, one of which is Women and Gender (Women and Gender: 2021). The task team assigned to this Missional priority has identified six strategic goals. The most pertinent to the current study are:

- Combating Gender Based Violence
- Offering Counselling and Support

Within the strategic goal of Combating Gender Based Violence, four dimensions are emphasised – two of which are:

- Raising awareness about domestic and sexual violence and human trafficking
- Developing resources – a web site, brochures, training materials, liturgical resources (Women and gender 2021).

Therefore, in the context of human trafficking being a global pandemic requiring intervention as is demonstrated in the current study, and considering that the Church of England as well as the Anglican Church of Southern Africa (ACS) have identified the pandemic as a priority, this study is relevant and has significance in that the research seeks to contribute to the Missional Priorities of ACSA. It is the intention of this study to offer the thesis to the Anglican Church as a resource

towards the achievement of the strategic goals of the relevant Missional Priorities indicated above.

Furthermore, this study falls within the field of Practical Theology as it responds to trauma which is a reality in the lived experienced of the trafficked individual.

1.8 Research Gap

Having done an initial survey of the literature and research done on the problem of human trafficking, the researcher has discovered that there has been a significant amount of research conducted on the topic in the last twenty years. There is much scholarship on the various forms of human trafficking, especially trafficking into the commercial sex trade and involuntary prostitution.

There is a large body of research that deals with the topic within the fields of Social Work, Sociology, Human Sciences, Psychology, Forensic Psychology, Economics, Business Administration, Business Leadership Policy, Law, Constitutional Law, Criminology, Historical Studies, Media, and Law Enforcement. Those studies that cover the topic within Religion and the Church focus on Ethics, Restorative Justice, Biblical Studies and Interpretation, Systematic Theology, Philosophy and Classics.

However, the researcher has found limited research literature that deals with the problem of human trafficking within the field of Practical and Pastoral Theology and what the pastoral approach of the church should be, especially in the African context. This research study will therefore, seek to fill this gap.

The contribution of the current study is to provide after-care support for trafficked individuals in the aftermath of their freedom. The researcher seeks to unpack how the church moves beyond the material work of getting women free from human trafficking and focusing on after-care approaches to help free survivors from the trauma of the event itself by providing counselling, pastoral care, and healing.

The study seeks to demonstrate the relationship of human sex trafficking with Gender Based Violence, which is currently regarded as a pandemic in the South

African context. The study also explores and addresses the psychological impact of shame on the trafficked individual.

In addition, the unique contribution of this study in terms of new knowledge to the field of pastoral care and practical theology is found in its integrated application of Narrative Therapy, Positive Deconstruction and Appreciative Inquiry.

In the next chapter, the researcher presents a literature review of the phenomenon of human trafficking.

2. Chapter 2: Literature Review

2.1 Introduction

A sex trafficking survivor account – Grizelda Grootboom

“The pimps had a lot of power because they sold drugs to us girls, and that is how we became dependent on them. What a girl gets out of the partnership is accommodation, a fake ‘boyfriend’ - who lies, manipulates, and emotionally blackmails her - and maybe three meals a day. She also gets a drug addiction. The minute the pimp buys a drink in the club, he has already dropped a drug in her drink and that’s how it starts. You risked violence from a pimp if you owed him money, but it was hard to avoid. When you’re dependent on the pimp’s drugs, you are trapped.

Sometimes I couldn’t pay a pimp for my drugs. He would give me clients in exchange until I paid him back, and during those times I wouldn’t even have money for my toiletries - it all went to the pimp for my drugs. To get out of this situation, I would have to play my cards right - work for this pimp for the next three weeks, get high, and also secure some clients for future work. Then leave with no cash. Sometimes a pimp would sell me off to a client.

In those early days, while I was in Hillbrow, a pimp I was working for gave me over to three guys who had just come out of jail. It was wintertime, cold, and drugs were hard to come by. At that time, I was dependent on a pimp whose typical clients were gangster types from Soweto. I owed the pimp money for drugs, so these gangsters paid the pimp directly and I was never paid. I was sold, a sex slave to these gangsters.

I was locked up in a building and I was raped and physically abused for three days, forced to do anything they said in order to avoid them punching and kicking me. During that terrible time, the only thing I could do to find any relief was smoke weed - trying desperately to get away, to a place beyond my body.

It is hard to describe the violence, but the closest explanation I can now come up with would be sadism, the enjoyment they got from abusing another person. Being trafficked by these gangsters for these three days was no different to the two weeks I had suffered when I first arrived in Joburg. Once the pimp had retrieved the money I owed him, he let me go.

Afterwards, I probably did not look like someone who had been gang raped. I looked like a drug addict. I was dirty, smelly and I hadn't bathed. (Grootboom 2016:70-71)

Newspaper report on trafficking in persons

The Pretoria Magistrate's Court remanded five alleged people traffickers to prison, according to the Pretoria News. They were apprehended for breaching the Trafficking in Persons Act (TIP) for the purpose of sexual exploitation.

According to the charge sheet, one of the accused reportedly lured a 17-year-old from her house in Hammanskraal. The girl was held against her will, made to live a drug-filled existence, and exposed to sexual exploitation.

According to Lieutenant-General Philani Nkwalase of the Hawks, two of the four suspects have been missing since September 2019. They were reportedly connected to another human trafficking case, in which nine individuals had been detained and whose case was now being heard by the Gauteng High Court in Pretoria (Ncwane 2022).

The Sunday Weekend Argus said that the Western Cape High Court had been informed of the suspected participation of a Cape Town family in human trafficking.

Before the High Court were Edward Tambe Ayuk, his wife Leandre Williams, and his brother Yannick Ayuk.

The Ayuk brothers are accused of using the promise of employment in the city to entice women away from Springbok, Northern Cape. Williams is said to have helped by becoming friends with the victims, who were then imprisoned against their will in Brooklyn at the home of the two accused.

The three allegedly lured seven victims over the course of two years, kept them against their will, drugged them, and forced them into prostitution (Ruiters: 2021).

The horrific incidents described above and in the preceding chapter's introduction, are evidence of the lived experiences of South African women who are trafficked into the commercial sex industry.

2.2 Rationale For Referencing Previous Research On The Blesser Phenomenon

In the preceding chapter, the researcher referred to his previous Masters' research on the blesser phenomenon and summarised some of the findings that established connections with human trafficking. Therefore, in the current doctoral study, he will refer to relevant sections of his Master's research wherever appropriate.

2.3 Defining the Scope of Literature Review Chapter

Furthermore, in the Research Gap section of Chapter One of the current study, the researcher noted that a large body of the literature initially reviewed focused on anti-trafficking programs and interventions that aim to address the factors that fuel the commercial sex industry so as to free women and end this scourge on humanity.

While these efforts in numerous sectors are commendable, the researcher seeks to unpack how the church moves beyond the material work of getting women free from human trafficking and focusing on after-care approaches to help free survivors from the trauma of the event itself by offering pastoral care, counselling, and healing.

Since sex trafficking accounts for a significant portion of worldwide trafficking and transnational modern slavery (Hammond & McGlone 2014:157), this literature review will only focus on sex trafficking for commercial sexual exploitation. To achieve the goals of the research study, the emphasis will be on the personal impact on survivors of human sex trafficking and their diverse needs. It is essential to emphasize that, while this research study will focus particularly on this one pernicious form of trafficking in persons (TIP), i.e. sex trafficking, the researcher does not imply that one form of human trafficking is worse than the other, or that survivors of sex trafficking are more deserving of support than others. He agrees

with the authors of the valuable “Hands that Heal” resource produced by Faith Alliance Against Slavery and Trafficking (FAAST), who assert that “all abuse and exploitation of human beings is an offence against humankind and against God. We do believe however, that survivors of commercial sexual exploitation have unique needs requiring unique approaches to restoration” (Thompson 2007b:29).

It is necessary to offer an explanation of the worldwide issue of TIP, key terminology and ideas, types of TIP, main themes, and critical debates to help those caring for trafficked people after they are liberated. A comprehensive description of these concepts will help explain TIP. This foundation will be laid next.

2.4 Overview: The Global Scope of the Trafficking in Persons (TIP) Problem

The following statistics give a global picture of the problem of trafficking in persons. Data from studies relevant to the South African context will be presented in Chapter 4.

2.4.1 Assorted TIP Estimates

- 12.3 million people are reportedly engaged in illegal forms of forced labour (Belser, de Cock, & Mehran, 2005 quoted in (Thompson 2007b:30)).
- According to estimates from the U.S. Department of State: In 2005 between 600,000 and 800,000 persons are reported to have been trafficked across international borders each year, 80% of which were women or girls and 50% were juveniles (Deshpande & Nour 2013:22). Other estimates put the figures at up to 4 million cases of TIP per year. Higher estimates can be a reflection of both transnational and intranational TIP (U.S. Agency, 2003 quoted in (Thompson 2007:30)).
- According to the United Nations International Children's Emergency Fund (UNICEF), over one million children worldwide join the sex trade each year, and over the last 30 years, sexual exploitation has taken away the childhood of almost 30 million children (UNICEF, 2006 quoted in (Thompson 2007:30)).

- Experts estimate that over 2.3 million females work in the sex industry in India, and that more than 200,000 people are trafficked into, through, or out of the nation annually (U.S. Department of State, 2006 quoted in (Thompson 2007:30)). According to a 1996 study, however, the number of prostitutes in India was 10 million. The United Nations estimates that 40% of the Indian population is under 18 years old. (Friedman, 1996 quoted in (Thompson 2007:30)).
- Since Japanese gangs entered the human trafficking business in the early 1980s, it is estimated that 500,000 to 1,000,000 women have been brought into Japan as sex slaves (Morita, 2004 quoted in (Thompson 2007:30)).

2.4.2 The Global Sex Industry

According to conservative estimates, annual worldwide revenues from commercial sexual exploitation are \$33.9 billion, with over half (US \$15.4 billion) realized in industrialized nations (Belser, 2006 quoted in (Thompson 2007:30-31)). According to estimates, the annual value of worldwide trade in women as products for the sex industries is between \$7 and \$12 billion (Hughes, 2000 quoted in (Thompson 2007:30-31)). Based on an analysis of a few facts about the regional and national sex industries, the following evidence reveals that the figures presented above are astoundingly low:

- The sex business in Japan, where prostitution is not permitted but is tolerated, is said to generate ¥10,000bn annually. (US \$83 billion) (Organization, 2004 quoted in (Thompson 2007:30-31)). It employs 150 000 foreign women, according to estimates (International Labour Organization, 1997 quoted in (Thompson 2007:30-31)). Each year, it is believed that many of them are trafficked from Korea, Thailand, Russia, Latin America, and the Philippines.
- The Philippines' fourth-largest source of gross national product (GNP), which is a genuine legal sector, is prostitution. (Trinidad, 2005 quoted in (Thompson 2007:30-31)). According to various estimates, there are probably close to 500,000 prostituted clients in the nation (International Labour Organization, 1998b), 100,000 of them being minors (United Nations, 2001 quoted in

(Thompson 2007:30-31)). It is estimated that every year, 300,000 sex tourists from Japan alone travel to the Philippines (Marks, 2004 quoted in (Thompson 2007:30-31)).

- About 400,000 prostituted women service about 1.2 million customers per day in Germany, where prostitution and brothels are legal, contributing to an annual turnover of about €14 billion (about US \$18 billion) (License, 2005 quoted in (Thompson 2007:30-31)). There is no way of knowing for sure how many of these women were trafficked, but a German news agency estimates that around 200,000 prostituted individuals in Germany have been "smuggled" in from Central and Eastern Europe, and that the majority of prostituted individuals arrested in recent police raids in Germany are from Russia, Lithuania, and Bulgaria (Women, 2003 quoted in (Thompson 2007:30-31)).
- According to estimates, the Dutch sex market is worth close to \$1 billion annually (United Nations, 2004 quoted in (Thompson 2007:30-31)). The Netherlands is one of the most popular destinations in Western Europe for trafficked women, with an estimated 30,000 women working in brothels and escort services (Hughes, 2002 quoted in (Thompson 2007:30-31)). Additionally, 68% of the women working in the country's sex business are foreign-born. According to some estimates, this figure may reach 80% (International Labour Organization, 1999 quoted in (Thompson 2007:30-31)). According to one survey, 79% of women in prostitution in The Netherlands were forced into prostitution (Hughes, 2002 quoted in (Thompson 2007:30-31)).
- According to 1998 International Labour Organization (ILO) research on the sex industries of four Asian nations, the sex business in Indonesia was as large as 2.4% (US \$3.3 billion) of the country's gross domestic product (GDP) and as much as 14% (US \$27 billion) of Thailand's GDP (Lim, 1998 quoted in (Thompson 2007:30-31)).

2.5 A word of caution on estimates and TIP statistical data

It is a human tendency to want to quantify things, but this is difficult with TIP for various reasons. First, the intrinsic challenge of assessing hidden criminal activities has been generally acknowledged (Finkel & Finkel 2015); (Barrows & Finger 2008); (Moore 2018); (Rafferty 2013b); (WHO 2012); (Burke 2017). The traffickers will not submit annual reports to authorities detailing the number of individuals they were able to traffic. Thus, academics and government analysts struggle to shed light on a murky picture with scant facts available. They estimate the number of victims of human trafficking each year by extrapolating from police reports, arrest records, media stories and information given by groups working on the ground.

A further obstacle is the general paucity of data available to make such extrapolations. The United Nations Office on Drugs and Crime (UNODC) has built an international database for the collection of TIP data, for instance. Nonetheless, their April 2006 study, *Trafficking in Persons: Global Patterns*, states explicitly: "Sound, empirical data on human trafficking remains elusive" (UNODC 2006:37).

A huge array of statistics is produced that provides little insight into the magnitude of the misery that human trafficking inflicts on people, families, and communities. Consequently, the statistics previously presented should not be considered conclusive estimates of the scope of TIP. They are provided just as separate data points, which, albeit to a limited extent, may indicate the scale of the problem (Thompson 2007:30).

Having shared the reasons for treating statistics with a level of caution, the researcher now moves to define TIP.

2.6 Defining and Understanding Trafficking in Persons (TIP)

The phrase "trafficking in persons" is not often easily understood. Human trafficking, labour trafficking, and sex trafficking are often used indiscriminately, however they do not all refer to the same crime. Human trafficking and trafficking in people are umbrella phrases that include all forms of trafficking in humans (Thompson 2007:33).

Commonly used synonyms for the crimes related to the economic exploitation of individuals include "human trafficking" or "trafficking in persons" and "modern slavery" (Burke 2017:4).

2.6.1 Definitions

From the outset, it is important to define the various terms used to discuss human trafficking. Of course, legal terms vary from country to country. Therefore, individuals must investigate the legal codes that apply to their country, region and/or city. The definitions provided here are for general reference only.

The United Nations Convention against Transnational Organized Crime, adopted by the United Nations General Assembly in resolution 55/25, is the main piece of legislation used to fight transnational organized crime. The three additional Protocols to the Convention each address a different aspect of organized crime:

- the Protocol to Prevent, Suppress, and Punish Trafficking in Persons, Especially Women and Children;
- the Protocol against the Illicit Manufacturing and Trafficking in Firearms, Their Parts and Components, and Ammunition and
- the Protocol against the Smuggling of Migrants by Land, Sea, and Air (Burke 2017: 4).

Human trafficking is defined in Article 3 of the Protocol to Prevent, Suppress, and Punish Trafficking in Persons, Especially Women and Children as follows:

Trafficking in persons shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power, or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs (Europol 2005:10).

The researcher will return to this definition. Next, the forms of Human Trafficking will be presented.

2.6.2 Forms of Human trafficking

Burke argues that the classification of human trafficking by the type of labour done is a widespread but deceptive approach. Concerns have been raised about the possibility that separating the categories of sex and labour trafficking might help to conceal the abuse and exploitation that the majority of these women experience, even if they are engaged in what could be considered labour trafficking. In other words, a woman may initially be trafficked for domestic work, but she will almost certainly be coerced into engaging in sexual activity. The researcher agrees with Burke that this highlights the exact vulnerability of women and girls (Burke 2017: 6).

Following are the most common forms of human trafficking:

- According to Burke (2017: 6-8), human trafficking takes on the strongest resemblance to slavery in the form of **bonded labour**, often known as **debt bondage**. Borrowers are typically left in the dark about the specifics of the loan they are taking out, including the kind of labour required and the time frame within which it must be completed. Victims of debt bondage may see a rise in the cost of acquiring essential items such as food and shelter, while their debts remain unchanged. Debt bondage is a kind of slavery in which an individual is obligated to work in exchange for food and shelter. When someone inherits a debt, it indicates that the borrower's children or grandchildren will be responsible for paying it off. It is vital to emphasize that not all circumstances of employment debt constitute examples of human trafficking, because individuals may willingly participate in such agreements and be properly reimbursed for their efforts (Burke 2017: 6-8).
- The possession of one individual by another is the distinguishing feature of **chattel slavery**, and under this system, slaves are purchased and traded as commodities. Although it was the most prevalent kind of human trafficking in the US before the Thirteenth Amendment to the US Constitution was passed in 1865, it is presently the least prevalent (Burke 2017: 6-8).

- Girls and women who are compelled to marry males have the most to lose from **early and forced marriage**. They thereafter reside with the men as their servants, and they frequently endure physical and/or sexual abuse (Burke 2017: 6-8).

The researcher wishes to point out here that, in the South African context, this is called *Ukuthwala* - a practice in which a man, together with his companions, abducts a girl or young lady in order to coerce her family into agreeing to a marriage. This will be further explained in Chapter 4.

- A person who is compelled to work against his/her will, without pay, with freedom limitations, and under the fear of violence is said to be engaged in **forced labour**. This phrase is also occasionally used to describe all types of human trafficking. (Burke 2017: 6-8).
- **Involuntary domestic servitude** is a type of enforced employment in which a person is expected to do household tasks such as cooking, cleaning, and caring for children. Human trafficking occurs when an employer utilizes fraud, force, or compulsion to exercise control over an employee and make them believe they have no option but to remain employed. This kind of workplace increases the risk to the person since they are isolated, and it is difficult for authorities to conduct an inspection at work. (Burke 2017: 6-8).
- **Sex trafficking** is a particularly traumatic and painful kind of trafficking in human beings in which a person is forced, tricked, or pressured into performing a commercial sex act, or a person under the age of 18 is compelled to perform a sex act. The majority of sex trafficking victims are girls and women; however, men, boys, and women may also be victims. To control and "break in" victims, forced drug usage, incarceration, rape, threatening the families of the victims, and physical abuse are among tactics used by sex traffickers. This kind of human trafficking exposes victims to grave mental and physical health risks (Burke 2017: 6-8). The researcher underscores that this form of human trafficking is the primary focus of this doctoral study.

Thompson (2007a:37) notes that exploitation in the commercial sex industry may take the form of nude dancing, pornography, and prostitution. When people are lured into the commercial sex trade, they are subjected to abuse that is similar to rape but is made worse by the frequency of the assaults and the sheer number of the perpetrators. Women and children make up most of those who are trafficked and exploited in the commercial sex industry (Thompson 2007b:37).

- The practice of **slavery by descent** happens when an individual is born in a socially constructed caste or ethnic group that automatically classifies them as a slave (Burke 2017: 6-8).
- The act of transporting a child for commercial exploitation is known as **child trafficking**. Force, deception, and coercion do not need to be proven in the case of minors. It is estimated that 1,2 million minors are victims of trafficking every year (ILO, 2002 quoted in Burke 2017: 8). Children are trafficked for labour and sexual exploitation just as adults are (Burke 2017: 6-8).
- When we talk about "**worst types of child labour**" we are referring to activities that endanger the youngster's psychological and physical well-being. In 1999 the International Labour Organisation ratified Convention No. 182 on the Prohibition and Immediate Action for the Elimination of the Worst Forms of Child Labour. Among the "unquestionably" worst types of child labour, as defined by the Convention, is the trade and trafficking of minors (Burke 2017: 6-8).
- Children are used as fighters in **child soldiering**, a type of human trafficking that can also entail the sexual exploitation of children or the forced labour of children by military forces. In this instance, traffickers may be rebel groups, paramilitary groups, or government armed forces. Beyond being actively engaged in military operations, children are forced to work as waiters, cooks, guards, messengers, spies, or they may be sexually abused. (Burke 2017: 6-8).

2.7 Clarifying human smuggling and human trafficking

Smuggling of humans is sometimes mistaken for human trafficking. The two phenomena are dissimilar though, and it is important to clarify the distinction. The

following chart (Thompson 2007b:37) illustrates four characteristics that distinguish the two: consent, exploitation, transnationality, and profits. It is crucial to emphasize that individuals who have been trafficked are victims of crime, regardless of their probable illegal entrance into and residence in their destination country.

<i>Distinctive Characteristics of Human Smuggling and Human Trafficking</i>		
Distinguishing Characteristics	Human Smuggling	Human Trafficking
Consent	Migration smuggling involves people who have agreed to be smuggled.	The permission of victims of human trafficking is made null and void by the forceful, manipulative, or abusive activities of the traffickers, or it was never given.
Exploitation	With the migrants' arrival at their destination, smuggling ceases.	Human trafficking entails the continued exploitation of victims to produce unlawful income for the traffickers.
Transnationality	Smuggling is always global in scope.	Person trafficking may not be transnational. TIP may happen whether or not victims are transported to another nation.
Profits	Criminal gains are made in people smuggling only from the migration.	In the instance of TIP, the victim is afterwards used for sexual or labor exploitation in order to make money.

2.8 Exploring pastoral approaches to the use of terms in the sex industry

Different terms and phrases are used in many languages and cultures to characterize the sex business and the individuals who work in it. Some of those terms and phrases are degrading to those who have been forced into prostitution or sex trafficking.

At other times, certain terms and expressions give the impression that the actions of those who purchase commercial sex are permissible, common, or trivial. The researcher asserts that the detrimental impact of negative phrases can, fortunately,

be mitigated by using alternative, more pastoral terms. The following chart (Thompson 2007: 45) presents the negative terms and the positive alternatives which are encouraged as one journeys pastorally with God's people.

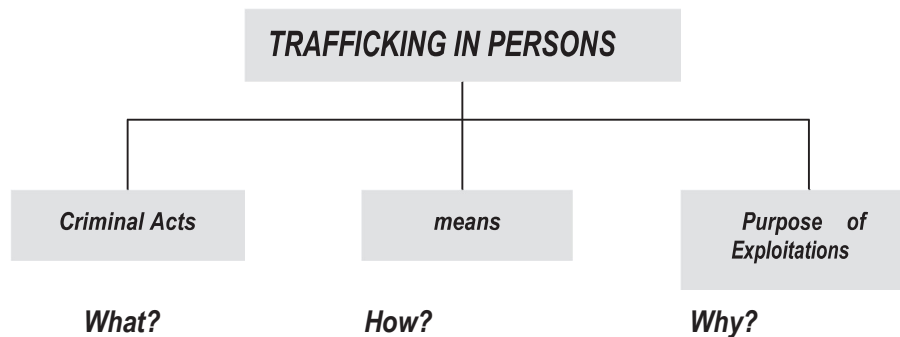
NEGATIVE	POSITIVE
<p>Prostitute: A derogatory word that often suggests that the person being prostituted is inherently evil or will remain evil.</p>	<p>Prostituted Persons/Prostituted Child: Use of this terminology, acknowledges prostitution as something that is inflicted on a person, rather than as a natural trait they possess. When the adjective "prostituted" is employed, the emphasis is on prostitution as an abusive and exploitative system.</p>
<p>Commercial Sex Worker: This word implies that sex may be a legitimate occupation. However, according to the Christian perspective, sex is never a type of labour, but rather something God intended to be exchanged joyfully between consenting individuals.</p>	
<p>Child Sex Worker: Children are incapable of providing valid permission to participate in commercial sex activities. Any use of a youngster in prostitution is sexual abuse of a child, not employment.</p>	
<p>Client or Customer: These phrases are regularly used to characterize the consumers of sex acts for profit. However, these words make the behavior of those who purchase sex seem as mundane as purchasing new socks. These phrases conceal the harmful nature of their conduct.</p>	<p>Purchaser or Buyer of Commercial Sex Acts: These phrases explain the mentioned behavior and do not conceal the detrimental effect it has on women and children.</p>

2.9 The Trafficking Process

It may be instructive to conceive of human trafficking in terms of the process by which a person loses their freedom and autonomy before ultimately being exploited as someone else's "property." Previously, the researcher presented the widely accepted definition of Trafficking in Persons, according to the 'UN Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, widely known as the 'Palermo Protocol.' This definition breaks this process

into three essential parts; which are portrayed in the chart below (Thompson 2007b:42):

1. What (criminal acts)
2. How (means used to carry out those acts)
3. Why (purpose of exploitation)



First, the "what" component of the definition discusses the illegal activities that are typically used in the process of trafficking. These actions include:

- recruitment
- transportation
- transfer
- harbouring
- reception

Second, the "how" component of the term describes the methods usually used by traffickers to commit these crimes. These include:

- the threat or use of force;
- various types of coercion;
- abduction;
- fraud;
- deception; and
- abuse of power or of a position of vulnerability and giving of payments to achieve the consent of a person having control over another person

Third, the "why" portion of the term outlines the reason a trafficker would exploit a victim. Victims of TIP are used and abused in many types of situations (Thompson 2007b:51). This was previously outlined in the section headed Forms of Human Trafficking.

Taking all the above into account when seeking to understand Trafficking in Persons, Thompson (2007a:55) cautions that there are **special considerations** that require clarification:

- TIP situations do not always include the long-distance transportation (or transfer) of a person across international boundaries. One potential aspect of a trafficking scenario is transportation. Within their nations, cities and communities, people might be trafficked.
- If a person is under the age of 18, whatever "consent" they may have given to being trafficked is futile.
- Traffickers control victims through a variety of tactics, not only lethal force. Others may not be aware of all of these methods.

Furthermore, according to Thompson (2007a:55), it is critical to recognize that the recruiting, transit, transfer, and harbouring or receiving of persons - all "illegal" activity required for TIP - do not necessarily constitute crimes. Such actions may be carried out lawfully and for legitimate ends. When such actions are combined with the aforementioned *Means and Purposes* they become illegal and constitute TIP. As a result, at least one component from each of the three parts (i.e., criminal acts, means, and purpose of exploitation) of the TIP definition must be satisfied before the TIP threshold is reached (Thompson 2007a:55).

A second crucial element is that transporting individuals is NOT required for TIP. In the English language, the word 'traffic', which is the source of the word 'trafficking,' is most commonly used to describe the movement of people or cars along transportation routes. This sometimes leads to the misconception that TIP requires the transfer of people, long-distance transit, or the crossing of international boundaries (Thompson 2007a:55).

The following example aptly demonstrates the reality of such misunderstandings: Following his interview with Jackie Phamotse for his Masters' study on the Blesser phenomenon, the researcher reflected that his understanding of both human trafficking and the "blesser-blessee" phenomenon was expanded as a result of his discussion with Phamotse. Before meeting her, the researcher's awareness of trafficking in human beings was limited to cases in which females were tossed into the boot of a vehicle or a cargo crate and transferred overseas. ... (Frieslaar 2019: 105).

The Palermo Protocol, however, does not define TIP so strictly. As indicated above, TIP includes other features such as recruiting, transfer, harbouring, and receipt of persons. In theory, then, a victim may be recruited or accepted by a trafficker in 'Town A' (using any of the MEANS outlined), harboured in 'Town A,' and exploited (for the PURPOSES outlined) in 'Town A' and still fulfil TIP requirements. Therefore, TIP may and does exist inside a nation, district, city, or neighbourhood (Thompson 2007b:45).

The discussion up to now has laid the foundation for understanding TIP through the sharing of important definitions, clarification of key concepts, and demonstrating the magnitude of the problem of human trafficking by citing assorted statistics whilst offering caution about the challenges of collecting reliable statistical data and outlining the key elements of the human trafficking process.

The researcher's focus now zooms into the form of sex trafficking and commercial sexual exploitation.

2.10 Understanding Commercial Sexual Exploitation and Sexual Trafficking

To comprehend the exploitative and dehumanizing aspects of sex trafficking, one must understand the intrinsic nature of prostitution as a kind of exploitation. The researcher asserts that all types of prostitution are inherently exploitative and degrading to the prostituted individual.

2.10.1 Defining Sex Trafficking and Exploitation

Recruitment, transportation, transfer, harbouring, or receiving of people for prostitution or other types of commercial sexual exploitation is known as "sex trafficking." (Thompson 2007a:68).

The Coalition against Trafficking (CATW) in women defines sexual exploitation as:

the sexual violation of a person's human dignity, equality, and physical or mental integrity and as a practice by which some people (primarily men) achieve power and domination over others (primarily women and children) for the purpose of sexual gratification, financial gain, and/or advancement (Gabhan 2006:530).

2.10.2 Forms of Commercial Sexual Exploitation (CSE)

There are a variety of separate yet connected types of commercial sexual exploitation. Although not inclusive, the list below comprises the most prevalent types of CSE:

- **Pornography** is an umbrella word for sexually explicit content. Hardcore refers to pornographic representations or descriptions of actual or simulated sexual activity, as well as lustful portrayals of genitalia or pubic regions. "Pornography is essentially mass-market prostitution" (Thompson 2007a:70).

Furthermore, Thompson also notes that pornographic material sometimes includes the images of sex trafficking victims. "This worsens their victimization since the pictures of them, whether in photographs or videos, are not only ongoing records of their attack but also have the potential to be shared online and throughout the world" (Thompson 2007a:70).

According to Stark and Hodgson (2003:21), pornography effectively becomes the 'training manual' for prostitution as is evident in the example below:

One woman, prostituted as a teen and as an adult, said, 'The man who prostituted me showed me pictures of what he was going to do to me, and he would 'practise' on me what was happening in the picture. That's how I

learned what to do for the trick [‘trick’ refers to the ‘perpetrator’ – definition added] (Stark *et al.* 2003:21).

Additionally, Giobbe reports that, in one study, thirty percent of the women said that their pimps forced them to mimic pornographic scenarios in order to educate them how to be prostitutes (Giobbe quoted in (Thompson 2007b: 70).

In his dissertation on the Blesser-blessee relationship, the researcher established the correlation between the blesser phenomenon and pornography as a form of CSE. With reference to the YRU study at UNISA, the researcher reported:

The focus groups also revealed that an estimated 80-100% of young males and 60-100% of females view pornographic material. The study asserts that such exposure to pornographic material has the potential of influencing the decision-making process of young people and therefore acts as a motivating factor to become involved in risky relationships and unsafe sexual practices. There was agreement among the participants that the ‘blesser-blessee’ phenomenon is fuelled by exposure to online pornographic material. This is evidenced in a verbatim statement expressed by a male participant of 19-22 years: “Porn encourages this thing of blesser and blessees” (Frieslaar 2019:102)

- **Phone sex** is talk that is sexually explicit over the phone, especially to increase autoerotic pleasure. Phone sex is a type of commercial sex that occurs between a customer and a paid participant (Thompson 2007b: 70).
- **Live sex and peep shows:** A sex show is a live pornographic performance in which consumers pay to view naked or sexually active individuals. A peep show is a sex performance in which the actors are concealed behind a barrier. Each audience member has their own window or peephole, typically from within a private cubicle, allowing the purchaser to engage in masturbation. Frequently, a coin-operated timed device restricts the visibility via the window or peephole. A live sex show consists of at least one act in which the actors engage in real penetrative intercourse (Thompson 2007b: 70).

- **Stripping/Striptease** is a form of entertainment where a dancer undresses to music (Thompson 2007b: 70).
- **Prostitution:** The act of offering one's self for hire to engage in sexual relations. Prostitution is one type of commercial sex. The Coalition Against Trafficking in Women's Co-Executive Director, Dorchen Leidholdt, argues: "It is usually forgotten that those who are trafficked sexually are engaging in it for prostitution rather than for producing cookies or any other benign cause" (Leidholdt 2003:169). However, sex trafficking really wouldn't occur if prostitution, which creates a demand for sexually accessible bodies, did not exist. The researcher agrees with Thompson when she says: "Understanding the nature of prostitution is thus critical to comprehending the experiences of sexually exploited individuals" (Thompson 2007b: 68).

2.10.3 Establishing the link between CSE and Prostitution

Scholars like Melissa Farley (Farley 2009); (Farley 2016) and Dorchen Leidholdt (Leidholdt 2003) vehemently disagree with those who seek to draw distinctions between sex trafficking and prostitution. Farley says that "in the real world, there are no theoretical differences between prostitution and trafficking. Men's desire for trafficked women is indistinguishable from their desire for prostitution" (Farley 2009:314).

In another piece, Farley says that "it's silly to try to tell the difference between prostitution and trafficking, because trafficking is just prostitution on a global scale." She continues by explaining that sex trafficking can happen inside or outside of international borders. This implies that women may be trafficked inside their own country, abroad, or both. "For sexual exploitation, young women are moved from the country to the city, from one part of the city to another, and across international borders to where men will buy them" (Farley 2016:1). It is the assertion of Leidholdt that sex trafficking is a type of "globalized prostitution," whereas generic prostitution is often a form of "local trafficking" (Leidholdt 2003: 169).

Drawing on the insights of both Farley and Leidholdt (2003: 178) the researcher wishes to emphasise that, in essential aspects, sex trafficking and prostitution overlap as follows:

- Key demographic traits among those who are the targets of commercial sexual exploitation include poverty, youth, minority status in the country of exploitation, histories of abuse, and a lack of family support.
- Customers in the sex business exploit both trafficked and prostituted women interchangeably for the same objective. (There is no need for "trafficked" women specifically; any lady or girl will suffice.)
- Both locally and internationally trafficked and prostituted women frequently "work" side by side in the same sex industry enterprises that abuse both groups of women. The primary locations and sources of income for local traffickers are brothels and strip clubs.
- Both prostitutes and trafficked women suffer from a variety of negative health outcomes including post-traumatic stress disorder, chronic depression, damage to the reproductive system, physical injuries from sexual assault and beatings, and sexually transmitted infections (STIs).

2.11 Establishing CSE and Prostitution as Gender Based Violence (GBV)

To control prostituted and trafficked women, Farley (2016:1) notes that predators now use the same strategies as batterers, making sex trafficking a high-tech, international, computerized market. Sexual assault, sexual abuse, physical abuse, commercial abuse, social exclusion, verbal abuse, threats, and intimidation are downplayed or denied by those who engage in such practices. (Farley 2016: 1).

Leidholdt characterizes prostitution as “a system of gender-based domination and a practice of violence against women, which often involves specific forms of gender-based violence, such as sexual abuse of children, rape and domestic violence” (Leidholdt 2003: 167).

In a comprehensive research of prostitution, trafficking, and traumatic stress conducted by Farley and collaborators, which included at least 854 individuals from

9 countries, including South Africa, the conclusion that prostitution was multi-traumatic was noteworthy. Sixty-five to sixty-nine percent of prostituted women who participated in their study were sexually molested as children, seventy to ninety-five percent were physically attacked in prostitution, sixty to seventy-five percent were raped in prostitution, and eighty-eight percent suffered verbal abuse and social disdain. The writers also point out that verbal abuse is seldom mentioned as a harmful consequence of prostitution (Farley, Cotton, Lynne, Zumbeck, Spiwak, Reyes, Alvarez & Sezgin 2004:56).

Evidently, for prostituted and trafficked women, violence is the norm. In the prostitution sector, there is frequently a range of violence that takes place, such as incest, sexual harassment, verbal abuse, stalking, rape, physical assault, and torture. “Prostitution is a kind of sexual abuse wherein people who sell women, men, and children make money. Prostituted women are the unrecognized victims of intimate relationship abuse” (IPV) (Farley et al. 2004: 35-36).

Nozizwe Madlala-Routledge, a co-founder of the non-governmental organization Embrace Dignity and a former deputy minister of health and deputy speaker of the national assembly, stated the following views of the organization in the 2020 position document. According to Embrace Dignity:

- the systems of prostitution, sex trafficking, and pornography are intrinsically violent acts against women and other marginalized groups and have a long history of racial, sexual, and economic exploitation. Poverty, inequality, and gender violence are deeply ingrained in it.
- In the current exploitative socioeconomic, cultural, and political setting, human trafficking and prostitution are the outcome of and supported by the disparities inherent in the repressive patriarchal system that prevails in society.
- Prostitution, sex trafficking, and pornographic production are intricately interwoven systems (Madlala-Routledge 2020:5;9).

It is also prudent to once again, reference the researcher’s master’s study on the blesser phenomenon which drew correlations between blesser-blessee

relationships and transactional sex. Significantly, the study also established vital connections of transactional sex with prostitution and GBV. By emphasizing the parallels between transactional sex and prostitution, the researcher highlighted specific recruiting tactics within the blesser-blessee phenomenon in order to demonstrate its connections to illegal activities such as sex trafficking (Frieslaar 2019: 119).

Frieslaar stated that, according to Hunter (2002), transactional sex is a subset of prostitution in which gifts are traded for sex. This definition is often cited by researchers. He also cited Thobejane et al. who drew attention to the blesser-blessee relationship's transactional element, which they note in many societies might be characterized as prostitution (Frieslaar 2019: 30).

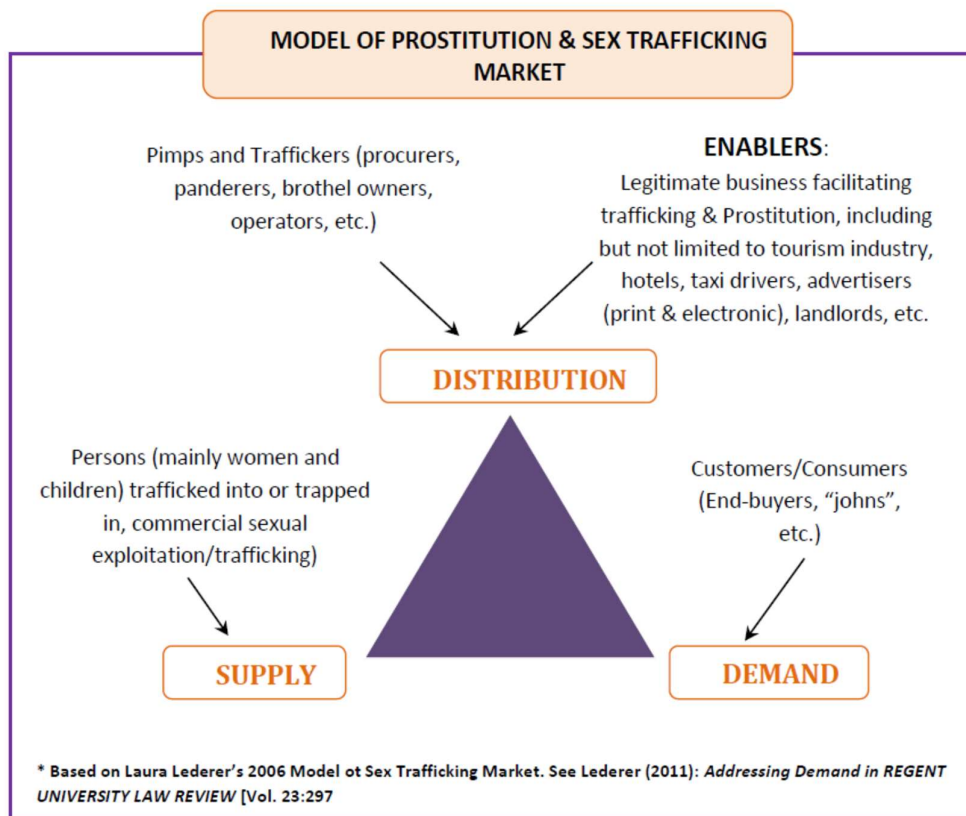
The dissertation's fourth chapter defended the thesis' key claim: that the "blesser-blessee" phenomenon greatly contributes to a patriarchal, shame-oriented society that objectifies women and that this culture is the primary source of violence against women. The terms "commoditization" and "objectification" of women were discussed in relation to the patriarchal social structure. The researcher showed how the blesser-blessee phenomenon involves commoditization and objectification and how they interact with one another. In light of how pornography feeds the phenomenon, comparisons between these ideas and pornography were established (Frieslaar 2019: 117).

“There is a lot of data linking transactional sex to poor sexual and reproductive health outcomes, such STDs, unexpected pregnancies, unsafe abortions, and gender-based violence” (Frieslaar 2019: 33).

The researcher will return to the effects of sex trafficking and prostitution on women later in this study. The aspects that are crucial to the exploitation and victimization of trafficked people are discussed in the next section.

2.12 Supply and Demand – the Pull and Push factors

In Embrace Dignity’s position paper, Madlala-Routledge stated the belief, among others, that the sex industry is built on the principle of demand and supply, with demand being the driving force behind prostitution, sex trafficking, and pornography systems (Madlala-Routledge 2020: 5). She further contends that, from the perspective of Embrace Dignity, the term prostitution, sometimes known as the commercial sex business, is inadequate to explain it fully. Because prostitution is a systemic issue, the recommended term is prostitution system. It is not just a transaction between a buyer and a seller, but also involves a variety of distributors and facilitators employing diverse procurement and trapping techniques. The phenomenon of modern or contemporary slavery is caused by these conditions. To illustrate the systems of prostitution, the following model is presented in the position paper (Madlala-Routledge 2020: 11-12):



The researcher agrees with Madlala-Routledge when she says that it is more appropriate to speak of the “systems of prostitution, human trafficking and pornography” since it is not just a simple transaction between a buyer and seller.

Within this prostitution system, it is important to understand the various trafficking roles and functions as outlined by Burke (2017:16-17):

- **Recruiter:** The victim is located, contacted, and entered into the initial stage of the trafficking process by the recruiter who may sell the trafficked individual directly to the employer (such as the owner of a brothel) or indirectly through a broker, depending on the circumstances. Sometimes the person recruiting is unaware that the person they are bringing in will be sold into slavery. Using the internet to advertise for jobs, study abroad opportunities, or marriages is one common recruitment technique. Others include recruiting people in public places like pubs, diners, and clubs, recruiting people through family and friends in the community, and buying minors from their legal guardians or parents.
 - **Broker (agent):** The broker serves as a liaison between employers and recruiters.
 - **Contractor:** The contractor is responsible for supervising all the victim trafficking transactions.
 - **Employment agent:** The job agent's job is to find "work" for the trafficked individual, which may include getting documents like visas and travel documents for the person.
 - **Travel agent:** The travel agency makes sure that the victim gets from where they started to where they are going. This could mean making plans for travel within a particular country or across borders.
 - **Document forger/thief:** The person who fakes or steals documents gets identity documents for foreign travel. In some cases, this could

mean making fake documents, while in others, it could mean changing official government records without permission.

- **Transporter:** The transporter literally travels with the victim from point of origin to point of destination. Transportation options include walking, using a boat, bus, automobile, taxi, train, or airline. Either the broker or the employer receives the victim upon delivery.
- **Employer (procurer):** buys the victim, sells her, or otherwise takes advantage of her.
- **Enforcer (sometimes known as a "roof" or "guard"):** oversees monitoring victim compliance, protecting the business, and, on occasion, making sure the client pays any unpaid debts (e.g., disbursement by a client in a sex trafficking scenario).
- **Pimp:** The term "pimp" refers to a sex trafficker who has direct or indirect authority over a prostitute. He or she keeps the money earned from the sex act and may or may not provide any of it to the victim of prostitution. The pimp often provides the greatest danger to the victim via intimidation, physical violence, rape, and the beginning or maintenance of drug use, despite popular belief that they safeguard those who are being prostituted.

Having outlined the key role players in the commercial sex industry, the PULL and PUSH factors which also play a key role in this industry will be discussed next.

Previously, Madlala-Routledge emphasised that the system of prostitution, with its various enablers and role players, contributes to the phenomenon of contemporary or modern-day slavery. Another scholar who also makes this assertion is Beatrice Okyere-Manu, an Ethics Studies lecturer at the University of Kwa-Zulu Natal's School of Religion, Philosophy and Classics. In her paper, she emphasizes the moral and spiritual ramifications of human trafficking for South African Christian groups and reiterates the belief that modern-day human trafficking is comparable to the slave trade in colonial Africa and is consequently referred to as modern slavery.

Furthermore, she contends that the most vulnerable women and girls have fallen victim to this unlawful trade, despite the efforts of numerous governments to find solutions to this abuse. This is particularly true in South Africa (Okyere-Manu 2015:117).

Additionally, the link between demand and supply in human trafficking, particularly the sexual abuse of females and youngsters is supported by several other factors, according to the author. These elements are referred to by Jennifer Melvin as "push" and "pull" elements (Okyere-Manu 2015: 122).

Okyere-Manu's claims of the push and pull factors is supported by the Faith Alliance Against Slavery and Trafficking. Thompson (2007b:78) informs us that a variety of "push" and "pull" variables combine to form a supportive force that leads to the exploitation and victimization of trafficked people. Push factors, also known as victim vulnerability factors, are traits and/or situations concerning a person that raise their likelihood of being trafficked. They are "push" variables because they encourage people to take bigger risks and make them more susceptible to the allures of traffickers. They may be socioeconomic or personal characteristics. In contrast, "pull" factors are situations that draw and trap the defenceless person into an abusive situation (Thompson 2007b: 78).

In his analysis of the above statements by Okyere-Manu, Melvin and Thompson, the researcher proposes that an alternative approach to examining push and pull factors is to analyze them from the standpoint of supply and demand. Push factors refer to the possible supply of victims of human trafficking. Pull factors, on the other hand, are directly tied to the demand produced by males seeking sexual access to mostly female bodies (Thompson 2007b: 78). Since this study focuses on the subject of sexual trafficking, the discussion that follows, especially about demand, will also centre on sex trafficking.

2.12.1 Supply (Push) Factors

According to Melvin, quoted in Okyere-Manu, poverty, unemployment, and restricted employment options are push factors, as are poor educational background and vocational training opportunities, particularly for women. The

majority of women are in disadvantaged situations where they struggle to make ends meet because they lack equal employment and education opportunities Okyere-Manu 2015: 122).

Poverty is likely the most well-known and debated element in determining TIP's occurrence. Indeed, poverty has a huge influence and is cited as a major push factor by other scholars in addition to those mentioned above (Rafferty 2013b:569); (Gabhan 2006:531); (Bernat & Zhilina 2010:3); (Deshpande *et al.* 2013:24); (Farley 2016:1) and (Leidholdt 2003: 180).

Those who live at the extreme or moderate margins of poverty experience severe hardship and fight to survive. They are, without a doubt, a large group that is easy prey for human traffickers who abuse the females' desires for a better life and the traffickers profit from their desperation.

However, poverty is not the only condition that influences TIP eligibility. Other socioeconomic factors, such as a lack of education, a lack of career possibilities, or limited access to jobs, might increase the likelihood of a person being trafficked. This is corroborated by several studies such as those published by Rafferty (2013); Okyere-Manu (2015); Bernat and Zhilina (2010) and Gabhan (2006).

Although it is stated that poverty is one of the main factors contributing to trafficking, in reality, it just establishes the required conditions. Human trafficking is an issue that arises when criminal organizations use people's desire to leave their home countries and seek better economic opportunities elsewhere (Gabhan 2006: 531).

The view that it is insufficient to focus on poverty alone is also shared by O'Connor and Healy when they explain that recruiters, pimps, and traffickers prey not just on the poverty of women, but also on poverty in general. Trafficking is spawned and maintained by poverty (O'Connor & Healy 2006:4).

The term "feminization of poverty" describes how females are disproportionately impacted by monetary and cultural decline. The "feminization of migration" is a new phenomenon brought on by the "feminization of poverty." Women are increasingly taking countless risks in an effort to obtain jobs overseas since they have little

possibility of financially supporting themselves or their families at home (Gabhan 2006: 531).

In his Masters dissertation, the researcher also highlighted poverty as one of the socio-cultural factors that contribute to the blesser phenomenon and towards young women engaging in risky relationships. Within the subject of poverty as one of the factors, the researcher also raised the concept of structural violence. The researcher concluded that structural violence is a contributing component to the violence that females experience, in addition to gender and intimate partner violence (Frieslaar 2019: 44).

In addition, being an orphan, a refugee, a widow, an abandoned/neglected spouse or child, a street child, or a member of a racial or ethnic minority increases the likelihood of being trafficked. The absence of birth registration is a contributing factor that increases the level of risk. Moreover, absence of official identification raises the likelihood of victimization - undocumented and unregistered minors are highly susceptible to all forms of exploitation. They become easy targets for human trafficking, underage labour, prostitution, and criminal organizations (Thompson 2007b: 78-80).

Furthermore, because prostitution and sex trafficking go hand in hand, it is helpful to think about the push reasons for entering the industry. The main causes of prostitution are discussed in length in Jody Raphael's book. She adds that a substantial number of females in the sex industry were also subjected to sexual abuse as youngsters. This is the most notorious example. In twenty recent studies on prostitution, the proportion of women who experienced childhood sexual abuse varied from 33% to 84%. Accepting a conservative national [U.S.] figure of 17%, the prevalence in prostitution samples is therefore three to five times that of the general population (Raphael 2004:24).

Raphael also lists additional causes of prostitution, including the following:

- Drug abuse in the home while growing up (2004:19)

- Early drug usage (marijuana and alcohol at mean ages of eight and ten, and by age twelve cocaine and heroin) (2004:20)
- Having a deceased mother (2004:20)
- Separation, divorce, or death of father (2004:20)
- Parents who were incarcerated (2004: 20)
- Domestic violence in the home (2004:20)
- Having a mother or close relative in prostitution (2004:23)
- Coercion into prostitution by family members (2004:23)
- Incest (2004:26)
- Disruption of economic stability (2004:27)

Gender is another crucial factor. Victims of TIP are primarily women and girls as reported in several studies (Leidholdt 2003: 171), (Bernat and Zhilina 2010: 2), (Deshpande and Nour 2013: 22), (Farley 2016:1), (Okyere-Manu 2015: 122) and (Gorman & Hatkevich 2016:2).

The researcher asserts that gender discrimination, gender inequality, sexism, and racism are among the elements that push women and young girls into the commercial sex business. According to Gabhan, “globalization, poverty, lack of knowledge, and other legal, social, economic, and cultural circumstances are often cited as significant contributing factors.” She also includes racism and misogyny as factors which contribute significantly to the facilitation of human trafficking (Gabhan 2006: 531).

Scholars, O’Connor and Healy agree, and they also add gender inequality when they say that “globalization, poverty, racism, migration and the breakdown of women's economic stability are worldwide elements that produce the circumstances that push women into the sex business.” Furthermore, they contend that gender inequality is pervasive in the "marketing and normalization of prostitution." (O’Connor and Healy 2006: 26).

Within a South African context, Madlala-Routledge declares that South Africa's background of high unemployment, gender inequality, and high levels of men's violence against women emphasizes the need of providing both legal and non-legal

measures to fight the gendered disparities that put women and girls at risk from the prostitution system.

Moreover, in the view of the researcher, she makes a vital point that human trafficking and organized crime are furthermore becoming increasingly prevalent in South Africa. Therefore, Government attempts to combat these crimes will be futile until the state addresses the demand for prostitution and sex trafficking (Madlala-Routledge 2020: 3).

2.12.2 Demand (Pull) Factors

Previously in this paper, it has been argued that sex trafficking really wouldn't occur if prostitution did not exist, creating a demand for sexually accessible bodies. This is corroborated by scholars such as Okyere-Manu who asserts that women and girls wouldn't be trafficked if there wasn't a demand for cheap labour and sex slaves. She asserts that as long as there is a demand, the supply will persist. (Okyere-Manu 2015: 124).

Gabhan supports the above when stating, that just like any other market, supply and demand govern the prostitution market. In this gendered supply and demand framework, the importance of demand validity is often disregarded. Men are the ultimate consumers of trafficked and prostituted women because of their demand for entertainment, sexual gratification, and violent deeds. There is seldom any discussion or exposure of the need for sex services. As a result, she says, "it's simple to lose sight of the fact that the individuals are sold into the sex trade not to appease the traffickers, but the customers. Because of this need, the trafficking industry has become very pervasive and profitable" (Gabhan 2006: 532).

University of Rhode Island scholar, Donna Hughes (2004:2-3) explains that there are three tiers/levels or components to the desire for victims to be utilized in commercial sex activities:

The first element is men's (and occasionally women's) desire to pay for sexual activities with women, children, and even other males. Sex act consumers are the main players and they make up the bulk of the demand. Prostitution wouldn't exist if

people didn't voluntarily participate in it by paying money for sexual services (Hughes 2004:2-3).

The second component, or the degree of demand, is the sex industry profiteers. The people who benefit financially from prostitution and sex trafficking are the traffickers, the pimps, the brothel owners and the corrupt officials that enable them. They benefit financially by satisfying the demand for human sacrifice created by humanity. The economic benefits of maintaining an open pipeline for female migrants between the sending and receiving countries are advantageous for them. They are criminals who participate in international criminal organizations (Hughes 2004:2-3).

Third are cultural norms that make prostitution acceptable, hence increasing the demand for victims. The public's comprehension and viewpoint of the sex trade is shaped by media depictions that idealize or glorify prostitution and other forms of commercial sexual activities such as stripping and lap dancing. These images convey the notion that prostitution lacks any victims. Advocates of prostitution, including certain authors, academics, and advocacy organizations, argue that women may be empowered by giving sexual services. These depictions often gloss over the violence and victimization that is inherent in the global sex trade, or they argue that increased empowerment is the answer to the problem of victim exploitation and abuse (Hughes 2004:2-3).

Hughes contends that all of these causes mentioned above are encouraged by cultural views of women and girls as subordinates. She contends that, in some regions, there is a lack of sufficient respect for certain groups of women and girls, leading to a higher prevalence of prostitution and exploitation of family members engaged in prostitution as a means to generate income for the family. (Hughes 2004:2-3).

A significant question emerges in the researcher's opinion: What are the characteristics of purchasers of sexual services?

Despite common belief, the male purchasers of sexual services are not always sociopaths or psychotics. According to Hughes, "men of all ages, all financial

backgrounds, all occupational categories, and all racial/ethnic groupings make up the consumers of sex acts” (Hughes 2004: 9).

She notes: “in a nutshell, they are ordinary men. They are not only loners with poor social skills.” Hughes discovered that the majority of males polled or interviewed in evaluated studies were married or had a stable relationship (57%, 59%, 70%). At least half of the males in these studies had families. A poll of 495 males arrested for solicitation in Vancouver, Canada, indicated that 53% of the men had children, and 85% claimed they wanted to have children in the future (Hughes 2004: 9).

She continues to say that men choose to behave in a way that encourages a sex act. Contrary to the experiences of many women and girls who are forced into prostitution or human trafficking, buying a sexual act is a chosen and conscious action for males (Hughes 2004: 14).

A chart developed by Dr. Mary Anne Layden (quoted in Thompson 2007b), illustrates that there are various reasons why men opt to purchase women for sex. Sadly, even among those who do not engage in the practice of commercial sex, the male role in prostitution is frequently acknowledged as an inevitable 'part of life' (Thompson 2007b: 85). The researcher reasons that the persistence of prostitution may be assured so long as the vast majority of people maintain these views.

Below is an extract from Layden’s chart:

Permission-Giving Beliefs of men who Sexually Exploit Prostitutes

Men who sexually abuse prostituted individuals have attitudes and thought patterns about themselves, other people, and the nature of relationships and sexuality. These beliefs, which often find social approval, become the catalysts for their actions targeted at the sexual exploitation industry. Permission-giving beliefs are those that persuade someone that what they are thinking or doing is OK, normal, doesn't harm anybody, etc., and as a result, neither their thoughts nor their behavior need to change.

Beliefs about Self and others

Personal Identity

I'm the sort of man who needs a lot of sex and who requires total independence. I am constrained by sexual control—my own or that of others.

Male Sex Role Concepts

Males are the kind of individuals that require a lot of sex and having sex with prostitutes is common for men. The majority of guys have engaged in prostitution. Men are not troubled by unfavourable outcomes like being criticized by women, women becoming angry, going to prison, etc.

Male Self-esteem Concepts

Men who dominate other people sexually are macho and may have great self-esteem, as can men who engage in a lot of sex.

Personal Self-esteem

Sexual rejection is insulting, unacceptable, and undermines my self-esteem. I have poor self-esteem, but I can raise it by having a lot of sex, dominating other people sexually, belittling women, etc.

Entitlement

I have the right to injure other people, particularly women, since they have wounded me, and I have the right to have sex anytime I want.

Distortion of His motives

I am assisting her because I am providing for her financial needs.

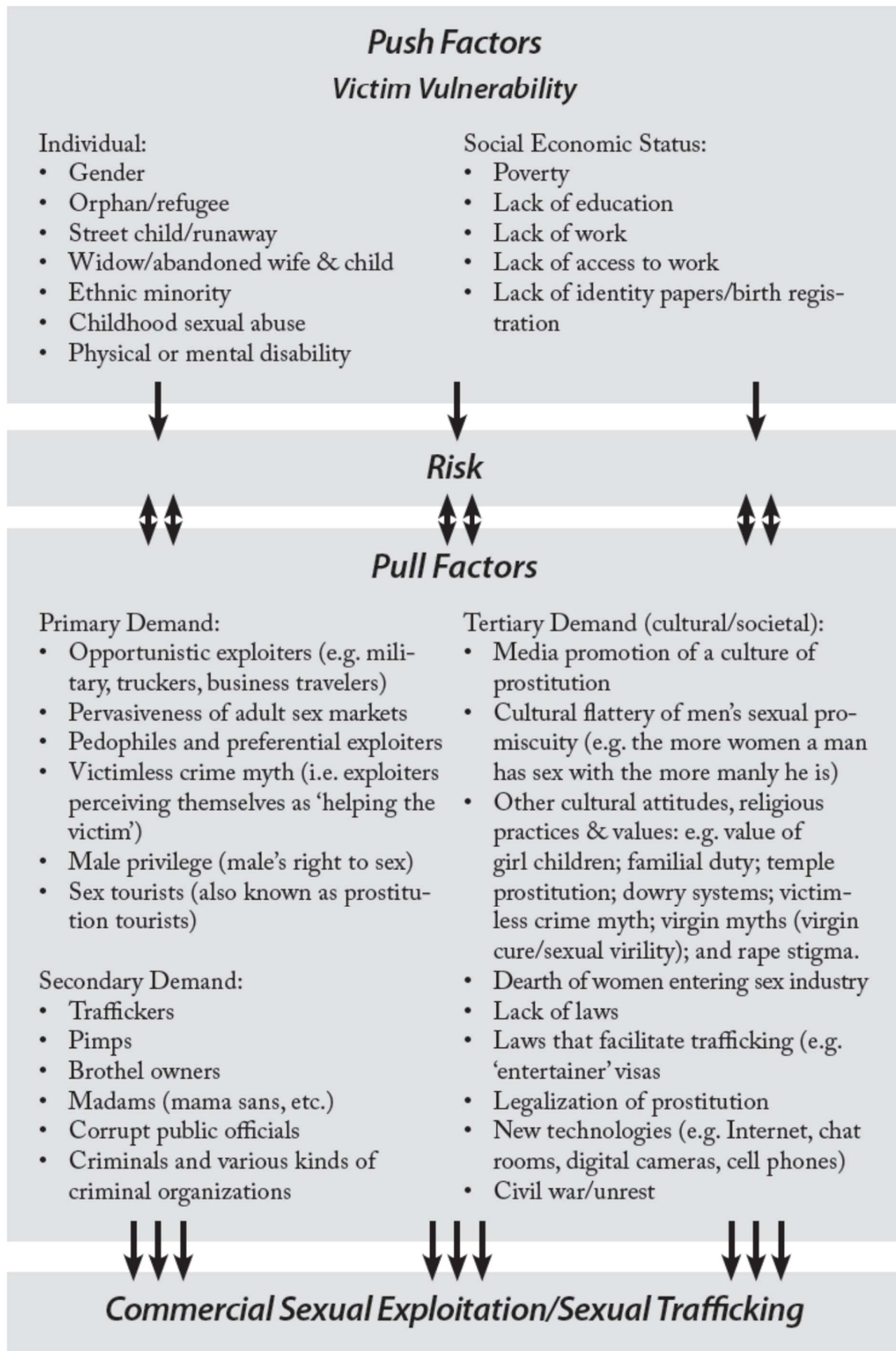
Distortion of Her motives

She engages in it because she enjoys it.

(Layden quoted in Thompson 2007b:84)

In the view of the researcher, the above are cultural beliefs and social norms that contribute to the increase in commercial sexual exploitation and perpetuate gender violence. For this reason, scholars like Farley assert that it is essential to address male demand for prostitution. Acceptance of prostitution is one of several pernicious attitudes that promote and legitimize violence against women. Men's ideas that they are entitled to sexual access to women, that they are superior to women, and that they are authorized as sexual aggressors, have been linked to violent acts against women. Human rights advocates must confront the social invisibility of prostitution, the widespread denial of its consequences, its normalization as an unavoidable societal evil, and the inability to educate students in the mental health and public health professions about the dangers of male demand. Farley's view resonates with the researcher when she contends that "human trafficking and prostitution can only thrive in an environment characterized by public, professional, and intellectual apathy" (Farley 2016:2).

The following diagram illustrates the supply (push) and demand (pull factors) as a way of summarising the discussion up to this point (Thompson 2007b: 81).



2.13 The Major Debate on legalisation/decriminalisation of prostitution

In a South African Government communique published online on 26th September 2022, it was announced that the Deputy Minister of Social Development, Hendrietta Bogopane-Zulu, would lead outreach initiatives in Kimberley, Northern Cape, from Monday, September 26 to Wednesday, September 28. Furthermore, it was reported that, in an effort to build momentum for the decriminalization of sex work in South Africa, she would conclude her three-day service delivery visit with a Sex Workers (sic) Dialogue as to interact directly with and hear the issues, hardships, and experiences of sex workers (sic) in Kimberley and remote locations (Government 2022)

The researcher notes with concern the language used in the report, especially the reference to sex work and sex workers. Considering the previous section in this chapter discouraging the use of certain labels and phrases, this is not helpful, let alone pastoral. It has been argued that the term “commercial sex worker” implies that sex may be a legitimate occupation. Thompson highlights that, “according to the Christian perspective, sex is never a type of work. The phrase “sex work” and its variations (“sex worker” inter alia) have just one purpose: to normalize prostitution, to portray it as a career that any woman may choose, just as she may choose to become a doctor, a teacher, or a lawyer” (Thompson 2007b: 45).

Farley (2016: 1) notes that many people erroneously still believe that prostitution is sex, not sexual assault, and a career, not a violation of human rights. In an earlier paper Farley (2009) offers a critique of various theories contained in four papers that deal with the topic of trafficking for prostitution. She notes that three out of the four publications subscribe to the widespread but incorrect belief that prostitution is just another kind of employment. She further adds that by framing prostitution as a form of work rather than a social institution, “we may avoid discussing how prostitution reinforces existing inequalities based on race and gender. The sexual exploitation of women and their subjection to males is normalized and promoted via trafficking.

When these facts are ignored, theory about prostitution gets derailed into strange territory.” (Farley 2009: 311). The researcher will return to these aspects in a later chapter of this study.

Returning to the South African government’s online report; aside from the concern that the researcher has about the usage of unpastoral terms, more alarmingly is the phrase “in an effort to build momentum for the decriminalization of sex work in South Africa...”. It then cites certain actions the Deputy Minister will implement towards this goal. It is concerning that these measures are being implemented notwithstanding the criticism from NGOs such as Embrace Dignity towards the Deputy Minister. The criticism came in the form of a blog article in which the Deputy Minister’s call for the decriminalisation of ‘sex work’ was labelled as irresponsible. The article contends that it is irresponsible for government officials to advocate for the legalization of “sex work” and to promote a policy that will oppress women, hinder gender equality, and perpetuate harmful aspects of patriarchy. The relationship between prostitution and organized crime is extensively documented. To advocate for its decriminalization is equivalent to throwing open the floodgates for human trafficking, drug trafficking, and other types of organized crime (Embrace Dignity: 2020).

The debate about the legalisation/decriminalisation of prostitution will be dealt with more extensively in Chapter 4 of this dissertation which is the major discussion chapter. Next, the researcher will focus the effects of sex trafficking and prostitution on women. A more robust discussion on the effects or impact will also form part of Chapter 4.

2.14 Effects/Impact of Sex trafficking and prostitution

Previously, the researcher argued that the phenomena of human trafficking and prostitution are connected. This assertion was supported by scholars such as Farley, Routledge-Madlala and Leidholdt, among others.

Prostitution, sex trafficking, and the pornographic industry are all interconnected in Embrace Dignity's view. The NGO agrees with the points made by Melissa Farley and others, “that false distinctions have been established between online and offline

prostitution, child and adult prostitution, indoor and outdoor prostitution, pornography and prostitution, legal and illegal prostitution, and prostitution and trafficking” (Madlala-Routledge 2020:9).

In her paper Leidholdt concluded that local or international, prostitution and sex trafficking were the same human rights tragedy. Both are components of a system of gender-based dominance that makes violence against women and girls very lucrative. Both prey on women and girls made susceptible by poverty, injustice, and abuse, leaving them traumatized, ill, and destitute. Both reward predators sexually and monetarily, enhancing both the demand for their services and the criminal organizations that provide them. “The persistent attempt by certain NGOs and governments to distinguish between human trafficking and prostitution - to regard them as different and unconnected phenomena - is nothing less than a purposeful political tactic designed to legitimize the sex industry and safeguard its expansion and profitability” (Leidholdt 2003: 180-81).

In the previous section, the researcher introduced the significant debate in the field, being the decriminalisation or legalisation of prostitution. According to Farley, there are disputes regarding the connection between legal prostitution and human trafficking. There is evidence that legal prostitution is related to a rise in human trafficking. When prostitution is legal, human traffickers and pimps could operate with impunity (Farley 2009: 313).

In connection also with the dangers of using terms like “sex work”, mentioned earlier, Madlala-Routledge also contends that prostitution, sex trafficking, and pornography are all forms of sexual exploitation that thrive on poverty, inequality, and ingrained societal norms. The researcher agrees with Embrace Dignity's perspective, since they see these aspects of CSE as acts of abuse against women and a breach of human rights. “The classification of this severe and harmful kind of exploitation as "work" legitimizes and conceals its intrinsic damage” (Madlala-Routledge 2020:9).

The researcher therefore, asks the following crucial question: What are the harmful effects of the systems of prostitution, sex trafficking and pornography (noting that they are all linked)?

Farley and Associates' findings that prostitution is multi-traumatic has already been emphasised previously when the researcher connected commercial sexual exploitation and prostitution with gender-based violence (Farley et al. 2004: 56).

Several studies in the field of commercial sexual exploitation covering the systems of human trafficking, prostitution and pornography have reported on the effects of trafficking on women and children. The impacts or influence of the aforementioned systems are documented throughout a spectrum of physical, psychological, social, and emotional domains.

Okyere-Manu reports that human trafficking victims sustain injuries to the head, face, mouth, nose, eyes, back, neck, spine, legs, hands, feet, kidneys, pelvis, abdomen, and genital region. Illnesses such as tuberculosis (TB) and sexually transmitted diseases such as syphilis, human immunodeficiency virus (HIV), and acquired immune deficiency syndrome (AIDS) may affect women who are kidnapped for sexual exploitation. Other potential health hazards include cervical cancer, skin illnesses, persistent headaches and crippling exhaustion, pelvic infections, vaginal discharge, adolescent or unwanted pregnancies resulting from rape or forced sex, and high-risk pregnancies and births. Women who have been trafficked may have feelings of hopelessness, unease, hostility, and post-traumatic stress disorder. (Okyere-Manu 2015: 126).

In Gabhan's study, she notes that victims experience extreme emotional and physical suffering. They are very susceptible to sexually transmitted illnesses (STDs) including the HIV/AIDS virus. In many instances, victims of human trafficking are deported as illegal aliens. When returning home and attempting to resume a regular life, prostituted women run the danger of being ostracized. They have few career possibilities and it may be hard for them to marry. They will struggle to establish trustworthy relationships (Gabhan 2006: 532).

Several studies report, in varying degrees, on the consequences within these broad categories. The findings from these studies will be incorporated into the comprehensive discussion in Chapter 4 of the current research study.

Having noted that the systems of human trafficking and prostitution have serious health consequences for the prostituted and trafficked individual, it is prudent to highlight what the needs of survivors of human sex trafficking are. These are presented in the next section.

2.15 Exploring the needs of human sex trafficking survivors

There are several studies that focus on prevention, regulations, laws, and their enforcement, reducing demand, identifying victims, and rescuing them and all of these play a crucial role in the battle against human trafficking. The researcher has already affirmed these as commendable at the beginning of this chapter. He aligns himself with counselling psychologist Becca Johnson (2012: 370) when she notes that the struggle against human trafficking does not, however, end after victims are located and rescued. Victims need after-care services to aid them on their road to restoration and rehabilitation.

Furthermore, the researcher is also in agreement with her when she uses the words “victim” and “survivor” interchangeably. Those who have experienced trauma are referred to as “victims” for the purposes of her article. What happened to them or what was done to them is alluded to. Although “victim” is technically correct, the word “survivor” is more appropriate and is preferred since it emphasizes the individuals’ triumph over the horrors inflicted on through human trafficking and sexual exploitation. (Johnson 2012: 370).

It cannot be denied that sex trafficking and prostitution result in complex trauma for the trafficked individual. This has been extensively emphasised in the discussion up to this point. In this light, what are the needs of sex trafficking survivors? The researcher maintains that identifying and understanding the needs of sex trafficking survivors is crucial in the formulation of after-care strategies and models, which is the aim of this research study. A detailed discussion of the needs of survivors will be incorporated in Chapter 4 of this study.

2.16 Preliminary Conclusions

The Literature Review Chapter started with recounting the harrowing personal account of Grizelda Grootboom, a victim of sex trafficking from South Africa. To further entrench the South African context, the sex trafficking and prostitution realities as reported by investigative journalists were also presented as credible evidence.

Since his Master's dissertation on the Blesser phenomenon laid the initial foundation for the current study and demonstrated integral connections with sex trafficking and prostitution, the researcher emphasised the value of drawing on the insights of his Master's study to develop the current doctoral thesis.

To ensure the academic work maintains a clear focus, the researcher took the necessary step of establishing the study's boundaries and articulating the objective from the beginning.

By laying a firm foundation for the rest of the chapter, important definitions, terms, and concepts within the field of Trafficking in Persons were introduced and explained, in addition to citing various statistics in the field. There was a part of the study that warned people about the problems and limits of putting too much weight on the statistical data. The main reason for this was that the professional sex business is illegal.

In offering significant definitions in the field, the researcher drew on the key legal instrument employed in fighting transnational organized crime: The United Nations Convention against Transnational Organized Crime, adopted by the United Nations General Assembly. It contains several Protocols, the most relevant one being the Protocol to Prevent, Suppress, and Punish Trafficking in Persons, Especially Women. Within this Protocol, commonly known as the 'Palermo Protocol' the universally accepted definition of Trafficking in Persons is contained.

Furthermore, the researcher noted that it may be instructive to conceive of human trafficking in terms of a process and the definition of the Palermo Protocol was unpacked to show how it breaks down the process into three essential components.

These components are essential to understanding the human trafficking industry and how it operates. This understanding is crucial for any attempts to combat trafficking in persons and its traumatic effects on those who are trafficked for sexual exploitation.

Since human trafficking is often confused with human smuggling, the review drew important distinctions between the two phenomena. Various forms of human trafficking were described in order to demonstrate the extent of the field.

Because this work is located in the field of Pastoral Theology and Care, the researcher deemed it necessary to highlight the use of unhelpful and demeaning words and terms used in the trafficking industry and to encourage the use of positive and more pastoral alternatives as one journeys with those who experience trauma.

Returning to the scope and focus of the review, the concepts and forms of commercial sexual exploitation were explained, and this led to the discussion of sex trafficking.

The researcher dedicated substantial portions of the study to illustrate the interconnections between the networks of sex trafficking, prostitution, and pornography, and how these contribute to the current scourge globally and indeed in South Africa, of Gender Based Violence. Since the researcher's Masters work also demonstrated these connections, he incorporated the key findings of that work with the current study.

Drawing on the insights of several scholars, the review concluded that supply and demand govern the commercial sex industry just as they do any other market and the researcher demonstrated the interplay of push and pull factors. In terms of demand, this was shown not to be simplistic but multilayered and complex with three levels being unpacked. The importance of addressing demand as a way of combating sex trafficking was emphasised.

Significant errors of drawing distinctions between sex trafficking and prostitution and the key debate about decriminalising/legalising prostitution was unpacked and the underlying agendas and motivations were exposed.

The researcher drew the review to a close by devoting attention to the negative consequences and impact of sex trafficking on individuals, especially women – the most significant being the significantly complex trauma. This was followed by an emphasis on understanding the needs of trafficked individuals. Any aftercare approach requires an understanding of the needs in order to respond effectively to help transform our sisters in Christ from trauma to healing and restoration.

In the next Chapter the researcher presents the methodology to achieve the aim and objectives of this study.

3. Chapter 3: Research Methodology

3.1 Introduction

The previous literature review chapter provided the contextual foundation for this research study by sketching a vivid picture of the world of human trafficking for sexual exploitation. It opened with the lived experience of a sex trafficking survivor and was reinforced by newspaper reports of other incidents of human sex trafficking.

In the first chapter, the researcher explicitly stated that the main emphasis of this study was on young women who had undergone traumatic events resulting from abuse, assault, and exploitation.

In addition, he said that one goal of the project is to learn more about human sexual exploitation by hearing from young females who have suffered trauma as a consequence of exploitation and abuse.

The researcher also stated that the same research design and methodology as in his Master's research study would be employed in this study. This was because the research to be conducted for the doctoral study is an extension of the researcher's Master's study.

In the preceding literature review chapter, the rationale for referencing the Master's work was explained. In his master's thesis, the researcher established strong links between the blesser-blessee relationship, human sex trafficking, and prostitution. For this reason, he incorporated key findings from his study on blesser-blessee relationships into the literature review discourse.

The rest of this chapter will be devoted to explaining the research approach, design, and methodology. Moreover, since one of the goals of the present research is to empower the Church with a Pastoral Care and Healing framework that enables clergy, pastoral caregivers and counsellors to journey with survivors of human sex trafficking, this chapter will also introduce and describe this healing method.

3.2 Broad Research Approaches

There are two main schools of thought when it comes to performing research: the Quantitative and Qualitative research (Kothari 2004), (Morgan 2014) and (Creswell 2014a).

3.3 Comparison of Qualitative and Quantitative

The Quantitative method involves gathering measurable data that can be analyzed rigorously using quantitative analysis in a formal and disciplined manner. Qualitative research, in contrast, centres on the subjective evaluations of attitudes, perspectives, and actions (Kothari 2004:5).

Connecting to this study's topic of human sex trafficking, the researcher considers the Qualitative approach as the most appropriate method as will be explained in the rest of this chapter.

David Morgan (2014:3-5) notes that, unlike quantitative research, which is often deductive, objective, and generic, qualitative research tends to be inductive, subjective, and contextual. Professor of educational psychology, John Creswell's table below also encapsulates and summarises the distinctions between the two (Creswell 2014b:45)

Quantitative Methods	Mixed Methods	Qualitative Methods
Pre-determined	Both predetermined and emerging methods	Emerging methods
Instrument based questions	Both open- and closed-ended questions	Open-ended questions
Performance data, attitude data, observational data, and census data	Multiple forms of data drawing on all possibilities	Interview data, observation data, document data, and audiovisual data
Statistical analysis	Statistical and text analysis	Text and image analysis
Statistical interpretation	Across databases interpretation	Themes, patterns interpretation

3.3.1 Definitions of Qualitative Research

Retired professor of educational research, Marilyn Richtman provides helpful definitions (Richtman 2014:7). She notes that the standard reference work edited by Denzin and Lincoln defines qualitative research as “a situated activity that locates the observer in the world...and transform(s) the world... qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them” (Denzin & Lincoln 2005:3). In her assessment of the above definition, Lichtman confesses that she finds the definition a little onerous and that the term "situated activity" strikes her as vague (Lichtman 2014:7).

In other words, to understand human trafficking in terms of how trafficked victims view it, the researcher assumes the position of an observer and uses qualitative methodologies to study "objects" (in this example, traumatized women) in their natural environments.

Another often cited source of knowledge regarding qualitative research, according to Lichtman (2014:7) comes from John Creswell, one of the early authors in the area. According to Creswell, this strategy is as follows:

*Qualitative research begins with assumptions, a **worldview**, the possible use of a theoretical lens, and the study of research problems inquiring into the meaning individuals or groups ascribe to a social or human problem. To study this problem, qualitative researchers use an emerging qualitative approach to inquiry, the collection of data in a natural setting sensitive to the people and places under study, and data analysis that is inductive and establishes patterns or themes. The final written report or presentation includes the **voices of participants**, the reflexivity of the researcher, and a complex description and interpretation of the problem, and it extends the literature **or signals a call for action** (Creswell 2007:37) (researcher's emphasis).*

The researcher aligns with Lichtman that Creswell's definition is too lengthy, but it does include several essential elements (Lichtman 2014:8). Italicized in the previous

definition are the components that the researcher deemed noteworthy and relevant to this study.

Moreover, considering the definitions offered above, the researcher intends to emphasize the significance of highlighting that the trafficked persons bring their own meanings to the situation, context, or social problem, not the meanings of others and it is their voices that should be prioritised when reporting on the results of the research.

3.4 Theoretical lens or perspective

Creswell (2014b:98) states that gender, social class, and racial/ethnicity-related concerns are increasingly being studied through the lens of a theoretical viewpoint or lens, which is used by researchers in qualitative research (or other problems of ostracized groups).

Creswell (2014a:98) notes that the 1980s saw a shift in qualitative research that opened the field up to new theoretical perspectives. They draw the researchers' attention to the issues (including empowerment, oppression, marginalization, and power) and people who need to be investigated (for example racial and ethnic groups, low socio-economic status, disability, women, and sexual orientation).

“Feminist perspectives, for example, see the varied experiences of women and the structures that shape those experiences as problematic, and therefore the Qualitative researcher has access to this and other problematic qualitative theoretical perspectives. Knowledge about repressive settings or policy challenges connected to achieving social equality for women in particular contexts are two possible research approaches” (Creswell 2014b:98).

Taking into consideration the aim and objectives, together with the target audience of this study, the researcher concludes that the feminist perspective is the most appropriate one.

3.5 Research Design

The researcher of a topic must decide on a specific study design from among qualitative, quantitative, and mixed techniques studies. Some researchers (Denzin *et al.* 2005) have described research designs as "strategies of inquiry" (Creswell 2014b:41).

The Narrative research design or method is the one selected for the current study and this will be explained in the next section, beginning with a definition of narrative.

3.5.1 Narrative Research/ Inquiry Method

According to cultural anthropology Professor Hannu Heikkinen (2002), quoted in Moen, the Latin word *narratio* means "story" or "narrative," and the verb *narrare* means "to narrate" or "to tell." From this Latin base, Torill Moen constructs her definition of narrative as "a story that tells a sequence of events that is significant for the narrator or her or his audience" and then continues on to stress the fact that stories have the unique ability to portray both people and their environments (Moen 2006:60). From this definition, we may infer that narrative encompasses not just stories or reports but also the act of telling a story and the presentation of a story.

Research Professor Casandra Brené Brown, recognized for her extensive research on shame, vulnerability, and bravery, suggests, in an online source, that "owning our narrative and loving ourselves through that process is the bravest thing we will ever do." Brown argues that "maybe stories are simply data with a soul" (Brown 2019).

Pastoral counsellor, practical theologian, and author Chené Swart is a consultant and life coach who delivers workshops applying narrative methods in a variety of circumstances. She defines a story as "a sequence of events that transpired over time and which people have processed in a way that influences their actions, sense of self, conclusions, and prospects for the future" (Swart 2013:169). Swart uses the term "re-authoring" whereas White and Epston talk about "re-storying" lives (White & Epston 1990:front flap).

Alice Morgan, a narrative therapist, notes that conversations are frequently referred to as being "re-authored" or "re-storied" in relation to narrative therapy (Morgan 2000:5). Chapter 6 focuses on the researcher's efforts to develop an after-care strategy that incorporates the Narrative method.

3.5.2 Narrative Research Method and lived experience

In the introduction to this chapter, the researcher introduced the key idea or concept of "lived experience" and he further stated that this key concept will be further addressed within this and subsequent chapters.

The ultimate goal of qualitative research, as stated by Mills and Birks (2014:9), is to "examine phenomena that impact on the lived reality of individuals or groups in a particular cultural and social context." Mills and Birks's comment lends even more credence to the notion or idea of the realities or experiences of victims of trafficking. Human trafficking for the purpose of sexual exploitation is the issue under investigation here, and the women directly affected by this practice are the persons under investigation.

In her work on Narrative Research, Professor of clinical psychology, Ruthellen Josselson references Jerome Bruner as having championed "narrative forms of knowledge," which prioritize lived experience above variables and classes. She further explains that narrative research strives to understand life in context, not through a narrow lens. Social discourse doesn't make an act or experience meaningful (Josselson 2012:3).

Josselson suggests that the focus of narrative research is the individual's life story and she further claims that philosophers like Hans-Georg Gadamer, Mikhail Bakhtin, Wilhelm Dilthey, Paul Ricoeur, Martin Heidegger, Edmund Husserl, Ludwig Wittgenstein, and Jean-Francois Lyotard provide the epistemological grounds upon which narrative research rests (Josselson 2012:2).

Another narrative research scholar, Rebecca Mazur, emphasises the method's valuable contribution by suggesting that narrative research isn't only interested in unearthing and recounting stories; it also aims to systematically investigate and

analyse people's lived experiences in order to advance our knowledge of the social sciences. According to Mazur, the terms "narrative research" and "narrative inquiry" are frequently used interchangeably and may have different meanings depending on the context. She elaborates that "this term is typically used to describe a method of doing research that employs narratives and oral histories to better understand a topic" (Mazur 2018:2).

Narrative inquiry, as described by Thomas Schwandt (2011:2) is "an umbrella word for the multidisciplinary study of the processes used to construct and analyse stories about lived experiences" (including narrative interviews, journals, life histories, diaries, autobiographies, biographies and memoirs). Therefore, the researcher will also consult such published works by sex trafficking survivors.

In his analysis of all these descriptions on narrative research or enquiry, the researcher notes the paramount importance of the key concept of "lived experience" within this research method and therefore concludes that narrative research assists researchers to engage with the lived experiences of those they journey with.

Authors like David Epston and Michael White are considered to be leaders in the subject of narrative strategy because of their ground-breaking works. So far, much has been said about people's actual experiences. In their seminal work, *Narrative Means to Therapeutic Ends*, the authors assume "that people experience problems when the stories of their lives, as they or others have invented them, do not sufficiently represent their lived experience. Therapy then," they suggest, "becomes a process of storying or re-storying the lives and experiences of these people" (White *et al.* 1990:front flap).

According to African Practical theologian and Professor of Pastoral Care and counselling, Dr Anne Gatobu, the narrative method championed by Michael White is the most effective intervention strategy for women's empowerment, whether used in pastoral counselling or group discussions. Gatobu asserts that the "narrative strategy has the benefit of allowing women to tell their stories in their own vernacular, pace, and nomenclature, which lays bare oppressive hegemonies that have

monopolised a metanarrative of victimization.” She suggests that “this method works exceptionally well in culturally diverse circumstances and especially in verbal traditions as found in Africa where the narratives, expressions, parables, and fables are powerful resources for education and empowerment” (Gatobu 2017:73).

The researcher's choice of a narrative research approach is reinforced by Gatobu's justification for the method's use in understanding the realities of women who have been victims of gender-based violence and trauma.

Professor Johan Klaasen, another African Practical Theologian, has done some very helpful work in the areas of Pastoral Care, Practical Theology, and Narrative Theology. An essential topic for narrative research and pastoral care is posed in his work, which examines a narrative strategy for addressing Gender-Based Violence: To what extent can a narrative approach improve the quality of treatment for survivors of gender-based violence” (Klaasen 2018:1)?

According to Klaasen (2018:7), narrative is not a closed system but rather an open one. He explains further by saying that “it is inductive and consists of communication (telling the story), experience (living the story) and community (being the story). These three, telling the story, living the story and being the story, are three interactionist episodes of the narrative” (Klaasen 2018:7).

The “living the story” or experience episode is what Klaasen connects with lived experience. Victims of gender-based violence might benefit greatly from narrative-based pastoral care since it places emphasis on the victim's experience in the context of their urgent need. The victim's reality becomes the stage upon which the drama is performed, and the audience consists of all those who can identify with the victim in some way. “The victim doesn't relate to what most people go through, but to what he or she has gone through personally (lived experience) and then with other people” (Klaasen 2018:8).

In an exploratory narrative approach, Klaasen explains (2018:10), the victim's story becomes a space for meaning-making and pastoral care by bringing together the

triple interactionist elements of lived experience, embodied communication, and humanity in community.

Since shame is a reality in the lived experience of those who are sexuality exploited, as will be discussed in the next Chapter, it is also a crucial part of the central thesis of this study. Furthermore, in the researcher's Master's dissertation, he indicated that, in his doctoral research, he would conduct a more thorough in-depth study of shame, its impact on the lives of young women who have experienced trauma through violence and abuse (Frieslaar 2019:5).

Since the thesis statement or central argument of this research study involves exploring the impact of shame on the full humanity of women made in the image of God, the researcher will integrate this anthropological principle into the discussion in the next chapter.

3.5.3 Narrative Data Collection and Analysis

Where practical, the researcher will use personal interviews to gather information for the present study. For this, an authorized interview questionnaire has been prepared and is provided (Refer to Annexure A). Though personal interviews are ideal for gathering data, the writer will not only rely on them but will also use other sources, such as the participants' own written biographies and published books where applicable.

Expert in narrative analysis, Mazur, believes that a comprehensive review of the literature is a legitimate research strategy and considers it to be a part of narrative research. (Mazur 2018:3). Extended literature reviews are one of the research strategies mentioned by Eric Hofstee, a thesis mentor, writer, and supervisor. He says that this strategy is almost exclusively dependent on secondary sources. Nonetheless, he adds that "it is also feasible to include the opinions of experts or professionals via interviews and surveys." Furthermore, Hofstee contends that in-depth analyses of the literature may be combined with a thesis statement (Hofstee 2006:121). The thesis statement of this research has already been clearly stated.

The researcher will use the extended literature review technique as an additional strategy to collect the relevant information for the present research study. The initial literature review in Chapter 2 laid the foundation for understanding the human trafficking phenomenon landscape with a special focus on sex trafficking and prostitution. It also demonstrated the connection with Gender Based Violence. In addressing the major argument or thesis statement of this study, Chapter 4 will use the extended literature review technique.

3.5.4 Procedure and analysis

There is no standard procedure for performing story research, as argued by Mazur who cautions that, for inexperienced researchers, this absence of orthodoxy may be both exhilarating and confusing. In order to solve the narrative mystery, she says, “narrative researchers often collect participants’ narratives and analyse them using theme analysis, discourse analysis, or another comparable method.” She elaborates on the analytical procedure by noting that “narrative scholars will often reread texts to better grasp the interplay of themes...” (Mazur 2018:3).

The co-researcher (see explanation later) conducted a blend of personal and on-line interviews which she recorded and shared with the researcher for transcription. Where a participant was not well and in the interests of time, she was invited to respond to the interview questions while in quarantine. The completed manuscript was then e-mailed to the co-researcher who subsequently shared it with the researcher.

In terms of analysis of interview transcripts, biographies, diary entries, where applicable and in the interest of time, the researcher used the tools of the research software titled ATLAS.ti. For mixed methodologies and qualitative data analysis in academic, market, and user experience research, there is an all-in-one software solution available. Large amounts of textual, graphical, audio, and video data may be qualitatively analysed using the robust workbench named ATLAS.ti. (Atlas.Ti qualitative data analysis 2021). Where deemed appropriate, the researcher will conduct his own analysis of the relevant data content using the methods of theme analysis as espoused by Mazur. This is the focus of Chapter 5.

3.5.5 Sample

Since narrative research places such great emphasis on the individual nature of each participant's experience, it cannot be extrapolated to larger groups, claims Josselson (2012:8). The researcher interprets her statement to mean that a representative sample population is not required in narrative research. Josselson's claim that "those studying narratives only have access to small samples of participants" lends credence to this. She argues that the focus should be on "creating a discourse that is rich and free ranging" (Josselson 2012:2).

For the purposes of this study, the purposive sampling method will be used. This entails approaching those survivors known to the co-researcher and who have a relationship of trust with the co-researcher. The rationale for enlisting the assistance of a co-researcher is explained in the next section.

3.6 Limitations

The researcher envisages that there will be challenges encountered with the qualitative approach when interviewing women who have been trafficked. The perpetrators/traffickers are predominantly men, and since the researcher is of the same gender, their unwillingness to participate in personal interviews is anticipated. This was his experience when conducting the Masters research study on blessing-blessee relationships.

In addressing this challenge, the researcher discovered the value of appointing a female co-researcher and this will be the same approach he will employ in the current study. As with the Masters research, he will meet with and brief the co-researcher who is already trained in the field of human trafficking for sexual exploitation and in conducting interviews. Initially the founder of the NGO New Life Centre for Girls indicated her willingness and permission to assist as co-researcher. However, due to significant challenges experienced by the founder, she was unable to proceed.

Therefore, the researcher partnered with the Director of the NGO National Freedom Network (NFN) who indicated her willingness to assist as co-researcher. She already

has experience with interviews and has developed a trust relationship with survivors who are linked with NFN. An e-mail letter from the researcher's supervisor to the Director of NFN is attached (Annexure C).

In addition, it is important to mention that when interview recordings were unclear, making it difficult to transcribe the interviews, and when time limitations hindered the development of this task, the researcher referred to published autobiographies of some participants as necessary. In cases when a participant's health hindered their ability to be interviewed, they were asked to provide written remarks instead. These written comments were then used as the primary source of data for analysis, in order to save time. Where applicable, the researcher justified the use of these materials by citing academic sources.

3.7 Ethical Considerations

According to Mazur (2018:5), researchers applying the narrative research must be mindful of the normal problems of anonymity, confidentiality, and informed consent.

To address these ethical concerns, the researcher uses a letter of informed consent to outline the study's aims and objectives in detail (Refer Annexure B). Participants' identities will be kept private, and they will have the option to withdraw from the study at any time, as stated in the agreement. In order to indicate their consent, participants are provided a space to place their signature.

3.8 Pastoral Care for participants who share their stories

The researcher recognises that the sharing of their stories can result in re-traumatisation for research participants and therefore deems it necessary to provide psychotherapeutic support for participants. He consulted with the Director of National Freedom Network to arrange for the best professional service provider for this support. Annexure D provides the copy of the e-mail communication from a counselling psychologist known to National Freedom Network who has agreed to provide this essential support, should the participants express their need for it.

3.9 Towards a Pastoral Care and healing method

The researcher has thus far demonstrated that stories are vital for narrative research. Narrative therapist, Alice Morgan says stories are key to understanding narrative techniques (Morgan 2000:5).

When asked about the drawbacks of the narrative method, Michael White cautions against using the term "approach," preferring instead the more encompassing term "world-view" (White 1995:37). Swart, who popularized the term "constructed narrative," explains that the aim of using such methods is to mould people into story creators with the skills and abilities to craft their own stories. The researcher agrees with the central question posed by Swart: "if the stories humans end up living are constructed after all, why not choose a story that is life-giving and overflowing with promise" (Swart 2013:21)? This question reflects on the reason for using narrative approaches and the promise that this method has for supporting people in forming a new preferred story.

The researcher analyses Swart's use of the term "constructed" and then helps the survivor paint a new preferred narrative, arguing that if narratives are created, they can be deconstructed and reconstructed to achieve a more life-affirming, hopeful, and positive possible version of the story.

Earlier in this chapter, Cresswell's definition of qualitative inquiry was used, and the phrase "worldview" was used. A portion of this definition is worth reviewing: A researcher's preconceptions and *worldview* form the basis of qualitative research.

Nick Pollard is a researcher who has devised a method for encouraging others to embrace a more sceptical evaluation of their own worldview. With his experience of working with students on college campuses, Pollard proposes to the church a method he calls "positive deconstruction".

3.9.1 A Theoretical framework for healing and pastoral care method using Positive Deconstruction

Pollard says he uses the term "deconstruction" because he wants to assist individuals in dismantling their beliefs so they may examine them more closely (Pollard 1997:44).

The researcher agrees with Pollard that we must acknowledge and embrace the components of truth to which people currently cling, but we must also help them uncover for themselves via the method of positive deconstruction, the deficiencies of the fundamental worldviews they have acquired (Pollard 1997:44). Then, and only then, can they reach the 'something better' that Pollard suggests is the method's ultimate goal.

In Chapter 6 of this dissertation, the author will delve more into positive deconstruction and its implications for the development of a pastoral care and healing framework for assisting sex trafficking survivors in making the transition from brokenness to healing and from shame to self-worth.

The researcher will next turn to a branch of Pastoral Theology called Narrative Therapy, that is connected to both the narrative study approach and positive deconstruction, in an attempt to begin aiding survivors of sex trafficking in their journey toward rehabilitation.

3.9.2 Synergies between the Narrative Therapy Method and the Positive Deconstruction Model

Morgan (2000:v) credits David Epston and Michael White for inspiring the concepts and methods she employs in her book. She continues by saying that different therapists will have different approaches to the ideas and themes that make up "narrative therapy," and that when they hear the term "narrative therapy," they may be referring to a specific way of thinking about the causes and consequences of problems in the lives of people (Morgan 2000:2).

It is Morgan's contention that narrative therapy separates individuals from their problems and operates on the premise that people already possess the knowledge,

talents, and resources necessary to alter their perspective on and approach to their adversities. (Morgan 2000:4)

From the researcher's standpoint, "situating the problem in context" as stated by Morgan, is the aspect of Narrative therapy that most closely relates to Positive deconstruction. Morgan explains that the narrative therapist's involvement in narrative approaches involves investigating, acknowledging, and "taking apart" (deconstructing) society's larger cultural beliefs, ideas, and behaviours that support the problem and its story (Morgan 2000:45). The social belief systems and cultural norms that allowed the issue to enter the individual's (in this case the sex trafficking survivor's) life and that perpetuate the problem are put under the microscope and challenged in this approach.

Morgan argues that the concepts and beliefs that contribute to a person's difficulties are often accepted without question because of their apparent universality or veracity (Morgan 2000:45). Swart also mentions 'taken-for-granted' ideas and beliefs in her detailed assessment of the preconceptions, values, principles, and theoretical concepts that underpin narrative research. She argues that the dominant ideas and norms of our culture and the authoritative figures who promote them have convinced us that the status quo is permanent. According to Swart, "this concept of 'the way things are' characterizes the unquestioned beliefs and concepts that form the foundation of a society's or culture's perception of the universe, reality, and ways of living" (Swart 2013:31).

Morgan and Swart's arguments as interpreted by the researcher, suggest that the survivor should be assisted to dismantle the worldviews and fundamentally held conceptions and beliefs that create the dominant problem-saturated narrative. In his analysis, the researcher has uncovered these synergies between Pollard's positive deconstruction paradigm and narrative counselling.

However, Pollard also cautions his readers against making what he perceives as common errors while engaging in positive deconstruction. These errors present shortcomings and are addressed in Chapter 6.

Therefore, in order to address these shortcomings and to provide survivors with holistic after-care support and to assist them in arriving at narratives that are filled with hope and are life-giving, the researcher will borrow from Pollard the key principles of his theoretical model and integrate these with the Appreciative Inquiry approach.

3.9.3 Integration into an Appreciative Inquiry Approach

The primary tenet of Appreciative Inquiry is to identify and cultivate a company's strengths in order to sustain its growth and vitality (The appreciative way 2021).

In bringing together Appreciative Inquiry and Theology, we are assisted to consider Appreciative Inquiry as an incarnational and resurrection-orientated philosophy and process (The appreciative way 2021). This will be explained further in Chapter 6.

3.10 Preliminary Conclusions

The researcher introduced this Chapter by re-affirming the connection between his Master's research study on the Blesser phenomenon and the current study on Human Trafficking. The rationale for using the same research approach, design and methodology as employed in his Masters study was offered.

Drawing on the work of several experts in the area of research methodology and design, the researcher drew contrasts between the broad Qualitative and Quantitative approaches. The researcher developed the discussion by offering various definitions of the Qualitative approach since this is the one deemed most appropriate for the current study. Pertinent elements were extracted from the definitions that are relevant to the discussions that follow.

Narrative Inquiry was the most suitable approach given the study's target audience, aim and objectives.

The paramount importance of "lived experience" as a key concept within this study was shown to have significant connections to the narrative research/inquiry method. The reality of shame as a major aspect of the lived experience of sex trafficking survivors was reiterated.

The chapter concluded with the proposed theoretical model of positive deconstruction and its synergies with narrative therapy as the foundation for the pastoral care and healing framework. Noting the limitation of the positive deconstruction model, the researcher briefly described the Appreciative Inquiry philosophy which will be integrated into the after-care framework.

In the next chapter, the researcher will seek to unpack and argue the central thesis statement of this study through an extended literature review.

4. Chapter 4: The Dehumanising Effect of Trafficking in Persons

“Slavery still exists, but now it applies only to women and its name is prostitution.” Victor Hugo, *Les Misérables* (1862) quoted in an online documentary titled *Nefarious: Merchant of Souls* (Nolot 2011).

4.1 Introduction

While French writer and politician Victor Hugo claimed that slavery, in the form of prostitution, only applies to women, the researcher asserts that this is not entirely accurate. Indeed, while much scholarly research demonstrates that women and girls are the predominant gender that is trafficked for sexual exploitation (Farley *et al.* 2004),(Rafferty 2013a),(UNODC 2020), the researcher contends that it should not be overlooked that men and boys too are trafficked for various purposes, including sexual exploitation (Allais 2013),(UNODC 2020),(Yesufu 2020). Notwithstanding the above, as has been emphasised in the Orientation chapter and the Literature Review chapter, this study focuses on the sexual trafficking of women and especially adolescent girls.

Additionally in the opening orientation chapter, the researcher stated that one of the objectives of this study is to create awareness within the church of the problem of human trafficking for sexual exploitation and its devastating effects on women. Therefore, this chapter will focus on achieving this objective. The researcher broadens this objective by extending the awareness to include the needs of survivors and contends that this is important for the provision of a pastoral response by the Church.

In the previous methodology chapter, the researcher stated that he would integrate into the extended literature review various sources, not only written but also audio-visual. One of these sources is the powerful, factual documentary *Nefarious: Merchant of Souls*, which reveals the frightening developments in contemporary sex slavery. Beginning with the first scene, *Nefarious* provides a comprehensive overview of the human trafficking business, including the places where slaves are sold (typically in developed, prosperous nations), where they labour, and where they are held. Through interviews with victims and video material from over 19 countries, *Nefarious* shows the misery of sex slavery as it is lived by countless people every

day. Expert analysis from global humanitarian experts and the inspiring, heart-wrenching stories of survivors are featured in *Nefarious* to inspire action. The hidden underbelly of sex slavery is exposed in the trailblazing, tell-all documentary *Nefarious: Merchant of Souls*, which covers everything from the first recruitment of victims to their emancipation (<https://www.nefariousdocumentary.com/>).

In this documentary the producer, who is also the narrator states that part of the work of the team that created the film was to explore the key actions of famous abolitionist William Wilberforce in his tireless efforts to combat slavery. In the view of the researcher, two of the actions bear relevance to this research:

- **Create Awareness:** Tell others about this injustice of slavery – this is the focus of this chapter within the doctoral study.
- **Prayer:** Pave the way for abolition through prayer – prayer is a spiritual matter and spirituality will be part of the healing and pastoral care model offered in Chapter 6 (Nolot 2011).

This Chapter will seek to argue the central thesis statement by presenting the devastating and dehumanising effects of sex trafficking and prostitution on the individual. It will also demonstrate that these interrelated systems are forms of gender-based violence which result in shame and trauma, which will be discussed extensively. This will include the importance of understanding trauma from an African perspective.

The problem of sex trafficking will be covered within the global, African, and South African context. The extended literature review will address the forces of supply and demand – the push and pull factors that enable human trafficking to flourish. The dehumanising consequences of sex trafficking will be discussed followed by an understanding of the needs of survivors. The researcher asserts that it is prudent to have a comprehensive awareness of the range of survivor needs in order to offer a pastoral care and healing method which responds to their needs. The extensive discussion on the needs and appropriate options for aftercare responses lays a crucial foundation for the important work of formulating a pastoral care and healing framework which is the focus of Chapter 6.

The primary aim of this study, along with its major thesis statement, is based on the foundational concept of the image of God. In order to provide the groundwork for the method of healing and pastoral care, the researcher will delve into the subject of sex trafficking, examining it from the theological perspective of Imago Dei. This will be followed by a discussion on Shame.

The chapter concludes with the current debate on the legalisation/decriminalisation of prostitution and the dangers thereof.

4.2 The Scope of the phenomenon of Human Trafficking in South Africa

There are three types of countries involved in TIP: those where people are found and recruited (source); those used as a stopover en-route to another country (transit); and those identified as final destinations, which are typically more economically developed and have a well-established commercial sex industry but have weak border controls. Many classifications may apply to the same nation, or a country may have multiple classifications at once (Deane 2017b:43).

On 23rd January 2023 the first report from a wider authoritative research study on the breadth and character of human trafficking in South Africa was released by the United States Agency for International Development and its research partners. One of the key findings was that the available data strongly suggests that South Africa serves as a transit, destination, and origin country for trafficking in persons (Van der Watt 2022:10).

According to an *Independent Online* (IOL) article, the authoritative research study's primary objective was to provide policymakers, development partners, implementing partners, and service providers with hard data on the prevalence and severity of human trafficking in South Africa. Included are SAPS (South African Police Service) compiled data on human trafficking in South Africa from 2007 to 2021, as well as information on cases currently being litigated and those that have been resolved satisfactorily (Cloete 2023).

A South African Broadcasting Corporation (SABC) news bulletin made reference to this report and also identified the central business district of Johannesburg and the neighbourhoods of Saxonwold and Sandringham as high-traffic areas for sex

trafficking. (SABCNews 2023). This has particular relevance for this research study which is based in Gauteng Province.

Furthermore, according to a *Benoni City Times* online article, major recruiting sites in Gauteng were in Springs, Benoni, Fordsburg, Krugersdorp, Sunnyside, Vereeniging, and Vanderbijlpark, as reported by a campaign called #TheTraffickYouNeedToKnow organised by a coalition of non-governmental organisations (NGOs).

Additionally, the campaign reported that some of the sites where the victims were held captive were in Springs, Hillbrow, Randburg, Pretoria, Moreleta Park, and Heidelberg (Sibeko 2022).

Men Against Child Abuse's director of advocacy, Luke Lamprecht, is reported to have stated that "we are seeing women transported to SA from the East. Some are documented, others are not." His team recently responded to a tip-off that led them to a residence in Bryanston where seven ladies were being held captive. The captives said that their captors had locked their passports in a safe (Cloete 2023).

The annual United States Trafficking in Persons Report (US TIP Report) has also been a reliable resource of information about TIP in South Africa, as it has repeatedly named the country as a source, transit, and destination country for the trafficking of men, women, and children exploited for commercial sex and forced labour (Van der Watt 2022:28), placing it on the U.S. State Department's current Tier 2 watchlist (Government 2021:508).

While great progress has been made in eliminating human trafficking in South Africa, the country still does not satisfy the basic criteria in this area. Despite the effect of the COVID-19 epidemic on its anti-trafficking capability, the government did not show an increase in its anti-trafficking efforts compared to the preceding reporting period. Corruption and government collusion in human trafficking continued to be major obstacles. As a result, the US Department of State has downgraded South Africa to their Tier 2 Watch List status (Government 2021:508).

The researcher provides the following information only to assist with understanding the context of the Tier system. A comprehensive, in-depth discussion of the minimum criteria referred to is beyond the scope of this study.

4.3 Minimum requirements for combating Trafficking in Persons

These were established in the Trafficking Victims Protection Act of 2000 (TVPA) and are as follows:

- First, the government should make it illegal to engage in extreme kinds of human trafficking and penalise those who do.
- Secondly, the government of the nation should prescribe a sentence comparable to that for severe crimes like violent sexual assault for the knowing conduct of any action of sex trafficking including force, deception, coercion, or wherever the sufferer of sex trafficking would be a minor incapable of providing meaningful consent.
- Thirdly, the authorities of the nation shall establish penalties that is sufficiently harsh to discourage and that suitably reflects the egregious character of the crime for the knowing conduct of any act of a serious type of trafficking in people. There has to be concerted and long-term effort by the government to end the worst kinds of human trafficking (Government 2021:56).

4.4 The various Tiers as described below:

Countries in Tier 1 have governments that have made a public commitment to and implemented all of the TVPA's minimal requirements for combating human trafficking.

Countries in Tier 2 are those whose governments are not yet in conformity with the TVPA's minimum criteria but are making considerable efforts to do so.

Tier 2 Watch List: Nations whose authorities do not completely fulfil the TVPA's basic criteria but are making considerable measures to get themselves into conformity with those requirements, and for which the estimated total amount of captives of extreme types of trafficking is extremely large or is rising considerably and the nation is not taking commensurate tangible measures; or there exists a failure to produce proof of growing efforts to fight extreme forms of trafficking.

Countries in Tier 3 are those whose governments are not doing enough to fulfil the TVPA's basic criteria (Government 2021:52-53).

Dr Marieke Venter of the South African Theological Seminary (SATS) reported in her study conducted in 2008, that the US Department of State used a rating system (sometimes called a tier system) to place South Africa on its Second-tier watch list, prompting international pressure on South Africa to promulgate a law prohibiting human trafficking. Legislation (The Prevention and Combating of Trafficking in Persons Bill) aimed at preventing and punishing human trafficking was passed and put into effect in 2013. Since then, South Africa's status has veered between "Tier 2" and a "Tier 2 watch list" (Venter & Semmelink 2020b:65).

The human trafficking status of South Africa as an origin, transit and destination country is also corroborated by Shaka Yesufu of the Department of Research at the University of Limpopo (Yesufu 2020:103). Tameshnie Deane, Associate Professor of Criminal and Procedural Law at the University of South Africa, contends that, because of their status as locations of origin, transit, and destination, Southern African nations, particularly South Africa, and West African nations are vulnerable to human trafficking. (Deane 2017b:42).

In his article, Yesufu states that human trafficking victims, including men, women, and children, often enter, leave, or transit through South Africa. Human trafficking, he continues, occurs both inside South Africa and between South Africa and other countries. His study found that many children are trafficked from impoverished rural regions to wealthy metropolitan hubs including Johannesburg, Bloemfontein, Durban, and Cape Town (Yesufu 2020:103-104).

It was noted by Jackie Phamotse in the new sequel to BARE: The Blesser's Game (cited in the researcher's Master's dissertation) that establishing the geographical magnitude of slavery's material culture begins on the coastlines and in interior regions of Africa. That shouldn't come as a surprise to us, she states given that Cape Town and Johannesburg had already developed into prostitution hotspots, not to mention Kenya and Nigeria (Phamotse 2019b:20)

Yesufu reports that boys are coerced into street selling, restaurant work, soliciting, criminal activities, and agriculture, while girls are preyed upon for sex trafficking and

domestic slavery. Hillbrow's commercial sex trade is dominated by Nigerian gangs, however regional criminal networks and street gangs organise child prostitution as well. Russian and Bulgarian gangs operate in Cape Town's sex trade; and Chinese nationals manage the sex trade of Asian nationalities. The victims are controlled by the traffickers through threats and intimidation such as the use of witchcraft, physical assault, the confiscation of travel documents, the imposition of financial bondage, and the enforced use of alcohol and drugs (Yesufu 2020:103-104).

Despite being recruited for legal work in South Africa, women and girls from countries like Taiwan, Cambodia, Moldova, Russia, China, Thailand, Brazil, India, Bulgaria, Ukraine, the Democratic Republic of the Congo, Rwanda, the Republic of the Congo, Zimbabwe, Lesotho, Mozambique and Swaziland are sometimes forced into prostitution, domestic servitude, or service sector labour, or trafficked to Europe to engage in the same activity (Yesufu 2020:103-104).

In describing trafficking inside South Africa as a country of origin, researchers Delpont, Koen and Mackay, in their Policy Paper, state that South Africa's human trafficking problem stems mostly from inside the country. They continue by explaining that the deteriorating state of rural economies, the scarcity of job opportunities, the growing number of AIDS orphans, the dissolution of families, the prevalence of violence, and the pervasive bias against women and girls that restricts their access to education, employment, and political power - all foster an atmosphere conducive to human trafficking. The thriving sex business and the necessity for all types of inexpensive labour, feed the demand for female bodies, while the widespread poverty and lack of opportunity depicts the supply. Girl children from low-income sections of a nation are often recruited internally (Delpont, Koen & Mackay 2007:23-24).

Furthermore, Delpont and associates paint a picture of devious recruitment practices and subsequent slavery conditions by describing how agents in remote regions are often used by employment agencies to find new workers, and they are tasked with recruiting both adults and children. The agents may provide employment as store clerks, secretaries, or housekeepers.

Frequently recruits, upon arriving in the city, learn that the reality is significantly different from what they were led to believe, and that they are in debt slavery to their employers, and therefore must work for at least two years to reimburse travel and other costs (Delpont *et al.* 2007:23-24). This demonstrates the deceitful nature of human trafficking, as explained in the Palermo Protocol and the research assessment in Chapter 2. According to the Policy Paper, as a transit country, people from the Middle East and Asia are often taken to the Western Cape region of South Africa before being sent to North America (Delpont *et al.* 2007:24).

With regards to transportation and routes, Delpont and colleagues report that a number of smaller-scale trafficking networks use mini-van taxi's to carry migrants and women over international borders. These organisations recruit, transport, accommodate and transfer young women via a web of perpetrators in Johannesburg, Maputo, and the Lebombo area, all of whom utilise transit homes on the borders between Mozambique, Swaziland, and South Africa as their base of operations (Delpont *et al.* 2007:24).

Additionally, they say that, while the term "African pathways into South Africa" is often used to describe the paths used by migrants and refugees from central Africa, it also accurately describes the used by regional and even global trafficking networks (Delpont *et al.* 2007:24).

While the prevalence of TIP is thought to be lower in Southern Africa than in other parts of the continent, it is nonetheless pervasive in Zimbabwe, Mozambique, and South Africa. These countries in the Southern African Development Community (SADC) region are regarded as points of origin, transit, and destination for victims of human trafficking in Africa. South Africa is recognised as **the** origin, transit, and destination country for victims in this region. This is due to the fact that traffickers see South Africa as a lucrative market because of its status as Africa's economic hub (Deane 2017b:47).

Mozambican, Angolan, Zambian, Senegalese, Kenyan, Tanzanian, Ugandan, Ethiopian, Swazi, Namibian, Botswanan, Nigerian, Lesotho, Zimbabwean and Malawian women and children are among the largest migrant groups who travel to South Africa. Victims from these regions are brought to South Africa by traffickers

who exploit them here or transfer them to other nations. Eastern European and Southeast Asian women and children, particularly those from Taiwan and Thailand, are among those transported to South Africa for the purpose of prostitution, most often via escort companies based in the major cities of Johannesburg, Cape Town, and Durban. More than 10 distinct "trafficking routes" were reportedly discovered by 2003 (Deane 2017b:47-48).

In the view of the researcher, the above signifies that human trafficking is indeed a complex problem and one which cannot be addressed by one organisation or country on its own. Cooperation between the many affected governments is necessary to reduce human trafficking in the Southern African region. "This includes making it illegal, exchanging information, providing protection for victims, prosecuting traffickers, and raising awareness in countries of origin, transit, and destination" (Martens, Pieczkowski & van Vuuren-Smyth 2003:10).

Since one of the objectives of this doctoral study is to create awareness of the scourge of human trafficking in South Africa, the researcher has deemed it crucial to highlight the various trafficking hubs and hotspots and also the trafficking routes. The researcher does this to issue a warning to South Africans to guard against the notion that human trafficking only takes place in other countries. South Africans need to know that it is happening right on our doorstep. We can no longer turn a blind eye to this violation of human rights.

4.5 The Problem of Human Trafficking and Modern Slavery

Several scholars agree that human trafficking is modern day slavery (Barrows *et al.* 2008),(Bernat *et al.* 2010),(Carson 2016),(Farley 2016),(Gabhan 2006),(Gorman *et al.* 2016),(Grant, Hudlin & Faith Alliance Against Slavery and Trafficking 2007a),(Moore 2018),(Okyere-Manu 2015),(Venter *et al.* 2020b),(Wen, Klarin, Goh & Aston 2020) and (Yesufu 2020).

Okyere-Manu submits that human trafficking is sometimes referred to as "modern day slavery" because of the widespread belief that it is strikingly similar to the slave trade in colonial Africa (Okyere-Manu 2015:117).

Yesufu (2020:105) notes that the word "human trafficking" refers to a wide range of illegal activities, such as forced labour, contemporary slavery, sex abuse, organ harvesting, child labour, juvenile soldiering, and child marriage.

In her interdisciplinary study, Marion Carson asserts that there has been much written on the sociological, economic, and political facets of modern slavery, in addition to the psychology of its consequences on victims. "It is appropriate that we grapple with intricate problems such as poverty, criminal behaviour, globalisation, and migration, all of which have an impact on human trafficking" (Carson 2016:1).

Member of the Holy Family Sisters in Dublin, Sile Nic Gabhan remarks that human slavery date back to prehistoric times. When most people think of slavery, they think of the Transatlantic Slave Trade which ended in the early 1800s and was relegated to the worst time in history. "Modern slavery, known as human trafficking, affects individuals of all ages, races, and genders" (Gabhan 2006:528-529).

James Moore who lectures on the subject at Cleveland University, states that human trafficking is a kind of slavery that persists despite the fact that slavery itself is prohibited everywhere. "Enslavement was a moral tragedy in Charles Darwin's eyes since it had its roots not really in nature but rather in the institutions that humans had built. Slavery persists in the 21st century, 135 years after Darwin's death" (Moore 2018:74).

Occupational Therapy specialists Kathleen Gorman and Beth Hatkevich assert that human trafficking, a contemporary version of slavery, encompasses not only sex slavery but also forced labour and the trafficking of minors. "Some 35.8 million individuals are believed to be held in slavery today" (Gorman and Hatkevich 2016:1).

Scholars Frances Bernat, School of Criminology and Criminal Justice and Social Justice, and Tatyana Zhilina, Human Rights Program, Arizona State University, contend that human trafficking, defined as the commercial exploitation of human beings for sexual reasons, or forced labour by means of kidnapping, physical force, coercion, deceit, or fraud, is unlawful. Furthermore, they assert that "modern slavery is universally condemned as a violation of basic human rights" (Bernat and Zhilina . 2010:2-3).

In their systematic analysis of published research on the topic of sex trafficking within the tourism industry, researchers at Edith Cowan and Curtin Universities report that three major cluster themes emerged from their analysis: the clustered theme of sex commercialization, migration, and contemporary slavery were at the top of the list. They found that the modern slavery is a worldwide problem within this cluster, and “that this multifaceted issue is intrinsically linked to migration which they refer to as a significant societal phenomenon.” In addition, they found evidence linking the sex tourism industry to the phenomenon of modern slavery (Wen *et al.* 2020:372).

Doctors Jeffrey Barrows and Reginald Finger state that human trafficking, sometimes known as modern slavery, takes many forms. “Sex trafficking, in which women and children are sold into prostitution, is by far the most widespread kind of human trafficking” (Barrows and Finger 2008:521).

The Palermo Protocol provides the underlying definition for this research. This was established in the initial literature review in Chapter 2. Within the definition, the purpose of exploitation was emphasised, and the definition goes on to clarify what constitutes exploitation. “Prostitution and other kinds of sexual exploitation, forced labour or services, slavery and other forms of servitude, and organ harvesting are all examples of types of exploitation that fall under this definition” (Venter *et al.* 2020b:64).

Clinical psychologist and expert in the field of human trafficking and prostitution studies, Dr Melisa Farley asserts that, “just like slavery, prostitution is an inherently unfair and harmful system that can't be changed, only eradicated” (Farley 2016:1).

4.6 Defining Slavery

In his article, Yesufu provides a description of slavery and also traces the roots of a definition of slavery. Inhuman servitude is what we mean when we talk about slavery. An official definition of slavery was established in 1880 by a judgement of the High Court in Allahabad (now known as Prayagraj), India:

“A person is enslaved if another person has the capacity to either

- (i) prevent the person from exercising his or her freedom, or
- (ii) use the individual's labour against his or her will and does so without legal justification” (Yesufu 2020:104).

According to the editors of the “Hands that Heal” resource, understanding what is meant by "slavery" and "servitude" is facilitated by examining the definitions provided by the United Nations Slavery Convention of 1926 and the United States Trafficking Victims Protection Act of 2000, respectively:

Involuntary Servitude: Any strategy, plan, or pattern designed to persuade a person to think that, if the individual avoided entering into or remain in such situation, that the individual or the other person would indeed suffer substantial damage or physical restriction; the misuse or threatened violation of the judicial process; any other means by which slavery is induced; any other means by which servitude is induced (Grant *et al.* 2007a:34).

Slavery: The status of a person over whom some or all of the rights appurtenant to ownership are exercised (Grant *et al.* 2007a:35).

They continue by saying that modern-day slavery encompasses a wide range of human rights abuses, including but not limited to financial bondage, the selling of minors, the abuse of prostitution, the exploitation of child labour, and the use of minors in armed conflicts. “Modern slavery is certainly not a relic of the past” (Grant *et al.* 2007a:52).

4.7 Human Slavery in all its versions

In Chapter 2, the researcher referred to Mary Burke who outlined the various forms of Human Trafficking. Yesufu confirms this when he states that slavery manifests in various forms in specific regions of the world:

- i. Bonded labour, in which individuals borrow money for as low as the price of medication for a sick kid and are then compelled to work heavy workloads for nothing more than food and shelter in return.
- ii. Women and girls are subjected to premature and forced marriage when they are married against their will and coerced into a life of slavery, frequently with the threat of physical assault.
- iii. Slavery or forced labour, in which people are coerced into working against their will by being unlawfully acquired by people, governments, or political parties.

- iv. Slavery via birth or ancestry, in which a person automatically becomes a member of a slave caste or "group" for the sake of social control. Before it was abolished by Article 17 of the Indian Constitution in 1950, this was the case, for instance, with the Indian caste structure (representing the untouchables or inhabitants of the Dalit community).
- v. Trafficking, the illegal movement and exploitation of people (including but not limited to men, women, and children) across international borders for the purpose of enslavement.
- vi. Where children are forced to do tasks that endanger their health or safety, or that are otherwise detrimental to their development, is one of the worst types of child labour (Yesufu 2020:104).

Additionally, the various forms of slavery and human trafficking are also included in Carson's work where she describes chattel slavery, debt slavery, bonded or forced labour, child labour, sex slavery and slavery-like practices which include the online sale of women as brides, the grooming and duping of youngsters to provide sexual services for criminal gangs, and the coercive sale of organs for transplantation (Carson 2016:4-5).

Since the focus of this study is sex trafficking, the researcher seeks to place emphasis on this form. Women, children, and even some men are exploited for their sexuality in sex slavery. Females are especially vulnerable to kidnapping in unstable communities and times of conflict when troops often utilise them for sexual purposes. In all of south and east Asia, there is a big market for young girls, with the greater price being paid for their virginity. "Many young women in Eastern Europe are forced into prostitution by gang members who use them as a kind of debt bondage" (Carson 2016:4).

In summarising all the above as it relates to sex trafficking, the researcher seeks to emphasise the following important reality. Slavery can take many forms, but in all cases, victims are:

- coerced into working against their will;
- controlled or owned by an "employer," often through psychological, physical, or threatened abuse;

- dehumanised;
- treated as a commodity;
- bought and sold as "property;"
- physically restrained or have restrictions placed upon their freedom of movement and ability to change employment (Herzfeld 2002:50).

4.8 Towards an understanding of the magnitude of the problem

According to Yesufu, when it comes to preventing and combating human trafficking in South Africa, the Salvation Army takes the lead. It reported on how widespread human trafficking was in South Africa:

- It is believed that 30,000 South African juveniles are involved in prostitution.
- Up to 1,000 girls are trafficked annually from the Eastern Cape, Limpopo, Mpumalanga, and from Mozambique to South Africa. These are major recruiting regions for victims of human trafficking;
- the majority of these children are under the age of 14;
- children as young as four are forced to work in prostitution;
- there are as many as 10,000 prostituted juveniles in the city of Johannesburg alone (Yesufu 2020:117).

Dr Venter, a scholar whose study features the missional model of the Salvation Army as a Christian response to the issue, also paints a picture of the extent of human trafficking globally and especially in South Africa. Noting the challenges of the availability of accurate statistics, as this researcher did in Chapter 2, Venter describes the Global Slavery Index, a global assessment on slavery, as a useful tool that sheds light on the scope of human trafficking today. South Africa is ranked 110th out of 167 countries in terms of the prevalence of human trafficking, according to the Index. Based on 2016 data, it is estimated that 155,000 individuals are being held in some form of contemporary enslavement in South Africa. According to the Index, "there are 40,3 million victims of modern slavery across the globe, with women making up 71% and males 29% of that number". A significant number of each of these victims is children. (Venter *et al.* 2020b:64).

4.9 An early South African example of Human Trafficking – the case of Saartjie Baartman

Saartjie Baartman's story gained widespread attention in 1994 when then South African President Nelson Mandela formally requested that her remains be returned to the country. However, while vast numbers of women and children all over the world share her experience of being recruited by deception and transported across borders for sexual exploitation, her case may be the most well-known example of African trafficking that has never been labelled as such.

South African Saartjie Baartman, aged twenty-one, worked as a domestic worker on a farm not far from Cape Town. In about October 1810, Dr. William Dunlop, a visiting English physician, promised her fame, money, and independence in a faraway nation, and she gladly accepted. But neither stardom nor wealth nor independence awaited her in London. Dunlop instead decided to display her naked in front of awestruck Londoners who spent one shilling to see the "Hottentot Venus" in "all her African glory." Baartman had no one to turn to for help, so she resorted to prostitution. "After her death, her corpse was dissected, her bones were taken, and even her brain and genitalia were pickled and put on display as curiosities in Paris' Musee del'Homme for the subsequent 160 years" (Martens *et al.* 2003:11).

The reason for including the brief case study of Saartjie Baartman above is to demonstrate the reality of human trafficking early in South Africa's history and therefore its relevance to the current study. So far, the researcher has described the breadth of the human trafficking issue in the South African context and then proven its presence as a kind of contemporary slavery in order to show relevance to the present study's thesis statement.

In order to meet one of the objectives of this study, namely, to deepen an understanding of the phenomenon of human trafficking, it is necessary to understand Trauma.

4.10 Towards an understanding of Trauma within commercial sexual exploitation

Considering that this research is conducted in a South African context, the researcher contends that it is imperative to frame an understanding of Trauma from the African perspective.

4.10.1 The importance of an African perspective of Trauma

The field of Pastoral Care and Practical Theology is assisted by the work of scholars such as Professor Masango and Dr Motsi in their article where they contrast the Western worldview of Trauma with the African perspective. In the researcher's analysis of their paper, he finds that they argue that "Africans have a socio-centric viewpoint in their perception of individuals, since they see a person as an integral component of a larger collective entity, the community" (Motsi & Masango 2012:1).

The researcher understands this to mean that a person is seen as such due to his/her affiliation with others inside the community. According to the authors, "the African perspective posits that trauma is a pervasive issue that impacts both individuals and communities in its entirety. In contrast, Western philosophy posits that an individual is fundamentally comprised of both a soul and a body, and contends that trauma primarily pertains to the realm of the mind" (Motsi *et al.* 2012:1).

The authors point to Carl Figley's *Traumatology of Grieving* in which he explains that the individual's psyche plays a crucial role in the aftermath of traumatic experiences. (Figley 1999) cited in (Motsi and Masango 2012:1). Motsi and Masango explain that the "Western perspective, which considers each individual to be primarily concerned with his or her own interests, labels unusual occurrences in either the mind or the body as diseases of the nervous system or the brain." According to Motsi and Masango, René Descartes promoted this dualism, which separates soul from body and puts all faith in the mind. When it comes to the causes and effects of mental illness, the Western perspective, they explain, "tends to downplay the role of social factors" (Motsi and Masango 2012:1-2).

According to Mbiti (1969), s cited by the above authors, "a community is a group of people in whom a person's traditional way of life is not able to subsist on its own."

(Motsi *et al.* 2012:2-3). They further assert that “it is only as a member of the community that a person learns about his/her own identity, responsibilities, rights, and obligations to oneself.” They elaborate by saying that “the notion of 'mundu' in Kiswahili or 'ubuntu' in Ndebele has significant importance in Mbiti's explanation”, as it emphasizes the “interconnectedness between individuals and the collective group, implying that every experience or occurrence affecting an individual also impacts the whole community” (Motsi and Masango 2012:2-3). “The individual can only say, ‘I am because we are and since we are, therefore I am’” (Mbiti 1969:11) cited in (Motsi and Masango 2012:3).

Having ministered to at least three congregations reflecting rich cultural diversity in a South African context over a span of 10 years, the researcher identifies and agrees with the authors, and he has found that these ministry experiences have enriched his pastoral care approach in multicultural contexts. The researcher asserts that this enables him to pastorally care for sex trafficking survivors in a South African context.

Therefore, Motsi and Masango contend that Mbiti (1969) presents a contrasting viewpoint to Descartes about dualism, since he argues that “African individuals get their sense of self from a combination of physical and spiritual connections within a communal context” (Motsi and Masango 2012:2-3). This means, as the researcher understands it, that the establishment of a communal identity and a feeling of inclusion has significant importance among African civilizations. According to the authors, the concept of dualism, which has “significant importance in the fields of psychology and psychiatry, has the potential to result in the maltreatment of African trauma survivors, leading to their social alienation from the community” (Motsi and Masango 2012:3). For the researcher, this has relevance to the concept of ‘Relational Refugees’ as espoused by Edward Wimberly and this will be further discussed in Chapter 5. Being an African theologian, with multicultural ministry experience as mentioned before, the researcher’s perspective is in alignment with the African worldview as explained above.

In a later paper, researcher John Klaasen suggests that “questions regarding theology of pastoral love and care have arisen in response to the spread of Christianity in Africa” (Klaasen 2023:1). Unlike the biological approach to healing prevalent in the West, an African perspective of pastoral care recognizes less of a

divide between the spiritual and scientific realms, or between the spirit and the body. “Because of these differences in perspective, pastoral theology and care are impacted” (Klaasen 2023:1). The researcher’s understanding of what this means for the implications of pastoral theology and care in the South African context, is that an effective pastoral care and healing intervention response from the Church needs to be holistic.

Klaasen explains that the body and the soul are seen as distinct in Western thought, yet they are linked in African thought. “This is a significant differentiation within the context of pastoral care” (Klaasen 2023:1). Klaasen’s points corroborate those of Motsi and Masango regarding the African view of the person as whole.

The researcher furthermore agrees with Klaasen’s focus on wholistic healing. Whole-person healing, he explains, recognizes that people can heal after treatment, counselling, or medical procedures, yet it is also different for each person. “It means fixing broken relationships, becoming a part of the community, and connecting with other people and the surroundings” (Klaasen 2023:4). To this end, White says “that being healthy means seeing yourself as part of a community and having good relationships with your ancestors and other people in the community” (White 2015:2).

4.10.2 Critiquing DSM IV and V : A South African context

According to trauma therapist Yvonne Retief, who also writes in the South African context, the term "trauma" originates from the Greek word denoting a wound, and it pertains to the psychological wounds endured by people. “In reaction to such wounds, it is typical for persons to feel emotional distress and anguish” (Retief 2005:13). The researcher contends that this calls for action from the church in the form of pastoral care and healing.

Retief discusses the Diagnostic and Statistical Manual of Mental Disorders produced by the American Psychiatric Association (DSM IV), and identifies its shortcomings. She encountered cases in which adults who had been sexually abused as children did not meet the DSM-IV criteria, but still exhibited some of the symptoms described in the paragraphs of DSM IV. “In these instances, such as divorce and others, the

patients did not experience or witness a life-threatening event but still experienced trauma” (Retief 2005:18).

Carbajal's conceptualization of trauma features in Retief's second edition of her work (Retief 2023:21). This definition has a wider scope compared to the definition provided by the DSM V. However, from Retief's perspective, Carbajal's definition holds more practical relevance since it places a stronger emphasis on the impact rather than the origin of the traumatic experience:

Trauma is a psychological or physical wound resulting from combat exposure, crimes, rape, kidnapping, natural disasters, or accidents, which causes great distress and disruption in a person's life and leaves long lasting psychological effects. These psychological effects affect the person cognitively, emotionally, and behaviourally and diminish the function and quality of life as the traumatic symptoms increase (Retief 2023:21).

Considering that criminal activity, rape and kidnapping are included in Carbajal's definition of trauma, and these were proven to be the lived experiences of trafficked people, the researcher finds his definition to be relevant in the context of this research paper. While Retief is quoted as saying that “a traumatised person is psychologically wounded” (Retief 2023:22), this researcher argues that this wounding is also spiritual, and this assertion is defended later in this Chapter.

In order to meet one of the objectives of this study, namely, to deepen an understanding of the phenomenon of human trafficking, it is necessary to understand the fundamentals of this scourge on humanity. The researcher moves to this in the next section.

4.11 Understanding the Elements of Human Trafficking: Deconstructing the Palermo Protocol

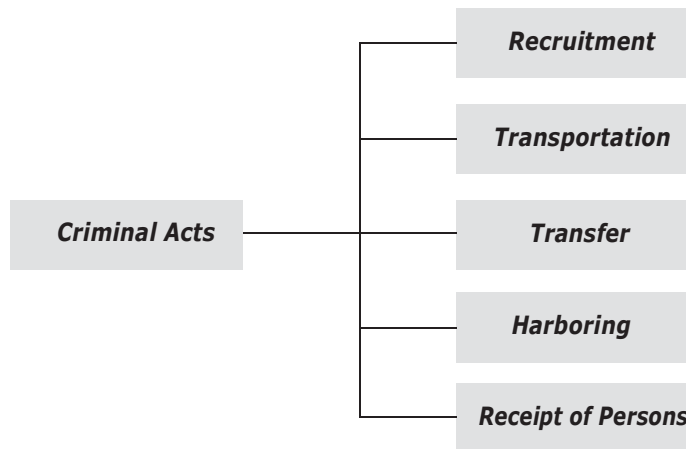
The literature review in Chapter 2 delves into the concept of human trafficking, dividing it into three essential parts. This chapter aims to provide a comprehensive understanding of the trafficking process, building on the foundations established in Chapter 2. The researcher believes revisiting this topic will be beneficial for the current discussion. The three essential parts are:

- What (criminal acts)

- How (means used to carry out those acts)
- Why (purpose of exploitation)

4.11.1 Criminal Acts

The Palermo Protocol's definition of human trafficking starts by identifying recruiting, transit, transfer, harbouring, or reception as the essential criminal actions constituting human trafficking. This is illustrated in the diagram below:



Regarding the sub-element of Transportation, Chapter 2 already provided the accurate understanding thereof in the context of human trafficking. This discussion will focus on the sub-element of **Recruitment** as it is necessary to inform the church about the various recruitment strategies used by traffickers.

Okyere-Manu submits that human trafficking often starts when victims are recruited from their home countries and sent to a foreign country (Okyere-Manu 2015:121). However, the researcher seeks to warn against a narrow view of transportation for human trafficking. A rudimentary interpretation of the word “traffic” typically refers to the flow of traffic along highways and other highway-like roadways and leads many to believe, erroneously, that TIP involves only moving people, covering great distances, or going across international boundaries. Furthermore, the researcher wishes to emphasise the crucial point made in Chapter 2; that “there are instances of TIP happening inside nations, regions, and even local communities and neighbourhoods” (Grant *et al.* 2007a:43).

Everywhere in the world, traffickers use the same tried-and-tested methods to lure victims:

- Advertisements in newspapers offer rich job opportunities for women and girls to work as waiters, babysitters, or domestic workers, or for attractive young ladies to work as dancers in bars and clubs.
- Friends or acquaintances of victims may contact them with enticing job offers overseas or in another province or town, and the recruiting process may be convoluted in order to ensure the ladies that the offer is legitimate. Recruiters arrange visas and passports for the ladies, sometimes using false identities, and sometimes making use of their personal legal papers.

When the promised work doesn't materialise, the traffickers push the women into prostitution and use their profits to cover their travel, lodging, food, and anything else they need (Gabhan 2006:530).

According to Dr Yvonne Rafferty, Professor of Psychology at Pace University, victims may be recruited in person, through fake or partially legitimate employment agencies, through fraudulent newspaper advertisements, through mail-order bride catalogues, or through the use of the Internet and other new technologies such as social networking websites, chat rooms, and Voice over Internet Protocol (VoIP). They all promise an idealistic but unattainable better life in another place (e.g., modelling, employment, marriage). "Other times, starving families resort to selling their children" (Rafferty 2013c:561).

Dr Neha Deshpande (Obstetrics & Gynaecology Specialist) and Dr Nawal Nour (Obstetrician/Gynaecologist) agree with Rafferty and Gabhan when they describe some of the recruitment methods. A typical tactic is to lure victims with the promise of a better life, such as a job, schooling, or residency in a foreign nation, or by proposing a marriage that ultimately results in servitude. The vast majority of females are trafficked into the sex industry by their parents, spouses, or significant others. Furthermore, they explain that victims are usually recruited via deception or guerrilla pimping. Recruiting and enslaving victims by acts of violence, threats, intimidation, or aggressiveness is known as "guerrilla pimping." It is possible to become a "finesse pimp" by displaying empathy and generosity towards your victims and

playing mental games with them, such as providing them with money, clothing, housing, food, and drugs in exchange for sexual favours. (Deshpande and Nour 2013:23-24).

Researchers Hammond and McGlone corroborate the finesse and guerrilla pimping methods found in Rafferty's and Deshpande and Nour's studies A female may be recruited through

- a) grooming, also known as "finesse pimping," in which she is made to feel like she is in control of her own life;
- b) "bait and switch," in which an appealing opportunity is presented to gain trust and hope, only to be replaced by something less desirable upon entry; and
- c) "guerrilla pimping," in which a trafficker recruits through threat, physical aggression, or other forms of coercion.

They elaborate by suggesting that all of these methods rely on interpersonal connections of some kind, highlighting the role that relationships play in human trafficking. "Sex traffickers frequently attract prospective victims using relational tactics, such as professions of love and concern, affection and attention, making for intricate interactions between victims and traffickers" (Hammond and McGlone 2014:159).

In addition to creating awareness of the above recruitment techniques employed by traffickers, this researcher also wishes to emphasise another method known as "lover boy". Dr Rafferty explains that the "lover boy approach," in which females are first enticed and then sexually exploited, is also used in human trafficking for commercial sexual exploitation (CSE). "One research study indicated that in the Netherlands, half of the instances of females under the age of 18 being sexually exploited for financial gain included lover boys" (Rafferty 2013c:561).

The researcher issues a serious warning to women and adolescent girls in South Africa that the lover boy method is not only used by traffickers in distant countries like the Netherlands. He encourages the viewing of the short film titled *Unthinkable*. Chapter 32 of Kris Hollington's book *Unthinkable* served as inspiration for this short film. This 34-minute video was produced by Media Navigation and the National Freedom Network to raise awareness about "Lover Boy Recruitment," a strategy

used by human traffickers to seduce and trap victims. Many of the victims are subsequently exploited by those in the sex trade (Akinlolu and Reyneke 2016).

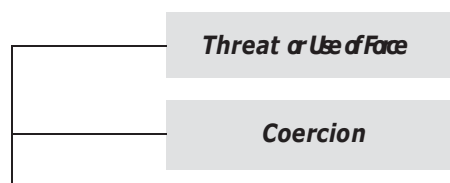
Having focused on the recruitment methods used by traffickers, which fall within the criminal acts element of the trafficking system, the researcher next turns his attention to the “How” which refer to the means used to carry out the criminal acts.

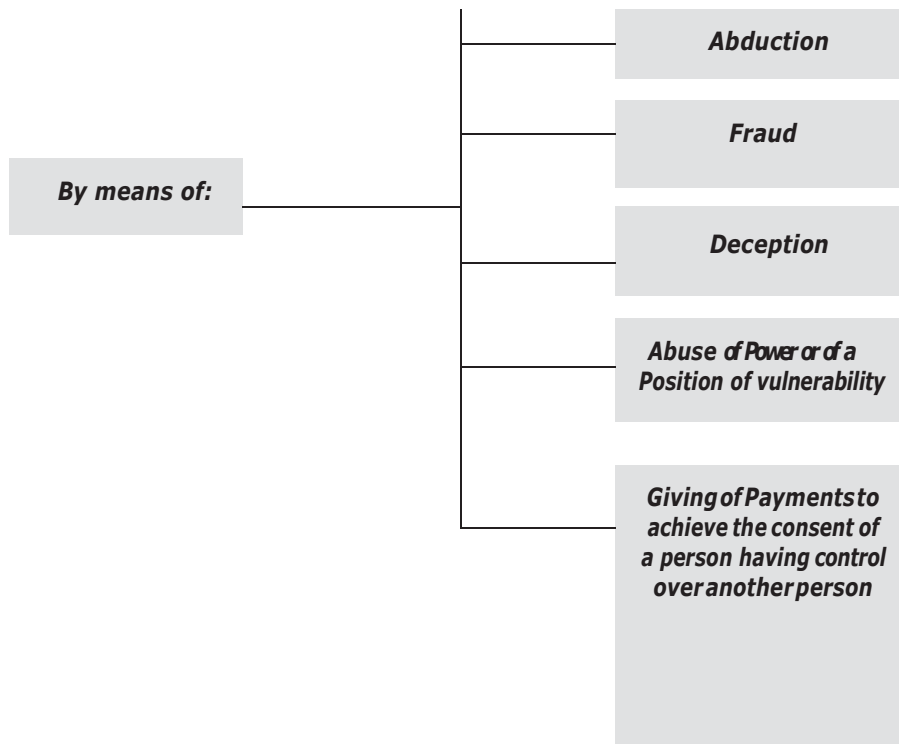
4.11.2 Means

There is no lack of evidence to show how traffickers abuse their victims to maintain power and control. Isolation is an example of coercion. As a further form of control, traffickers often threaten their victims’ loved ones, including any children they may have. Perhaps the most crucial thing to realise about the Palermo Protocol’s methods of TIP is that they do not need the use of physical force (Grant *et al.* 2007a:44).

Mass media and sometimes police forces and government authorities have propagated the falsehood that sex trafficking occurs exclusively in extreme circumstances where the traffickers resort to physical coercion. Some people don’t consider anything to be TIP if physical measures aren’t used to subdue the victim, including beatings, confinement, or chains. This, the researcher contends, is a oversimplified view of TIP that ignores nuanced power relationships (Grant *et al.* 2007a:44).

Fortunately, the Palermo Protocol effectively expands the range of individuals who might be included in its protection framework by explicitly identifying various other methods that traffickers employ to exert control over their victims. These encompass various forms of manipulation, such as force, abduction, fraud, deception, exploitation of power or a vulnerable position, or offering inducements or advantages to obtain the permission of an individual who has authority over another individual. (Grant *et al.* 2007a:44). These methods are illustrated in the diagram below (Grant *et al.* 2007a:43) :





4.11.2.1 Coercive Techniques

In their 1975 report on torture, Amnesty International includes the Biderman’s Table of Coercion (International & Bales 1975:49) (refer below). The chart provides an overview of the many techniques employed by captors to exert coercion on political prisoners, along with the corresponding consequences and objectives of these techniques. An analysis of this chart reveals that only a small number of the techniques use physical force, instead relying predominantly on strategies of psychological manipulation—manipulation that produces few visible signs noticeable to an inexperienced observer. Furthermore, the primary objective in all systems of control is “to eradicate the independence of the oppressed and encourage, to the greatest extent possible, a state of voluntary subordination.” (Herman 2003:2). By giving the impression to bystanders that several victims are just voluntary accomplices in their own exploitation, exploiters have an additional advantage when they resort to forceful measures of control. Not only do tyrants and secret police use these techniques, but so do domestic abusers, traffickers, and pimps because they are so effective (Grant *et al.* 2007a)

General Method Used	Effects and Purposes
Isolation	<ol style="list-style-type: none"> 1. Deprives victims of all social support (necessary for the) ability to resist. 2. Develops an intense concern with self. 3. Makes victim dependent upon interrogator.
Monopolization of Perception	<ol style="list-style-type: none"> 1. Fixes attention upon immediate predicament; fosters introspection. 2. Eliminates stimuli competing with those controlled by the captors. 3. Frustrates all actions not consistent with compliance.
Induced Debility & Exhaustion	Weakens mental and physical ability to resist.
Threats	Cultivates anxiety and despair.
Occasional Indulgences	Provides positive motivation for compliance.
Demonstrating 'Omnipotence'	Suggests futility of resistance.
Enforcing Trivial Demands	Develops habit of compliance.
Degradation	<ol style="list-style-type: none"> 1. Makes cost of resistance appear more damaging to self-esteem than capitulation. 2. Reduces prisoner to 'animal level.'

An important question would be: how did these practises become so commonplace in the prostitution business and among batterers? The editors of the FFAST organisation note that in 2003, renowned trauma specialist Dr. Judith Lewis Herman made the claim that the fundamental tactics of coercive dominance, and the homogeneity of these practises, are the same the world over.

They are passed on via all-male organisations that propagate a philosophy of male domination and disdain for women rather than being established anew by each abuser. It is very unusual for sexual assaults to occur in all-male organisations like sports teams and fraternities, and frequent trips to brothels are used as a form of affirming male camaraderie and unity. Also, it is standard practice in many organisations, political spheres, and military worldwide to expect women to engage in sexual activity as a condition of employment (Grant *et al.* 2007a:45).

Therefore it is the contention of Dr Herman that it is feasible that the prostitution sector, which thrives in almost every civilization, may serve as a major vehicle for promoting coercive control techniques, and that pimps could rank among the most prevalent torture teachers worldwide (Herman 2003:2).

To comprehend the scope of control exercised by the lords of the prostitution business over their captives, it is necessary to get an awareness of the systematic coercive practices, also referred to as seasoning, employed to initiate girls and women into prostitution. Experts in the domains of torture, abuse, domestic violence, and child sexual abuse and sexual exploitation for commercial purposes recognize that torturers, perpetrators, pimps, and traffickers employ these methods to train and reduce their victims “to the state of slavery” (Herman 2003:2).

Extremely effective tactics exist, some of which exploit victims’ religious and cultural values. It should be noted that some religious systems include prostitution for religious reasons. Devadasi prostitution is a tradition where girls are married off to gods or temples in India, often before they reach puberty. These young women are taken as concubines by the priests of the temple. The girls are also frequently prostituted by the priests to anybody who can afford to pay for sexual favours. Similar customs, known as “trokos,” may be found in several regions of West Africa. This region includes countries like Benin, Togo, Nigeria, and Ghana (Grant *et al.* 2007a:46)

Later in this study, while discussing cultural practices that enable the exploitation of women and children, the researcher will examine the phenomenon of *trokosi*.

The Palermo Protocol outlines many more methods of trafficking other than the use of force or the fear of force, as well as coercion. In their pursuit of their illicit goals, traffickers often use kidnapping, fraud and deceit, which are addressed next.

4.11.2.2 Kidnapping, Fraud, and Deceit

Victims are sometimes kidnapped in order to facilitate their trafficking. But more often than not, traffickers use deception and lies to entice their victims. Job offers in the service industry, entertainment industry, education sector, manufacturing sector, construction sector, etc. are common bait for victims. Newspaper advertisements for employment and travel are also published by resourceful traffickers. Of course, such employment opportunities do not exist, and the victim is instead subjected to sexual services or labour exploitation. However, some of the traffickers use more overt methods. Many traffickers target young women by

pretending to be their lovers so that they may take advantage of their romantic feelings (Grant *et al.* 2007a:47-48).

These approaches have been covered under recruitment methods previously. Also mentioned previously is that traffickers depend extensively on fraudulent travel credentials to transport individuals across international boundaries. The editors of the FAAST organisation's resource add that, occasionally, governmental officials are bribed to get the required travel papers. Traffickers usually seize the travel papers of their victims upon their arrival in the target location (Grant *et al.* 2007a:49). This corroborates the case of the victims housed at a location in Bryanston whose passports were kept in a safe as reported previously by Luke Lamprecht. The confiscation of travel papers is often accompanied with the fear of imprisonment and deportation if victims are apprehended by authorities without their travel documents (Grant *et al.* 2007a:49).

4.11.2.3 Situation of Vulnerability

The term "position of vulnerability" is not articulated in the Palermo Protocol. Despite this, we may learn about the notion of exploiting a situation of vulnerability from the study of sexual abuse of children, because such abuse often entails extreme power disparities. One evident example of the exploitation of a vulnerable position is the sexual abuse of a child by a family member or a carer. The parent or carer utilises their position of authority to further their own interests (Grant *et al.* 2007a:49).

The researcher will later in this study address more fully the root causes of human trafficking, including the supply and demand factors and those factors that facilitate human trafficking initially outlined in Chapter 2. It will be seen that some scholars also refer to the vulnerabilities of victims.

4.11.2.4 Provision of Payments

Traffickers commonly utilise the method of paying money to someone in order to establish influence over them. Especially in low-income areas, even a little sum of money may be the deciding factor in whether or not a family agrees to relinquish custody of a child. The offers of traffickers are especially alluring when people are under financial stress resulting from sickness or death in the family, crop failure, natural catastrophe, or other tragedy. (Grant *et al.* 2007a:50).

Thus far, the Criminal Acts and the Means elements of the Palermo Protocol definition have been discussed, Next, attention is devoted to the final element which addresses the “why.”

4.11.3 Exploitation Purposes:

At the outset, the researcher submits that the aspects within this element of the Palermo Protocol’s definition of human trafficking, had already been described when the different forms of slavery and trafficking were addressed. This element answers the question of why individuals are trafficked. The figure below illustrates this definitional element (Grant *et al.* 2007a:51):



Since sex trafficking is the sort of enslavement that is the focus of this research, the researcher will pay close attention to this facet of the Palermo Protocol’s description.

4.11.4 Prostitution of others and other forms of sexual exploitation

To be clear, the term “pimping” refers to the act of forcing someone into prostitution. Conversely, the expression ‘other forms of sexual exploitation’ lacks a specific connotation and is characterized by its wide and ambiguous nature. Commercial sexual exploitation, which includes prostitution, pornography, and stripping, is

included in this term, according to some who see the prostitution industry as systems of violence against women (Grant *et al.* 2007a:51).

The researcher clarifies here that as an African practical theologian, he considers himself as one of those who view all forms of human trafficking, especially sex trafficking and the prostitution industry as systems of gender-based violence.

The inherent link between prostitution and sex trafficking has been established in Chapter 2 and will be further developed in this chapter. Furthermore, the dehumanizing effect of prostitution and sex trafficking as a form of violence will also receive thorough attention.

Next, the researcher emphasizes a feature of the Purposes element that isn't defined in the Palermo Protocol.

4.11.5 Child Marriages

Some anti-trafficking specialists argue that the Palermo Protocol's definition of trafficking does not include all forms of the crime. Especially the practice of marriage involving minors. According to researcher Elizabeth Warner, the Palermo Protocol is readily met in this respect since the marriage of a girl-child necessarily results in her 'transfer' from the household of her birth to that of her husband. "If the marriage is a 'so a kin' of "exploitation," then the authorities of the State are obligated to create laws and programmes to stop it" (Warner 2004:262).

Concerning child marriage, Warner elaborates that the Trafficking Protocol's definition of 'exploitation' encompasses "the exploitation of the prostitution of others or other types of sexual exploitation." The researcher of this study agrees that there is no denying that many young girls are married off so that their husbands may have sexual relations with them. Marriage, Warner contends, was established as a legal framework to make sexual activity acceptable and even promoted. The problem with designating juvenile marriage as a type of sexual exploitation resides in this very fact. Although the Trafficking Protocol aims to remove the importance of the victim's agreement as a crucial matter "a judgement of sexual abuse in the setting of child marriage must hinge on the presence of control and power which create a milieu

within which the girl has really no free will and which raise the complex questions of consent and voluntariness” (Warner 2004:264).

While marriage involving minors is not specifically specified in the Palermo Protocol’s definition of TIP, it is nonetheless possible that it falls under the term’s criteria. Still, arguing such a position is intricate in the courtroom. “This is why it is so crucial for people to take action when they see instances of child marriage” (Grant *et al.* 2007a:55).

Ukuthwala, the customary practice of kidnapping females for marriage, has been called into question by academics writing in the African context (Deane 2017b),(Msuya 2017),(Mwambene & Kruuse 2017),(Prinsloo & Ovens 2015),(van der Watt & Ovens 2012),(Yesufu 2020). *Ukuthwala*, among other cultural practices, will be integrated into the next section which deals with the root causes of trafficking.

4.12 Root causes of Trafficking and factors/phenomena that have an impact on trafficking

In Chapter 2, the researcher introduced the root causes of human trafficking and elaborated on some of the “push” (supply) and “pull” (demand) factors that create an environment in which trafficking can flourish. The researcher further develops these in the discussion that follows.

Researchers Bernat and Zhilina postulate that the causes of human trafficking are rooted in a (global) economy in which lives are commodities to be traded, used, and abused. In poor nations, a variety of factors foster an environment for human trafficking: abject poverty, human deprivation, gender inequality, persistent unemployment, lack of education, large numbers of street children left homeless from parental deaths due to AIDS, border corruption, rural–urban migration, and exploitation by traffickers who manipulate poor families to give up their children upon promises of jobs and education (Bernat and Zhilina 2010:3).

Farley (2016:1). asserts that gender inequality, racism, colonialism, poverty, prostitution tourism, and economic growth that undermines traditional ways of life are some of human trafficking’s core causes that need to be eliminated.

The worldwide criminal industry of human trafficking Gabhan (2006:531-532). says, is influenced by a number of variables, including globalisation, poverty, a lack of education, affordable transportation, racism, sexism, contempt for human values, a lack of regulation and law enforcement capacity, and corruption.

In their study, Gorman and Hatkevich contend that, globally, traffickers evade punishment by operating in places where there are no antitrafficking laws, no enforcement of antitrafficking legislation, and the presence of corruption in both governmental and law enforcement institutions. Additionally, natural catastrophes, military warfare, political and civic unrest, beliefs in the subordination of women - all contribute to human trafficking. Moreover, “those living in communities with increasing poverty and a dearth of economic alternatives are more susceptible to being trafficked” (Gorman and Hatkevich 2016:1-2).

Okyere-Manu’s discussion of the pull and push factors have been extensively covered in Chapter 2 of this study. To summarise, her article focuses on the push factors that contribute to the susceptibility of women and girls to trafficking in the South African context. These include the common practice of sending children to live with family members or friends in big cities with the hope that they’ll get a better education there, as well as the realities of poverty, unemployment, a lack of job opportunities, an insufficient educational background, and the prospects for vocational training. Push factors can include being raised in a dysfunctional household, experiencing domestic violence, or being a victim of abuse or violence. Human traffickers use the the free market to their advantage by preying on vulnerable people. Regarding the pull factors, she asserts that “no human trafficking would occur if there were no market (demand) for cheap work and sexual slavery” (Okyere-Manu 2015:122-125).

Rafferty, in describing the characteristics of the victim in her study, states that girls and boys of all ages, from birth to age 18, are susceptible to being victims of child trafficking, with specific risk factors varying depending on the motivation behind the trafficking. For sexual exploitation, 98% of victims are female. Another aspect is age; preteen and teenage females are especially vulnerable. Being a member of a racial or ethnic minority, residing in a remote place, having a low level of education, being physically or mentally disabled, having weak social supports, and having relocated,

all increase one's vulnerability. Last but not least, children who are homeless or in "out of home" arrangements are more likely to fall victim to child trafficking. "These children may have run away from their homes because they were abused or neglected by their own parents" (Rafferty 2013c:561).

In her article, Venter addresses vulnerabilities where she submits that human trafficking is an international crime that thrives on instability and preys on the weak. Refugees, migrants, members of minority groups, women, children, and those living in great poverty are particularly at risk. Unemployment, sexism, and under- or non-education all contribute to the underlying problems. She continues by asserting that "there are still unjust structures that create and exploit weaknesses and enable human trafficking, and she proposes that they need to be exposed via thorough and trustworthy investigation" (Venter *et al.* 2020b:65).

Yesufu's study is among those that provide a South African perspective on the problem of human trafficking in which he identifies push and pull factors as causes of this human rights violation. In addressing the push factors, he says that, because of their precarious situations, victims of human trafficking are especially vulnerable and helpless. Human trafficking has been linked to low socioeconomic status, since many poor people feel they have no way to escape their situation. "Human trafficking may be motivated by a variety of factors, including a lack of education or information, the lure of monetary gain, or the desire to see the world" (Yesufu 2020:109-110).

Economic migrants frequently see moving overseas as a necessary step towards achieving their goals, despite the fact that it may be challenging to lawfully reside in their host nations owing to high levels of unemployment and lack of social and familial support systems. When a minor is an orphan and has no one to turn to for advice or companionship, he/she is more in danger of being a victim of human trafficking. Yesuu continues by arguing that the violent apartheid era enabled South Africa's unequal poverty and unemployment rates, making it among the most unequal nations in the world. "Human traffickers", he says, "often target low-income people of colour, promising them a way out of poverty in exchange for work as drug mules" (Yesufu 2020:109-110).

Regarding the pull factors, Yesufu's article examines the motives behind human trafficking, including the need for work, men's desire to have sexual encounters with women, and the promise of financial gain. The propensity of victims to resort to prostitution as a means of escaping poverty helps fuel the underground market for trafficked women and girls for sexual exploitation, estimated to be worth US\$ 7 billion annually. Over the years, Italy has played a role as a transit and final destination for trafficked African prostituted persons, particularly those originating from West Africa and Eastern Europe. Yesufu suggests that "warnings about the negative effects of prostitution on victims' health and longevity might be effective in reducing the number of women who voluntarily put themselves at danger of being trafficked" (Yesufu 2020:111).

Hammond and McGlone's study (2014) address the means of admission into sex trafficking in which they claim that multiple academic fields have investigated how people become victims of sex trafficking. These include social work, sociology, psychology, healthcare, criminology, and others. They explain this entry procedure by looking at the potential dangers that may lead to someone becoming a sex trafficking victim (Hammond and McGlone 2014:158).

Regarding determinants of danger, they contend that most people who fall prey to sex trafficking are young women who have suffered trauma in their formative years, whether it be sexual or physical abuse and neglect. Many variables have been identified as potential contributors to an individual's susceptibility to victimisation. They include dysfunctional family relationships, developmental delays, academic failure, lack of social skills, and previous experiences involving physical, sexual, and psychological neglect or abuse. Sixty-four percent of women who engage in sex trafficking have had contact with child welfare organizations at some point in their lives. "At a higher risk of being forced into prostitution or trafficked are minors who are runaways, homeless, abducted, or who are in or about to leave foster care" (Hammond and McGlone 2014:158).

Understanding the steps (or research-based entry points into trafficking) that lead to sex trafficking is helpful for both prevention and intervention efforts. Hammond and others found that these entry points are dependent on pre-existing conditions, such as fear, insecurity, and lack of nurturing adult supervision. "A history of sexual

abuse as a child, especially rape, is a major risk factor for later involvement in sex trafficking. Also, the incidence of entrance into prostitution was much higher for individuals who had experienced at a minimum one vulnerability element (sexual assault, physical abuse, or parental drug usage) as children.” The study’s authors postulate that the majority of sex trafficking victims are females, who are generally members of disadvantaged groups. These vulnerabilities described are used by traffickers to attract minors, adolescents, and adults (Hammond and McGlone 2014:158-159).

In their study, researchers Morero and Tseko, of the Vaal and Tshwane Universities of Technology respectively, adopt a case study approach to examine the consequences of Trafficking In Persons on individuals in three locations within the Gauteng Province. It is their contention that families who experience great poverty or desperate conditions are more vulnerable to human trafficking because they are more inclined to accept jobs that come with a high degree of danger. When girls are denied an education, their parents are more inclined to sell them into marriage. “Since traffickers prey on those most susceptible, the root causes of trafficking are ultimately destructive societal norms and systematic injustice” (Morero & Tseko 2020:516).

In his analysis of the above, especially the pertinent point about traffickers preying on those most vulnerable, the researcher finds that this is corroborated by Luran Bethell, an expert in the field of human trafficking with experience of working with girls in the commercial sex industry in Thailand for more than 14 years. Bethell is a human rights advocate and an international consultant on women’s and children’s issues. In the Nefarious documentary referred to previously, she is interviewed where she defines human trafficking as the “exploitation of vulnerability”. In the same documentary, this crucial point is corroborated by Dr Melissa Farley where she states:

More often than not, you don’t need a gun. You don’t need to physically drag someone from point A to point B to control, exploit, and use them in prostitution. You simply need to take advantage of the factors that already compel women into prostitution (Nolot 2011).

According to Associate Professor Tameshnie Deane (School of Law), Criminal and Procedural Law, at the University of South Africa, the following is a description of a few of the most important variables that are present all throughout Africa. TIP is exacerbated by precarious economic conditions like poverty and excessive unemployment. These are the most important drivers of the supply and demand for TIP. When people are desperate for money and have few options, human traffickers might convince them to leave their home nations by promising them better jobs and greater earnings in another country. Most victims accept fraudulent job offers out of ignorance, believing them to be legitimate. Another problem is the insufficient or non-existent welfare assistance system. “To alleviate their financial burdens and break the cycle of poverty, many poor parents sell their children to traffickers” (Deane 2017b:46-47).

Furthermore, she explains that criminal organisations, globalisation, migration, and growth, rising demand for low-wage labour, rising demand for sex with minors, and a sizable informal economic sector all contribute to the market for trafficked people. Because of the rise in cross-border travel, more women and children are at risk of falling victim to traffickers who use them to force them into prostitution or other forms of bonded labour. “Political upheaval, economic collapse, social unrest, internal armed conflict, and natural calamities all have a role in the rise in human trafficking”, she says (Deane 2017b:46-47).

In addition to all the above, this researcher agrees with her assertion that the false notion that sex with virgins will cure ailments and the practise of ukuthwala are only two examples of the religious and cultural practises that foster an environment conducive to the spread of TIP. “Because of their strong sense of familial bonds, many parents fail to see the dangers of putting their children in the care of others, making them susceptible to trafficking” (Deane 2017b:46-47).

In light of the above, the researcher discusses African cultural and traditional practices that facilitate the trafficking of women and children.

4.13 Traditional and cultural practices in Africa that facilitate the exploitation of women and minors

Articles 30 and 31 of the country's constitution of 1996 respect and appreciate South Africa's great cultural diversity, with particular sections stipulating that customary law shall be incorporated in South African legislation, provided that the specific norms or regulations do not clash with the Constitution (Prinsloo *et al.* 2015:170, van der Watt *et al.* 2012:11).

Researcher and academic Dr Norah Hashim Msuya, of Mzumbe University, claims that misinterpretation and mistreatment of Africa's rich cultural heritage has contributed to the problem of human trafficking. Human trafficking is a crime, she says, that is perpetuated by cultural practises such as male dominance, dowry payments, female genital mutilation, witchcraft, child marriage, and the practise of enslaving young girls in ritual servitude (known as "Trokosi," or "slaves to the Gods"), "Wahaya," or "fifth wife," and "Ukuthwala," or "kidnapping girls for marriage") (Msuya 2017:1). For the purposes of this chapter, the researcher will focus primarily on *Ukuthwala*, *Trokosi*, *Wahaya* and Female Genital Mutilation or cutting (FGM/C).

Culture, Msuya avers, is a product of social construction and is responsive to societal demands. Unity, forbearance, respect for elders, care for the destitute, sharing, negotiation, discussion, and mediation are all positive attributes common to all African communities that represent their shared values and beliefs. Women and children in particular are vulnerable to harmful traditional practises in certain parts of Africa. Msuya asserts that It is a well-known fact that women in practically all African countries are treated as second-class citizens and face a variety of discriminations that go well beyond wage discrepancies. "Human trafficking is increasingly being linked to detrimental cultural ideas and practises, especially those that marginalise women and girls, leaving them more susceptible to exploitation" (Msuya 2017:3).

African theologian Musimbi Kanyoro, according to the researcher, is valid in her assertion that the major topic that has preoccupied African women's theology is culture. Countless women in Africa have been silenced by culture, making it impossible for women to experience God's liberating promises. Positive components of our societies that benefit women's well-being have been suppressed. Those that

denigrate women are still practised to varying degrees in contemporary communities, frequently making women targets of cultural preservation (Kanyoro 1996:5).

The researcher borrows a helpful analogy of culture postulated by Wadesango and associate researchers. They argue that cultural norms and values are like a multicoloured tapestry, with each thread reflecting a different cultural facet. “The combination of these "colours" establishes a person's unique identity within their community” (Wadesango, Rembe & Chabaya 2011:121).

Dr Marcel van der Watt and Professor Michelle Ovens of the University of South Africa’s School of Criminal Justice aver that “it is possible that the traditional ritual of *ukuthwala* accounts for one of the darker hues in that tapestry” (van der Watt *et al.* 2012:11). This study’s author submits that, when this kind of crime is committed under the pretence of a "traditional cultural practise," it raises the issue of whether or not African culture renders women more susceptible to becoming victims.

4.13.1 *Ukuthwala*: Girl Abduction for Marriage

Ukuthwala is the Southern African practice of kidnapping females for marriage. It entails a man and his associates or colleagues who attempt to persuade the family of an adolescent girl to consent to marriage discussions. It's not uncommon for a man to kidnap a girl, rape her, and then propose to her family. “The stigma associated with rape makes the family weak and prone to accepting the marriage proposal” (Msuya 2017:11).

According to Msuya the males of the Xhosa clan in rural and impoverished regions of South Africa, such as KwaZulu-Natal and the Eastern Cape, observe the custom of *Ukuthwala*. The Nyamwezi and Chagga tribes of Tanzania also enjoy its appeal (Msuya 2017:12). In their study, Professor Michelle Ovens and Professor Johan Prinsloo of the School of Criminal Justice at the University of South Africa also corroborate the prevalent locations where *Ukuthwala* is practised. Specifically, the provinces of Eastern Cape and KwaZulu-Natal are cited as being where the practice is most common. They further state that, “in the 2012–2013 legislative year, a total of 255 *ukuthwala* instances were recorded. Less than half (45.5%) of these

kidnappings happened in KwaZulu-Natal, while just over half (54.5%) happened in the Eastern Cape” (Prinsloo *et al.* 2015:169-170).

More than twenty teenage girls were reportedly coerced into *ukuthwala* in 2009, forcing them to drop out of school, according to a report by Monyane (2013:65). Monyane also reports that, “while *ukuthwala* is often linked with the Xhosa, it is also widely practised in the Mpondo, Mfengu, and Sotho cultures. *Chobediso* is the term for the custom in Sotho culture” (Monyane 2013:68).

According to a press release from the South African Law Reform Commission (SALRC), rural girls aged 12 to 15 in the provinces of the Eastern Cape and KwaZulu-Natal are vulnerable to *ukuthwala* on their way to school or when doing chores such as collecting water or wood. *Ukuthwala* is a practice wherein young girls are coerced into marriage with males who are HIV positive. This practice is widely feared by young women in the region. “For this reason, some females in Gauteng as well as KwaZulu-Natal resort to hiding to escape being married off against their will” (SALRC 2014:1).

Msuya explains that abducted girls as young as 12 years are given a potion or concoction to make them submissive before they are taken to the kidnapper’s home and forced to sleep with him. An abducted and raped girl has no one to turn to for help, and she has no choice except to give in to her captor’s demands that she marries him. As ‘fallen heroines,’ they are sometimes just wedded to their captors (Msuya 2017:12).

Within the first day or two following a kidnapping, the perpetrator will send a representative to the victim’s home to make reparations. To facilitate the marriage of their daughter to the older man, some families take the money as a dowry. Yet, many families nowadays are fighting back by refusing to take the money and instead filing cases of kidnapping and rape against the culprits. “Girls are kidnapped and forced into sexual servitude as part of this cultural tradition” (Msuya 2017:12).

Culture provides a foundation for the practice of *ukuthwala*, but it is increasingly being used to justify wrongdoing against children. Historically, the cultural practice took place when a girl’s family did not agree with her choice of husband, and she planned for her kidnapping to be a bargaining chip with her family. The intention

behind this action was to compel parents to acknowledge and approve of both the romantic union and the dowry offered by the unwanted suitor, thereby granting the girl the opportunity to marry her desired partner with her own consent. (Msuya 2017:12).

Another researcher who has investigated the *Ukuthwala* traditional practice and calls it into question is Yesufu. He investigates the cultural practice of 'Ukuthwala' in South Africa and contends that this practice exhibits characteristics of human trafficking. It has been shown that underage girls, who are unable to provide permission, are coerced into marriages in South Africa. There is an argument, Yesufu states, that *ukuthwala* is based on the practice of obligatory marriage between minor girls and older men. Conversely, one school of thought on this cultural practice sees the custom not as marriage per sé but as a preparatory step used to pressure the bride's family into discussions for the completion of a customary marriage. "Human trafficking", Yesufu contends, "is implicit in this method" (Yesufu 2020:106).

The researcher avers that it is crucial to honour, learn about, and pass on one's culture and customs because of their significance. Yet, when culture is used to justify the abuse and violation of children and women, as well as the forced marriage and trafficking of women and girls, then he vehemently disagrees with it. The researcher agrees with Msuya when she says that society should re-evaluate its beliefs. "To kidnap a girl and then force her into a marriage and to rape her is to violate her human rights and to exploit her, as is the case with human trafficking" (Msuya 2017:12).

This is also why the researcher agrees with Van der Watt and Ovens when they contend that "maintaining a clear line of demarcation between traditional *ukuthwala* and the damaging and twisted variant practised in modern South African culture is crucial" (van der Watt *et al.* 2012:11).

According to Prinsloo and Ovens' study on the deviant form in which *ukuthwala* is being practised, the conviction of Mr. Mvumeleni Jezile for trafficking in human beings as well as rape by the Western Section of the High Court establishes a distinct customary and legislative paradigm in which the tradition of *ukuthwala* should be

considered, notwithstanding the prevalence of its practice and its vehement defence by its proponents. It has become clear that the tradition is often practised in a perverted manner, one that is linked to acts of violence, child trafficking, rape, and other criminality. “The court ruled that child trafficking and any type of child exploitation or abuse for sexual reasons, is not to be accepted in our constitutional dispensation based on the evidence presented in this landmark case” (Prinsloo *et al.* 2015:169).

Van der Watt and Oven’s study utilises a case study approach to demonstrate the realities of adolescent girls who have been abducted for marriage. They follow ethical procedures to maintain the confidentiality of the case study individuals by using fictitious names.

Case study 1: 15-year-old Akhona

Akhona was a bright and driven tenth grader who lived in Bizana, Eastern Cape, with her father and older sister. In 2009, Easter was celebrated with religious events and partying that lasted late into the night. After a long day, Akhona’s sister woke her up and instructed her to get ready for a church ceremony that would be held later that evening. As Akhona went to church with a male she had not met previously, her father told her that she will be joined by him and her sister later. Akhona grew anxious and bewildered as they first headed towards the vicinity of the place of worship but then changed course to the highway.

She had tried to inquire as to the additional male's whereabouts in the vehicle and had been warned to be silent. He told her that he had given her father R10,000.00 lobola and that they would be living together thereafter. She fell asleep throughout remainder of the journey and awoke to find that they had arrived in a notable beach town.

Key information about the case is that Akhona reported her experience of child trafficking to the police and the case was submitted as a domestic abuse matter. A local caseworker helped to confirm that this was a "classic" example of child sex trafficking, but the police official's more conventional training prevented him from seeing it that way at first. Neither Akhona nor her "husband" were found at the

location during the ensuing police inquiry, leading investigators to believe that they had relocated (van der Watt *et al.* 2012:17-18).

Analysis of case study 1

The location of Akhona* could not be determined at the time this case study was conducted. One may argue that the result of the incident would have been different if the law enforcement officer who received Akhona's* original complaint had reacted differently.

The case study of Akhona serves as a concrete illustration of the claim made by Ntlokwana (2009), who asserts that violence against women and girl children is "often concealed by tradition and culture." That is in no manner consistent with the customary practice of *ukuthwala* (van der Watt *et al.* 2012:18).

Case study 2: 13-year-old Nombulelo

Nombulelo grew up in a well-established neighbourhood of Port Elizabeth, where most of the residents spoke Xhosa and held firm to their cultural norms and customs. She was in the seventh grade at a nearby elementary school and the youngest child of her siblings. She took a taxi from her school to the Port Elizabeth CBD in April to settle the household power bill. An adult Nigerian male, who identified himself as China*, approached her as she was leaving an apparel shop. He initiated pleasant small talk by inquiring about her family and current location.

She decided to cut the talk short and let him know that she had to go home after he made some amorous overtures. China extended an offer to drive her home, but she rejected. Her sister and mother hinted at a 'surprise' that she may anticipate two days later (on her birthday), but she turned it down because of their financial hardship and her bad experiences with birthday parties in the past.

Nombulelo came home from school on her fourteenth birthday to find a car parked in front of her house. China answered the door. She heard her sister's voice and saw their mother standing there. She went into a fit of hysteria when she saw her mother, sister, and China* acting emotionlessly. China and her mother detained her and

bundled her and her baggage into China's car. She was assured that China would look after her once she was old enough.

Two years later, she told authorities that she had been China's "sex slave" until he abandoned her for yet another woman. Soon after, she became a "drug mule" between major towns in South Africa after being lured by Nigerian drug traffickers who were friends with China* (van der Watt *et al.* 2012:18-19).

Analysis of case study 2

China, the offender in Nombulelo's case, is neither of Xhosa nor other South African ethnic origin, which creates a unique dynamic. According to Mwambene and Sloth-Nielson (2011), *ukuthwala* has spread to new communities, including the Mpondo clan and young Sotho males. The United States Department of State's 2011 Trafficking in People report confirms that Nigerian gangs control the bulk of South Africa's commercial sex trade. Crime syndicates in Nigeria are aware of the "push and pull" elements, such as a lack of legal and meaningful work possibilities, traditional community views and traditions, and the ease with which they may control and manipulate vulnerable women, that contribute to the underlying reasons of sex trafficking in South Africa.

Targeting disadvantaged populations in which minors are victims of ambiguous contracts between traffickers and parents is one of the techniques used by traffickers. Any of these may have had a role in Nombulelo's ultimate demise (van der Watt *et al.* 2012:19).

4.13.1.1 The Correlation Between Ukuthwala and Human Trafficking

Van der Watt and Ovens assert that *Ukuthwala* has been distorted to the point that it may facilitate trafficking in persons in South Africa. They reference Ndukuya (2006) who states that contemporary juvenile traffickers in South Africa may be broken down into three groups: (1) people who kidnap a child for their personal needs; (2) economically depressed communities that send their children into bondage without realising it; and (3) child-trafficking syndicates that kidnap or acquire children on order. Capazorio (2012) is also cited who reported on the most recent 'Ukuthwala'-related case in the Wynberg regional court, in which Mvuleni

Jezile appeared on six accusations, including trafficking in individuals for the goal of sexual exploitation, three allegations of rape, and two acts of assault. Jezile is accused of kidnapping a 14-year-old Eastern Cape girl, forcibly marrying her, and transporting her to the Western Cape, where she was raped and abused. Ukuthwala is a perverted activity that leads to the dehumanisation of children by seeing them as objects that may be purchased for one's own selfish ends.

Debt bondage is a key control method employed by traffickers to inflict a state of subjugation on their prey, and it often entails the establishment of a debt for a variety of costs made by the trafficker for which the sufferer is deemed culpable. The victims are constantly reminded that their new "husband" is the one who "owns" them financially. "The perpetrator's involvement as a trafficker is often demonstrated beyond reasonable doubt when he considers reselling the victim" (van der Watt *et al.* 2012:19-20).

4.13.1.2 Victim experiences, traumatic experiences, and consequences

When The Sunday Times interviewed scores of teenage girls who had fallen victim to *ukuthwala*, Prince, Prinsloo & Rabkin documented some of the experiences related by victims. These are some accounts of such incidents:

"I shouted and begged them to allow me to go, but they instructed me to be quiet since my husband was waiting."

"I yelled till my voice cracked...Nothing was done by my mum".

"I feel that my mother doesn't love me and that I was sold as a slave."

A group of elders bundled her and the guy into a shack and informed her, "This man is now about to make you, his wife."

"This hurt a lot. I wept for days."

"I sobbed; this weak and ill man might have been my father."

"I didn't want to be married to a madala; I simply wanted to attend school"
(Prince, Prinsloo & Rabkin 2009:1).

Ovens and van der Watt aver that the accounts of victims' experiences as reported by Prince and associates, including the case investigations of Akhona and Nombulelo* and, in particular, Nombulelo's unambiguous declaration to the police that she became China's "sex slave," "not only evoke the terrifying idea of modern-

day child slavery, but make it a South African reality” (Ovens and van der Watt 2012:20).

According to Wadesango and colleagues, *ukuthwala* is a cultural practice that violates the rights of women since it involves a marriage arranged via abduction. Wadesango et al. conclude that these behaviours have a negative physiological and psychological impact on women and contribute to the devaluation of female’s social standing. It seems, they continue, that “in most situations of *ukuthwala*, all parties involved—including parents, siblings, and extended family—are aware of and, in some circumstances, complicit in the practise” (Wadesango *et al.* 2011:121,123).

The researcher agrees with van der Watt and Ovens’ recommendation that there has to be further research conducted into the causes of this phenomenon and the causes of the children's betrayal by their own families. Also pertinent is their question: “How much does society's acceptance of or indifference to this criminal activity contribute to its continuation?” (van der Watt and Ovens. 2012:20).

Maluleke (2009:16) separates the effects of *ukuthwala* into two categories: those it has on girls and those it has on the community as a whole. HIV, (Sexually Transmitted Infections) STIs, and difficulty during pregnancy are just some of the health problems that might arise as a result of this practise for young girls. Early marriage and dropping out of school are two variables that may stunt a child's growth and development. “*Ukuthwala* has repercussions on the community as well because it impedes progress in many areas, especially in rural areas, and perpetuates the cycle of poverty” (Maluleke 2009:16).

According to Mike Dottridge, a renowned researcher in the field of human trafficking and consultant on human and child rights issues linked to exploitation, the early termination of a child's socialisation and education due to sale or trafficking leaves an indelible effect on the child's development. “Fear, sadness, poor self-esteem and self-worth, poor social capabilities, anger and hostility, an inability to trust and develop connections later in life, a blurring of roles and boundaries, seeming older (pseudo-maturity), sexualized behaviour, shame, humiliation, feeling 'different,' isolation, drug addiction, self-harm (including suicide), and post-traumatic stress

disorder are only some of the devastating impacts of sexual abuse” (Dottridge 2004:36).

It has been established, as Monyane (2013:72) reaffirms, that a legal peculiarity exists. South Africa's Bill of Rights protects individual freedoms but also runs against deeply held cultural norms, which presents a major issue for the country's constitution. This is the case, for instance, with *ukuthwala*, a practise that often breaches the rights guaranteed by the Bill of Rights.

According to Prinsloo and Ovens, several *amici curiae* (cf. Jezile, 2014, WCD 79) argued that both traditional and aberrant *ukuthwala* "feed on the patriarchal nature of customary law." These organisations (friends of the court) included the Commission for Gender Equality, the Rural Women's Movement, the Masimanyane Women's Support Centre, and the Commission for the Promotion and Protection of Rights of Cultural, Religious, and Linguistic Communities (Prinsloo and Ovens 2015:178).

In light of the above, the researcher considers next the legal instruments which are violated by the distorted practice of *ukuthwala*.

4.13.1.3 Legal Instruments which are violated

When it comes to ratifying and enforcing regional and international human rights organisations, South Africa has remained in the frontline among African nations. Hence, numerous human rights instruments enacted at the international and regional levels in Africa are being broken by the *Ukuthwala* traditional practise. The Constitution that governs the South African Republic, which supports the democratic ideals of human respect, equality, and freedom in Sections 1(c), 2, and 7), “is only one of numerous South African statutes that is broken by this practice” (Msuya 2017:12).

Furthermore, it breaches various provisions of the Constitution, notably Sections 9 and 10, as well as Chapters 2 and 8 of the Promotion of Equity and Prevention of Unfair Discrimination Act, 2000, in addition to Section 13, which prohibits human trafficking (PEPUDA). The purpose of the PEPUDA Act is to put an end to discrimination, harassment, and hate speech on the reasons specified in the act.

“Abducting a minor and then having sexual relations with her without her permission is a felony in South Africa under Section 15 of the Sexual Offences Act” (Msuya 2017:13)

Additionally, as postulated by Msuya, since only females are targeted, this practice is in direct opposition to the equal protection clause of the Bill of Rights (Sections 9 and 10). Girls' right to physical integrity and freedom, as well as their rights to their own security, their ability to make decisions, and their right to be involved in decisions made concerning them, are all violated when they are deceived. In addition, the practice has evolved into a kind of forced marriage, which is prohibited under Section 211(3) of the Constitution since it is no longer only a preparatory procedure conducted before a conventional marriage. According to Section 17 of the Sexual Offences Act of South Africa, the practice of *Ukuthwala* involving a female child is illegal since it constitutes sexual exploitation of minors and violence against children. It is against the law for parents or anyone else to sexually exploit their children in any way under this law. “To sexually exploit a child is a felony, and this includes parents, relatives, and anyone else that conspires or aids in the *Ukuthwala* of a female child” (Msuya 2017:13).

Marriage officers in South Africa may legally marry teenagers if they get parental permission to do so under the Marriages Act (No. 25 of 1961). The South African Children's Rights No. 38 of 2005, Section 17, forbids this since it states that a child, regardless of gender, is considered an adult once they reach the age of 18. South Africa's supreme law is spelled out in the document's explicit declaration that any legislation or actions that contradict it are null and void. In various rulings, the Constitutional Court has indeed reaffirmed the concept of equality in the face of discriminatory indigenous legislation against women. “Thus, the Constitution makes invalid and illegal any customary laws and practises that run counter to constitutional mandates” (Msuya 2017:13).

The *ukuthwala* practice is in violation of the Children's Act, which expressly forbids the use, procurement, or offering of a child for slavery or practices resembling enslavement, debt slavery, servitude, and subjugation, forced or compulsory labour or the provision of services, and for sexual exploitation in commerce or trafficking. Sections 15 and 16 of the Criminal Law (Sexual Offences and Related Matters) Act

of South Africa criminalise the sexual exploitation of children, while Sections 70 and 71 of the same Act criminalise human trafficking of both adults and children for sexual exploitation and provide services, such as access to health facilities and free HIV/AIDS treatment. Nonetheless, the practise of ukuthwala is not recognized as trafficking, and the perpetrators are charged with assault, rape, and abduction. The researcher agrees with Msuya that, If parents and government are cognizant of the extra accusation of trafficking, justice may be served. He is also in alignment with the recommendation that there is also an immediate need to educate individuals with communication responsibilities, for example the media, reporters, NGOs, as well as government communication officials, “so that they do not continue to misreport the magnitude of human trafficking” (Msuya 2017:13-14).

4.13.2 *Trokosi*: enslaved to the gods

Beth Herzfeld (2002:50) emphasises the twin exploitation of women as a result of gender and slavery. She continues by clarifying that poverty, avarice, marginalisation - especially of girls and women and minority groups - societal complicity, and an absence of political will to confront the problem are fundamental to the persistence of slavery. There is gender-specific slavery-like activities, despite the fact that enslavement impacts men, women, and children. “This is shown by the occurrence of female ritual services in West Africa” (Herzfeld 2002:50).

Trokosi, or "slave to the gods," is a prevalent traditional practice in West African nations (Msuya 2017:4). The details of these nations have previously been noted by the editors of the FFAST organisation resource. In her study, Msuya reports that, in this ritual, young Ewe girls who have yet to consummate their virginity are taken from their homes and made to work in sacred shrines. When a family member has committed a crime, the family must sacrifice a young, unmarried girl as a *trokosi*, meaning "slave to the gods," at the local shrine. The *trokosi* is obligated to care for the priests' homes, fulfil their sexual needs, and tend to their crops. The priest then takes complete control of the girl, including the ability to physically harm her if she attempts to flee, monitor her interactions with others, and force her to perform manual work and sexual acts for him in exchange for food and shelter. She has been denied access to basic necessities like an education, nutritious food, and medical care.

Both the United Nations Convention against Trafficking in Persons and other African regional treaties recognise that the harsh circumstances in which shrine priests hold trokosi slaves constitute trafficking in persons. Msuya emphasises the importance of acknowledging that human trafficking includes the practise of offering a virgin daughter as a sacrifice at a shrine in return for "the gods' pardon" in order to exploit her for sexual and financial benefit. This study's author notes that the magnitude of the phenomenon is shocking. Around 5,000 trokosi slaves are kept in Ghana, while another 29,000-35,000 are kept in other nations where the practise is still common. "The older members of the family or tribe who control the shrine and to whom the clerics are answerable are the ones who profit economically from trokosi servitude, making it a win-win situation for both parties" (Msuya 2017:4).

After reviewing Msuya's report, the researcher concludes that the working and residential circumstances of trokosi are appalling. Slaves are regularly abused by priests, who make them labour lengthy hours in the scorching heat without providing any compensation. Shrine slaves are expected to provide their masters the bulk of their income via menial tasks like farming and minor trade. In these cases, the priest has little choice but to rely on his family for basic needs like food and shelter. Many shrine slaves live in a constant condition of malnourishment or near-starvation because their families are either too terrified to visit them or too poor to afford enough food and clothes. "*Trokosi* slaves are not allowed to go to school and are denied medical treatment by the priests" (Msuya 2017:5).

Regarding the action taken against the practice, human rights campaigners across the world raised a public outcry in 1998, prompting many governments in West Africa to outlaw the practice known as *trokosi*. Despite this, it is believed that there are still 3,000-5,000 trokosi held as slaves in Ghana today. In order to win over clerics and shrine owners, activists have sought to deal with their economic concerns and appeal to their morals. Slave *trokosi* are typically released in exchange for cash, livestock, and wine at shrines. By paying shrine owners and priests small sums of money, such as \$74 (US), International Needs encourages them to take part in the negotiating process, and if they agree to free the *trokosi* female slaves, International Needs within Ghana will pay them up to \$925 for the emancipation ceremony.

Other campaigners are worried, however, that paying money or other material incentives to the slave owners in return for the slaves' freedom would further encourage them to strive to recruit more slaves in the hopes of achieving lucrative settlements. The researcher avers that there is the danger that, when campaigners continue to pay off the criminals behind serious human trafficking, “they are basically cementing the elements of trafficking in persons, which law enforcement is tasked with ending” (Msuya 2017:5).

Thus, the question must be posed: What human rights violations does the *trokosi* practice cause? Several international human rights legislations, particularly the landmark United Nations Human Rights Declaration, which declares that all people are born free and equal in dignity and rights, are violated by the *trokosi* culture. Article 2 of this Declaration asserts that all people, regardless of their race, colour, gender, dialect, faith, political or other ideology, national or social origin, wealth, birth, or other position, are entitled to enjoy the rights and freedoms set out in this Declaration. According to Article 3, no one is allowed to be tortured or suffer other forms of cruel, inhuman, or humiliating treatment or punishment. Article 21 of the African Charter on the Rights and Welfare of the Child, mandates that all member nations abolish those habits and practices which are harmful to the life or health of the child, and those customs and practices which are discriminatory against the child on the basis of sex or other status.

Additionally, The African Charter on the Rights and Welfare of the Child acknowledges the significance of human rights and states that African children require special protections and care due to socio-economic, cultural, traditional, as well as developmental situations, natural catastrophes, armed conflicts, exploitation, and hunger. The *trokosi* culture breaches the Charter because it exposes minors to humiliating treatment and sexual abuse and is detrimental to the well-being, dignity, and natural development and growth of the girls in the priests' service. This practise also breaches the 1926 Additional Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery. Msuya is validated in her assertion that “state members must take all necessary steps to prevent, prohibit, and eradicate all kinds of slavery, including forced labour” (Msuya 2017:5-6).

Furthermore, The Convention to Suppress Slavery of 1926 and the 1956 UN Additional Convention on the Elimination of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery have been ratified by Ghana and the majority of African nations. The Convention to Abolish Slavery mandates governments to adopt all means to eliminate debt slavery, serfdom, coerced marriage, and any practises in which a child or adolescent is handed by one or both of his biological parents or even by his guardian to another individual. The *trokosi* culture is in violation of the Convention on the Abolition of Slavery because it entails enslavement and the abuse of minors and their work. Article 10 of the Convention requires that other signatory governments send Ghana to the International Court of Justice to address the discrepancy between the implementation of this Convention and the occurrence of *trokosi*. The researcher joins Msuya in noting with much concern that, historically, though, “nations have been unwilling to act” (Msuya 2017:6-7).

The International Covenant on Civil and Political Rights (ICCPR), which mandates nations to protect their people from slavery and cruel, inhuman, or degrading treatment and to respect their rights to life, liberty, security, and privacy, is another international human rights document that is directly violated by *trokosi* culture. The *trokosi* culture breaches the ICCPR because its activities constitute cruel, humiliating, and painful treatment, since females are compelled to labour excessive periods in the fields for no compensation and to perform sexual favours to the priest as well as carry his offspring. In addition, it constitutes slavery, humiliating treatment, and sex-based discrimination. “Ghana has adopted the ICCPR and therefore is liable to its noncompliance enforcement measures” (Msuya 2017:7).

The researcher points out that the *trokosi* culture violations do not end there as Msuya highlights in her study. Ghana and other West African nations have ratified international instruments that are violated by the *trokosi* culture, including the United Nations Convention on the Rights of the Child, the International Covenant on Economic, Social, and Cultural Rights, the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), and the Protocol to the African Charter on Human and Peoples' Rights. The 1992 Ghanaian Constitution prohibits slavery and servitude, as well as any customary practice that dehumanises or jeopardises the mental and physical well-being of any person. The Ghanaian

Constitution also stipulates the basic freedoms and human rights that are to be maintained and defended by the government and citizens under Article 12(1) and that apply to every individual in Ghana, irrespective of ethnic background, place of origin, political viewpoint, skin colour, religion, creed, or gender. Article 28(3) and (4) of Ghana provides expressly for the protection of children, including the right to be shielded from labour that poses a hazard to their health, education, or development. In Ghana, the *trokosi* culture abuses the rights of children by separating them from their family, depriving them access to school, refusing them remuneration for their labour, and withholding the temple's assistance for the children they birth to the priests.

Msuya continues by noting that common law, the notion of justice, and the principles of customary law are incorporated into Ghana's legal system. Article 16(1) and (2) of the Constitution clearly criminalises slavery, as well as the Ghana Human Trafficking Act 694 of 2005 forbids human trafficking (Section 2), the supply of trafficked individuals (Section 3), the use of trafficked persons (Section 4) and the transportation of trafficked persons. Yet, the *trokosi* rituals are often forced by relatives, especially parents, who challenged whether the relevant portion of the penal law included this specific tradition. "The government of Ghana modified a provision of the Criminal Code in 1998 to outlaw all types of "customary or ritual slavery," including the *Trokosi* system, in response to pressure by humanitarian groups" (Msuya 2017:7-8).

Before moving to a conclusion on this subject, it is prudent to share, in her own words, the experience of a *trokosi* slave girl as documented by Herzfeld:

A set of earrings was stolen by my grandmother, and at the age of nine, I was taken to the temple to atone for her crime. I was forced to labour in the fields from morning till night, and when I returned home, there was nothing to eat. The priest's first attempt at sexual contact with me came when I was 11 years old. When I refused, I was severely battered. When the other shrine girls warned me that I would be killed if I continued to say no, I finally relented the following time he attempted to force himself on me. I attempted to run away to my parents when the pain became unbearable, but they rejected me and

drove me straight back to the temple. I didn't comprehend my parents' wickedness, and it made me feel like a complete outcast (Herzfeld 2002:51).

Traditional beliefs about *trokosi* are deeply ingrained in Ghanaian society, and the various stories or estimations of the phenomena are a major cause for alarm. Nonetheless, if a member of the girl's family commits a crime, she may still be forced into prostitution even though the practice is illegal. The offspring of these females are born into a world where fundamental human rights are routinely disregarded, especially those of children. Msuya is affirmed in her assertion that “this behaviour must be stopped, and sustained, concerted efforts are needed to do so” (Msuya 2017:8).

4.13.3 Fifth Wife, or Wahaya

Msuya's study reports that Niger, a primarily Muslim nation that permits polygamy, is where the *Wahaya* tradition is most prevalent. Each subsequent wife after the fourth is referred to as a *Wahaya*, or "fifth wife." Once their parents are taken captive as slaves, these *Wahaya* are typically young girls within the life stages of nine and fourteen years. Anti-Slavery International contacted 10 *Wahaya* in Niger and listened to their accounts of regular torture and rape at the hands of their husbands, as well as their horrific living circumstances and daily duties. Those who purchase up to ten *Wahaya* are purportedly wealthy men living on vast compounds with four lawful spouses. “Children who are borne by a *Wahaya* are deemed legitimate; yet, this custom demands the *Wahaya* to suffer maltreatment from their spouse and his legal wives for the remainder of their life” (Msuya 2017:8-9).

Slavery has become a social system that is transmitted from generation to generation. Anti-Slavery International believes there are tens of thousands of *Wahaya*, of whom 83% were sold before their 15th birthday. From a religious standpoint, *Wahaya* ownership is sanctioned by verse 3 of Surah 4 of the Holy Qur'an:

... and if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four, but if you

fear that you will not do justice (between them), then (marry) only one or those your right hand possesses (Msuya 2017:9).

The researcher is in alignment with Msuya's contention that this cannot be used to condone the current practice, however, since the *Wahaya* are Muslim and Islam forbids one Muslim from enslaving another Muslim. She continues by postulating that, in Niger, the *Wahaya* cultural practice is a variant of human trafficking in which adolescent girls who have been enslaved are abused sexually and this behaviour is considered acceptable. This practice also violates a number of UN international instruments, such as the International Labour Organization's Minimum Age Convention of 1973, the Palermo Protocol, the ILO Forced Labour Convention, the Slavery Convention, the International Covenant on Civil and Political Rights (ICCPR), the Protocol to Prevent, Suppress, and Punish Trafficking in Persons, Especially Women and Children, CEDAW and the CRC, as well as numerous African regional instruments. "National and international civic groups have frequently demanded that the Niger government abide by the international agreements it has ratified" (Msuya 2017:9).

A significant infringement of Niger's anti-trafficking statute, which outlaws slavery and other types of exploitation, is found in the *Wahaya* culture. Sentencing guidelines for violators of Section 3 of the Combating Trafficking in People Act range from five to ten years in prison for adult victims of trafficking and ten to thirty years in prison for juvenile victims. In response to the Act of 2010, the National Coordination Commission, and the National Agency to Fight Human Trafficking were established in 2012. Slavery, the acquisition of a child for the purpose of prostitution, and the promotion of or financial gain from child begging were all made illegal by 2003 amendments to the Criminal Code. "According to Article 2 of Niger's Labour Law, forced labour is explicitly forbidden" (Msuya 2017:9-10).

4.13.4 Mutilation of the Female Genitalia (FGM)

According to the World Health Organisation, female genital mutilation encompasses all non-medical operations involving partial or complete excision of the exterior

female genitalia or any other damage to the female sexual organs (WHO 2013b). Msuya (2017:22) notes that FGM is sometimes termed female genital cutting (FGC).

Professor of Theology at St Clara University, Teresia Hinga, terms it female circumcision and this researcher agrees with her when she argues that this is a sort of violence that is frequently condoned and hence perpetuated against women and girls. She concludes that “this is the case since it is not just permissible but required” (Hinga 2013:142).

Female genital mutilation is a widespread practice, particularly in Africa. According to the United Nations, “a minimum of 200 million women alive today have been subjected to FGM in 30 different nations” (Hinga 2013:142).

Associate Professor of pastoral care and counselling Anne Gatobu is also an experienced psychotherapist and case manager in trauma and family counselling. She reports that several of the cases of FGM/C are thought to take place in Africa. Despite the best efforts of several non-profit organisations and religious institutions, this harmful custom, Gatobu maintains, persists at an alarmingly high rate throughout Africa, putting girls' health at risk. A decline in participation rate, she avers, is most likely attributable to the practice moving underground in order to avoid detection by authorities. It is still widely practised, particularly in less Westernized parts of the continent. Its prevalence is between 5% and 90%. Regions that have adopted Western culture (particularly formal education and industry) tend to have more variance. “The highest rates of prevalence may be seen in areas where conventional gendered beliefs are still strongly held particularly in war-torn countries” (Gatobu 2017:68).

This African prevalence is also corroborated by Msuya's study and the World Health Organization. Msuya (2017:22) reports that, according to research done by UNICEF in 2013, the majority of the world's population engages in the FGM cultural tradition in just 29 nations, all of which are in Africa. According to the WHO, FGM is still performed on more than 200 million females worldwide. This includes populations in 30 countries in Asia, Africa, and the Middle East (WHO 2013b). While the WHO reports that FGM is often performed on females between the ages of infancy and 15 years, Msuya states that FGM is performed on eight to fifteen-year-old girls as a

ritual meant to prepare them for marriage. “It is mostly conducted by traditional practitioners, but midwives and physicians may assist in metropolitan settings” (Msuya 2017:22).

Furthermore, her study’s findings are that women in several Tanzanian tribes, including the Nyaturu, Gogo, and Maasai, undergo FGM so that males may more easily have sexual relations with their spouses and suppress their sexual impulses. Girls who have endured FGM are revered and recognised as valuable members of society because their families believe it will bring honour and respect to them. Older women have allegedly undertaken FGM for financial incentive, and it is supposed to heal *lawalawa*, a curable vaginal or urinary duct infection. “Women who have undergone female genital mutilation (FGM) sometimes sell the dried remnants of their mutilated bodies to miners and merchants, who believe the charms would bring them success in their profession” (Msuya 2017:22).

If a girl chooses not to undergo FGM, she may face persecution and shame in communities that engage in the practice. Refusing female genital mutilation might result in a lack of respect and perhaps the dissolution of a marriage. Women who have not had FGM are stigmatised in many aspects of society, including the housework sphere, the sanitary practices of water purification, and the opening of cow shelters and gates. “After marriage, FGM is sometimes practised on women who are unable to conceive or whose husband's family is afflicted by tragedy” (Msuya 2017:22-23).

Msuya’s study highlights the consequences of these social pressures when she states that female genital mutilation or cutting (FGM/C) is a societal stigma that may compel girls and women into lives of servitude and prostitution if they are not removed from their communities. According to the Parliamentary Assembly of the Council of Europe’s Report No. 12350 dated July 26, 2010, this is a valid reason to grant refuge. According to the UNHCR’s Guidance Note, a girl or woman who is fleeing FGM/C because she was forced to experience or will be potentially subjected to the practice is eligible for refugee designation within the 1951 Convention pertaining to the Status of Refugees. “In making asylum decisions, member nations must guarantee that gender-based abuse and persecution based on gender are considered” (Msuya 2017:23).

Article 2 of the Declaration on the Elimination of Violence Against Women adopted by the United Nations General Assembly includes FGM as a form of violence against women. According to section (a) of the said Article, violence against women must be defined as including, but not restricted to, the following:

- (a) Domestic violence, including beating, sexual abuse of female household children, dowry-related violent behaviour, spousal rape, female genital mutilation, and other traditional practices injurious to women, non-spousal violence, and violence connected to exploitation (Assembly 1993).

Additionally, the WHO states that human rights organisations throughout the world have condemned FGM as a serious attack on the dignity of females everywhere. It is a severe sort of bias towards women and girls that reflects long-standing misogyny in our society (WHO 2013b).

Hundreds of girls worldwide still undergo the traumatic experience of female circumcision every year. Hinga avers that there is evidence to suggest that very few cultures have not manipulated women's bodies in order to force them to fit idealised portrayals of femininity. She continues to say that feminists have drawn parallels between genital mutilation and Chinese foot binding and other gynaecological practises. They contend that these stem from men's failure to properly examine their own patriarchal beliefs and the resulting dehumanising and violent attitudes towards women. The shocking truth, in the view of the researcher, is that “women are the perpetrators of these atrocities” (Hinga 2013:142).

In addition, Gatobu highlights that research has demonstrated that female genital mutilation (FGM) is not beneficial for girls. Its only advantage is to the male partner's sexual pleasure, whereas it inhibits the female's sexual pleasure. She finds that “the prevalence of FGM increases the biological and social susceptibility to HIV/AIDS infection” (Gatobu 2017:68-69).

Msuya's study also records the detrimental consequences of FGM where she notes that it is a cultural practice that has been shown to negatively affect girls' physical and mental health, as well as their access to and success in education (by as much as 25%). She continues by saying that it is not only painful, but it may also cause bleeding, shock, retention of urine, bacterial contamination, open wounds in the

genital area, and harm to the surrounding genital tissue. “As a result of using unsanitised objects like stones, native blades, and razor blades, circumcisers put their patients at risk for tetanus and HIV. Consequences that manifest over time include urinary tract infections, cysts, infertility, and trouble giving birth” (Msuya 2017:23-24).

The non-beneficial nature of FGM to females is also corroborated by the WHO who report that girls and women get no health advantages from the practice, which “causes severe bleeding and urinary issues, as well as cysts, infections, complications during delivery, and an increased risk of infant mortality” (WHO 2013b).

Gatobu claims that the very goal and effect of FGM on adolescent girls is indeed an act of violence, and that the procedure is a message to civilization that now the girl has become ready for marriage. Gatobu argues that FGM violates human rights and leaves girls vulnerable to sexual abuse by predatory men since it implies preparation for a sexual relationship even if the girl is not yet socially or mentally prepared for one. She further postulates that girls undergoing FGM in unsanitary conditions are at risk of contracting HIV/AIDS due to the unrestricted exchange of blood. Many of these raise the already high risk of young girls catching HIV/AIDS without their knowledge. “Such mutilation of girls' minds, bodies, and spirits, she contends, can only be understood as gender violence” (Gatobu 2017:69).

Female genital mutilation (FGM) violates the human rights of females since it is a symptom of systemic discrimination against women and girls. Children's health, safety, and bodily integrity are all compromised, and they are denied their right to life when traditional practitioners engage in this practice. Because of the widespread idea that medicalizing FGM makes it safer, health care practitioners may be engaged in its performance in certain communities. The WHO has “devised a worldwide strategy and targeted materials to encourage healthcare practitioners to take a stand against the medicalization of FGM and discourage the practice from being performed” (WHO 2013b).

According to the UNHCR Guidelines, which Msuya cites, female genital mutilation and cutting causes serious emotional and physical trauma and constitutes

persecution. Msuya notes that Kenyan journalist Diana Kendi's nine-minute video, "The Bondage of Culture," provides a compelling account of the connection between FGM tradition and the trafficking of girls. Including interviews with a former circumciser, the principal of a school for young victims of FGM, as well as a native deputy chief who assists to rescue the girls, this documentary narrates the accounts of five women who have survived female genital mutilation (FGM) in West Pokot District, Kenya. A 13-year-old girl describes how, after undergoing female genital mutilation, she was immediately married off: "My father compelled me to marry an older man who was almost his age. The elderly man handed him twenty cattle. I attempted to flee from the old man, however my father threatened me that he was going to kill me if he was compelled to give back the cows he received as dowry money" (paraphrased) (Msuya 2017:23).

Msuya's study reports that the Maputo Protocol and the Convention on the Elimination of All Forms of Discrimination against Women have both condemned FGM as a destructive and inhumane practise that violates the human rights of girls and women (CEDAW). Victims' unfettered growth is stifled, and their worth and esteem are diminished as a result. It also goes against international agreements meant to safeguard women's health and their right to protection from STDs and HIV. The vast majority of nations still carrying out FGM have ratified CEDAW and updated their criminal codes to make the procedure illegal for females below 18 years of age. Unfortunately, there has been a delay in prosecuting the culprits because of a lack of reliable evidence. She cites The Zakayo Katungo vs. Selemani Ningoli (2002) case in Tanzania as a strong example of this. The police neglected to press charges against the accused because they lacked evidence that they were meant to acquire. She contends that law enforcement officials' lack of knowledge of FGM and their anxiety regarding punishment are to blame for the inefficient implementation of both local and international laws that are breached by the culture of FGM. To evade discovery, FGM is now performed on infant girls in Tanzania between the age bracket of one month and a year, whereas previously it was performed on females between the age bracket of eight and eighteen. "Human rights, health risk, and women's empowerment", she says, "are only some of the approaches that African Organizations are using to end FGM" (Msuya 2017:24-25).

Furthermore, she suggests that African schools might benefit from including lessons on ethnic ancestry into their curricula to assist young women in gaining self-awareness and fight back against harmful cultural pressures. The researcher agrees with her assertion that, in a profoundly patriarchal continent like Africa, males must take the lead in combating the widespread problem of females being used for sexual gain. This is supported by the anti-FGM activism of a Nigerian law student named Kelechukwu Nwachukwu, whose areas of expertise are Sexual & Reproductive Health & Rights (SRHR) and GBV. He avers that the “only way FGM can be eradicated is if males join the fight against it” (Msuya 2017:25).

Previously in this chapter, the researcher cited several scholars (Bernat *et al.* 2010, Carson 2017, Deane 2017a, Wen *et al.* 2020) who confirmed the correlation between migration and human trafficking. The researcher, therefore, discusses this phenomenon of migration next as one that has an impact on human trafficking.

4.14 The Intersection of Migration, Prostitution, and Trafficking of women

Vincenzo Musacchio, Professor of Criminal Law at the Faculty of Economy in Molise University, contends that migration connected to human trafficking and prostitution constitutes one of the most heinous manifestations of gender inequality. He goes on to argue that, because of the exploitation of women, this kind of migration has grown into a massive, well-organized criminal activity. Corroborating other scholars mentioned previously, he describes some of the causes: deprivation, discrimination against women, unemployment, under-education, a scarcity of resources, and political and economic instability are major drivers of female emigration. The prospect of working in a foreign nation and experiencing a new culture is enough to entice some women to leave their own country. “Because of their illegal status, the condition of prostituted females in their home countries might be far worse than in the nations where they are hired” (Musacchio 2019:1015).

His study concludes that there are two distinguishing features of migration associated with women's trafficking and prostitution: its lawlessness and the criminal organisation behind it. The researcher agrees that assimilation of migration with human trafficking and prostitution is morally reprehensible. “One thing that all types

of contemporary enslavement have in common”, Musacchio avers, “is the brutality with which their victims are treated” (Musacchio 2019:1018, 1029).

This brings the researcher to the discussion whereby he establishes the context which leads to the harmful effects of sex trafficking in women and girls.

4.15 Deconstructing the context and interplay of phenomena that leads to GBV

In the previously mentioned documentary, *Nefarious: Merchant of Souls*, the producer, Benjamin Nolot, interviews Dan Allender who is a psychologist and Anti-trafficking advocate. Nolot asks a pertinent question about when it comes to ending the injustice of sex trafficking: Why haven't governmental institutions been able to do so? Allender's response reveals the reality of organised crime when he says: “Money, money, and more money. Mafias run human trafficking. Many of the traffickers are prior drug dealers.” He continues by explaining that sex trafficking “is a business, monetary matter. Well, no mafia anywhere in the world can exist without fundamental government support. So, where you're looking at the interplay of corruption of governments, whether it is high officials, whether it's police, law enforcement, again, this is an issue that we just can't be naïve about.” Furthermore, Allender goes on to quote a trafficker he spoke to, who told him “If I sell a key of cocaine, I sell it one time. If I sell a woman, I get 7 years' worth of work, minimum. I sell her time again, and again, and again” (Nolot 2011).

The above repetitive sale of women and the financial gains flowing from that illicit trade is verified in the research study conducted by Deshpande and associates who report that, in contrast to the one-time gains made from the sale and use of drugs and narcotics, “the earnings made from the sale and use of women and girls in sex trafficking extend over a much longer period of time” (Deshpande *et al.* 2013:25).

This, in the view of the researcher, is the shocking reality of the nature of sex trafficking and commercial sexual exploitation of women and girls and these statements also support the point made previously about women and girls being treated as commodities or products to be traded. One cannot even begin to imagine the horrific dehumanising abuse and trauma that these women have to endure.

In this regard, the researcher finds relevance in Farley's article where she postulates that the consumed product is seen as the agent of risk in the conventional consumer risk paradigm. Notwithstanding the common (mis)definition of prostitution as "sex between consenting adults," Farley asserts that the woman who is being used as a commodity is the one who faces the most danger. She argues that the assumption that the customer is in danger of damage due to the use of a commodity is somewhat improper, and the paradigm itself must be reframed. "This is the situation with prostitution, when the prostituted individual is at considerably more danger than the sex customer or pimp" (Farley 2018:97).

The researcher joins Farley in refuting the arguments that emphasise the risk to the sex buyer while downplaying or denying the risks to the prostituted woman or girl. She reports that consumers of prostitution face dangers such as arraignment where prostitution is prohibited, stigmatisation, and health hazards from STDs. The prostituted woman is included in public health concerns about the danger of HIV or other STDs, but it needs to be highlighted that the overriding priority is for the wellbeing of the sex buyer to reduce his exposure to illness. Among the commonly held misogynist myths about prostituted women is that "she is a vector for illness, despite the existence of a considerable amount of evidence confirming that HIV is predominantly spread through male-to-female anal and vaginal intercourse and not the other way round" (Farley 2018:102).

In addressing the denial of the harms or dangers of prostitution, it is the contention of the researcher, supported by Farley, that the public has a skewed understanding of the dangers of prostitution because sex purchasers and pimps promote false narratives to conceal the prevalence of violence against prostituted women. The reasons for these false narratives, in the understanding of the researcher, can be found in Farley's comparison with the tobacco industry. Like the public's growing knowledge of the dangers of smoking, the public's growing understanding of the dangers of prostitution is bad for business of commercial sexual exploitation. Therefore, there will be a concerted effort and agenda to conceal or downplay the harms or dangers of prostitution.

Sex consumers who defend prostitution by claiming prostituted women are earning money or engaging in an unpleasant but essential profession are placing the

responsibility on the victim and, in doing so, perpetuating the stereotype that prostituted women are inherently distinct from all other women and morally flawed. Prostitution's dangers of abuse and exploitation are acknowledged by some sex consumers and supporters, “but the women's purported high earnings are used to downplay such concerns and justify the practice” (Farley 2018:102-103).

The researcher contends that these social norms, assumptions, gendered perceptions, and the false narratives need to be deconstructed, exposed, and effectively addressed in order to assist in bringing an end to human trafficking. In another study, Farley reports that there is a high level of societal acceptance for prostitution, and clients seldom attract any unwanted attention. She argues that “many people still hold the outdated and harmful beliefs that prostitution is just sex, not sexual assault, and a career option, not a violation of human rights in the modern day” (Farley 2016:1-2).

In the same study, Farley asserts that, while some people may try to draw an irrational line between the two, “trafficking constitutes a more global version of prostitution” (Farley 2016:1). These attempts at irrational distinctions have also been brought into question by Dorchen Leidholdt whose article persuasively argues the inherent connection or relationship between prostitution and the trafficking of women. This connection was introduced in Chapter 2 but bears revisiting here for the purpose of this discussion.

In her article, Leidholdt reports on a conference she attended where all the people involved were told that prostitution was off-limits since the issue at hand was trafficking. In order to keep the focus on the topic at hand, the organisers of the conference had settled on a restrictive definition of trafficking, arguing that sex trafficking consisted only of the transportation of women over international or regional borders, and that such transport invariably entailed the use of force or fraud. The fact that the women were ultimately sold into the local sex trade was of little concern to the proponents of this stance; they were only interested in the transnational criminal networks that were responsible for the compulsion of the women's migration. “This censoring of the subject of prostitution was indeed a purposeful attempt to advance a certain goal” (Leidholdt 2003:169).

Furthermore, Leidholdt noted that a movement against the sex business emerged in response to media coverage of victims of trafficking and the expanding globalisation of the sex industry. Trafficking was reframed as gender-neutral, with both labour and sex trafficking rolled under the umbrella term "trafficking in people," which was used to justify prostitution as sex employment. Instead of contrasting 'Madonna and whore', Leidholdt postulated, we now have to choose between sex worker and trafficked women. Instead of the word "prostitution," the term "sex work" was used. Business owners or third-party managers have taken the position of "pimp," "procurer," and "brothel owner." Whereas the previous language implied the sex business was exploitative at best, the current paradigm centres on the freedom of adults to earn a living in whatever way they see fit. The term "migration" was used in favour of the more controversial "trafficking" (Leidholdt 2003:176).

In his analysis of the above, the researcher argues that the restrictive definition of trafficking and the reframing terminology supports the assertion that a particular agenda is advanced to protect the lucrative commercial sex industry. The persistent attempt by certain organizations and governments to distinguish between human trafficking and prostitution - to regard them as different and unconnected phenomena – “is nothing short of a purposeful political tactic designed to legitimise the sex trade and safeguard its expansion and profitability” (Leidholdt 2003:181).

Therefore, acknowledging the intimate relationship between trafficking in women and prostitution, the researcher proceeds with the argument that commercial sexual exploitation results in significant violence, harm and detrimental effects on trafficked and prostituted women and girls. One of the major causes of this, he asserts, is the phenomena of objectification and commodification.

4.16 Commodification of prostitution poses both short-term and long-term threats

In his Master's dissertation on blesser-blessee relationships, the researcher emphasised the dangers of these relationships and demonstrated correlations between transactional sex, human trafficking, and prostitution. He also dealt extensively with the topics of objectification and commodification and persuasively argued their contribution to gender-based violence (GBV) and intimate partner

violence (IPV) (Frieslaar 2019:95-96). He cited Hinga (2013:146-147) who argues that the widespread mistreatment of women and girls stems from the fact that they are seen as a commodity that may be purchased and sold (Frieslaar 2019:96).

The non-profit organisation Embrace Dignity asserts that labelling prostitution as sex work legitimises it and conceals its underlying violence and suffering. Despite varying degrees of abuse, compulsion, and violence, all women in the prostitution practice suffer bodily and psychological suffering. “On the basis of the commodification and objectification of humans and sex, it is indisputable that prostitution and sex trafficking are indeed intertwined” (Frieslaar 2019:102).

The exchange of a sexual act for material benefits like food, housing, or drugs is considered prostitution, according to Farley. She explains that, in order for this to work, there must be a class of women who are objectified, dehumanised, and commodified in order to be sold for sex to males with greater privilege. These women are often impoverished and come from oppressed ethnic groups. She contends that objectification, the process through which human beings are converted into things with monetary worth, is necessary for commodification. “Humans who are treated as commodities in the prostitution trade are more likely to remain a devalued class over the long term” (Farley 2018:100-101).

According to researchers Professors Elizabeth Hirschman and Ronald Hill, human commoditization may be defined as the process through which people are treated like things. The commoditizer exploits the commoditized person for his or her own ends while the commoditized person loses all agency over his or her life. “The commoditized individual no longer has ownership or control over his or her own body, talents, abilities, labour, or reproductive ability; instead, these things are owned or held by the commoditizer” (Hirschman & Hill 2000:469-470).

For the purposes of providing clarity and removing all doubt, the researcher seeks to emphasise that, in prostitution, the commoditizers are the customers and the pimps, whereas in slavery it is the slave owners and the slave traffickers. Culturally acceptable forms of degrading the sexuality of enslaved and prostituted individuals (the commoditised), hide grave abuses of human rights. This results in crippling feelings of shame and vulnerability to the dangers of prostitution and enslavement,

which may not become apparent for some time. Women who are used for sex by males are subjected to dehumanisation, objectification, and commodification since these men do not recognise their humanity. “We men are the customer, sex workers are merchandise, and the brothel proprietor is a seller” are all ways in which some men have described prostitution (Farley 2018:101).

Senior researcher and Sociology lecturer, Dr Meagan Tyler presents a compelling argument against prostitution. While discussing the negative effects of prostitution, Tyler first makes the claim that prostitution itself is detrimental. This is true regardless of whether or not there was any extra physical or sexual harm. And she goes on to add that “the sex necessary in systems and organisations of prostitution is perceived as objectifying as well as dehumanising, also as violation of women's human rights, and even as a type of violence against women” (Tyler 2012:88).

Tyler has identified three major categories of harm based on her research into social science, sociology, and medical literature: the significantly higher probability of encountering physical and sexual assault, psychological harms (especially post-traumatic stress and dissociation), and the sense of harm linked with the sex of prostitution (Tyler 2012:88). These categories, in addition to others, are covered in the next section.

4.17 The Consequences/Effects/Impact of sex trafficking and prostitution on females

Numerous experts (Barrows *et al.* 2008),(Deshpande *et al.* 2013),(Farley, Cotton, Lynne, Zumbek, Spiwak, Reyes, Alvarez & Sezgin 2003),(Farley 2016), (Finkel *et al.* 2015),(Gabhan 2006),(Hammond *et al.* 2014),(Hemmert 2018), (Leidholdt 2003),(Moore 2018), (Okyere-Manu 2015),(Rafferty 2013c),(Ravi, Pfeiffer, Rosner & Shea 2017), (Sambo & Spies 2020),(Tyler 2012) and (WHO 2012) concur that the systems of sex trafficking and prostitution have considerable negative repercussions on the persons who are trafficked and exploited, and they categorise these effects as physical, psychological or mental, and social.

4.17.1 The detrimental consequences of sexual and physical violence

While violence from pimps and johns receives a substantial share of public attention, “prostituted women are also often assaulted by their clients, by other prostitutes, by intimate partners, by members of the general public, and by law enforcement” (Tyler 2012:88).

Social and medical researchers have just scratched the surface of the ways in which prostitution harms women. Medical and social scientific literature on prostitution, according to Farley and Kelly, often ignores the sexual harm and psychological suffering that can precede and accompany it. They highlight that, between 1980 and 1998, the vast majority of writers ignored the issue of prostitution's inherent violence in favour of discussing STDs. It is true that HIV has caused a public health emergency, but it is also true that “the violence and breaches of human rights that are inherent to the prostitution industry have caused traumatic consequences for the exploited individuals who are forced to engage in it” (Farley & Kelly 2000:30).

In another study by Farley, she also emphasises that prostituted women have been studied clinically more for STDs than for mental health conditions including depression, suicidal tendencies, mood disturbances, anxiety disorders (including PTSD), dissociative disorders, drug misuse, and traumatic brain injury (Farley 2016:1). This view is shared by Nixon and others, cited by Tyler, who contend that, “despite the seriousness of sexually transmitted diseases, the danger of injury and death due to violence is substantial.” She reflects on the women's testimonies and finds that abuse and violence predominated (Tyler 2012:89).

In the 2015 study by the Finkel researchers, they noted that human trafficking victims often experience both physical and sexual assault and abuse. Ninety-five percent of the women in the European Union research reported being physically abused or pressured into performing a sexual act, and 63 percent reported being raped prior to being sold into prostitution. There is an increased risk of HIV transmission among people who use illegal substances, and this risk is magnified for women who engage in the sex industry across the world. Loss of autonomy, social exclusion, and the brutality of being used for sexual gratification heighten the psychological trauma of being trafficked. Compared to other crime victims, those

affected by trafficking reportedly had increased degrees of dread, trauma, and health care demands.

“Headaches, weariness, disorientation, stomach discomfort, and memory issues are some of the most often reported medical complaints among survivors of human trafficking. There was a significant possibility of contracting HIV” (Finkel *et al.* 2015:19).

Similarly, the study by Barrows and Finger reported that HIV/AIDS, non-infectious illnesses, reproductive health issues, substance misuse, mental illness, and physical trauma are among the health effects of human trafficking. For girls transported from Nepal to India for prostitution, 38% tested positive for HIV in a recent study; among those who were younger than 15 years old, the HIV prevalence rate soared to 60%. Returning victims of sex trafficking in Nigeria have been shown to have similar HIV prevalence rates. “This population is also vulnerable to contracting other STDs, as well as TB and other diseases” (Barrows and Finger 2008:523)

Additionally, Hammond and McGlone’s 2014 research also found that, in many cases, sex trafficking victims encounter several detrimental health effects. Sexually transmitted infections, HIV/AIDS, hepatitis C, starvation, dehydration, and exhaustion are all examples of such conditions. “Numerous pregnancies, unsafe abortions, persistent vaginal and pelvic discomfort, and inadequately treated urinary tract infections are just some of the sexual and reproductive health issues that girls and women have faced” (Hammond and McGlone 2014:160-162).

In the South African empirical study by Sambo and Spies (2020), their research revealed several themes which was corroborated by the prevailing literature. They define their study subjects as women survivors of human trafficking (WSHT). Their research found that, as a result of being trafficked, women are more vulnerable to sexual assault, unwanted or coerced pregnancies, abortion, and sexually transmitted diseases, notably HIV/AIDS (UN Commissioner for Human Rights, 2010:62 cited in their study). Commercial sex depends largely on human trafficking victims, many of whom are compelled to work on online adult service sites. Victims are often compelled to engage in prostitution, to work as strippers, escorts, in massage parlours, brothels, or on phone chat lines. “Nowadays, human traffickers

exploit employees and sexually abuse women and children in a number of places” (Sambo and Spies 2020:83-84).

Women who survive trafficking may well be enslaved for a short time, like a couple of weeks or days, or for a long time, such as years, as is supported by the study's empirical results and by the literature. Negative effects of the exploitation of WSHT will persist for a long time. Additionally, women survivors who are able to flee their traffickers are often placed in a position of severe instability and vulnerability. They might have suffered bodily harm in addition to psychological and emotional distress. Maybe, they are worried of retribution. They probably also have little or no ways to make a living, too (United Nations, 2014:12). The research makes clear that WSHT are abused to the point of surrender and are often refused access to medical treatment (Calvo, 2014:16). Consequently, women who have survived human trafficking often experience physical symptoms as a result of their ordeal, including “headaches, abdominal discomfort, unexpected perspiration and heart disruptions, disturbances with sleep as well as desire to eat, an immune system that is compromised, and drug or alcohol abuse” (Sambo and Spies 2020:83).

The scholarship corroborated their empirical findings, demonstrating that rape and physical abuse are common experiences for women destined for forced prostitution, both of which erode their sense of worth. The researchers of the study conclude that the primary factors contributing to involvement in prostitution include coercive manipulation, diminished self-worth, and a strong desire for familial bonds. (Sambo and Spies 2020:83).

Okyere-Manu's research also confirmed that the ramifications of engaging in the trafficking of women should not be ignored, encompassing a wide range of issues pertaining to physical, psychological, spiritual, and emotional well-being. Victims of trafficking often experience wounds to their heads, faces, mouths, noses, eyes, backs, necks, spines, limbs, hands, feet, kidneys, pelvises, abdomens, and genital regions. They are also afflicted with a wide range of infectious illnesses as TB, syphilis, and HIV/AIDS. High-risk pregnancies and births, in addition to cervical cancer, skin disorders, persistent headaches and exhaustion, pelvic infections, vaginal secretions, adolescent or unplanned pregnancies resulting from rape or forced sex are other potential dangers. Women who have been trafficked are

particularly at risk for contracting HIV and AIDS due to the fact that they frequently lack the agency to insist on using condoms. Girls and women who are trafficked often endure violent abuse and forced marriages. “Malelane Catholic Church priest Reverend Father Jean Pierre acknowledged that some of the girls who are sold are murdered and exploited for 'muti’” (Okyere-Manu 2015:125-126).

In her article, Gabhan also established the significant repercussions for the health of trafficked individuals. Victims endure excruciating emotional and physical pain. “They are at a high risk for acquiring and spreading HIV/AIDS and other STDs” (Gabhan 2006:532)

The research study conducted by Ravi and associates also revealed findings that human trafficking survivors reported being subjected to sexual, physical, and psychological abuse at the hands of both traffickers and purchasers. They were beaten, gang raped, suffocated, burnt, enslaved, pressured with weaponry, threatened by harm to loved ones, denied of sleep, nutrition, and clothes, and forced to watch while other enslaved women and girls were harmed. Participants of trafficking rings reported daily “quotas” for revenue generation and harsh punishments for falling short of such targets. “To escape buyers, survivors have been reported to jumping out of driving automobiles and off roofs, both of which cause significant physical and psychological harm” (Ravi *et al.* 2017:109).

Moore’s research emphasises an educational perspective and his study validates the gendered nature of trafficking where he reports that, globally, 79% of sex trafficking victims are females. Furthermore, he found that victims of sex trafficking experience a range of physical, psychological, and social difficulties. “They are more susceptible to traumas, severe pain, sexually transmitted illnesses, malnutrition, gastrointestinal issues, cervical cancer, and headaches” (Moore 2018:77).

In her study, Hemmert focuses on youth, a significant majority of which report being physically harmed by their trafficker. She found that youth who are victims of sex trafficking are vulnerable to physical harm, mental anguish, and social stigma even after they are rescued. Among the physical effects, her study revealed that the transmission of STDs is only one of the numerous physical risks associated with sex trafficking. Ninety percent of people in a study on family sex trafficking said they had

had an STD, been impregnated, or been injured as a result of being sexually exploited. Teens who engage in sex exploitation are more likely to get HIV because they have frequent sexual encounters with a variety of people. As a result, they are frequently compelled to continue sexual contact with multiple partners despite being wounded and denied access to medical care. “Herpes, gonorrhoea, and syphilis are also quite likely to affect them” (Hemmert 2018:5-7).

Victims of sex trafficking often suffer physical and sexual abuse at the hands of both their customers and their traffickers. Almost fifty-two percent of the adolescents who participated in a treatment program's research reported having been sexually exploited at some point. Teens who are victims of sexual exploitation often suffer from physical trauma including broken bones and infections. More than half of victims also admit to using drugs on a regular basis. Malnutrition and a lack of clean-living circumstances for example, might make it more difficult for drug abuse victims to recuperate from their injuries. “Youth who are sexually exploited are disproportionately likely to be malnourished and to lose weight in unhealthy ways, which lowers their body's resistance to illness” (Hemmert 2018:5-7).

While Hemmert's research focuses on youth and adolescents, Rafferty's study centred on child trafficking and commercial sexual exploitation. Fifty-three Cambodian sex slaves were surveyed, and almost all of them reported being mistreated by patrons or masters. Many victims of trafficking in Thailand, Cambodia, and Indonesia were between the ages of 12 and 16, and Silverman, Decker, McCauley, and Mack (2009) detail criminal conduct in which children were raped, locked up, refused food, water, medical treatment, and forced to consume drugs and alcohol. Sexually transmitted diseases including HIV, unplanned pregnancies, and reproductive ailments are more common among children who have been victims of Child Sexual Exploitation (CSE). (Rafferty 2013a:562-564).

According to the available data, victims of CSE trafficking are more inclined, than their non-trafficked peers, to speak of sexual abuse, maltreatment, not using condoms, and having an abortion. Sexual contacts in the last month were more common and anal intercourse was experienced three times more often among minors who had been trafficked, according to research by Gjermeni et al. (2008). It was discovered by Zimmerman et al. (2003) that 28 European adolescent and adult

females (ages 13-28) who had been trafficked reported experiencing sexual abuse, such as anal, oral and intercourse, unsafe sex, and gang rape. Further research indicated that most victims of trafficking described being beaten, sexually assaulted, injured, and having their independence severely curtailed. Rafferty further details the findings of the physical health problems. Child maltreatment has been linked to negative physical and psychological results in studies that have looked at the correlation between the two. Illness and malnutrition are only two of the health issues that have been related to child prostitution. Abuse and deprivation of any kind, but especially physical, may lead to a wide range of negative outcomes, including but not limited to, self-inflicted wounds, sleep disturbances, and even murder or suicide. Headaches, backaches, shivers, dizziness, stomach pains, nausea, as well as throat infections were also often reported by the 47 females (ages 17-38) in one Israeli study on victims of trafficking for CSE. 57% also mentioned issues with their teeth (Rafferty 2013a:562-564).

Headaches, fatigue, dizziness, back discomfort, memory trouble, stomach ache, pelvic pain, and gynaecological infections were all reported by the 197 survivors in a European study of those seeking care after being trafficked. Weight loss, eating problems, sleep troubles, and depression are other common complaints (Rafferty 2013a:562-564).

Higher incidence of STIs, HIV, TB, pelvic inflammatory disorders, fertility problems, vaginal trauma, unplanned pregnancy, unsafe abortions, problems from undesired conceptions, and poor reproductive health are all associated with children and teens who have been recruited for CSE. Twenty percent of 487 Indonesian females (47% were under the age of 18 years) who reported being sexually abused for a period of one year or more were HIV positive, and seventy-five percent of these women and girls had suffered sexual violence. Seventy-three percent of 136 rescued Cambodian women and girls tested positive for sexually transmitted infections. Results from HIV testing revealed that 29.5 percent of 44 Nepali females aged 11 to 44 getting post-trafficking care were HIV positive (Tsutsumi et al., 2008). “Girls younger than 15 years old who were victims of trafficking and prostitution in Nepal were more than twice as likely to test positive for HIV” (Rafferty 2013c:562-564).

Deshpande and fellow researchers also corroborate the physical effects in their

study into sex trafficking of women and girls. Sexually transmitted diseases including gonorrhoea, syphilis, UTIs, and pubic lice may have devastating effects on victims of sex trafficking. Commercial sex participation may also cause pelvic discomfort, vaginal/anal tears, rectal injuries, and/or urination problems. Injuries including broken bones, bruising, burns, scars, and tooth damage/dental disorders should all be on the health provider's radar. Providers should check for unplanned pregnancies caused by rape and prostitution as well as food restriction, which is a kind of bodily injury. "Sexual trafficking victims may be more vulnerable to infectious illnesses such as TB, malaria, hepatitis and pneumonia owing to their living circumstances, needle usage, and lack of access to medical treatment" (Deshpande *et al.* 2013:25).

The Case study approach by researchers Morero and Tseko of three areas in the Gauteng Province also reported on the effects of human trafficking. Focusing on Pretoria, Springs, and Kempton Park, the study included 37 respondents from those in the Directorate for Priority Crime Investigation (DPCI), South African Police Service (SAPS), Department of Home Affairs (DHA), Department of Social Development (DSD), and Gauteng Provincial Office. The findings concluded that physical, mental, and spiritual afflictions were found to have affected the victims. Most respondents agreed that "those who were trafficked had both mental and physical aftereffects, as shown by the study's results" (Morero and Tseko 2020:513).

The most crucial information presented in their study is that victims of international crime do not have access to condoms or other forms of birth control, increasing their chances of developing STDs, gynaecological issues, unexpected pregnancies, and miscarriages. Corruption is rampant in the criminal justice system (CJS), further compromising the rights of victims and their humanity. They contend that every kind of dehumanisation in the perpetrator's control, not only sexual assault, "may trigger secondary victimisation" (Morero and Tseko 2020:518-521).

The 2003 study by Melissa Farley and colleagues, which interviewed 854 persons engaged in sexual exploitation in 9 nations, including South Africa, is considered a landmark piece of research on the topic of violence suffered by victims of human trafficking and prostitution. "Seventy-one percent of those surveyed had experienced physical assault, 63 percent had been sexually assaulted, and 68

percent fulfilled the conditions for post-traumatic stress disorder” (Farley *et al.* 2003:43-44).

Those who survive sex trafficking also often face the long-term health effects of trauma. More than 95% of those who survived their captivity described being physically or sexually assaulted at some time by their captors, according to research by Zimmerman and colleagues (2006). The effects of this kind of force may be rather severe, including broken bones, backache, and aching muscles and joints. Over a quarter of survivors reported tooth discomfort three months after being released, and many more had had facial damage. Ten percent of those who survive trafficking report having vision difficulties months after their release, most likely as a result of the ordeal. “While sexual trauma might have physical repercussions, they are often outweighed by the psychological effects” (Willis, Barrows & Butrin 2007:173-174).

4.17.2 Detrimental Psychological consequences

Tyler notes that prostitution is intrinsically detrimental, particularly when one considers the ramifications for psychological health (Tyler 2012:90). Again, according to Tyler, the research conducted by Farley and fellow researchers. lends credence to this assertion. The prevalence of post-traumatic stress disorder (PTSD) among prostituted women of different categories was an objective of their research. Severe traumatic stressors, including direct or indirect personal experience of an incident that includes real or threatened death or significant damage; danger to one's personal integrity; witnessing an event that involves death; injury; or a threat to the psychological integrity of another; and sexual assault, are all included as potential causes of post-traumatic stress disorder (PTSD) in the Diagnostic and Statistical Manual of Mental Disorders (DSM) established by the American Psychiatric Association (Farley *et al.* 2003:36). The percentage of people in the sample who fit the DSM requirements for a PTSD diagnosis was 68%, as was previously indicated. According to Farley *et al.*, “these traumatic stresses are common in prostitution” (Farley *et al.* 2003:47).

The prevalence of PTSD and exposure to violence in the lives of a sample of 130 prostituted women in San Francisco was investigated via in-depth interviews. In an earlier study by Farley conducted with Professor Howard Barkan, 57 percent said

they were sexually abused as children, and 49 percent said they were physically abused as youngsters. 82 percent had been the victim of physical violence, eighty-three per cent had experienced intimidation with assorted weaponry, 68 percent had been sexually abused while working in prostitution and 84 percent were presently or formerly homeless. “There was a strong correlation between the overall number of different forms of violence experienced by a person and their level of PTSD. 68 percent of those questioned (n=130) fulfilled DSM 111-R PTSD diagnostic requirements” (Farley & Barkan 1998:37-38).

Hammond and McGlone’s study found that emotional trauma may manifest in panic attacks, generalised anxiety, depression, suicidal thoughts, and obsessive-compulsive disorder; mental health illnesses including post-trauma stress disorder (PTSD) are commonly found as a consequence of exposure to abuse. “When one thinks about all the hardships a victim of sex trafficking faces, the advancement within the industry is terrifying” (Hammond and McGlone 2014:160-162).

Moore’s research also reported that “depression, suicidal ideation, PTSD, anxiety, shame, dread, shock, insomnia, mistrust, drug addiction, and social isolation are among the other harm, in addition to physical harm, experienced by victims” (Moore 2018:77)

The findings of the study by Barrows and Finger also corroborate the damaging psychological effects on trafficked women and girls for sexual exploitation. “Suicidal thoughts, despair, anxiety, and persistent terror are just some of the mental health issues that have been linked to human trafficking, along with a significant risk of post-traumatic stress disorder” (Barrows and Finger 2008:523).

Sambo and Spies reported that there is a strong likelihood that the female victim may feel alone, guilty, ashamed, afraid, and in denial. Hence, she could feel less alone if she had someone to talk to. Additionally, they found that women who had survived human trafficking also showed elevated anxiety, low self-esteem, poor impulse control, and irrational outbursts of anger. Furthermore, participants reported experiencing intense despair and a lack of faith in the future. The studies conducted on these individuals have shown that they may be suicidal, suffer from memory loss and cognitive impairment, and experience periods of isolation. They may also have

trouble focusing and show signs of hostility and rage. “Those who have experienced trauma or repeated sense of failure may develop a state of hopelessness when they feel helpless and unable to change their circumstances” (Sambo and Spies 2020:83-84).

Researchers Deshpande and associates found that victims of sex trafficking often suffer from PTSD, extreme anxiety, and depression, among other mental health issues. Helplessness, embarrassment, shame, mistrust, self-loathing, denial of reality, suicidal ideation, disorientation, bewilderment, and phobias are all symptoms that providers should look out for. A lot of victims of sex trafficking are women in their thirties who have become emotionally and mentally crippled by a life of prostitution. One study found that, compared to other victims of crime, sex-trafficked women had more severe mental health requirements due to their instability, isolation, fear, and trauma. “When victims are forced to take drugs by their captors or when they use drugs themselves to deal with or escape their harrowing circumstances, they may establish substance abuse issues or addictions” (Deshpande *et al.* 2013:25).

Included in the findings of mental health issues reported in Rafferty’s study, are anxiety, depression, especially post-traumatic stress disorder. She further states that one study found that female survivors (aged 11-44), of trafficking in human beings in Nepal who were getting treatment had significantly greater levels of depression and anxiety than their counterparts trafficked for other objectives (circus and domestic work). Rafferty cites various studies including Cwikel *et al.* (2004) who conducted an evaluation of 49 Israeli females aged 17–38 who were victims of human trafficking for CSE and were awaiting deportation hearings. “Overall, 17% exhibited PTSD symptoms at or above the diagnostic threshold, 47% had seriously pondered suicide, but also 19% had actually attempted suicide. Exposure to different types of abuse was linked to increased levels of poor mental health symptoms in another research of 197 women receiving post-trafficking care in Europe” (Rafferty 2013a:564).

Compared to a normative sample, the percentage of women who reported experiencing depression, anxiety, and hostility was 98%, 97%, and 95%, respectively. Psychological responses, psychoactive drug misuse, psychosomatic

reactions, interpersonal responses, and acute post-traumatic stress disorder are only some of the mental health issues that have been related to child maltreatment. Anxiety, despair, poor self-esteem, social isolation, post-traumatic stress disorder symptoms, drug addiction, and even suicidal thoughts are all more common among children who have experienced sexual abuse. There is a correlation between numerous victimisation experiences in childhood and an increased risk of adult mental health and psychiatric disorders. Finally, “children who have experienced complex trauma are at a higher risk for exhibiting a wide range of symptoms and behavioural features, including disruptions in bonding, physiological health, mood regulation, dissociative adaptations, behaviour, cognitive functioning, and self-concept” (Rafferty 2013c:564).

In the study by Morero and Tseko in the Gauteng Province, results showed that most respondents agreed that those who were trafficked had emotional and physical trauma. The findings also revealed that, despite medical treatment's best efforts to restore survivors' physical health and alleviate the horrific experience, many nevertheless struggle with mental scars well after their bodies have healed. A large majority of respondents agree that victims showed signs of having experienced psychological trauma, including but not restricted to apprehension, depression, PTSD, panic attacks, and complex PTSD (C-PTSD).

The following comments were made by some of the attendees in support of the above:

“It's not that many or even most survivors are physically unwell; rather, they require medical treatment because they're addicted to narcotics. These victims are fighting an uphill struggle since their traffickers are the ones who exposed them to substance misuse. The traffickers utilise the victims' addiction to drugs to ensure that they continue to comply with and rely on them” (DPCI respondent 1). “As a result of the local police treating them like criminals, several survivors find it difficult to work cooperatively with them. It made things much more traumatic, as the victims are still under some pressure to conform” (SAPS respondent 3).

In light of the aforementioned answers, the study's authors contend that it is clear that victims of international crime face "double jeopardy," suffering first at the hands

of offenders with lifelong psychological repercussions and then again at the hands of law enforcement with disrespectful and indifferent treatment. According to studies, when people who have been trafficked come into contact with law enforcement, they may be subjected to legal repercussions such as being charged with breaking the law and regarded as criminals. It is the contention of the study's authors that, as a result, they may be stigmatised and referred to in derogatory terms like "bad girls." This researcher agrees that this "stigmatisation and negative labelling demeans their inherent worth and value as human beings" (Morero and Tseko 2020:518-519).

According to Hemmert's study, youth impacted by sex trafficking may develop a range of mental health issues, including depression, anxiety, and post-traumatic stress disorder (PTSD). She cites Sprang and Cole (2018) who found that 80% of research participants were diagnosed with PTSD. Relationship disruption is another psychological result of sex trafficking, since young people who are taken from their families and friends often develop an inability to form new, healthy ones. A teenager who witnesses their mother's abuse or exploitation may also develop unhealthy attitudes against her. Lastly, "the child's mental health may deteriorate due to the absence of a stable parental figure and the severing of ties with extended family and other acquaintances" (Hemmert 2018:7-9).

Psychological problems are common among youth involved in sex trafficking and include distrust, reluctance to open up to others, defiance, post-traumatic stress disorder, despair, and anxiety. A 2016 research study by Cole and others indicated that compared to non-sexually abused kids, exploited youth had more functional impairment, risky behaviours, clinical difficulties, and trauma symptoms. Hemmert notes research by Lander et al. which indicated "that over three quarters (77%) of programme participants exhibited oppositional conduct, and nearly two thirds (68%) had difficulty coping with the effects of trauma. Fifty-five percent of the subjects also had conduct disorder, and 54% had problems with anger management" (Hemmert 2018:7-9).

Hemmert postulates that sex trafficking's psychological consequences are intricately linked with to many of the societal ramifications (Hemmert 2018:9).

4.17.3 Social Consequences

Sex trafficking has both psychological and societal repercussions on young people. Interpersonal conflicts and trust issues are two such outcomes. Especially for children born into trafficking situations, reintegration into the family unit may be a challenging process for a young person who has experienced trafficking. Trust issues may also make it hard for survivors to form connections with others after they have been rescued. Negative consequences on social success may also result from difficulties with behavioural problems and anger management. "Some young people may be discriminated against because of how sex trafficking operates and how the law is evolving in this area. The same may be applicable for individuals who are in the country illegally" (Hemmert 2018:9-10).

The social effects were also included in the study by Ravi and colleagues who reported that thirteen of the twenty-one participants said that substance consumption was the most effective means of dealing with traumatic situations. Around a quarter of those who made it through said they used drugs to deal with the emotional and physical anguish of sexual encounters and being awake for many days to reach quotas, both of which were pressures associated with human trafficking. In interviews, survivors of human trafficking described the negative effects on their mental health, including "the development of psychiatric diagnoses and the onset of disruptive symptoms such as a heightened sensitivity to shock and an inability to trust others" (Ravi *et al.* 2017:1019).

These effects are also corroborated in the South African study by Sambo and Spies. Some interviewees discussed how their experiences in trafficking had left them distrusting of humanity. In light of their experiences in trafficking, they found it impossible to trust anybody, including the people providing them with social services, the authorities, and even their own families. Survivors had the following opinions: "I don't believe my family will ever trust me again. Humour and pride in myself were also among the things I lost. In a nutshell, I stopped believing in anybody. As for WSHTP 2, it reads, "(Pause)... I no longer believe my own family members. WSHTP 5: "I need to transcend my terrible experiences ... to rebuild trust and also be trusted again. WSHTP 6: "(Crying) I worry for my safety, I don't trust anybody, including the police, and I don't sleep at night." To quote WSHTP 11: "I

sense that I am being watched, tracked down, my existence is really in risk, my trust was abused." The empirical results cited are borne up by the literature, which shows that several women survivors of crime have a deep-seated mistrust of law enforcement as a result of their own unpleasant experiences with the system in the past. In addition, WSHT often delay receiving assistance or recognising themselves as victims of crime.

"Several reasons contribute to this, such as mistrust, guilt, or norms imposed by traffickers on how to interact with authorities and social workers" (Sambo and Spies 2020:82)

Anecdotal evidence, according to Deshpande and associates, suggests that victims of sex trafficking are more likely to be illiterate, homeless, poor, and socially isolated, but they note in their study that there is a paucity of statistics reporting the societal repercussions of sex trafficking. Sexually exploited women who are victims of human trafficking are more likely to experience "poverty, less opportunities, and physical and sexual assault" (Deshpande *et al.* 2013:25-26).

In reporting on the social consequences, Hammond and McGlone note that women and girls who labour in sex trafficking are subjected to violence on a daily basis, starting in infancy and continuing into adolescence and maturity. They continue by elaborating that partners, clients, pimps, peers, police, and those in authority all have a role in this cycle of violence. As one is involved in prostitution, the violence increases and becomes more normalised, resulting in desensitisation and detachment. Addiction to drugs and alcohol is prevalent, and it often begins with compelled usage in early life. When it comes to sex trafficking, substances may either make the situation more bearable or provide the sole means of escape. "When a victim becomes drug-dependent, they are more likely to become reliant on the sex trafficker or other trafficking services" (Hammond and McGlone 2014:160-162).

By way of moving onto the third aspect of harm as postulated by Tyler, this researcher wishes to reiterate that assault and rape are highlighted as major problems in the research by Farley and colleagues (Farley *et al.* 2003:56). The study's authors assert, "Prostitution is multi-traumatic regardless of where and how it takes place" (Farley *et al.* 2003:60). Other scholars who emphasise the effects of

multiple abuses over a prolonged period are Morero and Tseko. Their findings regarding the consequences of sex trafficking were previously outlined. It is prudent to capture what one victim, who was interviewed, related in their study (paraphrased): The traffickers violated my human rights by forcing me to engage in sexual activity with many men while starving and without access to medical care. For eight years, I was cut off from contact with my loved ones. Other guys compelled me to sleep with them without protection, and if buyers paid more, the traffickers didn't care about my health or the spread of STDs (Morero and Tseko 2020:521).

4.18 The damage caused by prostitution's sex

Tyler not only conceptualises what she calls "the sex of prostitution" by drawing on sociological studies and feminist theory, but also examines the psychological and physical damages linked with prostitution (Tyler 2012:88)

She elaborates on the notion that the business side of prostitution is what really defines the practice. According to Tyler, the issue with prostitution is not the sexual activity itself but the reality that it is for sale. To concentrate largely on the economic part of prostitution might obfuscate what is actually at the heart of prostitution, which really is sex. Tyler argues, citing Barry's research in *Female Sexual Slavery* (1979) that it is not only the bodies of women which are sold in prostitution. In prostitution, the body and the sexual services offered are inseparable components of the whole. The human body is intimately connected to the human spirit. Prostituted women's experiences provide testament to the importance of the triune nature of mind, body, and soul. Many sociological studies have shown that the physical and mental abuse that prostitutes endure may have long-lasting effects on their mental health, including dissociation and post-traumatic stress disorder. In a number of prostitution-related circumstances, "women see dissociation as a coping technique that may be viewed as a prostituted woman's effort to separate what is occurring in prostitution from her own idea of self" (Tyler 2012:93-94).

It is indeed important to note Barry's claim that dissociation has been used as a coping method by women who haven't endured horrific physical trauma. As she puts it, "what female youths, lovers, and spouses describe in their experience of objectified sex is similar to the tactic of emotional detachment and dissociation"

(Barry 1995:31 cited by Tyler 2012:95). One of the worst examples of objectification is commodification, which, as Barry argues, occurs in prostitution when the focus shifts from the human person to sex. Reducing women to objects of sexual desire separates them from their bodies and, by extension, their identities (Barry 1995:29 cited by Tyler 2012:95). Tyler provides an explanation of Barry's proposal as she sees it: "Prostitution is defined by and causes suffering due to sexual objectification. Prostitution, according to her, is the reducing of oneself to a sexual object, and this objectification may be perceived as undermining human dignity" (Tyler 2012:93-95).

In drawing correlations with his previous research of the blesser phenomenon, transactional sex, sex trafficking and prostitution, the researcher emphasises that participants in focus groups of the Youth Research Unit (YRU) at UNISA recognised the emotional effect on the blessee as one of the repercussions of being engaged in a "blesser-blessee" relationship. Girls who have relationships with blessers tend to have poor self-esteem, feel mistreated, and see themselves as sex objects, according to the research (Frieslaar 2019:106). Tyler says in her concluding statement that "it helps to link the many harms of prostitution by conceptualising the sex of prostitution" (Tyler 2012:98).

Coy claims that there is much literature detailing women's experiences of sexual objectification, citing experts like Farley and others like Tyler. She also draws reference to the work of philosopher Martha Nussbaum, in which objectification is described as "seven ways to consider a human as a thing," and whose work provides a sophisticated theoretical framework about objectification (Coy 2012:109). In addition, Coy refers to the results of creative process aspects such as biographical interviews and art workshops. According to Coy, the use of this technique allowed for a more in-depth examination of the women's experiences in the study. "A striking result was that numerous women believed they had been reduced to a body for sex" (Coy 2012:117).

The feelings linked with prostitution which were disclosed via the biographical interview sessions and art workshops (named 'MyBody MySelf') often mirrored those stated by women to explain the repercussions of violence and sexual assault. They include "estrangement from oneself, shame, guilt, body hatred, and blaming

oneself” (Coy 2012:111).

In the study investigating the effects of trafficking, prostitution, and violence against women in nine countries, Farley offers a powerful analogy of the dehumanising effect of commercial sexual exploitation, which, in the view of the researcher provides a compelling illustration of Tyler’s conceptualisation of prostitution’s sex. Farley says that, in the world of prostitution, she (the trafficked and prostituted person) loses her identity and her name. To protect herself, she blocks off her emotions. She turns into "a sort of human lavatory" for him to "dump himself into." In either case, she ceases to be her true self, either because she is forced to conform or because she "acts the part" for so long in order to live that the mask eventually takes over. She creates an identity that satisfies the masturbatory desires of johns, one that can take verbal and physical abuse, sexual assault, rape, and torture with a straight face and a cheerful disposition. As time goes by, her prostituted identity begins to dominate the whole of who she is. She has suddenly vanished. “The violence she endures as a result of her prostitution is normalised by being labelled as simply "sex," rather than as sexual harassment, rape, or Intimate Partner Violence” (Farley *et al.* 2003:xiii).

This is supported by Lisa Thompson who serves as The Salvation Army's National Headquarters' Liaison for the Elimination of Sexual Trafficking in the United States. When sex is treated as a commodity, it becomes just another transaction without the emotional depth, mutual satisfaction, and genuine love that should characterise it. “As a result, human sex loses what makes it human, and becomes dehumanised” (Thompson 2007a:67)

Researchers Thaller and Cimino remark that one of the similarities between “sex work” (sic) and intimate partner violence (IPV) is the idea of shame and stigmatisation. They go on to state that such are the experiences of women who participate in prostitution. This is part of their effort to reframe prostitution and IPV as intersecting spaces of gender-based violence. Finally, they state that “it is more convenient to blame the women themselves for gender-based violence than to recognise the negative long-standing societal ideas that are based on gender” (Thaller & Cimino 2017:207-208).

An understanding of the effects/consequences of sexual exploitation helps the caregiver in identifying the needs of survivors which have to be responded to in the aftermath of their freedom from sexual exploitation and slavery. These needs can be categorised into physical, psychological/emotional, social, and spiritual. The comprehensive Hands that Heal Curriculum of the FAAST organisation, referred to previously in this paper, is helpful to this end.

4.19 Understanding Survivor's Physical Needs

Researchers Willis, Barrows and Butrin inform us that there is a paucity of information on the specific medical, psychological, and social support requirements of survivors of sex trafficking. The researcher contends that this presents caregivers with a pastoral challenge. The authors advise that “caregivers need to know what survivors need as a whole and what each individual survivor is experiencing so they can effectively respond to their physical requirements” (Willis *et al.* 2007:147). They continue by recommending that it is necessary to conduct a thorough physical examination to detect both acute health problems and those that may develop into more serious, long-term conditions. On top of that, “survivors may need extensive medical attention if they are dealing with a number of different health issues” (Willis Barrows and Butrin 2007:147).

According to the authors, the medical concerns of those who survived can be categorized as follows:

1. Infectious diseases, including HIV/AIDS, STIs, and tuberculosis
2. Non-infectious conditions, such as malnutrition and asthma
3. Reproductive health concerns, including pregnancy or abortion complications
4. Substance misuse
5. psychological health concerns
6. injuries related to violence (Willis *et al.* 2007:148).

This researcher suggests that these needs be responded to by medical professionals like general practitioners and other doctors trained to care for physical conditions.

4.20 Understanding Survivor's Psychological Needs

According to scholars Talbot, Carlson, Palm, Hage and Prasadam, “those who survive trafficking, as well as their children, may suffer long-term effects, including a diminished sense of worth and altered worldviews.” Caregivers, they recommend, “need to be aware of the mental health illnesses that may affect both children and adults and have a firm grasp on the fundamentals of counselling in order to effectively assist victims of sexual trafficking.” They suggest that “therapists need to be able to connect with trauma survivors and help them work through difficult emotions like anger, shame, sorrow, and loss as part of the healing process” (Talbot, Carlson, Hage, Palm & Prasadam 2007:183).

According to the authors, there is as much variety in the emotional reactions and repercussions of trauma as there is in the rescued persons themselves. “Nonetheless, it seems that five major emotions—depression, anxiety, anger, shame, and grief—are shared by all humans. These feelings affect people of all ages, and if they aren't addressed properly, they may cause significant psychological distress” (Talbot *et al.* 2007:184). A comprehensive discussion on anger, depression and grief/loss is beyond the scope of this paper. Shame will be discussed in a later section of this chapter.

4.21 Understanding the Survivor's Social Needs

The researcher begins this section by revisiting the identified unique contribution of this study stated in the research gap section of Chapter 1. This is important because this has relevance for this section. This research contributes to the aftercare support system for trafficked people after they are rescued, specifically in the field of practical and pastoral theology. The keyword here is “aftercare.”

According to Becca Johnson, “the term “aftercare” is used to refer to services provided for victims of human trafficking. “After” they have been rescued, they need “care” — thus, “aftercare.”” She elaborates by explaining that individuals who have been significantly impacted by trauma may benefit greatly from aftercare services, “the major goal of which is to give practical support, as well as to promote hope and facilitate the healing process” (Johnson 2012:370). The researcher agrees and emphasises that this falls firmly within the field of practical theology and pastoral

care.

In addressing the social needs of survivors, Johnson makes a pertinent point when she cites the Client Services Program of the Coalition to Abolish Slavery and Trafficking website resource: "...victims cannot become survivors without... a social service advocate to ensure access to benefits and services and to provide supportive counselling, validation, and normalization; a shelter or housing program to ensure basic necessities are provided..." (Johnson 2012:372). Since the aim of this research is to empower survivors through experiencing pastoral care and healing services, the researcher agrees with Johnson's crucial point.

Additionally, scholar Brian Willis helps us understand the social needs of survivors when he clarifies the context of the environment in which the aftercare needs ought to be provided. He asserts that "an aftercare shelter is not an "island unto itself." He continues by explaining that "It is part of a community" (Willis 2007:239). For the researcher, this connects with the key idea of "community" in the African perspective of trauma.

Willis further outlines the tasks of the safe house or shelter when he states that the shelter either rents or has ownership of land and structures, employs individuals from the local community to "do tasks like cooking, cleaning, and ensuring security, and supports the local economy by procuring groceries and other necessities for the maintenance of the shelter" (Willis 2007:239). In explaining the importance of these activities, he suggests that various community activities are needed to provide a safe and secure atmosphere for survivors within and outside the shelter. "In this way," he contends "at appropriate times and places, the survivors can once again become part of a community, either near the shelter or back with their families" (Willis 2007:239). In the view of the researcher, this further reinforces the importance of the concept of "community."

The researcher, in a previous role of Rector of a parish, had pastoral oversight and provided leadership in the social outreach work provided to a safe home for survivors of human trafficking. In leading the work of the parish pastoral care and social outreach teams, he had opportunities to witness the activities and tasks of the safe house, as noted by Willis.

At this point, the researcher wishes to emphasise the importance of a holistic understanding of trauma in that there is a spiritual aspect that should be seriously considered. Johnson also reinforces this point in her paper dealing with the topic of aftercare for survivors. She describes the “multiplicity of trauma events” (referred to as complex trauma) that are relevant to the experience of human trafficking survivors. Included among these experiences are “rape, brutality, torture, battery, shame, abuse, degradation, incarceration, threats, isolation, and more” (Johnson 2012:374). This claim has been corroborated in previous chapters of this study.

Johnson explains that this complex trauma “leads to a complete sense of instability — mentally, emotionally, physically, socially and spiritually” (Johnson 2012:375). Furthermore, Motsi and Masango’s article referred to earlier also lends credence to the researcher’s contention regarding the spiritual dimension to understanding trauma. They assert that a holistic rather than compartmentalised perception of life lies within the African worldview and this perception shapes how the African views the human being as one who “is a whole person whose core is his or her spirituality” (Motsi and Masango 2012:2). In light of this assertion, the researcher next turns attention to the spiritual needs of survivors.

4.22 Understanding the Survivor’s Spiritual Needs

The researcher’s assertion above is also corroborated by scholars Palm, Pool and Burgmayer when they state that “people are spiritual beings” and “all human beings are created both body and spirit” (Palm, Pool & Burgmayer 2007:217). They further note that healing for victims of sexual trafficking must be “comprehensive and consider victims’ spiritual needs.” Self-perception, social relationships, and ideas about God are all harmed by sexual exploitation. Additionally, they recommend that “even after being physically freed, people still need mental and spiritual rehabilitation in order to regain their spirituality and sense of self” (Palm *et al.* 2007:217). The spiritual needs of survivors, as postulated by the authors, follows next.

Sexual exploitation survivors require a secure and nurturing environment for emotional and spiritual recovery. The secure and nurturing environment connects back to the social needs of survivors – a safe place like a shelter or safe house. This

view is supported by the authors who postulate that, within this nurturing environment, caregivers play a crucial role in facilitating survivors' understanding and acceptance of God's Divine protection, "encouraging them to seek solace and restoration through their spiritual connection with God." (Palm *et al.* 2007:221-223).

Fundamental spiritual survivor needs, they suggest, "include truth, unconditional love, hope, belonging, trust, redemption, and restoration." In the researcher's understanding, recognizing truth allows survivors to understand that God embodies truth and can be trusted for help and support. Unconditional love ensures survivors are treated with respect and dignity, while hope provides renewed hope and Divine acceptance – God accepts them. The experience of belonging fosters acceptance and worth, while trust is essential for establishing interpersonal connections. The concepts of redemption and restoration assure survivors that God can save them from despair. According to the authors "caregivers have a divine appointment to provide assistance and support to those experiencing distress and communicate messages of hope and healing to those injured emotionally and physically" (Palm *et al.* 2007:221-223). As a parish minister and pastoral caregiver, the researcher agrees with this divine appointment.

The researcher seeks to clarify that an understanding of the term 'caregiver' in the above sense should include pastoral caregivers, both lay and ordained. Within the Anglican Diocese of the Highveld, of which the researcher was an ordained member at the time of conceptualising this research paper, there exists an organisation of volunteers who are trained to provide pastoral care and counselling. This organisation is called *Siyalalela* which means "We listen." The researcher was part of the Parish Council whose roles included providing for the pastoral care needs of the parish and he had pastoral care leadership oversight in considering individuals for training as *Siyalalela* counsellors.

An organisation offering similar Christian counselling services within the Anglican Diocese of Johannesburg (Parkview 2023), of which the researcher was formally an ordained member, and within the Anglican Diocese of Perth, Western Australia, of which he has recently been appointed at the time of concluding this paper, is called Anglicare (WA 2023). When it comes to the response of the Church, both ordained clergy and lay persons, trained in pastoral counselling, have the privilege of

journeying with our sisters in Christ.

Since the researcher has now demonstrated the importance of understanding the extensive needs of survivors on all levels, attention is now focused on understanding Post Traumatic Stress Disorder as it relates to those who have been sexually exploited.

4.23 Understanding the spiritual dimension of PTSD

The researcher has previously demonstrated that, among the detrimental effects or consequences of sex trafficking and commercial sexual exploitation, is the experience of PTSD.

It bears repeating that Motsi and Masango contend that It is crucial to acknowledge that the Western and African worldviews concerning trauma are distinct. This debate, they suggest, “centres on the definition of trauma and the diagnosis of PTSD” and they offer a critique of PTSD, from a pastoral care perspective. They state that “the argument...is that there is a danger that responses to trauma may be underestimated by limiting them only to psychological trauma, which eventually results in a diagnosis of PTSD.” They further reinforce their point about the importance of considering the spiritual aspect of the individual when they assert that “trauma impacts body, mind and spirit...” (Motsi and Masango 2012:5). Motsi and Masango contrast Western and African trauma views and the Western PTSD diagnosis' focus on the individual's psychology, but the researcher cites an earlier work by Anglican Church of Canadian-ordained scholar Dalene Fuller Rogers.

By providing Pastoral Care for PTSD, Fuller Rogers aims to mend the wounded soul. She explains that “PTSD impacts countless numbers of people around the world who have been through horrible things like rape, abuse of children, domestic violence, conflict, catastrophes, accidents, and political torture. At every age, both men and women are influenced” (Fuller Rogers 2002:2).

From the researcher's analysis of her book, it is clearly evident that her extensive experience in the field of pastoral care for PTSD empowers her to recognise the spiritual aspect of the traumatised soul. In her book, she devotes considerable attention to “sexual, physical, psychological and spiritual trauma” (Fuller Rogers

2002:3-9). Within the category of sexual trauma, she includes rape, marital rape, incest, cult/ritual abuse and genital mutilation (Fuller Rogers 2002:3-9). It is worth noting that, in this study, the researcher has addressed rape, genital mutilation and cultural and ritual abuses and in his Master's thesis, the aspect of marital or spousal rape was added to this list, contextualised within the discussion of Gender Based Violence (Frieslaar 2019:75-85).

When discussing spiritual trauma, Fuller Rogers is quoted as saying "All forms of trauma - sexual, physical, and psychological - have an effect on one's spirituality." She continues by saying that "some survivors have said that spiritual trauma has had the most lasting and devastating impact on their lives." (Fuller Rogers 2002:8). Fuller Rogers further explains that a person who has experienced spiritual trauma "loses their sense of purpose and significance in life, as well as their connection with God and themselves." This, she suggests, may lead to "a break in one's relationships with the transcendent God, people, mystery, love, and nature." She notes that "loss of self-worth, shame, bewilderment, helplessness, self-doubt, depression, a feeling of imbalance, negativity, trouble setting boundaries, self-directed rage, meaninglessness, loss of relationship intimacy, suffering without purpose, and a decreased capacity for pleasure or love are some of the consequences of spiritual trauma." She further asserts that "feelings of unlovability, shame, helplessness, insecurity, depression, and an imbalance might result from these symptoms" (Fuller Rogers 2002:8-9). This corroborates the outcomes previously discussed.

4.24 Understanding Complex Trauma and complex PTSD

Complex traumatic stress, as defined by Bessel van der Kolk is "the experience of multiple, chronic and prolonged, developmentally adverse traumatic events, most often of an interpersonal nature...and early life onset" (van der Kolk 2005:402). This has relevance for survivors of sex trafficking, as demonstrated thus far in this study.

Returning to Johnson's multiplicity of trauma events, she explains that complex trauma, defined by several experiences, "causes emotional dysregulation, a decreased feeling of safety, and difficulty recognizing danger. Victims frequently experience despair, anxiety, self-loathing, dissociation, drug abuse, hopelessness, and somatic symptoms. Self-destructive conduct, re-victimization, and relationship

issues are more common in this group.” The research on complex posttraumatic stress disorder, as it relates to survivors of sex trafficking, examines this multiplicity, and sustained traumatic exposure. (Johnson 2012:375). Chapters 2 and 4 of this study has cited much research in this regard.

She points to research, again cited in previous chapters of this study, which substantiates the notion that “individuals who have experienced trauma have a significantly heightened susceptibility to subsequent victimization” (Johnson 2012:375). Licenced psychologist Howard Bath, based in Darwin Australia, notes the outcomes of complex trauma: “Involuntary flashbacks to the traumatic event, avoidance of reminders of the event, heightened alertness and vigilance, trouble focusing, and a heightened startle reaction are all hallmarks of post-traumatic stress disorder” (Bath 2008:17). Considering that the outcomes above corroborate the experiences of survivors of sex trafficking, the researcher demonstrates the relevance of complex trauma and complex PTSD to the topic of this study.

For this reason, the researcher aligns himself with Johnson’s proposal “that a deliberate, trauma-focused treatment is crucial.” She contends that “without help and healing, they are more likely to be re-traumatized and more prone to live a guilt-ridden, anger-controlled, shame-filled life” (Johnson 2012:378). This refers back to the importance she places on aftercare interventions.

4.25 Establishing a Biblical Directive for aftercare

In her article, Johnson grounds her explanation of aftercare in the biblical mandate of Jesus as recorded in Matthew 25:35-36 which reads:

for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me” (The Holy Bible:New Revised Standard Version Anglicized Edition 1995).

The researcher agrees with Johnson in her assertion that “this is aftercare” and that these verses “encourage us to cater for the fundamental human requirements of food, water, shelter, and clothing. Yet we must also care for the ill and visit those

currently imprisoned. Jesus commands us to provide both material and emotional assistance” (Johnson 2012:379).

I was sick, and you looked after me.

Johnson advocates that “taking care of the ill is essential to their recovery, especially those who are emotionally traumatized as victims of human trafficking. They feel a range of feelings, including guilt, anxiety, shame, depression, and perplexity.” She continues by recommending that “they need a guide to help them on the road to healing even when they do not completely comprehend the problem” (Johnson 2012:379). The researcher notes the author’s use of “guide” here and her previous use of “help and healing” and he connects these key words with this classical definition of pastoral care by Clebsch and Jaekle:

The ministry of the cure of souls, or pastoral care, consists of helping acts, done by representative Christian persons, directed toward the healing, sustaining, guiding, and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns (Clebsch & Jaekle 1964:4).

Having been a Rector of a parish and therefore had practical experience of these tasks, the researcher concurs with this classical definition. In the Anglican liturgy for the installation of a parish rector, the Bishop extends an invitation to the new rector to “receive the cure of souls which is both mine and yours in the name of the Father, and of the Son, and of the Holy Spirit” (ACSA 1993:14).

I was in prison, and you came to visit me.

Johnson notes that “visiting the imprisoned includes those held captive by past traumas and present fears” (Johnson 2012:379). She further explains that victims of human trafficking are frequently enslaved by traffickers in prison-like environments where they are subjected to severe physical as well as emotional conditions. “They feel impotent and despondent, lacking basic liberties such as the ability to speak, believe, and do as they please. Once released, many remain incarcerated due to their fears or inability to access necessary assistance” (Johnson 2012:379-380). In his pastoral care support provided to those in the safe house, as mentioned earlier, the researcher undertook this visitation ministry together with members of the parish council and others in the Parish. This experience leads him to agree with Johnson.

The researcher contends that all the effects or consequences of the multifaceted nature of trauma described thus far require a holistic response in the form of Trauma Informed Care (TIC).

4.26 Trauma Informed Care (TIC)

The researcher therefore agrees with Johnson's assertion that those who have been rescued from modern-day slavery need access to comprehensive assistance, "but it is crucial that these services be delivered with sensitivity to trauma-related difficulties and concerns." (Johnson 2012:380). She cites the definition of TIC from the National Centre for Trauma-Informed Care: "Trauma-informed care is an approach to engaging people with histories of trauma that recognizes the presence of trauma symptoms and acknowledges the role that trauma has played in their lives" (Johnson 2012:380). Following this definition, she explains that the implementation of trauma-informed care is of utmost importance, "particularly when providing support to those who have endured the profound effects of severe trauma" (Johnson 2012:380). Taking into consideration that the lived experiences of sex trafficking survivors corroborate these complex trauma outcomes, the researcher's view is aligned with Johnson's assertions.

Bath observes that, over the past decade, there has been a significant increase in understanding the impact of trauma on children, "leading to a focus on various therapeutic modalities and the idea that formal education and training are necessary for treating trauma-related illnesses." (Bath 2008:17). Nonetheless, he points to a few recurring ideas that emerge from the clinical and academic literature which "suggest that much of the healing from trauma can take place in non-clinical settings" (Bath 2008:17). The researcher emphasises that this is encouraging because as Greenwald notes, "Parents, counsellors, teachers, coaches, direct care workers, case managers, and others are all in a position to help a child heal" (Greenwald 2005:37). Once again, the pastoral care ministry work that the researcher has provided alongside lay volunteers bears testimony to the truth of these assertions. The discussion here of child trauma is relevant to the topic of this study because, while the study participants are over the age of eighteen, the empirical evidence reported in the next chapter demonstrates their childhood traumatic experiences.

Although the phrase "trauma-informed" is often used, Johnson prefers the use of "trauma-sensitive" because she says this seeks to "reflect engagement of the heart as well as the mind" (Johnson 2012:380). What this implies, in the view of the researcher, is that all facets of the services exhibit a cognizance of the effects and consequences of trauma on individuals and strive to be empathetic. The implementation of this sensitivity, according to Johnson, "serves to reduce the activation of adverse recollections, which may potentially exacerbate the experience of trauma." According to the author, "Trauma-sensitive care reflects a commitment by all involved to treat victims' experiences gently and with emotional as well as physical safety in mind" (Johnson 2012:380).

Once again, this connects to the need for a comprehensive approach to healing and pastoral care. The researcher next addresses the theological and ethical consequences for the Church.

4.27 Theological and ethical consequences for the church

Okyere-Manu's article asserts that women and girls suffer physical, mental, emotional, and spiritual harm as a result of the sex trafficking industry, and that because of this "the Christian community is therefore challenged to provide a significant voice into this complex crisis" (Okyere-Manu 2015:117). She further contends that the exploitation of women emphasizes "church communities' obligation to protect and maintain the dignity of those with vulnerabilities, who are created in the image of God" (Okyere-Manu 2015:126-129). "Christian communities," she asserts, "have been inadequately equipped to deal with this problem of sexual exploitation." They are urged to restore the integrity and dignity of trafficked people and to speak out against injustices that perpetuate the problem (Okyere-Manu 2015:126-129). According to the author, "the fact that Christian communities have not been prepared to respond appropriately is a cause for concern" (Okyere-Manu 2015:129). This, in the view of the researcher, constitutes a pastoral challenge to the Church. This connects with the intended outcome of this study regarding empowering the Church to respond pastorally.

Recognising Okyere-Manu's clarification of the Church's mandate to protect and maintain the dignity of women, made in the Image of God, the researcher next discusses this anthropological doctrine.

4.28 Examining Sex Trafficking from the theological perspective of Imago Dei

JoAnn Klandrud's thesis (2016) is instructive for this discussion, as is Steve de Gruchy's search for an inclusive anthropology (1997).

Genesis 1:27 is the biblical foundation for the Imago Dei doctrine:

"So God created humankind in his image, in the image of God he created them; male and female he created them" (The Holy Bible:New Revised Standard Version Anglicized Edition 1995).

As we explore Creation, it is important to remember that everything was first made in perfect harmony with both the Creator and one another. Following the creation of humankind as recorded in Genesis 1:27, we read that *God saw everything that he had made, and indeed, it was exceptionally good* (Genesis 1:31).

Klandrud helps us when she emphasises the absence of shame in the beginning of Creation. "Naked and shameless, two individuals are happy, safe and secure with each other in the garden, creating the perfect environment for sexual intimacy" (Klandrud 2016:31). She continues to elaborate on this perfect environment when she notes that "there were no issues pertaining to relationships or sexual activities inside the garden. Adam and Eve delighted in one another. Addiction or sexual dysfunction was absent. Without the mutual ties to God and to one another, there could be no sexual intimacy" (Klandrud 2016:31-32). This all changed when sin entered the world.

According to Klandrud, "Imago Dei and sin are in conflict today, separating humanity from God" (Klandrud 2016:28). This occurred when iniquity entered the world as a result of disobedience, as recorded in Genesis 3. This event is called the Fall. The researcher finds that, in de Gruchy's discussion on the doctrine of the Imago Dei, he emphasises the intimate relationship with God when he reminds us that theologian and philosopher Augustine heavily emphasized the idea that Adam was fashioned in the "image of God," which "influenced his close and personal connection with

God, based on Genesis 1:26–28.” (de Gruchy 1997:238). He continues to reference Augustine who asserted that the introduction of sin into the world “caused a rupture in the connection with God, the loss of the image of God, and the start of illness, hostility, and death” (de Gruchy 1997:238).

The researcher concurs with de Gruchy and Klandrud in their assertions about the impact of the Fall on the relationship between God and humanity. He is supported by Palm and associates who postulate that the biblical text of Genesis illustrates the direct consequences of sin on humanity. Sin has an instant negative impact on people's capacity for trust. Because their mutual trust was betrayed, Adam and Eve's relationship was shattered. It did not only negatively affect their relationship with each other but also with God. “When Adam and Eve disobeyed God in the Garden of Eden, it shattered their fellowship with the Creator. They attempted to conceal their guilt from God, but He found out. Their sin severed the close relationship they had shared with God.” (Palm *et al.* 2007:217). The researcher emphasises that this severed relationship with God impacts how God is viewed. The implications of this in the context of sexual exploitation will be explained in a later section of this chapter.

Contrasting Augustine's perspective of the Image of God being lost in the Fall (de Gruchy 1997:238), Klandrud argues that “the image of God is conferred upon every human, both man and woman, and the image was not lost in the Fall” (Klandrud 2016:29). She says that “since our likeness to God did not perish with Adam and Eve in the Fall, let us consider what it means to bear that likeness.” Klandrud suggests it indicates that “individuals are capable of loving both God and one another.” She further says that, according to the Bible, “the holiness of God has been imparted to humanity,” meaning that “every human life is sacred and every human being has dignity” (Klandrud 2016:30). The researcher shares Klandrud's views regarding the sacredness of every human life and further agrees with her when she says, “individuals are capable of loving both God and one another.” Being an ordained Anglican minister, the researcher draws the reader's attention to the Catechism in An Anglican Prayer Book which states that being created in the Image of God means “that we are free to make choices: to love, to create, to reason, and to live in harmony with creation and with God” (ACSA 1989:423).

Furthermore, the researcher contends that when humans are stripped of their dignity and their sacred identity and are dehumanised, as in the context of sexual exploitation, the image of God in them is distorted and diminished, but not lost. This view is supported by Klandrud and also corroborated by scholars Grant, Kroeger & Middleton when they assert that “the image has been tarnished, but the atoning sacrifice of Christ and the love of God may restore it” (Grant, Kroeger & Middleton 2007b:92).

The researcher suggests that an important question needs to be asked in the context of sexual exploitation: What are the effects of sin on the world’s view of human sexuality? Grant and colleagues help us in this regard when they emphasise that the media, including movies, music, art, and advertising, is rife with sexual imagery. They note that “many think that having sex is an inevitable biological function that should not be suppressed. Adult sex is unrestricted and is said to alleviate a number of life issues, including migraines, menstrual cramps, loneliness, boredom, and rage.” They assert that, however, people are left yearning for other types of satisfaction because of the media's depiction of sex, which is often fleeting, erratic, and self-serving. “People's perceptions of sex are often naive and self-serving” (Grant *et al.* 2007b:106). The researcher argues that this distorted, self-serving, dysfunctional worldview of sexuality is what leads to objectification and commodification of women and girls and results in horrific sexual exploitation. Whereas each individual ought to be treated with love and respect, there are individuals who are seen as objects to be exploited for selfish gain.

Klandrud says that “this broken way of relating to others and broken sexuality leads to shame” (Klandrud 2016:32). This leads the researcher to the discussion on shame as one of the major emotional reactions and repercussions of trauma inflicted on sex trafficked individuals.

4.29 Theological and Pastoral Reflections on Shame

The researcher begins this section by grounding it in the field of pastoral and practical theology. Professor James Fowler postulates that understanding the shame dynamics that are present in our culture enables one to approach ministry and theology from fresh perspectives. “Shame has to do with the darkest recesses

of our psyche. Shame pierces the soul.” The researcher agrees with his assertion that “there is a practical theological necessity for theological educators and pastors to understand shame” (Fowler 1993:816).

In his book, *Moving from Shame to Self-Worth*, Professor Edward Wimberly addresses the problem of shame in a pastoral vocation. Writing from an African American perspective and as an educator of pastoral counsellors, he believes that the challenge is to nurture self-worth in shame-based individuals. In the view of the researcher this holds relevance in light of the experiences and needs of survivors of sex trafficking which has previously been discussed and will be further demonstrated in the next Chapter. Wimberly expresses his concerns about our society's "crisis of purpose and shame." He goes on to suggest that such crises are visible in a society devoid of a purpose or significance. These disasters have created a 'shame-oriented' culture, according to Wimberly (1999:13).

For the researcher this has relevance to what was said earlier by Fuller Rogers about sexual trauma survivors. A person who has gone through spiritual trauma also loses their connection to God and themselves, as well as their sense of meaning and purpose in life. She points out that “among the effects of spiritual trauma are feelings of shame and a diminished sense of self-worth” (Fuller Rogers 2002:8-9).

The researcher furthermore agrees with Wimberly's assertion that today, there are a plethora of divergent worldviews from which to choose while attempting to give our life purpose. It has been argued that these perspectives "produce a culture of shame that undermines our sense of self" and are therefore not necessarily beneficial to our feelings of self-worth and self-affirmation.” He goes on to say that this culture of shame is "characterized by a pervasive sense of worthlessness, being unlovable, and a feeling that there is a fundamental flaw in one's being" Wimberly (1999:17). The researcher's ministry experience with survivors also leads him to agree with Wimberly.

Clinical psychologist writing within the context of the Christian faith, Dr Kelly Flanagan has titled his book *Loveable*. The researcher considers this to be an appropriate response to the “unlovable” experience as espoused by Wimberly. Dr Flanagan says that “apparently, at least one thing is universal: we all share an

experience so powerful and ubiquitous it has wrapped its invasive tendrils all the way around our bruised and broken planet. It is called shame.” He continues by saying that “shame is simply the belief we are not enough.” The fundamental belief is that we lack enough value and have somehow failed to meet the standard of worthiness (Flanagan 2017:18). He continues by suggesting that “shame whispers in all of us, and it usually begins whispering early, which is why I call it our “original wound”” (Flanagan 2017:19). He also explains that the whisper has typically been there for so long that we do not see it as a cunning trespasser warping our reality. “Rather, we see it as our trusted narrator – the recognizable voice inside our minds, revealing the truth about our identity. We thus trust it whenever it tells us that we are insufficient” (Flanagan 2017:19).

In his book titled *The Soul of Shame*, psychiatrist Curt Thompson, also writing within the Christian faith "examines shame in the context of the biblical narrative," using interpersonal neurobiology's findings to provide a complex picture of this pervasive and crippling human feeling. He also refers to “this narrator that is infrequently quiet, informing us of the life we are living...” (Thompson 2015:12).

Thompson suggests that defining shame “is no easy task” and he continues by saying that “this is part of shame’s purpose.” The researcher finds that an important part of shame's potency is its elusiveness. Thompson suggests the use of various words such as humiliation, embarrassment, indignity, disgrace or more, but he maintains that, even while these words approximate our true meaning, “they are ultimately only symbols for the actual neuropsychological state that we enter when we go through it” (Thompson 2015:23). As the researcher reflects on Thompson’s view, he understands Thompson to mean that these synonyms for shame only describe the mental state we are in when we go through them, even if they come close to expressing what happens. This was also expressed in the researcher’s conversations with survivors as they shared their experiences.

Professor of research Brené Brown has studied shame, empathy, courage, and vulnerability for the last 20 years. Her definition of shame is helpful and relevant to this study: “I define shame as the intensely painful feeling or experience of believing that we are flawed and therefore unworthy of love and belonging – something we’ve experienced, done, or failed to do makes us unworthy of connection” (Brown

2013:online). It is helpful and relevant because such phrases as “unworthy of love and belonging” connects with the previously discussed spiritual needs of survivors as postulated by Palm and associates.

The researcher concurs with scholars who emphasise the importance of drawing a distinction between shame and guilt. According to Brown, guilt and shame are not the same thing at all. She considers “guilt to be adaptive and useful”, defining it as the “emotional pain felt when comparing one's actions or inactions with one's ideals” (Brown 2013:online). Pastoral theologian, cleric and lecturer, Dr Paul Goodliff, cites similar words as Thompson, which are synonymous with shame: embarrassment, humiliation, disgrace and Goodliff adds shyness, modesty, pride, ridicule, and narcissism. According to Goodliff, “guilt is about what I did wrong. Shame is more tenacious and focuses on who I am rather than my actions” (Goodliff 2005:6-7).

According to Thompson, studies have defined guilt as a reaction to something I have done that has a harmful impact on another person, but shame is a sensation that is strongly connected to a person's sense of self, independent of any interactions with others. “I feel guilt because I did something bad. I experience shame because I am a bad person” (Thompson 2015:63). In her thesis *Pastoral Care in the face of shame*, Tami Groth notes that the simplest definition of shame is one that is identity-based as opposed to action-based. She clarifies by saying, “Guilt says, “I made a mistake,” but shame says, “I am a mistake”” (Groth 2015:4).

In grounding the above in pastoral theology, the researcher appeals to Groth who suggests that “the significance of this distinction in pastoral care interventions is that it is worthwhile to become keenly cognizant of both the distinctions between shame and guilt as well as how closely one needs to listen in an effort to become mindful of current shame.” To support her point about the importance of this distinction, she quotes Robert Albers when he says “the distinction between guilt and shame serves us well in this endeavour, as one attempts to deal holistically with people and take into account the totality of their existence as it comes to expression in body, mind, emotions, and spirit” (Groth 2015:7). The researcher emphasises that this connects with the earlier importance he placed on holistic healing and the holistic African perspective of the healing of the whole person. His agreement with Groth and other scholars mentioned above is corroborated in the work of Palm and associates.

Connecting all of the above with the topic of this study, the researcher draws on the insights of Palm and associates to demonstrate their relevance to survivors of sex trafficking. Because of their sexual exploitation, survivors of human trafficking often feel shame as a psychological condition. The authors contend that it differs from guilt in that it implies a person thinks they are horrible. “Rather than thinking ‘Something bad happened to me,’ a shamed person says, ‘I am bad.’” They assert that these ideas will continue to agitate the survivor if the caregiver does not question them. “The core of the self is attacked when someone's soul is targeted in human trafficking” (Palm *et al.* 2007). Given the experiences shared in the narratives of God’s treasures – the survivors - in Chapter 5, the researcher agrees with this claim.

Due to the societal and cultural stigma attached to prostitution and sexual promiscuity, the shame that these survivors endure is very destructive. Palm and associates note that many individuals are abused at a vulnerable developmental age, which, they explain, “adds to deep feelings of shame because they continue feeling unsupported by their guardians” (Palm *et al.* 2007:186). Again, considering the experiences of the survivors as shared in their narratives in this study, together with those who participated in his Masters study (which demonstrated correlations with prostitution and sex trafficking), the researcher is inclined to agree with the assertions by Palm and colleagues.

The researcher deems it necessary to clarify the pastoral challenge in the context of this discussion of shame. Emotions such as shame are challenging for caregivers to address in any situation. Human trafficking survivors often wonder, “Why did I allow that to happen to me?” or “Why didn't I run away sooner?” The authors note that “these questions suggest that the survivor's essence is flawed or corrupted in some manner, and the caregiver has to confront these ideas with sensitivity but firmness.” (Palm *et al.* 2007:186).

Furthermore, the authors note another challenge for the pastoral caregiver. They explain that, because shame does not manifest like other emotions, working with shame requires a lot of work on the part of the caregiver. So how does the caregiver deal with shame? “Shame cannot be physically discharged, yet fear may be conveyed by shaking or crying, and pleasure can be shown through laughing.” Only under specific conditions — “such as acceptance and non-judgmental interactions

with other people” — can the shame be lessened. The authors affirm that “the caregiver is thus faced with the task of providing a safe and judgment-free environment for the victim of human trafficking” (Palm *et al.* 2007:186).

In bringing his theological and pastoral reflections to bear on the discussion of shame thus far, the researcher considers how this affects the Body of Christ which is the local church. Groth notes that, in the book, *Shame-less Lives, Grace-full Congregations* by pastor, therapist, and author Karen McClintock which seeks to liberate and heal leaders and congregations from the crippling effects of shame, McClintock “accepts the possibility of transformation in shame awareness. To raise awareness of shame and allow for the naming and healing of shame-based feelings and the eventual replacement of guilt with grace, she does not hesitate to use the language of shame.” (Groth 2015:6).

McClintock is quoted as saying that “even while shame is unsettling and often crippling, it may also teach us things that help us make changes. ... both interpersonal and intrapersonal compassion may be fostered through it. We may learn that acceptance, affirmation, and grace are the antitheses of shame” (McClintock 2012:18).

According to McClintock, in her book *Sexual Shame*, “conversations regarding the realities of sexual shame among congregations and their leaders may lead to hope and healing. Similar to family systems counselling, one restored family member may start speaking honestly for the whole group” (McClintock 2001:13). The researcher notes the use of the word “conversations” and connects this with sharing narratives or stories about experiences of shame in order to bring about healing and restore hope. This reinforces the use of the narrative method chosen for this study and which the researcher will further explain later.

Connecting with the concept of grace, the researcher agrees with Flanagan when he says “no matter how much we screw up, how much we ruin our lives, how much we doubt, how much we dread, how many errors and offenses we commit, nothing can extinguish the spark of God that burns brightly at the core of every human being” (Flanagan 2017:19). For the researcher, this speaks profoundly into the concept of God’s grace. In connection with the Imago Dei, Flanagan affirms this when he says

“Every single one of us is an individually embodied soul created in God's image, and that aspect of ourselves is unchangeable” (Flanagan 2017:19).

Furthermore, the researcher also connects Flanagan's perspective and McClintock's notion of grace to what Goodliff suggests for the healing of shame. According to Goodliff, “the church's pastoral activity, exemplified in the sacraments of the Eucharist and fellowship, is essential for the healing of shame” (Goodliff 2005:9). With reference to Goodliff's emphasis on the sacrament of Eucharist, once again the researcher draws on the Catechism of the Anglican Church which declares that “the sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace.” The Catechism continues by defining grace as “God's favour towards us, unearned and underserved...” Additionally, the Catechism clarifies that the two great Sacraments given by Christ to his Church are Baptism and the Holy Eucharist” (ACSA 1989:438).

In light of the above, it is encouraging that there is at least one example of the administration of the sacrament of baptism recorded in the narratives of survivors in the next Chapter. This was Nancy's experience as narrated in the book *Buttercup* (Eronen & Jones 2017:134). It is the researcher's hope that other survivors, too, may experience this sacrament when they are ready to accept the invitation.

4.30 Establishing the Implications and Ramifications for Women and Girls Who Have Been Trafficked For Sexual Exploitation in the Context of Gender Based Violence

The researcher has discussed the effects of sex trafficking and forms of sexual exploitation on women and girls and demonstrated through the use of evidence that these result in significant trauma as a result of violence. It is the assertion of the researcher that sex trafficking and prostitution is a form of gender-based violence and should be viewed in this light beyond all doubt. The initial literature review discussion in Chapter 2 introduced this assertion by referencing the crucial work of Dorchen Leidholdt who presented a compelling argument that sex trafficking and prostitution are inherently connected. Not only did Leidholdt establish the connections in her study but she also contended that these interrelated forms of sexual exploitation should also be viewed as violence against women and children,

especially girls.

In corroborating Tyler's conceptualisation discussed earlier, researchers O'Connor and Healy have compiled research stating that understanding prostitution's sex is essential to comprehending how prostitution is fundamentally violent. They also corroborate the previously discussed studies depicting the various physical harms when they say that prostitution is characterised by violent, demeaning, and abusive sexual actions, such as intercourse with many men at once, slicing the woman using razor blades, tying her to bedposts and flogging her until she bleeds, biting her breasts, burning her with cigarettes, cutting her arms, legs, and genital regions, as well as defecating and urinating on her (O'Connor and Healy 2006:14).

Women who engage in prostitution, they claim, have a fatality rate that is 40 times greater than the general population, according to a 1985 report by the Canadian Commission Special Committee on Pornography and Prostitution. According to a study of the causes of death among 1600 prostitutes in the United States, 50% of them were murdered. Like torture survivors, women who have engaged in prostitution show signs of traumatic brain damage (TBI) after being beaten, struck, head kicked, strangled, or having one's head banged against things like dashboards. "Physical injury at over 80%, sexual assault at more than 60%, mental abuse at greater than 80%, veiled attacks at higher than 70%, and domination via the use of drugs and alcohol at almost 70%, are the main indications in a survey covering five countries" (O'Connor and Healy 2006:14).

They also cover the subject of rape in which they relate the lived experience of a survivor. A South African Government online article states that "Any person ("A") who illegally and wilfully conducts an action of sexual penetration with a victim ("B"), without the agreement of B," is the legal definition of rape as stated in the Sexual Offences and Related Topics Amendment Act of 2007. Two definitions of sexual assault exist:

- (1) Sexual assault occurs when an offender (let's call them "A") knowingly and wilfully violates the sexual integrity of a complainant (let's call them "B") without B's permission.
- (2) Sexual assault is committed when a person (A) knowingly and illegally

causes a complainant (B) to believe that B will indeed be sexually assaulted. (Government 2007).

Many survivors see prostitution as virtually always consisting exclusively of unwanted sex activities, or in the words of one woman (paraphrased), paid rape, hence the prevalence of rape among prostitutes is exceptionally high if this definition is used. A survivor reported that the act of prostitution was comparable to sexual assault:

Comparable to when I was sexually assaulted as a teenager. When I was younger, I sometimes felt myself teleport out of my body. And that's what I actually did when he raped me. In an effort to dull the pain, I stared at the ceiling and tried to focus on anything else. Really, I was terrified. And I did it a lot when I was a prostitute. That's why I would dull my emotions. Even if I were in my body, I wouldn't feel like it. When he got off and it was finished, I would depart my body and then go someplace else with my emotions and thoughts. That seemed like rape to me, and I can't think of a better way to describe it. To me, it was a rape (O'Connor and Healy 2006:14-15).

This study's author identifies the survival technique used by the survivor as being detachment and dissociation, as explained by Tyler and Coy.

Farley's study, in which she argues against the denial of the harms of sex trafficking and prostitution and also in which she deals with the issues of objectification and commoditisation, is instructional in this discussion. She suggests that the individual engaging in prostitution must take unreasonably high risks since it is a gendered form of survival (Farley 2018:97).

This statement is consistent with Leidholdt's assertions where she makes the following statements in her research study.

Prostitution is deeply rooted in societies that discriminate against women. Prostitution, far from being non-sexist, is very gendered. Women and girls are exploited for financial gain via prostitution, a business that is often run by males with the help of women in their service. Women and girls join prostitution for highly gendered reasons. Most women and girls who join prostitution have been sexually abused by a male family member or acquaintance, or a community member

according to the available research. It leaves them open to the manipulations of pimps, who often prey on the homeless and economically insecure. Due to the low social rank of females, many low-income families in the global South and East resort to selling their daughters into prostitution. "Women who flee domestic violence often actually end up in prostitution because they have nowhere else to turn or the means to sustain themselves (Leidholdt 2003:170-171).

In describing some of the harms of prostitution and sex trafficking, Farley continues by emphasizing that the well-known dangers include rape without a condom, rape, and sexual harassment. According to a prostitute in Vancouver, "what rape is to others, we consider normal." Furthermore, she elaborates that the prevalence of HIV among prostitutes is 93%, higher than that of any other demographic investigated. Domestic abuse, physical assault, and mental health issues are among dangers prostitutes face. Most individuals would not be willing to put themselves through what prostituted women go through on a daily basis, but for them, prostitution is a life of being pursued, controlled, harassed, abused, and battered. Women are more susceptible owing to socioeconomic factors such as poverty, limited access to school and work opportunities, and the cumulative effects of sexual, physical, and psychological violence. She contends that "forcing women into prostitution reinforces their racial, socioeconomic, and sexist subjugation" (Farley 2018:98).

Remaining on the subject of rape within prostitution, the researcher seeks to address an important concept: Consent. In this light, his analysis of the South African research study by Yesufu leads him to consider it to be instructive. Yesufu (2020:109) notes that our understanding of what "consent" means in the context of human trafficking comes from the Palermo Protocol, which was previously discussed in this study. Voluntary, or agreement that is not compelled, is the definition of consent.

Following on from clarifying consent, Yesufu proposed three hypothetical questions that have generated heated debate.

1. Is it possible to rape a woman engaging in prostitution?
2. Second, after payment has been made, can the prostituted woman revoke her permission to perform the service?

3. Can a person under the age of 12 provide informed consent to sexual activity?

With regard to the first two questions the researcher agrees with Yesufu in his reasoned responses. He maintains that "Yes" is correct in answering the first two questions. According to the study, a prostituted woman who withdraws her permission from engaging in any sexual action is legally considered to have been raped. No matter how much money a customer pays her, she still has the same human rights as any other person and may refuse to engage in sexual activity with them if she no longer wants to, provided she clearly issues a warning to the client in a language that he understands. The client may be accused of rape if they disregard this clearly communicated warning. In this hypothetical situation, Yesufu suggests, the customer must wait until the woman explains why she or he has ceased providing services and discusses any reimbursement that may be owed.

As a minor (defined as someone who is not above the age of 12 in South African law) cannot legally provide consent, the final question is likely to be answered in the negative. "The age of consent was raised to eighteen under the Palermo Protocol in the year 2000" (Yesufu 2020:109).

In order to provide context of rape as gender-based violence, the researcher will, at this point, use the terminology provided by the United Nations General Assembly's Declaration on the Elimination of Violence against Women to describe what is meant by Gender violence. Article 2 of the Declaration states:

Violence against women shall be understood to encompass, but not be limited to, the following:

- (a) Physical, sexual, and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation, and other traditional practices harmful to women, non-spousal violence and violence related to exploitation;
- (b) Physical, sexual, and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment, and intimidation at work, in educational institutions and elsewhere, trafficking

in women and forced prostitution;

- (c) Physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs (Assembly 1993).

Additionally, a report by the World Health Organization, helps us also to understand human trafficking as violence against women. The report's authors indicated that women, men, and children who are trafficked face several risks, including but not limited to: physical and/or sexual assault; social and emotional manipulation; economic exploitation; insurmountable debts; and legal insecurity. However, only a fraction of victims of trafficking ever make it to post-trafficking services or get any kind of financial or other recompense, and many of the risks they faced while in trafficking typically remain long after they have been freed (WHO 2012:2).

In reporting on sex trafficking and health, the authors shared quantitative research conducted in Europe in 2006 which detailed the physical, sexual, as well as mental health symptoms encountered by women who were trafficked for sex. The vast majority of victims experienced severe sexual or physical abuse before and during their abuse, as well as a wide range of coexisting medical issues in the aftermath. Fatigue, headaches, issues with reproductive and sexual health (such as STIs), back discomfort, and severe weight loss were the most often reported physical health complaints. According to interviews conducted later on, mental health issues lingered for far longer than most physical ones. Studies in both the Republic of Moldova and Nepal employing physician-administered diagnostic interviews yielded similar findings (WHO 2012:2-3).

The findings reflected in the report corroborate those of the studies previously cited by this researcher. The WHO reported that human trafficking has been linked to a variety of mental health issues, including but not limited to depression, post-traumatic stress disorder, suicidal ideation, and debilitating physical pain or malfunction. Coerced or forced substance abuse is frequent in sex trafficking, as is economic exploitation. Many persons who cross international boundaries do so despite legal concerns that might result in their expulsion or jail. Those who are trafficked may not be recognised as victims of crime, but rather as convicted criminals who must be detained in detention facilities or jailed as illegal aliens because of their alleged violations of migration, labour, or prostitution laws.

Individuals who are able to escape a trafficking scenario are at high risk of becoming victims again (WHO 2012:3-4).

In addition to the many harmful effects discussed thus far, O'Connor and Healy also note that constant verbal and sexualized verbal abuse has been regarded as traumatising and having long-lasting effects on abused women, and its effects have been documented. A prostituted woman's abuser would often use sexually explicit words to denigrate her and rationalise his exploitation of her. One survivor characterised them as "toxic verbal attacks." 'It does harm to one's own being. What these individuals do and say to you becomes a part of your mental make-up. You ponder how you could have allowed this to happen to you and why these individuals would wish to harm you' (O'Connor and Healy 2006:15).

Their findings also corroborate those of other studies regarding consequences for reproductive and sexual health. Vaginal bleeding, fibroids, reduced desire for sex, genital irritation, discomfort during intercourse, persistent pelvic pain, and infections of the urinary tract are only some of the gynaecological issues connected to forced sex. Prostitution has a significant influence on personal sexual interactions with partners owing to the violence and dissociation that women in prostitution endure, and HIV is spread from client to prostituted individual via vaginal and anal intercourse. According to a Canadian research, "89 percent of clients declined condoms, and 73% of men who engage in prostitution in the United States give extra money for sexual activity that does not include the use of a condom, and 45 percent of men get aggressive if the woman insists on using one" (O'Connor and Healy 2006:15).

While the above attitudes regarding condom usage is noted in the western context, it is prudent to consider these attitudes within the African context. According to Gqamane's master's thesis, males are under pressure to show their position as men, which frequently dictates their sexual practises and the explanations they provide for not using condoms (Gqamane 2006:15). The concern that women would be humiliated by their male partners if they are requested to use condoms is another reason why women don't use them, according to Gqamane's research (Gqamane 2006:72).

Mulumeoderhwa (2018) studied the views of male students regarding condom usage and concomitant companions in the setting of HIV infection inside the eastern region of the Democratic Republic of the Congo. He found an aphorism that, in this researcher's opinion, strongly reflects the mindset against condom use. During the conversations, the majority of those who took part in the focus groups agreed that young males would rather engage in unprotected sex than intercourse while using a condom. The following was reported by an urban man of 18 years old: "Today's youngsters commonly say: 'you cannot consume a sweet in a wrapping, which signifies skin-to-skin contact. Condom usage is not widespread among young people. There are males who claim they can't consume a sweets in a wrapper and that they need to have flesh-to-flesh intercourse, an 18-year-old man from a remote area once said'" (Mulumeoderhwa 2018:93). Most respondents preferred direct sexual contact to using condoms because they felt condoms diminished their enjoyment of sexual activity or provided inadequate protection (Mulumeoderhwa 2018:89).

According to the researcher, these opinions and attitudes show how societal and gender norms affect sexual behaviour. This is further supported by Dr. Don Messer, who is cited by Gatobu as saying that women lack authority over their own bodies. They are generally unable to reject sexual advances without fear of physical harm. It has been statistically shown that younger women contract HIV mostly from older males. "And because there are males who are notorious for refusing to use condoms on the grounds that they diminish their "pleasure," women have no way of protecting themselves in sexual encounters either" (Gatobu 2017:64-65).

According to Hinga, acts of rape are by far the most degrading kinds of terrorist acts that women suffer. Hinga continues by explaining how women are susceptible to sexual assault from a young age. She blames "so-called child molesters" for these abuses (Hinga 2013:140). "Almost all specialists agree that prostitution begins with childhood abuse, and that this is a risk factor in and of itself" (Farley 2018:98).

Gatobu also talks about rape, especially of young girls, when she says, "reports of the alarming fact that most girls are sexually assaulted in the age range of five and eighteen are scary." Because of their faith in older individuals known to the family by affiliation or proximity, some girls become easy prey for uncles and so-called

cousins. Teaching on sex and maturity within family systems has disintegrated, Gatobu explains, leaving girls frequently unaware of their being assaulted. Because of stigmatisation concerns and a general culture of shame, these young women often feel unable to disclose sexual assault. She suggests that many of them don't learn that their transgressions come with a death sentence until they attain a particular age and are diagnosed for HIV/AIDS. Hence, in light of this, Gatobu is, the view of the researcher, justified in asking, "Who would argue against interpreting this as gender violence?" (Gatobu 2017:66-67).

The truth is that prostitution has a far closer link to, and even embraces, practises of gender-based violence, including the sexual assault of girls, rape, including intimate partner violence, despite the fact that these notions are often used to legitimise prostitution. Women and girls who engage in prostitution are often assaulted and violated with sex practises that are similar to rape. "Prostituted women and girls go through the same dissociative condition as rape victims while being violated sexually, but the abuse lasts far longer and occurs over the duration of several days or even years" (Leidholdt 2003:172-173).

Regarding domestic and intimate partner violence (IPV), Leidholdt reports that domestic abuse and prostitution have a significant, albeit poorly understood, correlation. Women who have worked in the prostitution industry in Bangladesh and Mali have said that domestic violence from their husbands and being forced to be homeless because their family refused to take them in were major contributors to their decision to engage in prostitution.

In many societies, pimps and procurers are also the abusive partners of prostituted women, calling them names like "whore" and making them do sexual acts against their will. "As a further kind of abuse, batterers sometimes force their victims to act as sexual prostitutes (sic) for them, demanding sexual favours in return for nutrition and other basic requirements" (Leidholdt 2003:173-174).

Gatobu differentiates between Domestic abuse and Gender violence in her chapter dealing with the unification of Gender Violence and HIV/AIDS. She contends that "domestic violence" only applies to "stable partnerships, generally tied by the marital vow or other long-term commitment," while "gender violence" includes "casual

relationships, sexual assault, sex trafficking, and any other types of aggression unleashed on another solely by virtue of their gender and fragility" (Gatobu 2017:62).

As indicated above under the all-encompassing definition of IVP, domestic violence is among them. According to the World Health Organization study, the term "violence against women" encompasses a wide variety of violent acts committed against women. These include intimate partner violence, sexual violence committed by a person who is not a sexual companion (non-partner sexual violence), female genital circumcision, honour killings, and trafficking (WHO 2013a:4)

In connecting all the above to this study's main topic, sex trafficking, it bears repeating that Leidholdt characterizes prostitution (shown to be inextricably connected to sex trafficking) as a system of gender-based domination and a practice of violence against women, which often involves specific forms of gender-based violence, such as sexual abuse of children, rape, and domestic violence (Leidholdt 2003:167).

Previously, within the discussion addressing the cultural beliefs and traditional practices which facilitate trafficking, the source of dehumanising and violent behaviour against women and girls was identified to be patriarchal belief systems. Dr Msuya stated that human trafficking is a crime that is perpetuated by cultural practises such as male dominance, among others. Madumise also attributed domestic and gender violence to be the result of patriarchal authority. Owusu-Ansah listed male dominance, and female subordination among the causes of violence against girls and women. Leidholdt claimed that prostitution is firmly rooted in societies that discriminate against women. Others have argued convincingly that it is the ultimate symbol of masculine dominance over females (Leidholdt 2003:170). It bears reminding that, in Chapter 2 of this study, patriarchal systems were mentioned in the Position Paper authored by the co-founder of Embrace Dignity. Routledge asserted that, in the current exploitative socioeconomic, cultural, and political setting, human trafficking and prostitution are the outcome of and supported by the disparities inherent in the repressive patriarchal system that rules society (Madlala-Routledge 2020:5,9). In light of all this, the researcher directs attention to the what is considered as the root cause of GBV and IPV.

4.31 The Underlying Cause of GBV and IPV Is Patriarchy

There is a strong patriarchal tradition in South Africa, as there is in many other nations. Rich defines patriarchy as “the authority of the fathers: a family social, ideological, political structure in which males decide what role women will or will not play by coercion, direct pressure, custom, tradition, law, and language, conventions, decorum, education, as well as the division of labour” (Rich 1986:57).

The researcher is more in agreement with Phiri's description, which states that patriarchy may be characterised as a father-ruled system where all the authority and power is in the control of the male leader. She goes on to explain that patriarchy has classified females as inferior to males, therefore perpetuating the subjugation of women through religion and society (Phiri 1997:11).

According to Phiri, the patriarchal systems of African societies, which she claims are perpetuated by the patriarchy contained in the Bible, are to blame for the prevalence of gender-based violence. She goes on to say that the Bible and African tradition have a hegemonic place in the existence of African women (Phiri 2002:20). In addition, Hinga claims that women's experiences of violence stem from the patriarchal and sexist culture in which they are immersed (Hinga 2013:145).

Connecting the above to sex and trafficking and prostitution, O'Connor and Healy maintain that prostitution is inextricably linked to male violence against females of all ages and genders, as well as the systematic subjection of females worldwide. “Among the most effective methods for maintaining the enslavement and oppression of females in a patriarchal society is male violence towards them” (O'Connor and Healy 2006:27).

Furthermore, O'Connor and Healy contend that, by defining prostitution and trafficking as forms of violence against women, we can put an end to false distinctions and move towards more transparency. They emphasise that the pro-legalization lobby's arguments are based on a number of misleading distinctions that are at odds with the reality of women's and children's lives in the sex industry. The pro-legalization lobby advocates for the following points of view: trafficking and prostitution are unrelated; compelled and voluntary prostitution are different; women and girls can solely be shielded by lawful enclosed prostitution; adult and

juvenile prostitution are different; those who oppose decriminalisation are refusing to acknowledge women agency; the pornography industry has "soft and harmless" sides (O'Connor and Healy 2006:18). This researcher has already addressed the erroneous distinctions between trafficking and prostitution.

Regarding the distinction between compelled and voluntary prostitution, the study's authors contend that the notion that a distinct line can be drawn between "free" and "forced" prostitution misses situations when the concept of "free choice" is hardly relevant. The focus of the conversation for both adults and minors must change from the entry points into the sex business to the environments that keep them there: the dearth of viable alternatives in both the economic and social spheres, and the part that both consumers and service providers/exploiters play in sustaining the demand aspect of the equation (O'Connor and Healy 2006:18).

In addressing the adult and juvenile prostitution distinction argument, O'Connor and Healy contend that the reality of children, young and adult women's life in the European (and worldwide) sex industries render efforts to distinguish between juvenile and adult prostitution futile. Coercion, deceit, reliance, and free will are all intertwined in the complicated processes by which people enter and become stuck in prostitution. In places where the sex industry is legalised, minors are more likely to be exploited for sexual purposes. The case for expanding protection to people up to age 18 is weakened by this insistence on complete segregation, reinforcing an implicit but highly flawed logic. In addressing the flawed logic, they ask the following profound questions: How is it that participating in the sex business is exploitative and unlawful for minors aged 15 to 17, but perfectly acceptable and legal for those aged 16 or older? What may happen in 24 hours that changes something that is fundamentally exploitative into a choice and consent issue (O'Connor and Healy 2006:19).

.In her compelling argument of the harms of prostitution, Tyler notes that pro-prostitution groups and academics who see prostitution as a profession have long argued that the stigma and illegality of the industry are to blame for the violence that prostitutes face, and that the problem might be solved by simply legalising prostitution. "Yet, several researchers' work, most notably Mary Sullivan's in-depth monitoring of the effects of decriminalised prostitution in the Australian state of

Victoria, strongly contradicts arguments that legalised versions of prostitution are intrinsically safer for prostituted women” (Tyler 2012:89).

4.32 Deconstructing the Decriminalisation/legalisation debate

The argument over how to legally treat prostitution has been a topic of legislation since the mid-1980s. In this next section, compelling reasons for NOT legalising prostitution is presented, supported by credible academic sources.

However, first, it is necessary to place the discussion in the South African context. In doing so, the researcher notes that South Africa will observe the national holiday honouring the value of human rights at the time this chapter is being written. Therefore, the researcher avers that it is necessary and appropriate to address the systems of prostitution and human trafficking which have resulted in egregious violations of the human rights of women and girls in our country.

4.32.1 The South African context

Embrace Dignity’s Position Paper presents the current legislative status in South Africa. In 1988, Parliament changed the Immorality Act to the Sexual Offenses Act, thus criminalising prostitution in South Africa. Such criminal offences include operating a brothel, recruiting people to engage in prostitution, solicitation by prostituted individuals, and supporting oneself on the proceeds of prostitution. All parties (prostituted individuals, clients, and bystanders like brothel proprietors and pimps) are subject to criminal penalties for their actions in the prostitution trade. “Prostitution in South Africa is defined broadly to encompass customers who pay for unusual sexual services” (Madlala-Routledge 2020:19).

The NGO’s paper also presents the current legislative possibilities that exist which include the following:

In a **Total Criminalization** paradigm, the penalties for the prostituted and the solicitor are harsher than those for the other participants. This kind of model is quite uncommon. An illustration of this may be seen in Idaho’s strict prohibitions on the practice of prostitution. It is also exemplified by the South African judicial system as it is right now.

In the **non-criminalization** paradigm, general work, occupational, health and safety, and human rights laws are used to regulate the conduct of both prostituted individuals and the businesses that employ them. This in no way negates the need for legal consequences for such behaviours as abuse, trafficking, or forced or minor prostitution.

The phrase "prostitution **regulation**" refers to a set of policies and programmes that seek to manage and regulate the prostitution sector at the state level while also lifting criminal penalties on those who engage in the practise. Within a regulated system, the norms and circumstances currently in place inform the implementation of controls. The health of prostituted persons and the safety of clients will be prioritised by these measures, as will the registration of brothels and the enforcement of licence requirements.

To fulfil the responsibility of the state to eradicate sex trafficking and exploitation, some have advocated for its **partial decriminalisation** (or "abolition"). Soliciting, operating a brothel, and supporting oneself financially via prostitution are all examples of "associated acts" that might be criminalised under a "partial criminalization" framework, although "prostituted individuals" themselves are not subject to prosecution. This strategy is part of a larger effort to end gender-based violence on a global scale. The case of Sweden illustrates this point (Madlala-Routledge 2020:22).

Madlala-Routledge asserts that values change throughout time in any given society. Various practises that were formerly accepted are now disapproved of. Therefore, making individuals criminals is not the goal, but rather altering individuals' behaviour. The basic function of criminal law is to make clear that which we as a community find intolerable. "In order to lower demand, the equality-model legalises all prostituted women and provides them with assistance to help them leave the industry (if they desire to do so)" (Madlala-Routledge 2020:22).

She continues by saying that the Equality Model legislation is the only law with the potential to aid in the fight against HIV/AIDS, gender-based violence, domestic violence, unplanned pregnancies, STIs, human trafficking, and the shortening of women's life spans. "It is imperative that the legislation, to the extent it is effective,

takes aim at the specific structural, cultural, and economic factors that sustain gender disparity” (Madlala-Routledge 2020:23).

Therefore, Embrace Dignity supports the proposed approach postulated by Dr Janice Raymond when she advocates for a strategy that seeks to penalise demand. In this light, Embrace Dignity proposes the Equity Model. An approach to prostitution known as the Equality Model (also called the Abolitionist Model, Nordic Model, the Swedish Model, Sex Buyer Law) criminalises the client while exempting the prostituted individual from prosecution. It involves a comprehensive national strategy to stop the sex trafficking and prostitution systems, and it provides access to support services and avenues for escaping the networks. It's four main parts are illustrated in the following diagram:



According to Madlala-Routledge, the primary objective will be to decrease prostitution as a starting point, with the elimination of the demand (sex purchasers, pimps, brothel owners, and others) as the end objective. Safeguarding susceptible women and girls from extreme sexual assault requires a comprehensive set of legislation and preventive actions, of which this approach will be one part. Therefore, she says, it is an integral aspect of the bigger, continuing fight to end all prejudice towards females. “Incorporating a gender equity perspective into all crime prevention measures and ensuring that gender equity analyses are a component of such actions is essential for ensuring a national, united, and systematic approach to crime prevention” (Madlala-Routledge 2020:23-24).

Prostitution, from this perspective, is a system of violence perpetrated by males against women. This viewpoint is not biased; rather, it is grounded on a human rights understanding that recognises the limited options that several women and girls face on a daily basis. They are typically exploited because of the selling of their bodies, which is a consequence of structural inequity and the necessity to survive.

Human rights guaranteed by the Constitution, including those guaranteed by Sections 9, 10, 12, 26, 27, 28, and 29, become inaccessible when women and girls are not protected. Human rights abuses like these make it difficult for women and girls to exercise their full rights as citizens, as members of society, and as individuals, and they impede their ability to achieve equality and success in a society that values diversity and inclusion. “The equity model will also serve as a deterrent to the growth of criminal organisations, such as those run by traffickers and pimps, in South Africa” (Madlala-Routledge 2020:24).

The Abolitionist Position places special focus on the roles played by males in the prostitution industry, including those of pimps, traffickers and prostitute customers. In the analysis of the above, the researcher agrees that the general conclusion that can be drawn is that “the prostitution system is at odds with our political goals of establishing a gender-balanced culture in South Africa and our international commitment to eradicate violence against women” (Madlala-Routledge 2020:24).

In the previous Literature review Chapter (2), the researcher referenced Embrace Dignity’s response to the call by the Deputy Minister of Social Justice for the decriminalisation of ‘sex work’, labelling the call as irresponsible. Following this call, despite warning from Embrace Dignity of the dangers of legalisation, the researcher, together with organisations such as Stand Against Legal Exploitation South Africa (SALE!SA) laments the South African Government’s plans to fully decriminalise prostitution and other forms of sexually related violence in South Africa.

“SALE!SA is a group that has made it its mission to end sexual exploitation in the country, including prostitution.” The group consists of survivors of the system of prostitution, Anti-Trafficking in Persons, key role players in our society, Civil Society Organisations working in diverse fields, ranging from law and policy work, to working

on the ground to assist exploited individuals, and families, escape the exploitation of prostitution, researchers and academics among others (SALE!SA 2022).

The Criminal Law (Sexual Offences and Related Issues) Amendment Bill, 2022 was published for public comment on 9 December 2022 after it was approved by Cabinet. The proposed Criminal Law (Sexual Offences and Related Matters) Amendment Bill, 2022 (the Bill) from the Department of Justice and Constitutional Development proposes to repeal (1) the entirety of the Sexual Offences (previously Immorality) Act, 1957 and (2) section 11 of the Criminal Law (Sexual Offences and Related Matters) Amendment Act, 2007. According to SALE!SA, in essence, “this signifies that all aspects of the prostitution industry, including prostituted individuals, pimps, solicitation, advertising, and the running of brothels, will be legitimised” (SALE!SA 2022).

The researcher expresses concern and agrees with such organisations as SALE!SA when asserting that complete full legalization of prostitution is now being advocated without significant research on the sex industry; thus, no one knows how many prostituted individuals are in the industry of their own "free will" as opposed to being forced, coerced, and ultimately trafficked into prostitution.

Additionally, SALE!SA lodges an unambiguous rejection of the Full Legalisation of South African Prostitution and identifies various alarming aspects that are disregarded, falsely depicted, and obscured. It supports the Partial Decriminalisation approach to prostitution (mentioned previously) “whose goal it is to decrease the demand that fuels sex trafficking by criminalising the act of buying people for sex while simultaneously decriminalising the prostituted individuals themselves, as well as providing support services to help them leave the profession. Swedish, Norwegian, Icelandic, Northern Irish, Canadian, French, Irish, and Israeli authorities have all embraced this method” (SALE!SA 2022).

Recognising the above, the compelling reasons for NOT legalising prostitution are presented next.

4.32.2 The sex business, including pimps and traffickers, would benefit greatly from the legalisation or decriminalisation of prostitution.

When prostitution is legalised, the women who engage in it, the men who pay for it, and the traffickers who facilitate it are all given the green light to operate as legitimate businesses. “While no woman should face consequences because of her own exploitation, states should never make it easier for pimps, purchasers, procurers, or brothels to operate legally” (Raymond 2004:315-316).

“All women are put at risk by the triangular alliance of johns who purchase women, organisations advocating for legalised prostitution, and governments that promote state-sponsored sex industry” (O’Connor and Healy 2006:16).

4.32.3 Prostitution and the sex business benefit from legalization/decriminalization, which in turn encourages sex trafficking.

According to one study, the vast majority of prostituted women working in Dutch brothels were victims of human trafficking. The Dutch government in 2000 successfully petitioned the European Court for a ruling establishing prostitution as a legal kind of economic activity. If they can prove they are self-employed in the sex industry, women of European Union origin and the previous Soviet bloc may now legally work as "sex workers" in the Netherlands. Germany has recently legalised prostitution, pimping, and the operation of brothels. Prostitution within Germany was officially recognised as a lawful occupation in 2002, while it has been tolerated in some areas for a long time.

As of 1993, the majority of prostitutes in Germany were not native-born Germans but rather women from other nations, mostly South America. The high numbers of foreign women in Germany strongly imply that they were victims of human trafficking, often known as "facilitated migration" (Raymond 2004:316-317).

Legalized prostitution is linked to an increase in trafficking, according to the available evidence. When prostitution is legal, traffickers and pimps may operate with relative safety. Where prostitution is allowed, so too is trafficking to sex industry markets. “The number of trafficked women exploded when prostitution was made legal in the

Netherlands and Germany. The majority of prostituted individuals in Germany and the Netherlands nowadays are victims of human trafficking” (Farley 2009:313).

4.32.4 No amount of regulation in the form of legalisation or decriminalisation of prostitution will ever be enough to rein in the sex trade. It makes it more extensive.

Prostitution is now worth 5 percent of the Dutch economy, contrary to expectations that legalising, and decriminalisation would rein in the growth of the sex business. Women of different ages and ethnicities, sometimes without even wearing underwear, are on show in the infamous displays of Dutch dens and adult clubs at all hours of the day and night. Women from other nations who were likely trafficked to the Netherlands make up the vast majority. When prostitution was legalised in the state of Victoria, Australia, the sex service sector grew exponentially. When compared to North America, Europe has a much higher number of trafficked women per square mile. Even in European nations that have not yet legalised or decriminalised prostitution, “the number of trafficked women is high” (Raymond 2004:317-318)

4.32.5 When prostitution is legalised or decriminalised, it becomes more prevalent in the underground, on the streets, and in other illicit settings.

If prostitution were to be legalised, some women could feel compelled to return to the profession. Women who work in the prostitution industry say that the social stigma of their profession remains even after legalising. Women are especially at risk of being labelled "whores" because of the registration process, which strips them of their identities and may have lasting negative effects. “The premise that strong control of the sex industry after legalisation would drive away illegal elements has fallen flat.” The number of illegal brothels in Victoria, British Columbia, quadrupled between 1998 and 1999 and is now growing unchecked. The responsibility for regulating prostitution was transferred from the police to city councils and the planning commission (Raymond 2004:318-319).

4.32.6 Decriminalizing prostitution and opening up the sex trade encourages the trafficking of minors.

Raymond (2004:319) notes that, between 1996 and 2001, the number of Dutch minors involved in prostitution surged by more than 300%. Victoria has the largest number of recorded cases of child prostitution among all Australian states and territory. There are an estimated 5,000 minor victims of human trafficking in the Netherlands who work in prostitution. Many of these victims are young women from Nigeria.

“All types of child and adult female sexual exploitation benefit from legalisation, including but not limited to: tabletop dance; bondage and disciplinary centres; peep shows; phone sex; and pornography” (O’Connor and Healy 2006:16).

4.32.7 Women who work in prostitution are not shielded by legalisation or decriminalisation.

Women who experienced commercial sexual exploitation said they felt unsafe at prostitution houses in two separate studies. The majority (80%) of the women we spoke to have experienced physical abuse at the hands of their pimps or purchasers. This violence and the resulting sexual exploitation had a negative impact on their health in a number of ways. “Women who said they felt safe in sex enterprises often tempered their statements by saying that no actual protector was there at any time” (Raymond 2004:319-320).

According to researcher and clinical psychologist, Dr Melissa Farley, “prostitution is a terrible industry, and the idea that decriminalisation or legalising would somehow make it safer is a cruel deception” (Farley 2016:1).

4.32.8 Increased demand for prostitution is one consequence of legalising or reducing criminal penalties for it. It normalises the practice of males purchasing women for sexual purposes in more contexts.

Since prostitution is legal in many countries, many men who would have hesitated to do so in the past are willing to take the risk. The researcher of this doctoral work avers that, to a new generation of men and boys, the message sent by legalising prostitution is that women are objects of sexual gratification. “In sexual relations with pregnant women, some purchasers feel that the woman's breast milk is a sexual attraction” (Raymond 2004:320).

When the law allows males to regard women as commodities, moral and social norms will follow suit. According to O’Conner and Healy “if prostitution is legalised, boys and young men will learn that women are objects of sexual desire and therefore that prostitution is something to be enjoyed in a light-hearted manner” (O’Connor and Healy 2006:16).

The matter of male demand is corroborated by Dr Farley when she asserts that solving the problem of male demand for prostitution is crucial. Tolerance for prostitution is part of a broader set of detrimental beliefs that promote and legitimise violence against women. She continues by saying “attitudes that encourage men's ideas that they are privileged to sexual intercourse with women, that they are greater than women, as well as that they are licenced as sexual aggressors have been linked to violent acts against women” (Farley 2016:2).

4.32.9 The health of women is not improved by legalising or decriminalising prostitution.

Consistently cited among the reasons for advocating legalisation is concern for women's health and safety. Legalization advocates say they need to protect women's health, but the business really cares about protecting its customers from harm. O’ Connor and Healy (2006:16) aver that “in the prostitution business, there are no "safe spaces" for women.” Their study also reports that four out of the five justifications for legalisation in New Zealand were the health and safety of "sex workers" and the general public, while the fifth reason was the protection of minors. (O’Connor and Healy 2006:16).

When prostitution is legalized, Raymond (2004:321) reports, regulations typically mandate health screenings and licensing for the women engaged in prostitution, while the men who solicit their services are not subject to such requirements. Prostituted women are not safe from contracting HIV or other STDs even if they are monitored. Policies that promise "We'll engage in safer sex" are clearly lying to the public. Truth be told, it was up to the prostituted individuals to ensure that their clients used condoms, and the incentive of more cash was a powerful force in ensuring compliance.

One woman responded, "I wouldn't be telling the truth if I said I always used a condom. A condom would be thrown out the window if there was a steady stream of disposable income. I needed the money, obviously" (Raymond 2004:321).

Farley (2016) notes that, although medical professionals are starting to acknowledge the severe physical violence that is inherent to the prostitution industry, the psychological damage that it causes is still little recognised. She contends that prostituted individuals have been studied clinically more for STDs than for mental health issues including depression, suicidal behaviour, mood disorders, anxiety (including PTSD), dissociative disorders, drug misuse, and traumatic brain injuries. "Prostitution poses serious risks to women everywhere it occurs, regardless of whether or not it is legal. Deadly acts of homicide occur often" (Farley 2016:1).

4.32.10 Women's agency is not improved by legalising or decriminalising prostitution.

The vast majority of prostitutes didn't weigh their alternatives and choose prostitution because it made the most sense to them at the time. Prostituted women are more likely to conform to their incredibly restricted choices. The burden of proof rests on women who contemplate filing accusations against pimps and offenders. Fewer perpetrators will be convicted and fewer women in prostitution will have legal redress if they have to establish that violence was used in recruiting or in their "employment conditions." In the prostitution industry, women are constantly pressured to lie about their identities, their health, and their sexual desires. It is on the false premise that "women enjoy it" that the whole prostitution industry is constructed (Raymond 2004:321-323).

Dr Farley explains that it will be challenging to mobilise sufficient support to aid prostituted individuals who desire to leave and yet have no other alternatives unless "it is acknowledged that trafficking and prostitution might look consensual but are not free decisions chosen from a variety of possibilities" (Farley 2016:1).

4.32.11 The women who work in prostitution networks oppose any efforts to normalise or decriminalise the sex trade.

Prostituted and trafficked women from Venezuela, the United States and the Philippines all agreed that the practise should be illegal as part of a study on sex

trafficking. “No”, answered one lady emphatically. “You can't call it a career. It's degrading, and the males are violent about it. Prostitution robbed me of my existence, my health, everything,” said another lady (Raymond 2004:323).

Furthermore, in another research piece in which Farley reviews four papers about trafficking, she comments that three out of the four articles hold to the widespread but incorrect belief that prostitution is just another kind of employment. She goes onto say that, “by framing prostitution as a kind of employment, we may avoid acknowledging how the industry supports and reinforces racial and gender inequalities” (Farley 2009:311).

Evidence suggests that few individuals knowingly and willingly engage in prostitution. “Very few people”, as O'Connell Davidson points out, “choose prostitution due to the essential features of sex employment” (Davidson 1998:5). Eighty-nine percent of prostitutes in nine different nations surveyed claimed they were involved in the industry “because they saw no other way to make ends meet” (Farley *et al.* 2003:33-74).

4.32.12 Punishing the Demand as an Alternative Legal Strategy

According to Raymond (2004) prostitution's legalisation has not been shown to improve conditions for prostituted individuals. Instead, legislation should target the predatory males who traffic prostituted women. When governments define prostitution as “sex work,” they gain a significant financial interest in the sex services market. Their reliance on the sex economy will expand as a result. “There wouldn't be any prostituted women to serve men if there wasn't any male desire” (Raymond 2004:323-327).

As a form of male aggression against women and children, prostitution is recognised as such under Swedish law. A principle of “Prostitution is not an acceptable societal phenomenon” underpins Swedish law that criminalises purchasers. The majority of Swedes, over 80%, approve of the bill (Raymond 2004:323-327).

4.32.13 A Call to Action presented to the South African Government

As a researcher who aligns with organizations like SALE!SA, the researcher of this study urges the South African Government to:

- honour the United Nations Convention for the Suppression of the Traffic in Persons and the Exploitation of Others, which states, "Prostitution and the accompanying evil of the Trafficking In Persons for the purpose of Prostitution, are incompatible with the dignity and worth of the human person." This Convention was signed and ratified by South Africa.
- To "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," as stated in Article 9(5) of the Protocol to Prevent, Suppress and Punish Trafficking in Persons Especially Women and Children (Palermo Protocol)
- Article 6 of the CEDAW Convention which states that signatory states must "take all relevant measures, including legislative action, to eliminate all forms of trafficking in persons, particularly women, and the exploitation of women engaged in prostitution."
- The South African Constitution which guarantees its inhabitants the rights to respect, equality, life, body autonomy, freedom from exploitation and persecution, and personal safety. "Everyone has the right to freedom and security of the person," declares Section 12. (1) of the Bill of Rights. "This right includes the right: (c) To be free from all kinds of violence, whether public or private." f) The right not to be subjected to torture or other cruel, brutal, or degrading treatment or punishment (SALE!SA 2022).

The following serious issues, against which SALE!SA takes a stand, are worthy of attention:

- The "sex buyer" is the basis of the prostitution system, thus any policy that makes it easier for them to acquire sexual services would increase the demand for prostitution. Buying sex is the same as seeing humans as commodities. The situation is grossly unjust.
- End the criminalization of pimps, brothels, brothel owners, purchasers, and those who financially benefit from the exploitation and sexual abuse of prostitutes.

- Human rights violations - Prostitution is fundamentally exploitative and a flagrant violation of human rights. It is a system based on gender inequality that takes advantage of the weak by exploiting their need to live and provide for their families, particularly women.
- The social norms that facilitate the dehumanisation and objectification of human beings to fulfil the market for commercial sex.
- Inaccurate media and public discourse vocabulary, including the phrase "Sex work." Contrary to popular belief, sex does not constitute "work" and should not be classified as such. The justifications and conclusions of SALESA! are consistent with the International Labour Standards. As an added note, the phrase "Sex labour" is not used in any international conventions. It is offensive to refer to victims as prostitutes or sex workers. They have been forced into prostitution. These phrases present serious issues and are quite insulting to us. "Migration for sex work" is also not the same thing as sex trafficking. The exploitation and use of a person's body by means of force or coercion is a key component of sex trafficking.
- The South African Police Service and other law enforcement officials who target and abuse foreign prostituted women before removing them from the country.
- The South African government is taking steps toward fully legalising prostitution; after decriminalising it, the next stage will be to regulate the industry (SALE!SA 2022).

4.33 Concluding remarks in closing argument

The researcher resonates with former South African President Nelson Mandela when he says "For every woman and girl violently attacked, we reduce our humanity. For every woman forced into unprotected sex because men demand this, we destroy their dignity and pride. Every woman who has to sell her body for sex we condemn to a lifetime in slavery. For every moment we remain silent, we conspire against our women". Quoted in SALE!SA (SALE!SA 2022).

Prostitution Survivor, Activist and Author Rachel Moran is quoted as saying "To be prostituted is humiliating enough; to legalise prostitution is to condone that

humiliation and to absolve those who inflict it. It is an agonising insult.” Quoted in SALE!SA (SALE!SA 2022).

4.34 Preliminary Conclusions

This Chapter focused on the sexual trafficking of women and adolescent girls and sought to create awareness within the church of the problem of human trafficking for sexual exploitation.

South Africa is a transit, destination, and origin country for Human Trafficking in Persons. The US Department of State has moved South Africa down to Tier 2 Watch List status due to lack of progress in eliminating human trafficking. South Africa's human trafficking problem is largely caused by the deteriorating state of rural economies, scarcity of job opportunities, AIDS orphans, the dissolution of families, the prevalence of violence, and the pervasive bias against women and girls. Human trafficking is a form of modern slavery that persists despite the fact that slavery is prohibited everywhere. It takes many forms, including sex trafficking, forced labour, slavery, and organ harvesting and many others.

Victims are coerced into working against their will, controlled, or owned by an employer, dehumanised, treated as a commodity, bought, and sold as property, and physically restrained. Saartjie Baartman's story demonstrates the reality of human trafficking early in South Africa's history and the researcher explained its relevance to the current study.

The Palermo Protocol defines human trafficking as 3 essential parts: what (criminal acts), how (means used to carry out those acts), and why (purpose of exploitation).

This Chapter emphasizes the need for understanding trauma from an African perspective, emphasizing the socio-centric viewpoint of Africans and the importance of communal identity and inclusion in pastoral care, and the need for holistic healing interventions.

Human trafficking is an international crime that thrives on instability and preys on vulnerable people, particularly refugees, migrants, members of minority groups, women, children, and those living in great poverty. Traffickers use deception and guerrilla pimping methods to recruit and enslave victims and use relational tactics

such as professions of love and concern, affection, and attention to attract prospective victims.

Human trafficking is perpetuated by cultural practices such as male dominance, dowry payments, female genital mutilation, witchcraft, child marriage, and ritual servitude. It is motivated by poverty, lack of education, monetary gain, and the desire to see the world. Warning about the negative effects of prostitution on victims' health and longevity can help reduce the number of victims.

Sex trafficking is a business, a monetary matter that requires government support, and the earnings made from the sale and use of women and girls extend over a much longer period of time. Scholarship argues that the woman who is being used as a commodity is the one who faces the most danger in the conventional consumer risk paradigm. Sex consumers who defend prostitution are placing the responsibility on the victim and creating a concerted effort to conceal or downplay the harms or dangers of prostitution. Tyler's concept of "the sex of prostitution" draws on sociological studies and feminist theory to examine the psychological and physical damages linked with the practise. Barry's research in *Female Sexual Slavery* argues that it is not only the bodies of women that are sold in prostitution, but the body and the sexual services offered are inseparable components of the whole.

Farley offers a powerful description of the dehumanising effect of commercial sexual exploitation. Lisa Thompson states that when sex is treated as a commodity, it becomes just another transaction without the emotional depth, mutual satisfaction, and genuine love that should characterise it. One of the similarities between "sex work" and IPV is the idea of shame and stigmatisation. Sex trafficking and prostitution is a form of gender-based violence and should be viewed as violence against women and children, especially girls. Rape is a horrible reality in the lived experience of prostituted and trafficked women and girls.

Human trafficking has a significant impact on the physical, emotional, and psychological health of prostituted individuals and the chapter has also demonstrated that there are social effects as well. Prostitution has a close link to gender-based violence. Domestic and IPV is a major contributor to prostitution, and

should be addressed to ensure a national, united, and systematic approach to crime prevention.

The Hands that Heal Curriculum of the FAAST organization helps caregivers identify the physical, psychological, social, and spiritual needs of survivors of human trafficking.

Aftercare services, such as shelter or housing programs, are crucial for empowering survivors and ensuring access to benefits and services. The holistic understanding of trauma, considering the spiritual aspect, is essential for survivors of sex trafficking. The study highlights the impact of sex trafficking and commercial sexual exploitation on the development of PTSD, which can lead to loss of self-worth, shame, helplessness, and depression. A holistic response in the form of Trauma Informed Care (TIC) is necessary to address the multifaceted nature of trauma. Trauma-sensitive care reflects a commitment to treating victims' experiences gently and with emotional and physical safety in mind.

The Imago Dei doctrine, rooted in Genesis 1:27, asserts that God created humanity in God's image, including both male and female individuals. However, sin led to the Fall, shattered the relationship between God and humanity. It was argued that the image of God is conferred upon every human, and individuals can love both God and one another. The media's portrayal of sex often leads to objectification and commodification of women and girls, causing shame and emotional reactions. This trauma inflicted on sex trafficked individuals can have significant repercussions.

The Chapter explored the concept of shame in pastoral and practical theology, focusing on its role in societal crises and the experiences of sex trafficking survivors. It highlights the need to nurture self-worth in shame-based individuals and the challenges faced by pastoral caregivers.

The researcher has presented a compelling argument against the total decriminalisation or legalisation of prostitution and has presented various models. The Equity Model is an approach to prostitution that criminalises the client while exempting the prostituted individual from prosecution and provides access to support services and avenues for escaping the system of prostitution. The Criminal Law (Sexual Offenses and Related Issues) Amendment Bill 2022, proposes to

legalize all aspects of the industry, including prostituted individuals, pimps, solicitation, advertising, and the running of brothels. The South African Government should adhere to the various legislative mechanisms designed to eradicate all types of human trafficking, with a particular focus on women.

In the next Chapter, the researcher presents the primary empirical data gleaned from the narratives shared by the survivor participants.

5. Chapter 5: Qualitative Data Analysis – Human Trafficking Survivor Narratives

“...prostituted or trafficked victims are all God’s Treasures, trapped in the darkness of modern-day slavery, waiting for the light of courage and freedom to dispel the shadows of despair that envelop them.” (Abok 2017:12)

I will give you the treasures of darkness and riches hidden in secret places, so that you may know that it is I, the Lord, the God of Israel, who call you by your name - Isaiah 45:2-4 (The Holy Bible:New Revised Standard Version Anglicized Edition 1995)

5.1 Introduction

In the preceding chapter, the researcher attempted to construct a persuasive case in support of the primary thesis statement of the study by conducting an extensive literature review, mostly relying on secondary sources. In order to provide the context for this chapter, it is prudent to keep the central thesis statement at the forefront of the reader’s mind because this is what underpins the entire study.

Human trafficking may be seen as a contemporary manifestation of slavery and a kind of gender-based abuse, which has the detrimental effect of diminishing the whole humanity of women who are inherently created in the image of the Supreme God. In the previous chapter, the researcher demonstrated that trafficking in persons not only results in shame, but significant trauma for the trafficked individual. This is reflected in the problem statement of this study: Human trafficking, seen as a contemporary manifestation of slavery and exploitation, engenders many adverse consequences such as abuse, violence, humiliation, and trauma, hence, isolation and rejection, constituting a severe violation of the fundamental human rights of the individuals subjected to trafficking.

One of the most pertinent objectives of this study is to gain a more in-depth understanding of the growing problem of sexual trafficking among humans by hearing the personal accounts of females who have suffered trauma as a result of their exploitation and abuse. The researcher has put forward and explained the

Narrative technique of investigation as the most appropriate means of accomplishing this goal in the Methodology Section of the study. He demonstrated that stories are vital for narrative research.

5.2 Scope and Purpose of Chapter

This chapter presents the findings from an analysis of the narratives that survivors recounted, as stories are essential to narrative research.

Venter's thesis focusing on a practical theology inquiry on human trafficking explains that three realities underpin her choice of narrative research as a method. This researcher resonates with her second underpinning reality where she continues by saying that the Church is less concerned with numbers than with individuals. She elaborates: "while the Church is profoundly troubled by the problem's alarming scope, it maintains and professes that each victim of human trafficking is one too many" (Venter 2018:57).

Since this study is grounded in the field of practical theology, it shares this practical and pastoral theological concerns expressed in Venter's study which calls forth from the Church an appropriate response to the scourge of human trafficking. This call to action was also presented in Chapter One of the current study. In the third reality underpinning her narrative research choice, Venter explains that achieving her study's aim, of reflecting on an appropriate response from the Church, "will only be accomplished through paying attention to, and comprehending people's unique stories and experiences" (Venter 2018:57).

In his reflections on both the second and third realities described by Venter, it is the assertion that the Church is less concerned with numbers than people that resonates most significantly with the researcher. Additionally, the third reality connects with the objective of this study described earlier as the one most relevant to this chapter.

In alignment with the study's purpose, the researcher has identified the qualitative research strategy, namely the Narrative method, as the most suitable and chosen methodology for this investigation. Gerkin and Boisen(cited in Gerkin) (Gerkin 1984)

underscore the significance of the human lived experience, aligning with the researcher's defined objective for this study.

This chapter seeks to listen to the stories and experiences of the survivors who have experienced the traumatic effects of sex trafficking. The researcher underscores the significance of seeing the survivors as valuable individuals, akin to God's Treasures (in alignment with the quotes introduced at the beginning of this Chapter) and stresses the need to approach them with respect and compassion.

Additionally, the researcher argues that it is imperative to see all survivors as valuable creatures deserving of reverence. As pastoral caregivers operating within the Church, it is crucial that we respect their consent and approach their holy realm in order to provide support, aiming to facilitate their recovery and overall well-being.

In light of the importance of respecting the “sacred space”, the researcher finds resonance with the concept of "Holy Listening" as described by spiritual director and author Margaret Guenther. She describes it as an “artistic creation that perfectly demonstrates mutual submission.” To exhibit obedience, she continues, is to actively engage in the act of listening and comprehending. She explains that, when there is a state of mutual obedience and active participation in the process of attentive listening between the director and the directee, the narrative is effectively conveyed. Guenther observes that within our contemporary society characterised by a fast-paced lifestyle, “individuals who are perceived as not valuable are often disregarded due to our preoccupation with time. In contrast, the individual who possesses a sacred disposition towards listening exhibits a hesitancy to categorise and subsequently disregards the person who is speaking” (Guenther 1992:148-149).

To ensure confidentiality and to protect the identities of the survivors, in line with ethical considerations outlined in the methodology chapter, pseudonyms* have been employed. The researcher will interchange these pseudonyms with the use of the descriptor: Trafficking Survivor Participant (TSP) followed by number (e.g., TSP 1).

The only exception to the above is the researcher’s reporting on the experiences of one survivor whose autobiography, titled *Exit!* is published with her name – Grizelda Grootboom. Additionally, Grizelda’s story has also featured in media publications.

The table below clarifies these pseudonyms.

INTERVIEWS LOG - M REYNEKE AND SURVIVORS	
Pseudonym	Voice Recording
Thandi TSP 5	YES
Nancy TSP 2	YES
Maame (TSP 4)	YES
Charlize TSP 3	Written Responses to Interview questions
Telephonic interview conducted by B Frieslaar	
Pseudonym	Voice Recording
Grizelda TSP 1	YES

5.3 The narrative research methodology

Moen contends that in narrative research, narratives of experience evolve through dialogue with the subject of the study. In this collaborative dialogical relationship between the researcher and the participants in the study, a variety of data acquisition methods may be employed. Field notes, journal entries, interview transcripts, one's own and others' observations, narratives, letters, and autobiographies are all examples of data (Moen 2006:61).

Empowered by these options, this researcher not only consulted qualitative interview transcripts, but also autobiographical material in published books, field notes of the co-researcher and other sources written by the survivors themselves. The researcher emphasises that, where deemed appropriate, the published

autobiographical accounts were consulted in addition to the interview transcripts. The limitations described in section 3.6 of the methodology Chapter is relevant here. This is especially the case where the c-researcher shared as follows: *“I’m not going to discuss your whole story with you because he must read the book. That’s your story.”* Where the material in the published autobiographical account provides more information and clarity on a particular theme, the researcher has selected that material as primary data and evidence.

Based on the researcher’s analysis of the narratives shared by the survivors interviewed for this study, the most appropriate analytical framework was found to be thematic analysis. According to Mazur, the conventional approach in narrative research involves the collection of participant narratives and subsequent analysis using methodologies such as theme analysis, analysis of discourse, or other comparable frameworks. She continues by explaining that academics in the field of narrative studies typically reread texts to grasp the interconnectedness of many themes and the story as a whole (Mazur 2018:2,3). Josselson agrees with the use of the multiple-reading technique and emphasizes that the purpose of engaging with narrative research data is primarily to develop an inductive understanding of the interpretations people ascribe to stories, prior to organizing them at a higher level of conceptual comprehension (Josselson 2012:5). Moen and Josselson’s comments are relevant for this researcher and therefore the researcher adopted a repetitive reading, inductive approach to analysing the primary data collected.

5.4 Organisational structure of the Chapter

The dominant themes that emerged through the inductive thematic analysis approach adopted for this study was found to be connected with the root causes (vulnerability factors) and the effects or consequences of sex trafficking which formed a significant component of the argument presented in the previous Chapter.

Therefore, the researcher has deemed it appropriate to present and discuss the themes by following the organisational structure below:

- Vulnerability factors facilitating the entry into sex trafficking.
- Effects/consequences of the experience of sex trafficking; further organised into

- Physical
- Psychological and emotional

Rather than focusing exclusively on the horrifying and dehumanising aspects of the narratives courageously shared by the survivors, the chapter moves to a conclusion by sharing life-giving, positive aspects of the narratives to inspire hope. This is because the Church is called upon to be the instrument of hope for all, especially those who have been traumatised.

Before discussing the themes, it is essential to briefly describe the context of the survivors who have agreed to courageously share their stories.

5.5 Participant demographics

A total of 5 women aged between 25 and 50 years participated in this research study. They were geographically spread as follows:

Cape Town = 2

Johannesburg = 2

Port Elizabeth/Gqeberha = 1

In terms of racial classification, the sample comprised:

Black = 3

Coloured = 1

White = 1

5.6 Discussion of results of primary data analysis – Dominant Themes

Through adopting an inductive coding approach and categorising the codes using the Atlas.ti analysis software tool, the emergent themes are discussed below. The interview question that has overarching relevance to the data presented in this section is: Would you kindly journey with me through your experience as person who has been trafficked?

The following table indicates the inductive coding generated by the Atlas.ti software tool.

Code group/Theme
Mental Health Challenges
Emotions/Feelings
Social Justice
Life Issues
Social Issues
Support
Life improvement
Emotions
Spirituality
Social Injustice
Communication issues
Sexual Misconduct
Behavior
Professionalism
Resilience
Mental Health Struggles/Issues
Abuse
Family and Relationships
Emotional Distress
Personal and Professional Growth
Socioeconomic Inequality
Beliefs
Financial
Family relationships
Wellness
Family Dynamics
Social Context
Emotional Well being
Psychological Reactions
Taboo subjects
Transactional behaviors
Communication barriers
Research Methods
Health Issues
Mental Health Services
Trauma
Law enforcement
Forced labour

5.6.1 Vulnerability factors

This theme describes the factors that increase the likelihood of individuals being trafficked for sexual exploitation. In the previous Chapter, the researcher discussed several push or vulnerability factors.

5.6.1.1 Dysfunctional home environment and family Relationships/Neglect/Abandonment

Survivors shared about their home environment and their relationship with their parents, grandparent(s) and other family members and they shared about being neglected and abandoned. In the researcher's analysis of their experiences, he finds the term "dysfunctional" to be an appropriate description. In her published book, TSP 2 even titled her first Chapter "*My dysfunctional family.*" In describing her family context, she shares

I was born in 1985 in Gugulethu, one of the Xhosa townships near Cape Town International Airport in South Africa. Both my parents lived in the same neighbourhood. They were not married and had an on-and-off relationship. I was born out of their union, but they decided not to stay together. My mom and I, however, would often spend time at my father's house or at least until their next fight. While my mother worked as a housekeeper, my father often looked after me. This continued until I was about five. Eventually they went their separate ways, and both went into new relationships. I continued to visit my father's house because it was near my grandmother's house where my mom and I stayed... I was nine and in Standard 2 when one afternoon my mother came back from one of her drinking sprees. She took me into our bedroom and sat me down. With an unsmiling face, she told me she was going away for a while. I was not to ask questions. She would be back when she finished doing what she needed to do. I must behave and do as I was told. I was very confused. Her serious tone of voice scared me, but I loved her and believed her. I knew she would be back because she always came back. Because of her drinking problem she was often out, but more often around than not. So, I tried not to let this new information upset me. She told me that Granny would take good care of me until she came back. So, my mother left me with no hug, no kiss, no goodbye, no reassuring smile, no looking back. She just packed her bags and walked out of my life. I hoped every day that she would return. Days, weeks, and months passed by, but Mom did not come. I used to lie awake at night thinking about her, where she was and what she was doing. I missed her so much and often cried myself to sleep, hoping that in the morning, I would wake up and she would be there.

TSP 2 continues by describing the beginning of the downward spiral in her home environment:

My life with Granny was not very different from life before Mom left. My mom drank and so did Granny. My mother had drunk heavily, but at least she had said nice things to me. The difference with Granny was that she had many grandchildren therefore she did not pay much attention to any of us. She did not stand up for me, when at least, sometimes, my mother had. Granny smoked cigarettes and drank huge amounts of beer. Everyone who visited her drank a lot, too. I would sit and listen to the drunken conversations, which went on all the time, and often into the night” (Eronen et al. 2017:21-23).

TSP 1 also shares her experiences in her autobiographical book where she narrates:

My life has seen cycles of abandonment and abuse, sexual exploitation, and domestic violence. But my story begins long before I was born, because my mother was caught up in a similar cycle when she was a girl. We have together reflected on our respective experiences. But she doesn't know my whole story. Nor do I know hers. When I talk with my mother now, she doesn't give too much details about her life. We never really did talk about our family with each other. In fact, through the years of my childhood, we hardly had a relationship at all. She also wants to understand her past and what went wrong. She still prides herself on surviving without any education at all, leaving school in grade 1 and learning to support herself by buying and selling alcohol. It is no surprise that this attitude has replicated itself in my own survival strategies. My mother fell in love, but she never married my dad. As a result of that affair, I was born on 7 December 1980, when my mother was nineteen years old. When I was a baby, I was handed over to my dad, and I had a happy childhood. I fondly remember growing up with my dad and his grandparents, Ouma Florie and Oupa David, who owned their vibrant Woodstock home on Roger Street” (Grootboom 2016:3-5). “I didn't really know my mother in these early years. The first time I met her, I felt like she was just a relative, it did not feel like she was my mother. I have a vague memory of her visiting us in Woodstock, but she already had two other children by then. We had had no connection. And no one in Woodstock ever took the time to tell me much about her” (Grootboom 2016:6).

In the early pages of her book (2016:3-10), despite the lack of connection with her mother, the author shares fond memories of her life with her grandparents, her dad and her cat Ginger, of delicious meals, attending church, dressed by her grandmother in her Sunday best. She describes the vibrant fun community in which they lived. She describes that “my family home was a happy one” and “this was my home; I felt safe and happy” (Grootboom 2016:10-11).

However, all this took a turn for the worst for she narrates:

I was eight years old when things began to fall apart. When I came home from school one afternoon, I found out that Donald had put Ginger in black plastic bag and thrown her away in the Woodstock garden, never to be seen again... Ah oh, I was traumatised about Ginger. I cried for days on end. Donald had killed my dear cat, and I didn't understand why. So that's how my sadness began... A few months after Oupa David died, Ouma Florie passed away. She had a heart attack, I was told. And then my dad got really depressed...My dad got more drunk more often, and he started leaving the house even more. And then another rock hit. My dad learnt that we had to leave the Roger Street house because the buildings in the area were scheduled for demolition... Things were going from bad to worse. My sadness was growing. I was confused about having to leave home, but I thought that when we moved, I would stay with my dad. Because we belonged together. But in those last few weeks at home in Roger Street, I didn't know where he was most of the time and I missed him. And it was around then that he told me he couldn't take care of me anymore. I was so hurt. I was sure he was lying; that he just didn't want to take responsibility for me. I remember him taking me to look for my mother at the docks nearby, thinking she was still living there. Several times he left me sitting for hours...waiting for my mother to pick me up, like he'd said she would, or for my dad to return...Nobody came...At eight years old, I had been abandoned.” (Grootboom 2016:12-15).

In the interview, TSP 1, also shared

And then my dad was more and more just fading away in his own space. Sometimes he would leave me at shelters and then not come back or I have to go and find him. So, I got used to the street life. Now an again I'll just see him, and I got access to the

shelter, one big shelter. And that was in the centre next to District 6, close to the police station. It was very full of all these kids back and forth. My dad and his brother started just, you know, disappearing coming back disappearing because we are homeless now. We don't have a home and being homeless and being a street person, it doesn't matter if you're an adult, you're a kid, there is no home and the definition of home is where you can go and you need to lay and rest or be safe and that became the culture of most of the Woodstock people and myself and my family” (Grootboom 2022).

In her field notes about TSP 5's journey and experiences, the co-researcher shared that *Thandi**

*was raised by her grandparents (pause) From the age of 3 months to 14 years old. She doesn't know her father, and her mother is married to her stepfather. She was an only child that she knows of and hasn't seen her mother for 5 years. There was no relationship with her mother. There is no love. There were no hugs. There was no bond. She missed out on what most children have with their parents. She had so many questions growing up and wished her mother could know about it. When she met her mother at the age of 14, she thought her prayers were answered. The time she spent with her ... it's still too emotional to imagine or think ... how much she lost. It was very sad to think that her mother introduced *Thandi** as her sister and not her daughter. The shame has been huge (co-researcher's field notes).*

Results show that the empirical data in this study and the secondary literature are in agreement for as Okyere-Manu notes “push factors can include being raised in a dysfunctional household” (Okyere-Manu 2015:122-125).

Hammond and associates report that an individual's propensity to victimisation may be influenced by a wide range of factors. One of the factors encompassed within this category pertains to familial relationships characterised by dysfunction. “Children who are runaways, homeless, kidnapped, in foster care, or who are about to leave foster care have a greater risk of being coerced into prostitution or trafficking” (Hammond *et al.* 2014:158).

Rafferty's study revealed that age is a significant determinant since adolescent females between the ages of 10 and 19 are particularly susceptible to various vulnerabilities. Children who experience homelessness or reside in alternative living arrangements are at an increased risk of becoming victims of child trafficking. "Because they were mistreated or abandoned by their own parents, such children may have fled their families" (Rafferty 2013c:561). If one considers the lived experiences of the survivors interviewed for this study, the researcher agrees with the scholars cited.

Franchino-Olsen's (2021:106) research consisted of a comprehensive review of the literature on the factors that contribute to and consequences of child commercial sexual exploitation and domestic trafficking. The review revealed that poor nurturing environments, carer pressure, impaired parenting, and other unfavourable environments may all contribute to parental conflict, which in turn can lead to a child taking risks that put them at risk for exploitation, such as running away or participating in survival sex. Research has established a correlation between compromised parenting, an unstable home environment, and exposure to commercial sexual exploitation of children/domestic minor sex trafficking (CSEC/DMST).

The presence of compromised parenting was determined by the occurrence of substance use among mothers or parents in tandem, carer strain, and instances of child maltreatment. The phenomenon of carer strain encompasses various challenges, such as substance abuse, mental and emotional issues, encounters with the criminal justice system, difficulties in interpersonal relationships, and instances of domestic violence within the family unit. The research revealed that "the utilisation of substances by mothers was associated with an elevated probability of experiencing commercial sexual exploitation of children/domestic minor sex trafficking victimisation" (Franchino-Olsen 2021:106).

5.6.1.2 Prior sexual abuse/sexual assault/rape/Adolescent Sexual Victimization

Within this category, participants shared their experiences of sexual abuse and the impact of this on their lives. The researcher's analysis of these stories and experiences reveals the reality of sexual abuse and rape at an early age. This is evidenced by the following accounts.

The following is the experience of TSP 5 (Thandi*) as recorded in the field notes of the co-researcher:

Her mother's husband was more caring and kind to her than her mother was. He never shouted at her or called her useless. And he said she was beautiful and amazing and often defended her mother's abusive character. Thandi didn't ask her mom for anything because, she feared her response. He gave Thandi* money for school and toiletries, but it was their secret, and she should never show or tell her mother. They would watch soccer and wrestling together (pause) she never thought he had another side to his character. Thandi* was 14 when he forced himself on her and raped her. It didn't stop there. She even became jealous of him with her mother and thought he would stop giving her attention and loving her. Thandi* also shared with me that her mother was aware of the abuse, and she even took her for an abortion at six weeks pregnancy. She didn't report anything because he didn't want to be in trouble with her. The abuse stopped when she was kidnapped and sold to human trafficking. (co-researcher's field notes).*

TSP 4 (Maame*) shared as follows:

I would quote another survivor who said my circumstances paved the way for me to be sex trafficked... to be commercially sexually exploited because I believe that sexual exploitation has some sort of like a I don't know, a vibe or that attracts another layer because I was sexually exploited by a cousin of mine when I was four years...strange enough, that was a woman. And then again, you know, when I was around 5, there was an attempt while I was in the taxi. Like a public taxi, a minibus. Like it was a full taxi where a man offered let me sit on his lap because my mother had to sit in the front seat. And again, he attempted to rape me because he asked me to stand up and I was in the way that he wanted you to take out his manhood. And then he wanted me to sit back on his lap. But as he was trying to pull my underwear, he started pinching me. And so, I started crying and I was not a cry-baby. People were saying to my mother your child is crying...by the time I stopped, I was already dirty. The man had released his fluids on my skirt and everything...And so as I grew up, I think those things kind of exposed me to an element of, you know, sexual grooming. So, by the time I was I'm a teenager, you know, I was sexually active earlier than I should have been. And then I had a child at 16." (Maame 2022)

In her autobiography, TSP 2 (Nancy*) shared how her modelling class practices were moved from the nearby community centre to the Guguelthu Sports Club, which was farther away and how walking there became a nightmare. She reports how the gangster-like boys started harassing her again and that they were usually high on drugs. Nancy* shares that attending practices was important to her because she wanted to improve and performing in modelling had become her passion and she felt she had a purpose. But she expressed fear of the guys and how she was always looking over her shoulder. She speaks of Thapelo who started threatening her and how he really desired her as his girlfriend. She experienced threats also from another gangster boy named Mandla who also wanted her as his girlfriend. Although she fell in love with a boy named Langa, she continued to be subjected to threats from Thapelo and Mandla, the latter grabbed her and took her to his house. *“He was on drugs. Outside the shebeen he revealed his gun and said, ‘Let’s go.’” Nancy* continues by sharing her ordeal. “When we entered his house, he put his gun on the bed. I thought he was going to kill me. I was terrified. My heart was racing, and I just did what he wanted. When he was done, he rolled over and fell asleep, the gun next to the pillow. I ran out of the house. It all happened so fast that I thought I could just wash, and everything would be back to normal. I did not think any more about it. I realised those boys could do whatever they wanted.” (Eronen et al. 2017:41-43)*

In her interview, TSP 1 related her encounter with ‘rape culture’ at a very young age. She also stated that

in Khayelitsha it was a norm for gang raping. If you were gang raped, you know it was always a family dispute. It was some family having to come together and then the family talk to it like the victim is out of the story...” (Grootboom 2022).

In her autobiography, Grootboom related her terrifying experience. She relates the context of playing a certain game as children while waiting to fill their buckets with water at a communal tap. She narrates:

By then I had some friends there, three girls who lived around us. We girls used to play games after they came back from school and while I was fetching water for my mom, games like ‘iThoti ezintathu’ (translated ‘three tots’).” Briefly this entailed lining up three cans in the middle of a circle on the ground. It involves opposing teams

taking turns in hitting the cans with a ball. She continues, *“When you see that kind of game being played close to a tap, and you’re nine years old, you’re going to want to join in. My new friends and I were all between nine and twelve...I loved playing this game... but we weren’t the only people playing games. ‘Efoli’ was a common game among tough gangster boys in the community. It means ‘get raped’... Some of the boys in the community were watching us from nearby. They were about sixteen years old...the four guys strolled over, and casually put a knife to the oldest girl’s side...she was asking us for help. So, we went to her.*

The other guys surrounded us and jostled us down the street...now I too could feel the sharpness of the knife. They forced us to walk the long distance to an empty shack near the community clinic...Four small girls, each raped, in turns, by four big boys. When one boy finished, the next boy would enter the room and rape the girl again...I was the youngest. I was the last. I was terrified and in pain. They are on top of me. They all came into the room at the end. There were all these legs around me, and sperm on my face. Then they let me go. It was a long walk home. I was clutching my skirt between my legs and there was blood streaming down my legs...When you’re out at that time, it’s like you asked for it. When I arrived home, my mother was drunk and ready with a sjambok. Hitting me, she asked me why I hadn’t brought back the water and cooked dinner...She hit me all over” (Grootboom 2016:23-25).

The existing body of research agrees and is consistent with the empirical results presented in this study. According to Hammond and McGlone’s study, the occurrence of sexual abuse throughout childhood, particularly incidents of rape, is a significant determinant for increased susceptibility to engagement in sex trafficking in later stages of life. Moreover, “the prevalence of engaging in prostitution was significantly greater among persons who had encountered at least one kind of vulnerability throughout their childhood, such as physical or sexual assault, or parental drug use” (Hammond *et al.* 2014:158-159).

Farley reported that childhood maltreatment is well recognised as a prevalent antecedent to involvement in prostitution, to the extent that it is often regarded by professionals as a required, though not exclusive, risk factor for engaging in prostitution. She further noted a correlation between those who have experienced emotional, sexual, and physical abuse throughout their childhood and their

subsequent involvement in prostitution. “According to one research, 70% of adult prostituted women blamed their involvement in the industry on a sexual assault they suffered as children” (Farley 2018:98).

Franchino-Olsen (2021:102) points out in her paper summarising 15 studies that the significance of childhood abuse, including physical, emotional, and sexual abuse, is widely acknowledged as a significant risk factor in the existing body of research on CSEC and DMST. She continues by explaining that childhood maltreatment, including sexual abuse, has been identified as a potential causative element that motivates people to engage in running away, which is recognised as another significant risk factor. This, in turn, “increases their vulnerability to commercial sexual exploitation of children and domestic minor sex trafficking” (Franchino-Olsen 2021:102).

5.6.1.3 Being thrown away or running away

Within this category, survivors shared their experience of factors that caused them to run away from home or their experiences of feeling abandoned. Returning back to the shared testimony of TSP 1 in the previous section of dysfunctional home environments, she clearly stated that “at eight years old, she felt abandoned by her father and she had to seek out shelters for the homeless” (Grootboom 2016:15).

Additionally, in the section of sexual abuse, described earlier, she says the following after her drunk mother beat her, even despite her horrific gang rape ordeal: “*She never asked me where I had been...I was so angry with my mom. This was the final moment – I knew I had to leave this place. All I could think about was getting back to my dad*” (Grootboom 2016:25).

A little further on in her book, she continues:

So I left my mum. For several years after that, I lived on the streets of Woodstock, searching the area and asking people if they knew my dad. I missed him so much and I needed to find him again. Somehow, I kept alive the fantasy that my dad still loved me and would care for me. On the streets and in the shelters, all of us girls felt we needed to have a boyfriend on the street. This worked for us: if you didn't have a boyfriend, you were considered an outcast, and you were not strong, and you

would not survive this street life. You had to be tough. After a few weeks on the streets with [Freckles], I'd come back to the shelter, and get cleaned up. For many years, I moved around between shelters or slept on the street, looking for my dad... (Grootboom 2016:28-30,32).

Further on, she shares her experience of having found her dad but that he was now with another woman, Beverly, and the son they have together, Storm. She again expresses feelings of being unwanted and abandoned: *"I got the picture – I was not wanted."* Then she shares the horrifying experience of another sexual assault: *"Even though it was already dark, I decided to go back to town,,,I was raped on the train coming back"* (Grootboom 2016:47). It needs to be emphasised that this was now her second rape experience even before being trafficked. She concludes that Chapter in words of pain and utter abandonment:

But the pain of my dad not wanting me pushed me right back. He had a home – why didn't he want me there? I was once his child...and now he has another family? I felt discarded. I just didn't understand why he would dump me in the shelter to start another family, have another kid. Another kid he was looking after. Why couldn't he do the same for me?" (Grootboom 2016:48).

Following on from the testimony of TSP 2 (Nancy*) in the previous dysfunctional home environment section, where she experienced abandonment by her mother, she continues relating her neighbourhood community experience:

Because my father still lived in the neighbourhood, I often visited him. He stayed in a shack behind his mother's house, That grandmother was very strict with me and I, mostly, did not feel welcome there. One reason may have been that my father was angry about his relationship with my mother and vented his frustration toward his mother, sister, and her children. They then turned it against me. They fought a lot in that house." (Eronen et al. 2017:35).

Nancy* continues by describing her experiences in her maternal grandmother's house:

Granny got drunk and passed out almost every day. I would go to the bedroom and cry. Even though I had seen Mom with her new family, I still hoped that somehow, I could be with her. Life had to be better with her. During one of these drunken episodes, Granny finally told me the truth about my mother. She looked me in the

eyes and told me that Mother was not coming back. She explained that they did not want to include me in the family. I had to cope without the hope of being with her.” (Eronen *et al.* 2017:37).

In the case of TSP 5, the co-researcher’s field notes reflected the following: *“Discovering that her mother and her husband were involved in her abduction was also very painful”* (co-researcher’s field notes).

From his analysis of the primary data gleaned from the survivors and God’s treasures, the researcher found that it is not only dysfunctional and unsafe domestic home environments that may provide the catalyst to being drawn into human trafficking but also toxic and abusive work environments, as shared by TSP 3 who answered the interview questions by writing her story in her own words. Charlize* relates her experiences:

“I had been a highly functional Systems Engineer and Project Manager in the IT Department of a large corporate company, but after several years of relentless and unreasonable pressure from top management, I finally burned out. One day, there was one last demand to accomplish a particular task within an impossible period of time, and I drew the line. Within minutes, I quit and walked out the door. I could not have imagined the hell that would follow after that rash decision.

In the space of just a few months – just prior to quitting my job and in the months thereafter – everything went wrong. One of my 2 cars was written off by someone that I had been trying to help; that same person stole my insurance pay-out and defrauded me out of hundreds of thousands of Rands, I was living in an abusive environment, and then my other car broke down as well and I couldn’t afford to fix it. Within 3 months, I went from being comfortable and completely independent to having nothing but massive debt and being stuck without transport. I was extremely suicidal and I didn’t want to face the reality of my life.” (Charlize 2022).

This study's empirical results are supported by the existing literature as is evident in Franchino-Olsen’s paper in which she reports that one often mentioned risk factor is the propensity for young individuals to engage in CSEC or DMST when they run away from their homes or are involuntarily displaced without any alternative care or shelter being provided by their carers. She continues by elaborating that minors who

come from violent households or are placed in foster care, often as a consequence of experiencing childhood abuse, may exhibit a tendency to flee their residence in order to seek refuge from the violence. Consequently, “they may find themselves vulnerable to exploitation by third-party individuals who take advantage of their situation” (Franchino-Olsen 2021:106).

In Rafferty’s paper dealing with children and adolescence, she asserts that children who experience homelessness or reside in alternative living arrangements are at an increased risk of being victims of child trafficking. She further contends that “it is plausible that these youngsters have absconded from their residences due to instances of abuse or neglect perpetrated by their biological guardians” (Rafferty 2013c:561).

In their paper, researchers Deshpande and Nour reported that “the overwhelming majority of women are coerced into the commercial sex industry by individuals who hold familial or intimate relationships with them, such as parents, spouses, or partners” (Deshpande *et al.* 2013:23-24).

This assertion is supported by Deane's scholarly article, wherein she observes that, in order to mitigate their economic hardships and disrupt the perpetuation of poverty, “several impoverished parents resort to the act of selling their offspring to individuals involved in human trafficking” (Deane 2017b:46-47).

As the researcher reflects on and analyses all these lived experiences shared by survivors, he finds resonance with Dr Edward Wimberly who developed the concept of ‘relational refugees.’ The book’s publisher succinctly states that “children imitate behaviours and learn values from the adults who care for them. In the absence of relationships or healthy, clearly transmitted values, children flounder. “They are, one could say, relational refugees” (Press 2000:publisher online summary).

Wimberly sheds some light on the term when he says that “relational refugees are persons not grounded in nurturing and liberating relationships. They are detached and without significant connections with others...They lack a warm relational environment in which to define and nurture their self-identity. As a consequence, they withdraw into destructive relationships that exacerbate rather than alleviate their predicament” (Wimberly 2000b:20). The researcher contends that, when one

considers what has been shared thus far by survivors, then one can see the relevance to Wimberly's assertions. The researcher will return to this 'relational refugee' concept in later discussions in this paper.

5.6.1.4 Academic Challenges in Educational Settings

This category reports on the lived experiences of survivors as they share the challenges they encounter at school as a result of their abuse and sense of abandonment. In her autobiography chapter titled "school drop-out" TSP 2 shared: *"I was not functioning at school. My marks were bad. I liked school but my life was too chaotic. I could not focus so I began skipping school. High school was no different to my primary school years. I had no money for school fees, for a uniform, or for shoes. I could not concentrate because I was hungry. The other kids laughed at me. I felt like I did not belong...I did not pass my standard 6 year, so I stopped going to school altogether. I wished I had thought beyond the immediate difficulties. But then, I had no purpose or direction and I longed for attention and care."* (Eronen et al. 2017:37).

In the interview with TSP 1, she shared her school experience: *"I went to school now back and forth. School for me was something because of the drugs. Because of the trauma, a very slow version."* (Grootboom 2022). In her autobiography, she also shared: *"In the years to come I was rarely in school. Instead I moved from one shelter to another"* (Grootboom 2016:28-29). Further on in her published work, she continues to describe her challenges to master some elementary educational tasks. She narrates: *"During that time in the shelters, I went to Jan Van Riebeeck Laerskool on Kloof Street in town, which I especially enjoyed. I was in a special class, with shorter hours, with kids of different nationalities who struggled with language and education. My teacher, Mrs Taylor, was great. I was slow to read and write, and she encouraged me so much"* (Grootboom 2016:37). She continues later on by sharing about her instability in her school life. *"Because I was in and out of school all my childhood, I never attained enough education to move smoothly from one grade to the next; rather, I was always put in a special learner class for kids from the streets, like myself. Eventually I ended up...Batavia Secondary School, which was for special needs kids, because my reading levels and learning were low compared to other kids of my age"* (Grootboom 2016:51).

During her interview Maame* stated that *I didn't have that good of an education for me or that high of an education for me to be earning, you know, a lot of money* (Maame 2022).

The body of available research supports the empirical findings of this investigation. Human trafficking thrives in environments where there is widespread discrimination against women and girls, which, according to scholars Delport, Koen, and Mackay, “makes it difficult for them to get an education or secure meaningful work” (Delport *et al.* 2007:23-24).

A study cited by Franchino-Olsen indicates that “a person's likelihood of being pushed into CSEC/DMST rises if they are having trouble in school.” These difficulties might be the consequence of “child abuse, damaged parenting, or problems between parents” (Franchino-Olsen 2021:106).

In their study, Bernat and Zhilina highlight many contributing variables that create a conducive atmosphere for human trafficking. These characteristics include “limited access to education and a significant population of street children who are left without shelter, among other elements” (Bernat *et al.* 2010:3).

A lack of education also features among the factors included in Gabhan’s paper (Gabhan 2006:531-532) and Yesufu’s study also offering a South African perspective (Yesufu 2020:109-110). Among the factors contributing to the problem of human trafficking, as reported in Venter’s practical theology paper, are “gender discrimination and inadequate or insufficient education” (Venter *et al.* 2020b:65).

Having now discussed some of the pertinent empirical data within the first Theme, being the Vulnerability factors, the researcher now shifts attention to the next major Theme dealing with the Effects or Consequences of sex trafficking experience.

5.6.2 Effects or Consequences of sex trafficking experience

The previous discussion chapter addressed the significant dehumanising effects of sex trafficking and commercial sexual exploitation. These were broadly grouped into physical, psychological, or mental/emotional and social. The empirical findings of the current study will follow the same organisational structure within the Major Theme,

but the researcher will focus on physical and psychological/mental/emotional effects.

5.6.2.1 Physical effects

a) Drug/substance and alcohol use

One of the physical consequences of the experience of sex trafficking reported in the previous chapter is drug or substance abuse. However, as Franchino-Olsen notes in her literature review paper, the research is murky on the topic of whether or not drug or alcohol usage might increase susceptibility to CSEC/DSMT. She continues by elaborating that “some scholars theorise that drug misuse is a symptom of victims' dependence and weakness, while others say it's a coping technique exploiters employ to keep victims, especially adolescents, under their control during sex work” (sic) (Franchino-Olsen 2021:107). The researcher is of the view that it is a combination of these factors, as evidenced by the lived experiences of survivors as shared below.

Scholars Willis, Barrows and Butrin list “substance abuse as one of several health problems identified among survivors of sex trafficking” (Willis *et al.* 2007:149). The purpose of sharing these stories is to demonstrate the realities of drug and substance use by survivors and how these lived experiences connect with the secondary literature.

Within the category, survivors report on their experiences with drugs. According to the co-researcher's field notes for TSP 5, the following was recorded: *On 15th September 2012 Thandi* was sent to the shop in Yeoville to buy bread, and on the way home she was taken. She was drugged, injected with crystal meths, beaten, raped, and transported but didn't know where they were going. To clearly understand, she was held captive, drugged, beaten, and sexually exploited for 9 days. On the 10th day they were rescued after police had planned a drug raid and found the girls trapped in at the location. Who can imagine the trauma experienced by this ordeal?* (co-researcher's field notes).

Following on from TSP 1's expressing her feelings of abandonment, later in her book, she shares the shocking news she received of her father's death: *“It was a*

terrible shock, and I had sudden fits of crying at the loss of another loved one; first my two great-grandparents and now my dad. I was in Standard 8 at Batavia Secondary School, but I left after that because I felt so lost after my dad died. I missed him so much.” (Grootboom 2016:54). After further sharing that she has also subsequently lost another person close to her, her friend Lea, she relates how she went to a nearby bridge to smoke weed. *“I just wanted to smoke as much as I could. I needed to. [Lea’s] death upset and angered me so much that I didn’t want to stay in the shelter anymore. But at almost eighteen, I was experiencing an emotional breakdown”* (Grootboom 2016:56). In her interview, she shared about drug use at various points; one being where she connected use to her school experience: *“I went to school now back and forth. School for me was something because of the drugs. Because of the trauma, a very slow version.”* At another point she relates: *“And that same year is where I met the friend, and she became attached to us because we had access to drugs mostly would sit in gardens and just smoke.”* Further on she shares: *“And I just remember the smoking I did was just too much. Like I couldn’t even feel the drugs in me anymore.”* At a pertinent point in the interview, she testifies about her horrific ordeal of being betrayed and trafficked by her “friend” (Ntombi named in the autobiography): *“I got kicked out of the house, dressed very half naked smelling like urine and everything and because of so much drugs in my veins. I did get a little bit chilly”* (Grootboom 2022). This testimony is corroborated in her book, the extract of which formed the traumatic story with which this researcher introduced this paper in Chapter 1. Later on, in her book and in the interview, she further shares more drug use experiences post her initial trafficking ordeal.

“Lured into drugs” is the title of the fifteenth chapter of Buttercup, TSP 2’s autobiography. In it the authors narrate Nancy’s* encounter with drugs after they establish the context of her losing her job and being left alone with the baby, she had with her partner Trevor. They relate her sense of feeling hopeless because she could no longer provide for the baby. *“These friends also invited other people who partied in my home and brought drugs. They wanted me to try the drugs as well, but I never tried anything with them. However, they left their drugs in my house and when they were gone, the temptation overcame me....I did not know it was the worst decision ever because drugs eat you from the inside. I began to use tik – crystal*

methamphetamine, also called ice, glass, chalk or speed. It damages the internal organs and the blood vessels of your heart and brain, causes serious tooth decay and worst of all, damages your brain and affects your memory...Tik seriously affected my brain” (Eronen et al. 2017:55). Two chapters later, titled “Tik, tik, and more tik”, she relates a traumatic rape experience followed by her moving in with a man named Lwazi who was a drug user. “Our daily routine was that one of us would go out to get the drugs and the other would look after Ntando... Trevor was in prison for two months and when he was out, he came to look for me to beat me... Trevor thrashed me with his fists, kicked me and was verbally abusive. He was really violent... I slept everywhere and anywhere. If I was using drugs with someone and they invited me to their house, I offered to clean it for food and acceptance. I was alone, and in pain. When I tried to talk about it to someone, it seemed like no one cared. So, I just kept it inside and used drugs to cover my hurt. But it was becoming more and more difficult to cope (Eronen et al. 2017:58-60).

In TSP 3’s written narration of her story, Charlize* describes herself as a selective mute: *“I had grown up as a selective mute and had never held a conversation with anyone...”* (Charlize 2022). It is prudent to provide a brief explanation of Selective mutism in order to provide context for this discussion.

According to an online content on the NHS UK website, Selective Mutism (SM) is classified as an anxiety disorder characterized by an individual's inability to communicate in specific social contexts, such as interactions with school peers or infrequent encounters with relatives. NHS continues by first elaborating that, typically, “the onset of this condition occurs in early childhood and, if not subjected to appropriate intervention, may endure into the adult years.” This is followed by a clarification that “a child or adult suffering from SM is genuinely incapable of speaking; they do not object or decide not to speak at particular moments” (NHS 2023). The NHS online information on SM finds corroboration in Dr. Elisa Shipon-Blum’s article on the official website of the Selective Mutism Centre. In her comprehensive overview, Shipon-Blum explains that SM constitutes “a multifaceted anxiety condition that mostly affects children, manifesting as an incapacity to speak and successfully communicate in certain social environments, notably educational institutions. These children possess the ability to engage in verbal communication

and effectively express themselves within environments that promote feelings of ease, security, and relaxation” (Shipon-Blum).

Returning to Charlize’s* testimony and connecting this with the sub-theme of drug use, she continues by sharing that she found helpful support in the use drugs and alcohol: *“...until I discovered that drugs and alcohol made it possible for me to communicate with people. So, for several years, mostly in my early twenties, I had only used substances socially, and until that point, they hadn’t controlled my life. That quickly changed when everything really started falling apart.”* (Charlize 2022).

The “falling apart” that Charlize* refers to can be traced back to the context she shared within the ‘Dysfunctional environments’ section under the Vulnerability factors major theme discussed earlier.

Charlize* continues her testimony by sharing: *“I had previously met a guy at a club, who was willing to give me an unlimited, free supply of any drugs that I wanted. So although I couldn’t even afford to buy a loaf of bread for myself anymore, I spent a lot of time with him at that club, high on one thing or another”* (Charlize 2022). What follows next is the researcher’s summary of the events she shared in order to set the context for a later dangerous experience with drugs.

The narrator, who had been beaten and had two black eyes (noting an incident of gender-based violence) went to a club to escape violence. She met a couple who invited her to live with them, despite her financial struggles. They offered to babysit their two children and they expected her participation in their sexual experiments. The narrator struggled to deal with the dependency and sense of obligation she felt. She reports witnessing Proverbs 22:7 (“The rich rule over the poor, and the borrower is slave to the lender”) being played out, and it was difficult to say no to anything.

On the first night, the narrator was nervous, especially with the male identified as "Aaron." The sense of obligation made it difficult for the narrator to refuse their fantasies. One evening, "Aaron" brought a bag of drugs, primarily Ecstasy, mixed with acid. Charlize*, Aaron and his partner decided to try them, and 20 minutes later, reported feeling completely carefree. The researcher now returns to Charlize’s verbatim account of the subsequent events.

“In that space, I could easily have slept with 20 men, if necessary. In fact, we could have burned the house down and we wouldn’t have cared... (and we nearly did.) But then came the trips and strange hallucinations. It wasn’t just one long high and then crash at the end, like with some other drugs, but rather many highs and lows throughout the night... (It felt like I was) hanging over the edge of a cliff... (Charlize 2022).

Here again, the existing literature is consistent with the empirical findings provided in this study. Mike Dottridge, a consultant specializing in human and children's rights concerns related to exploitation, as well as a well-respected researcher in the subject of human trafficking, asserts that the detrimental consequences of sexual abuse include a range of distressing effects, such as “drug addiction, feelings of shame and humiliation, a sense of being 'different,' social isolation, engagement in self-harming behaviours including suicide, and the development of PTSD” (Dottridge 2004:36).

According to Farley (2018:100-101), the act of engaging in sexual activities in return for material advantages such as sustenance, shelter, or substances is classified as prostitution. At the risk of repetition, this researcher deems it prudent to emphasise the significant linkages between prostitution and sex trafficking that were demonstrated in Chapter 4.

Among the physical symptoms reported by female human trafficking survivors, substance misuse is highlighted in the South African empirical research by Sambo and Spies (Sambo *et al.* 2020:83).

Regarding the SM condition referred to earlier, the researcher finds Shipon-Blum’s assertion interesting where she says: “Studies have shown no evidence that the cause of Selective Mutism is related to abuse, neglect or trauma” (Shipon-Blum). While Walker and Tobbell’s paper also calls into question research suggesting a causal relationship between trauma and the onset of selective mutism, quoting research showing that “just 4 out of 30 instances had any substantial traumatic incidents reported and then claiming that there is no evidence linking trauma to onset of SM” (Walker & Tobbell 2015:454-455), this researcher draws attention to the empirical study conducted by Associate Professor, Dr Heidi Omdal.

Her paper reports that three of the six respondents provided evidence that the commencement of their SM was linked to traumatic experiences. This is also later reinforced by her assertion that “Trauma is little discussed in today’s research on selective mutism, but all the informants described incidents they had found traumatic in their childhood, and in three cases it was associated with the onset of selective mutism” (Omdal 2007:243). Any vulnerable child, she suggests, has the potential to develop SM, but the condition, she argues, can only be sustained by the responses of others. Each of her study’s female participants recalled a traumatic experience from her own formative years. “They had been physically and emotionally abused by their parents, had spent months away from them at boarding school, had grown up during WWII, and had been bullied at school” (Omdal 2007:248). One could certainly argue that Charlize* experienced trauma, abuse, and workplace bullying when one considers her testimony shared up to now.

While a comprehensive discussion on workplace bullying is beyond the scope of this paper, the researcher here deems it pertinent to emphasise the detrimental effects of workplace bullying, especially in light of the lived experience of Charlize*. While an online article by Teacha! deals with workplace bullying in the sphere of Education, the researcher contends that the principles bear relevance for other sectors as well. In the online article, the organisation interviewed Grant Saptoe who is an accredited HR Professional and Organisational Change Management Consultant and who specialises in the subject of workplace bullying. Saptoe identifies several examples of workplace bullying and of particular relevance to Charlize’s* lived experience these are:

- Being purposely misled about work duties, like incorrect deadlines or unclear directions
- Excessive performance monitoring

Saptoe asserts that bullying in the workplace has a significant influence on an individual’s mental state and overall welfare (Saptoe).

In another online interview, with Radio 702, Saptoe suggests that numerous empirical investigations have shown that the phenomenon of bullying has detrimental effects on an individual’s mental well-being, perhaps culminating in

enduring psychological trauma. Furthermore, the presence of workplace bullying has been shown to exacerbate the vulnerability of those already experiencing suicidal ideation, hence increasing their risk of committing suicide. Additionally, Saptoe is quoted: “It's very bad. It's similar to cancer. It's been happening for many years and swept under the carpet. Sadly, many people shy away from it because of victimisation. They are scared to speak up because of retaliation. That is why people got away with it for many years” (Martin 2023).

When one considers Charlize's* testimony of relentless pressure and unreasonable demands in her workplace, leaving her with no option but to walk out from her toxic work environment and leading her into perilous financial difficulties and other trauma, one can argue that workplace bullying should also be listed among the push factors of human trafficking.

Moreover, in relating her experiences in writing, prior to sharing about her traumatic work experiences, she briefly describes her entry into human trafficking as unconventional and she makes a valid point about the elements of human trafficking when she states: *“As you will see, I was not “recruited” in a manner that would be considered typical in most trafficking matters, but the TIP elements are present, nonetheless.”* (Charlize 2022).

It needs to be emphasized that drug use does not only happen prior to recruitment into sex trafficking or at the time of recruitment but during the sex trafficking experience ordeal and even in the aftermath of freedom. The survivors and God's Treasures who participated in this research shared their traumatic ordeals.

The empirical study revealed that women who were sex trafficked not only used drugs to help them cope, but also alcohol, as evidenced in Nancy's* testimony. Her statement is contained with her autobiographical chapter titled “Sex for money” and she describes being introduced to a Mr Tim. Nancy's* ‘friends’ advised her that *“I just had to be naked and service him.”* She continues by explaining *“servicing him meant that we just did everything he asked us to do...I started allowing him to do whatever he wanted with me. He was not abusive, but it was quite disgusting. I drank alcohol so that I could do it.”* (Eronen *et al.* 2017:61-62). Later on, she describes being verbally and physically abused by a man named Ode who expected Nancy*

to service the clients who came to him. *“Day in and day out. I became numb inside. But the drugs helped me not to think of what was going on.”* (Eronen et al. 2017:67). Further on she narrates: *“All I knew was how to be a “sex machine” – in the house, or on the street. My drug addiction went off the scales. I just took more and more drugs to cope. Tik, tik and more tik...”* (Eronen et al. 2017:70).

Returning to the testimony of TSP 1 and the horrific experience shared in the introductory Chapter of this thesis, she continues to narrate the events following her release from the house in Yeoville where she was trafficked by her ‘friend’ Ntombi: *“...the first thing I craved was drugs. I became a prostitute from the age of eighteen, because I needed money for drugs. All the prostitution I did on Joburg’s streets was always for money and drugs. There was nothing other than that, no money to get out. In the days after my violent trafficking ordeal, as I made my way on the streets in Johannesburg, I met Margaret and the Hillbrow girls. I was so numb. But I needed to feel numb. I needed to earn money to buy the drugs that made me numb. I was so desperate for those drugs to take me away from my thoughts. When I wasn’t high on drugs. I was shy, insecure and afraid”* (Grootboom 2016:67-68). In her interview, she also testified about some of the physical effects of the drugs: *“My blood was very much thinned out with the drugs... you know the veins in your brain and everything, it becomes headache and your skin starts bleeding, drying and sweating and ...”* (Grootboom 2022).

Following on from Charlize’s* testimony, she describes how she was shown cubicle like rooms by the madam of an escort agency and then exclaiming: *“I don’t know if I can do this. I’m going to need a lot of drugs!”* Later on, she also shared *“I knew, without a doubt, that it would be impossible for me and most likely for all of those girls, to work in a place like that, without the aid of drugs.”* (Charlize 2022).

The above empirical evidence is corroborated by the secondary literature. Over fifty percent of the victims in Hemmert's research also report frequent drug use (Hemmert 2018:5-7). In Deshpande and associates’ paper, they report that, when individuals who have been victimized are coerced into using drugs by their captors, or when they resort to drug usage as a coping mechanism or means of escape from their distressing circumstances, “they may develop substance abuse problems or become addicted” (Deshpande et al. 2013:25).

The study conducted by Ravi and associates revealed that “approximately 25% of the survivors used drugs as a coping mechanism for the psychological and physical distress that came with having sex and staying up late to meet targets, two factors that are linked to human trafficking” (Ravi *et al.* 2017:1019).

In the previous Chapter, the researcher dealt extensively with the concepts of commodification and objectification and also dissociation. Assistant Professor at the Centre for Research on Women's and Gender Studies, Dr Maddy Coy contributed a Chapter in Meagan Tyler's work, referred to in Chapter 4 of this study. Coy mentions Jessica, whose experiences emphasize the nuanced relationship between drug use and prostitution. Coy points out that although drug use is initially an emotional survival technique for some women, it may also be a dissociative mechanism for others. Previously, in Chapter 4, this researcher referenced the art workshop titled 'MyBody MySelf' within Coy's contributory work. The interaction between women and their bodies and drug usage emerged as a prominent motif in this artistic endeavour. Coy mentions a picture that came up in the art session that she says is a clear illustration of how one lady, Gemma, felt using drugs including heroin, crack, cocaine, and alcohol affected her perception of self and her ability to manage her body. The image was assigned the description “Drugs eating away at my body and soul making me less” (Coy 2012:112-113).

b) Physical violence

God's treasures shared the traumatic accounts of physical violence during the sex trafficking experience. Grootboom's unimaginable experience was shared in the introductory Chapter to this paper. She also shared during her interview that she was expected to return to prostitution activities six hours after enduring a forced abortion. When she refused, she was beaten: *“I was just numb, and I said I'm not gonna go back. I'm done. You know, I just like it's been 6 hours, and I just had an abortion. So, like, seriously and that's when I refused, her husband beat me up, and then they drove me back to ...”* (Grootboom 2022).

Earlier, Thandi's* experience of violence was described as she was held captive, drugged, beaten, and sexually exploited for 9 days (co-researcher's field notes),

Previously, Nancy* shared about how violent Trevor had been and also how Ode had physically and verbally abused her. She also shared “I became Ode’s slave. He started using violence to get me to do what he wanted. As time went on, I noticed that when I was on the street, he brought other girls home and partied with them in the flat. This was when the serious beatings began...He beat me all the time, slapping my face and hitting me with his fists” (Eronen *et al.* 2017:66,69)

Charlize* testified about the practice of enforcing girls to engage in sexual acts even during their menstrual period. She narrates: “They even monitored all the girls’ menstrual cycles on a calendar and if anyone didn’t pitch up at work during a period, they’d be penalised. That was one thing that the madam had neglected to tell me, so I was quite surprised and horrified to hear it. Thinking that that was way too gross to be right, I had to clarify, “So you work, even during your period?” One of them answered, “Yes, we discovered that sponge is the best thing to use. You just go up the road here, to the Pharmacy on the corner and you buy a bath sponge for a few bucks. Then you cut it into little cubes, and you shove one up there just before you see a client.” Then she chuckled and said, “And they have no idea that it’s there or that you’re having a period. It’s the best thing ever!” Well, I was still reeling at the thought of that, when 3 other ladies came in, carrying Pharmacy packets. One of them had bought sponges and the other 2 were going on about how much money they had just spent on medications and creams, to treat some or other STI they’d caught from “those disgusting clients.” Having heard that, I was ready to run and I needed some space to rethink this whole thing. (Charlize 2022).

This practice of using sponges during the woman’s menstrual period was also shared by Grootboom who reported in her book:” During my menstrual periods, I used a sponge – just the kind of sponge we use to wash dishes – covered with strong soap to soak up the blood during and after sex. I didn’t like using tampons because they got in the way of my work. I had to be ready at all times...a period was not enough reason not to get a client” (Grootboom 2016:76).

In the previous Chapter, the extant literature on the physical consequences of sex trafficking was extensively presented, which demonstrate consistencies with the empirical findings of this study.

Within the category of physical violence, there is also the reality of sexual violence. According to researchers Willis, Barrows and Butrin, numerous individuals who have experienced sex trafficking endure substantial levels of physical and sexual assault (Willis *et al.* 2007:171) The empirical findings of this study have thus far demonstrated the reality of survivor experiences of rape and sexual abuse and the extant secondary literature covered in the previous chapter also show consistencies with these realities endured by God's treasures. Yet, survivors endure more than just physical effects.

5.6.3 Psychological effects

It cannot be emphasised enough that the experience of sex trafficking and commercial sexual exploitation is multi-traumatic. This assertion was comprehensively defended through the evidence presented in the previous Chapter. Furthermore, according to researchers Talbot and associates, "trafficking has a profound effect on victims and their offspring, leading to long-term psychological harm" (Talbot *et al.* 2007:183).

Talbot and colleagues examine five prevalent emotional states "that seem to be universally shared: depression, anxiety, rage, shame, and sorrow" (Talbot *et al.* 2007:184).

Nancy* testified how she was bullied by Ode into marriage: "*The emotional, mental, and physical abuse had gone on for about three years when he asked me to marry him...He verbally abused me and bullied me...Ode continued pressurising me about the marriage. So, I gave in. We got married. How did I feel? I cannot remember much. I was on drugs. In fact, I was so high that I soon forgot the whole thing... There was no benefit in the marriage for me at all. I was still prostituting for him. Basically, by marrying him, I gave him the opportunity to abuse me further*" (Eronen *et al.* 2017:74-75). In a latter chapter, Nancy* relates Ode's devious strategy to get rid of her by arranging for her to stay with someone named Paul whom he claimed was his brother. Moreover, Ode falsely promised that he would join them at a later stage. He drove her to the bus terminal, and she narrates: "*Before stepping on the bus and once inside, I cried silently like a little baby because I did now know what lay ahead. I was high and scared*" (Eronen *et al.* 2017:79-80). This describes her psychological

state of fear and anxiety. Her subsequent chapter, titled 'Sold as a sex slave' narrates how learned that she was trafficked by her own husband to Paul. She describes Paul as harsh and uncompassionate to her. Nancy shared: *"Paul made me suffer. He wanted me on the street 24/7. He wanted me to be a "sex-machine... At this time, I was not aware that Paul and Ode had planned all this beforehand. Ode had sold me to his 'brother' as a sex slave!"* (Eronen et al. 2017:81-82). 'The sex hell' is the next chapter in which Nancy* testified: *"I was totally miserable in Paul's house"* (Eronen et al. 2017:83). This speaks to her depressive state.

In the co-researcher's field notes, the following is reported regarding Thandi*: *"She has suffered over the years with physical ailments together with depression and attempting to commit suicide. Discovering that her mother and her husband were involved in her abduction was also very painful."* (co-researcher's field notes). Mpule* is named among the girls who been trafficked with Thandi*. *"You might ask what happened to Mpule* – well the sad thing is that Mpule* took her own life... and this was devastating for Thandi* She too has felt like committing suicide from time to time"* (co-researcher's field notes). In her interview, Thandi* shared: *"I'm still in the counselling... and I'm also on antidepressant... Like we got back like nightmare flashbacks."* She also testified: *"I'm still going for my counselling and I also see a psychiatrist every second month because it, like you know, being sex trafficked ...physically damage you...psychologically damage you."* (Thandi 2022). Her psychological responses include depression, grief, suicidal ideation.

When one considers the previously reported testimony of Grootboom where she shared about the loss of life of loved ones, one could also include grief and loss in her responses to trauma.

In her interview, when asked about the effects of the sex trafficking experience on her as a human being, Maame* responded: *"OK, so it's gotten me paranoid. So, because I'm a mother, I've got daughters."* At another point she shares: *"I carry this paranoia..."* Again, at a different point, she testifies: *"so the mental issue is the is the paranoia and I think that's mental and as well as emotional."* (Maame 2022).

Charlize's* written testimony of her experiences earlier reported on the hallucinations she experienced as a result of the drug use incident with Aaron and

his partner. These hallucinations speak to psychological reactions to drug use. She narrates: *“but the worst was the hallucinations... (For example,) I “heard” someone knocking and when I looked towards the closed door, I could “see” right through the solid wood, and there were demons there wanting to come in. Then I felt sick and needed to vomit and I was quite sure that I had overdosed and was about to die...”* When shown the tiny rooms in the brothel she reported: *“Just stepping into one of those little rooms, made me feel claustrophobic and I could hardly imagine how I would endure 30 minutes or an hour, enclosed in that space with a man.”* In response to hearing about shower practices when engaging in sex activities, she testified: *“I had extreme cleanliness OCD at the time too, so I was very overwhelmed by the thought of having sex with someone who hadn’t showered.”* In another place in her written account of her experiences, she shared: *“I still struggled terribly with the dependency, to the point of feeling tormented by it. When I was sober, I was severely depressed and suicidal, and I had zero sense of self-worth or confidence. I wanted to work and pay my own way but since leaving my big IT post, somehow, I had forgotten my own capabilities... So, one day I thought to myself, “Apparently all I am good for is sex and clearly that is all I was created for – to service randy men and women – but if so, I may as well get paid for it.” Besides, my car was broken, and the cost of repairs was over R5000”.* In still another place, she testified: *“I got into bed, and I lay awake all night, thinking about everything. I felt like such a failure. I thought, “If I can’t even earn R5 for myself after all this time, even as a whore, then what good am I for anything? I am less than a whore! I am nothing! Just a useless and worthless nothing!” (Please forgive the derogatory term, but honestly, I have never thought of any other person as a “whore”. I just really hated myself at that time.)* (Charlize 2022). The range of psychological effects here include addiction, depression, financial anxieties, shame, and low-self-esteem.

In her horrific ordeal suffered in the house in Yeoville, Grootboom narrated in her interview: *“I got kicked out of the house, dressed very half naked smelling like urine.”* At another point she testified: *“All of my anger was just in me. And then the following day I just took a plastic bag and a jacket, and I went back on the streets”* (Grootboom 2022). In her autobiography she reports: *“Inside me, there was this huge anger at life, that I just hated life and what it had meant for me...I needed clothes to cover*

myself and I went to look in the bins on the street.” (Grootboom 2016:64). The psychological responses of anger and shame are evident here.

When reporting on the experiences of Thandi, the co-researcher shared: *“It was very sad to think that her mother introduced Thandi* as her sister and not her daughter. The shame has been huge.”* (co-researcher’s field notes). Here, too, the evidence of shame is demonstrated.

There is a significant amount of evidence demonstrating a comprehensive range of psychological responses within the testimonies of God’s treasures who participated in this research. The detail of all of them fall beyond the scope of this research. The findings of the empirical study agree with those of the secondary literature reviewed in Chapter 4.

5.7 Positive outcomes: Transformation, Faith, Hope and Love

Despite the overwhelmingly dehumanising consequences of the lived experience of sex trafficking as reported above, the researcher deems it prudent to move the discussion to a positive conclusion by focusing on experiences of transformation, faith, hope, and love.

This is important because these are values that the Church of Christ should embody and demonstrate in a world of brokenness, suffering, pain, and trauma. Among the recommendations for Anne Wimberly’s book *Nurturing faith and hope* is the following image of the worshipping community as “the context where faith and hope are nurtured.” Additionally, an extract of another recommendation is that Anne is said to invite “us to nurture faith and hope” (Wimberly 2010:back cover).

The researcher finds Anne’s descriptions helpful and meaningful when says that “faith is understood as our belief or trust in our relationship with God and God’s relationship with us through Jesus Christ and the Holy Spirit. Hope is our expectations and endeavours to live confidently and courageously in community after the model of Jesus in times of triumph and in the midst of hard trials and tribulations” (Wimberly 2010:xviii) She continues by saying that “...the faith and hope...is a new or renewed imagination of how to keep moving individually and collectively through each present moment to see what the end will be” (Wimberly

2010:xviii). In connecting this with the current study, the researcher envisages the “end to be” as a life free from commodification, objectification, exploitation, human slavery and all the pain and trauma it brings and the healing possibilities of God’s loving, compassionate and grace-filled intervention in Jesus Christ to free the captives (Luke 4) This is the faith and hope the Church is called to nurture.

What follows are beautiful, encouraging, and transformative accounts that emerged as the survivors, God’s treasures, courageously shared their lived experiences. These inspire hope and faith in the love and grace of God.

Maame* shared her positive self-perception, despite her traumatic experiences: *“Even when somebody in the community or somebody would say something about me with regards to my past, it where I have been reminded that God loves me and God has forgiven and forgotten all about that.”* (Maame 2022).

Grootboom shared in her interview: *“I got to meet an intern that was working at Embrace Dignity. But she was from Kenya, and she is like I have the perfect place for you to develop a life and they are more interested in in survivors than anything, and I got to meet mum Noliizwe Routlegdge and she assisted me and wanted to know what I want to do. And I said I'd learn how to read and write, which I'm still trying to learn how to read and write. But I got to write my book.”* Later she continues: *“Today, five years later, I still say I'm so just doing this according to the purpose of God. So, if you don't see the perks, if you don't see what you put me to be and forgetting that I'm a survivor. Today I just appreciate being alive. I think mentally and emotionally. I tried to get my life back on track in my time and the healing but also challenging the world and challenging you know, people to actually listen and look out and stop being ignorant about this big demonic thing that's happening in our world”* (Grootboom 2022). In the concluding chapter of her book, she writes: *“I am still healing, and the wounds hurt as they heal. As a survivor, I want to grow as fast as I can, learn how society works, what it does, and how I can ‘fit in’ and be independent... Sometimes my mother says the prayers that I have taught her...I have learnt from S the power of loving and how to extend that love.”* (Grootboom 2016:187-188). S is the pseudonym for her son.

In her autobiography, Nancy shares about her experiences of life and love in the safe house where she was accommodated and experienced a healing and restoration program. *“All these opportunities were huge signs of God’s love for me. As I pursued him, I saw a lot of improvement in my speech. The devotions helped me to connect to God.”* Later on, she shared the profound experience of being baptised (Eronen *et al.* 2017:130-131,134). *“Nurturing faith and hope through baptism”* is one of the rituals of the worshipping community, according to Anne Wimberly (Wimberly 2010:105).

According to the researcher, perhaps the most beautiful depictions Nancy shares is the analogy on the rear cover of the book. *“[Jane] showed me a photo of a beautiful field of the most vivid yellow flowers, directing their blossoms toward the sun. I just wanted to run through them with my arms lifted high, singing praises to God. Buttercups are wildflowers, yet radiant in their beauty. I, too, am an ordinary, broken woman, yet God’s beautiful flower, and I want to bask in his amazing love forever. He is my sun!”* (Eronen *et al.* 2017:back cover).

Charlize shared: *“God miraculously opened a door for me to find a legitimate position in a marketing company, which was a radical, for a selective mute. The girl that did my second interview is the friend that I referred to in the question section. She reflected “Jesus with skin on”, so that He was no longer “some guy in the sky.” I was 27 years old when I spoke properly for the first time, without the aid of drugs or alcohol and it took me just as long to find my first friend – who is still my best friend today. Through her love, acceptance, patience and kindness, my heart was opened to God, and I was overwhelmed by His abundant mercy and grace, to draw me out of such a deep pit and radically change my life, within a matter of days. Deeper healing came over the following 2 years”* (Charlize 2022).

Thandi’s* experiences as recorded in the co-researcher’s field notes are as follows: *“The process to healing and recovery from such a traumatic experience has been very difficult. Her motto is ONE STEP AT A TIME. With regular counselling, prayer, forgiveness – forgiving others and forgiving herself because she blamed herself for what happened... Thandi* is learning to make choices, manage her time and take care of herself. Reading and writing poetry is something she enjoys, and I’d love to read you her poem about peace at the end.*

Back to the present – which is always so encouraging for me is that Thandi is 23 and studying at Boston City Campus in Illovo and doing her 2nd year diploma in Marketing Management. Even the transformation in understanding what she wants to do when she has finished studying is admirable. She hopes to find employment in the marketing field and in the meantime has started a business designing T-Shirts and hoodies focussing on women and child abuse. She has started sharing her story with small groups and even spoke in Nairobi in June but is still on a tender journey of healing and restoration.*

She has suffered over the years with physical ailments together with depression and attempting to commit suicide. Gaining a better understanding of who she is in Christ has been a slow journey and needs loving supportive friends around her” (co-researcher field notes).

Here is the poem which Thandi* composed:

PEACE!

When I think of peace,

I see myself in a world where I can truly be myself,
Where I can just let go and be comfortable with who
I am A country with no crime, violence, and slavery

A world with no hatred, racism, or criticism

A place with equality and value of people’s
lives A time of joy and togetherness,

Where no one is offensive, cruel, or rude

A place that makes it possible to stay in a good mood.

When I think of peace,

I see a gentle wave lapping on a beach

The smile shared between a mother and her
child The silence of peace and quiet, the lack
of hatred War and riots

One day nations will come together and be as
one Just as the Lord wanted it to be

We are all one people
Put together in one
world

When I think of peace,

I see a better world..... For all of us!

5.8 Preliminary Conclusions

The chapter was introduced with a concise recapitulation of the core thesis of the study: Trafficking in humans is a contemporary manifestation of enslavement and gender-related aggression, leading to profound feelings of shame and psychological distress for those subjected to trafficking. Through an examination of the experiences and narratives of females who have suffered trauma as a result of abuse and exploitation, the researcher stressed the significance of employing the narrative method of research in this study to further our knowledge of human sex trafficking. This chapter discussed the importance of narrative research in understanding human experiences and the role of narrative researchers in collecting and analysing these stories.

The researcher emphasizes the importance and value of people, and he believes that all survivors should be treated as God's treasures. The researcher finds resonance with the concept of "Holy Listening."

The study's objective is to listen to the stories and experiences of the sex trafficking survivors, treating them as God's treasures and bringing healing and wholeness to them.

The narrative research methodology involves a collaborative dialogue with the study's subject, using various data acquisition methods such as field notes, journal

entries, interview transcripts, and autobiographies. Thematic analysis was found to be the most appropriate analytical framework. This study explores the root causes and consequences of sex trafficking through an inductive thematic analysis approach. The themes are organized into vulnerability factors facilitating entry into sex trafficking and the physical and psychological effects of the experience. The chapter aims to focus not only the dehumanising consequences of sex trafficking but also on the positive aspects of the narratives shared by survivors, as the Church is called upon to be an instrument of hope for all, especially those who have been traumatized.

This research study involved 5 women aged 25-50 from Cape Town, Johannesburg, and Port Elizabeth/Gqeberha, with a racial classification of 3 Black, 1 Coloured, and 1 White.

Using an inductive coding methodology and the Atlas.ti analytic software program to classify the codes, the following emergent themes were discussed: Vulnerability factors and the effects or consequences of sex trafficking. Among the vulnerability variables were dysfunctional home situations, family dynamics, neglect, and abandonment, as well as challenges with school and also history of sexual abuse, assault, rape, and teenage sexual victimization. The physical and psychological repercussions were the main outcomes that were explored. The chapter demonstrated consistencies of the empirical evidence with the extant secondary literature.

Despite the extensively documented dehumanizing ramifications associated with the firsthand encounter of sex trafficking, the researcher finds it judicious to shift the discourse towards a constructive resolution by emphasizing narratives of personal growth, religious conviction, optimistic outlooks, and affectionate connections. The significance of this lies in the need for the Church of Christ to embody and exhibit these ideals within a society characterized by fragmentation, affliction, anguish, and trauma.

Within this positive light, the next Chapter focuses on the proposed pastoral care and healing model.

6. Chapter 6: Towards a Pastoral Care and healing methodological framework

6.1 Introduction

- ¹⁸ *The Spirit of the Lord is on me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to set the oppressed free,*
- ¹⁹ *to proclaim the year of the Lord's favour.*

(The Holy Bible:New Revised Standard Version Anglicized Edition 1995)

These are the words preserved for us from Jesus' reading of Isaiah in his hometown synagogue in Nazareth (Luke 4:18-20). Jesus' statements here proclaim the divinely appointed work for which he has been sent. He was sent to proclaim liberty to the prisoners, restoration to the blind, and freedom for the downtrodden.

Considering that human trafficking is regarded as contemporary slavery, the researcher contends that Jesus' mission of "proclaiming freedom for the prisoners" and "to set the oppressed free" is especially relevant. Those who are forced into slavery or bondage, those who are caught in toxic relationships where they are exploited and abused, and those who are weighed down by repressive social norms and cultural beliefs, are all examples of the oppressed. Those who are devalued by society, seen as insignificant, and regarded as mere objects for exploitation or second-class citizens, may also be considered the oppressed. Jesus came to set others like them free, as well as anybody else living under oppressive systems that degrade, dehumanize, and shame people.

Venter and Simmelink's paper offer the Church a practical theological response to the scourge of human trafficking within the South African context. Their study examined the alignment of the Church's mission and the mission of Jesus, "specifically focusing on the implications for addressing the problem of human trafficking within the framework of crime and justice" (Venter & Semmelink 2020a:66). This researcher agrees with the conclusion of the paper that "the Church's mission is the same as Jesus' mission, who was appointed by the Father."

The authors state that “our mission is also to speak and act for the poor, the imprisoned, the blind, and those who are oppressed in every way” (Venter & Semmelink 2020a:67).

6.2 The oppressed and captives are the victims enslaved in sex trafficking and commercial sexual exploitation – Contemporary Slavery

The current paper has in the previous chapters, demonstrated the dehumanising and devastating effects of sex trafficking on women and girls, resulting in significant trauma and shame. The researcher has used secondary materials and allowed the narratives of God’s Treasures (survivors) to demonstrate the validity of the central premise of this study. This research study has revealed significant associations with the blesser phenomenon (the focus of the researcher’s Master’s thesis), prostitution, and human trafficking in the context of commercial sexual exploitation.

The researcher further asserts that the Church of Jesus Christ is called upon to be the voice of the voiceless, the marginalised, the disenfranchised, the traumatised and dehumanised sisters in Christ. The researcher’s view is supported by Okyere-Manu when she says “it is the responsibility of the Christian community to speak for survivors and victims” (Okyere-Manu 2015:128); not only to be their voice, but to respond actively by offering pastoral care and healing interventions aimed at restoring wholeness, dignity, and self-worth. This brings the researcher to the next section of this chapter.

6.3 Scope and Purpose of Chapter

The main aim of this research study, as outlined in the opening chapter, is to: *Empower the survivors of human sex trafficking with tools and resources that will assist them in overcoming trauma, violence, abuse, and sexual exploitation. This process will help them to move from shame to self-worth as daughters made in the image of God.*

Furthermore, one of the stated objectives or outcomes of the study is: *Empower the Church with a Pastoral Care and Healing Method that enables clergy, pastoral caregivers and counsellors to journey with survivors of human sex trafficking.* The researcher elaborates further by clarifying that *the healing method is for the benefit of women survivors of human trafficking and the tools and skills resource is aimed*

at the Church. Therefore, the purpose of this chapter is to fulfil the main aim and objective as stated above.

The consequences of trauma and shame on trafficked individuals have been discussed at length in Chapter 4. In the previous chapter, the narratives of survivors demonstrated the realities of trauma and shame in their lived experience. So the question needs to be asked: What healing intervention approaches, prevalent in the existing literature, can the pastoral caregiver consider for the healing of trauma and shame?

6.4 Pastoral Care and Healing Approaches for Trauma and Shame

Writing about trauma in a South African context, scholars Kaminer and Eagle suggest some trauma interventions to help individuals, groups, and communities to heal. “These include cognitive behaviour therapy (CBT), narrative therapy, psychodynamic therapy and integrative therapeutic approaches” (Kaminer & Eagle 2010:88).

While a comprehensive discussion on CBT, psychodynamic therapy and integrative therapeutic approaches are beyond the scope of this study, the researcher briefly considers an adaptation of CBT for practical use in helping survivors of sex trafficking.

6.4.1 Trauma Focused Cognitive Behavioural Therapy

The researcher has noted Johnson’s use of an adapted version of CBT as part of her trauma sensitive approach to aftercare. According to Johnson, “Trauma-Focused Cognitive Behavioural Therapy (TF-CBT) is an effective treatment for multiple trauma victims. The therapist or caregiver makes necessary adaptations, making it suitable for sexual assault and PTSD victims” (Johnson 2012:382). In light of the previously discussed effects of sex trafficking on women and girls, the researcher argues that this approach is relevant, given the prolonged multi-traumatic nature of sex trafficking. Furthermore, Johnson’s application of the treatment in an aftercare facility has proven successful. The director of the rescue home reported a year after the first training and implementation that the counselling service was “effective,” “going very well,” and that “the girls’ rehabilitation was mostly due to the usage of TF-CBT.” Johnson reports that, “by offering this paradigm, TF-

CBT helps both victims and caregivers feel hopeful and supported” (Johnson 2012:382). In the researcher’s view, this connects with the aspect of hope shared in the previous chapter as being vital for survivors.

Since Johnson suggests that TF-CBT is helpful for both survivors and caregivers, the researcher deems it an appropriate resource that meets both the aim and the objective set out at the beginning of this chapter. It is a resource that can be considered for both survivors and pastoral caregivers in the Church.

Given that the Narrative approach is the chosen method for this study, the researcher now focuses on the Narrative Therapy option.

6.4.2 Narrative Therapy

In Chapter 3 of this paper dealing with Methodology, the researcher explained the use of the Narrative approach as being appropriate for survivors of sexual trauma. He further introduced the application of Narrative Therapy as a core element of the proposed pastoral care and healing method for this study.

Kaminer and Eagle report that one less well-studied approach to treating trauma is narrative therapy, which focuses on rewriting life experiences to empower clients and strengthen their sense of agency. They note that “it promotes cooperative leadership and has been effectively applied to groups of Asian and African refugees.” They further explain that, within these contexts, “it involves that the “client recount and record their trauma or struggle as a formal record, with the goal of changing legislation or making amends.” They further clarify the local South African contextual relevance by stating that “this method is not well documented elsewhere but it has been adapted for application in a variety of South African situations” (Kaminer and Eagle 2010:91-92).

As the researcher reflects on the authors’ statements as they relate to the topic of sex trafficking, he notes the focus on narrative therapy’s potential to empower survivors. This is connected to the main aim of this study, which is to empower survivors. His understanding of cooperative leadership means that caregivers should involve survivors in the journey to healing – survivors should not just be passive recipients of the aftercare tools provided by the caregiver. They should be

empowered to take an active role in their own healing process, with the empathetic support of the caregiver.

“Re-authoring” or “restorying” narratives is how Alice Morgan describes narrative therapy in her introductory text on the discipline. As to her statement, these depictions imply that “narrative techniques of working are fundamentally based on stories” (Morgan 2000:5).

Another scholar who endorses the use of narratives in helping survivors of trauma to heal is Richard Mollica. Based on extensive research and hundreds of interviews, Mollica’s book *Healing Invisible Wounds: Paths to Hope and Recovery in a Violent World* emphasizes the idea that self-healing is a natural human capacity. Mollica has spent years listening attentively to survivors, collecting and organizing their personal stories and insights (Mollica 2009b:7). He says his book “reveals the healing power that resides in each of us, which is capable of aiding our recovery from terrible life experiences” (Mollica 2009b:4). Elsewhere, Mollica suggests that “the trauma story is one of the survivor’s greatest tools for healing” (Mollica 2009b:133).

In Chapters 2 and 4, the researcher demonstrated that violence is a traumatising reality in the lives of women and girls who have been sexually exploited. Britta Hemshorn de Sánchez writes about trauma, violence, and healing methods in the context of a transforming South Africa. What the researcher finds relevant to the topic of this study is that her article focuses on sexualised violence. Her paper examines the many healing potentials present in African Religion, including the significance of storytelling. de Sánchez says she views narrative as a component of the healing conversation. She elaborates “for the healing process of trauma it is vital to remember the horror of the traumatic experience and express the feelings about it.” She maintains that the victim must have the opportunity to “tell their story” (de Sánchez 2003:75).

Since sexualised violence is the reality of sex trafficking victims, the researcher is inclined to agree with her suggestion about the healing possibilities of being able to share one’s narratives. To bring this into the context of Johannesburg, which is where the researcher resides and ministers at the time of writing this chapter, de Sánchez refers to the renowned Johannesburg storyteller, Gcina Mhlophe who

believes that storytelling can cure both people and society as a whole. de Sánchez relates how “Mhlophe for instance, gathered a group of boys and girls in Alexandra Township, who had all been mistreated, molested, and sexually assaulted. The children in the group had never had a voice, thus the name “Voices” given to her initiative” (de Sánchez 2003:76).

The researcher’s work in his Masters dissertation demonstrated the value of the narrative approach in helping blessees heal from the trauma they had experienced (Frieslaar 2019:124-131). This leads the researcher to align himself with the valuable contribution of this method for the healing of trauma.

The researcher will return to the discipline of Narrative therapy. For now, he focuses on the value of narrative or story telling for the healing of shame. McClintock reports that conversations on sexual shame may start in many different ways. Co-workers who know she writes about this topic have approached her to share their own experiences of shame and humiliation. “As part of their healing, they share their personal stories” (McClintock 2001:xii). In the view of the researcher, McClintock means that narratives or story telling are essential to the healing of shame.

While Mollica emphasises the centrality of stories or narratives for the healing of trauma, the sub-title of Thompson’s book *Soul of Shame* speaks about *Retelling the stories we believe about ourselves*. In the introduction to his book, Thompson emphasises the centrality of stories in human existence when he suggests “One of the many things that distinguishes us as human beings is the ability to tell stories. We spend our whole lives telling stories, whether we realize it or not” (Thompson 2015:11). Elsewhere, he again establishes the theme of the shame narrative: “The narrative of shame is the subject of this book. The story it tells about us, the story we convey about it, and, more importantly, the story God has been speaking about to each and every one of us from the moment we were created” (Thompson 2015:12). Additionally, in yet another place he again emphasises the theme of stories when he says “Stories. We all have our own” (Thompson 2015:21).

The researcher focuses on this repeated emphasis to demonstrate the centrality of stories in the healing of shame. The researcher’s reflections are that Thompson’s book is not just about telling us about shame but also how it works and more

importantly, how we can be healed from shame's toxic effect on our lives and how being freed from its grasp can empower us to live out our life's destiny. This is the crucial message the researcher wants to impart, especially to survivors of sex trafficking whose experiences are that of trauma and shame.

Thompson says "while shame is seen ... as part of a larger narrative and so has its own place and significance, the mechanics of shame's operation are found in the story's goal. Being familiar with those processes may help us find ways to connect with God's plan for a world full of goodness and beauty, where justice and mercy rule, and where our destiny is to experience the pleasure of meaningful relationships" (Thompson 2015:13).

Earlier in this paper the researcher introduced Edward Wimberly who writes from an African American context and who makes us aware of the reality of a shame-oriented culture. Wimberly claims that "narrative or storytelling is how he will deal with his concerns about the dilemma of shame and purpose." Using the narrative approach, "he believes pastoral counsellors may help people who are suffering from a loss of meaning in their lives" (Wimberly 1999:13-14). This further supports the researcher's selection of the Narrative approach and Narrative therapy for this study.

Having now established the value of the narrative or storytelling for the healing of both trauma and shame, the researcher now returns to the discussion of Narrative Therapy.

6.5 The Value of Narrative Therapy in Pastoral Care and Healing

Implementing the narrative method, the researcher invited women to share their individual experiences of violence and abuse within the context of human sex trafficking. This provided the foundation on which to build an intervention of pastoral care and healing. The researcher emphasises that the opportunity for survivors to tell their stories and to know that their stories were heard was the first step in the process towards healing.

In their article, Countryman-Roswurm and DiLollo say that "stories are how we, as humans, make sense of the world. These narratives, though, are not only written descriptions." They explain that "Through the process of "storying" their

experiences, people gain insight into their own lives.” (Countryman-Roswurm & DiLollo 2016:62) In other words, people's lives have significance because of the stories they have lived out.

Earlier, the researcher emphasised that, in the narratives of sex trafficking survivors, they often blame themselves for their traumatic experiences. According to Countryman-Roswurm and DiLollo, survivors of sex trafficking experience a number of “adaptive challenges, including poor self-esteem, lowered self-worth, and harmful beliefs of self-blame” (Countryman-Roswurm *et al.* 2016:58-59). In light of this, the researcher finds what Morgan says about narrative therapy as relevant. The goal of narrative therapy, according to Morgan, is to “centre people as the leaders in their own lives through a non-blaming, respectful approach to counselling and social work” (Morgan 2000:5). The researcher finds Morgan's use of the terms 'respectful' and 'non-blaming' in the aforementioned description to be pertinent to the prevailing 'blame and shame' paradigm that persists in contemporary culture.

As previously mentioned, Wimberley discusses a society that is geared towards shame. Wimberly holds the perspective that in order to effectively navigate this society that emphasises shame, “it is necessary for the world to emulate Jesus' self-perception.” According to Wimberly, “his objective is to undertake a comprehensive examination of Jesus' self-perception, his interpersonal connections, and his ministry.” Wimberly expresses his desire that by emulating Jesus, we will be motivated to recognize our inherent capacity for greatness (Wimberly 1999:13-14).

The researcher's interpretation of Wimberly's aforementioned suggestion of modelling Jesus, is that we should examine Jesus' beliefs regarding self-identity and self-worth and turn to Jesus as a model for pastoral care. When we do this, we may realize that who we are is not based on the opinions of our culture or community, but rather on who we are in Christ. This realization sets us free from not just the labels others have assigned to us, but also the shame that accompanies them. This connects with the concept of Imago Dei introduced in Chapter 4 and which will be developed further in this Chapter.

To elaborate, the researcher agrees with Chené Swart's observation that we have unfortunately developed habits of referring to other people in terms of the labels we

have given them. She argues that as a consequence, "we have lost any sense of common humanity with our fellow citizens." Swart says that the use of labels has the "effect of reducing people to things that can be evaluated, classified, and studied." According to her, this practice dehumanizes individuals. She uses terms like "feminist," "rebellious teen," "gay nurse," "negative team," and "violent nation" to illustrate her point" (Swart 2013:17-18). 'Sex worker,' 'prostitute,' 'slut,' 'whore,' 'merchandise,' 'goods,' and similar terms are added by the researcher in the context of this study.

According to the researcher, one issue pertaining to these labels is their tendency to attribute the problem to the individual, team, or group being labelled. Swart suggests that "one of the adverse consequences of labelling is the individual's assimilation of the description into their self-concept, leading them to adopt this label when referring to themselves. This indicates that they have internalized the narrative" (Swart 2013:35).

Wimberley discusses the internalization of shame and describes a "shame-based personality that absorbs the unfavourable perceptions of its group identity." He contends that "these perceptions compromise a person's fundamental sense of wellbeing." In defence of the previously stated claim that one should emulate Jesus' self-perception, Wimberly argues that "there is no scientific or clinical proof that Jesus had shame-based personality disorder." He goes on to say that it is plausible that during his adult career, Jesus was often exposed to humiliating circumstances and disgrace. "However, it seems that Jesus never internalized shame" (Wimberly 1999:39).

The aforementioned discussion has significance in the context of the present research, as it highlights the manner in which individuals who have experienced sex trafficking internalize feelings of shame and undergo a loss of personal identity as a result of societal stigmatization and criticism. In the view of the researcher, the act of labelling and shaming has the effect of dehumanizing women.

Morgan explores dominating stories, Swart focuses on dominant saturated narratives and Countryman-Roswurm and DiLollo refer to the narrative that is

"problem-saturated". All these turn the individual into the problem and lead to internalization of the story and the shame it carries.

6.5.1 The consequences of dominating storylines and dominant problem-saturated narratives

It has been agreed by Swart (2013:23) and Morgan (2000:5) that interpretation is a human phenomenon. This suggests that humans look for meaning in ordinary events and in their life stories. "A dominant story is one that highlights certain events", according to Morgan (2000:6–8).

In an overarching narrative that is heavily focused on problems, Swart contends that "the individual is seen as the issue, the source of the issue, and the reflection of the problem, suggesting that the issue is the sum total of the individual and that the issue is the only viable narrative about them" (Swart 2013:168).

The researcher believes that this is relevant to the present study because it makes the prevailing narrative about the young woman—that of an objectified, prostituted body—the only one that can define her, and as a result, she feels imprisoned inside it. According to Swart, the sex trafficked individual now concludes that "this is 'the way it is' and the 'story of my life' as a result. Her "truth" now is this"" (Swart 2013:21). The researcher asserts that this is what she needs healing from.

In addressing the issue of the problem saturated narrative, Countryman-Roswurm and DiLollo report that "counselling often starts with the victim describing their "problem-saturated story," which is a brief account of the restrictive roles and dominating self-narrative that are imposed by political, societal, and personal stereotypes." (Countryman-Roswurm & DiLollo 2016:63). Examples of the stereotypes that are relevant to the topic of sex trafficking are the views of women in society. The gendered nature of human trafficking and prostitution was extensively addressed in Chapters 2 and 4 of this study. Furthermore, Frieslaar's pastoral care approach to this problem is helpful as he examines Jesus' view of women during his earthly ministry (Frieslaar 2019:121-124).

Countryman-Roswurm and DiLollo continue by noting that the "therapist acknowledges that the victim's problem saturated story is not the whole story but yet accepts the account and offers affirmation for the survivor." The authors highlight

that this insight stems from the way “individuals defend the prevailing narratives that shape their lives, often ignoring the parts of them that contradict them.” They suggest that “by asking clarifying questions and examining contradictory self-schemata, narrative therapists want to uncover the larger narrative and maybe even introduce constructive self-schemata into the survivor's self-narrative” (Countryman-Roswurm & DiLollo 2016:64).

According to the authors, “self-schemata, are cognitive generalizations about the self that are derived from past experiences.” They elaborate: “These structures become stronger and resistant to contradictory experiences as individuals build up repeated experiences. Self-schemata can become harmful over time, especially in those at risk of sex trafficking, as they can lead to self-fulfilling prophecies and resistance to counter-schematic information.” For example, “she may believe in her own self-schemata, which attribute her lack of morality and worthlessness to her willingness to participate in the sexual activities associated with sex trafficking” (Countryman-Roswurm & DiLollo 2016:59-60). The researcher understands this to mean that people tend to favour some information over others in terms of how much weight they give it in their memory and how readily they accept it as an accurate reflection of who they are, therefore establishing their schemas as a kind of self-perpetuating belief system.

The researcher agrees with Countryman-Roswurm and DiLollo in their assertion that a crucial part of the narrative therapeutic process is naming the problem. The authors explain that “the therapist may ask the survivor to identify the issue with a single word or brief phrase that she believes best captures or symbolizes the issue for her while urging her to elaborate on her initial story” (Countryman-Roswurm & DiLollo 2016:64).

Once the problem is named, a useful strategy or method that narrative therapists may use in their work is to aid the client in distancing themselves from the issue they are seeking therapy for. Externalizing is the term that scholars such as White, Morgan and others use to refer to this method.

6.5.2 Externalisation of the Problem

"Externalizing" is a therapeutic strategy that encourages patients to personify the repressive issues they encounter (White *et al.* 1990:38). "It is a method that the narrative therapist uses to talk about the issues in a manner that places them apart from the client and their identity," according to Morgan. She continues by explaining that the foundation of this strategy is the idea "that the problem is the problem rather than the individual" (Morgan 2000:17).

As it relates to the topic of sex trafficking, Countryman-Roswurm and DiLollo suggest that "once the issue has been identified, the therapist may ask, "So what did *Self-Doubt* say to you that stopped you from trusting yourself to not get in the car with that guy?", for example. The authors explain that this kind of externalizing language usage is intended to "reinforce the implicit belief that the issue is something that the person is experiencing rather than something that the person is experiencing within themselves" (Countryman-Roswurm *et al.* 2016:64).

The researcher emphasises that the girl or woman who has been the victim of sex trafficking is not the problem in this instance. Violence against women stems, as we saw in Chapters 2 and 4, from ingrained societal structures, attitudes, and conventions that uphold harmful aspects of patriarchy as well as the commodification and objectification of females. Having established the link between prostitution and sexual slavery in this study, the researcher further argues that the problem also lies in the socioeconomic conditions that perpetuate poverty and the factors that deny women equal education and work opportunities, which lead many women to believe that prostitution is their only option.

The externalization of problems has many positive effects, but the most compelling is "that it starts to weaken the power of labelling," according to Morgan (2000:24). Furthermore, White and Espton suggests that "it creates new opportunities for individuals to take charge of reclaiming their relationship to and lives from the problem and its effect" (White & Epston 1990:39).

Given the emphasis placed on dominating, problem-situated narratives and the externalization of the issue, the researcher suggests that narrative therapy be included into frameworks of pastoral care and healing for victims of sex trafficking.

He sees the narrative therapist's role as helping survivors of sex trafficking see that the problem exists outside of themselves. Pastoral caregivers are to assist survivors in transitioning from shame to self-worth by having them analyse their detrimental narratives and investigate positive, uplifting narratives. The most important thing is that survivors' voices be heard, and their stories told.

According to Swart (2013:71), one method of narrative work is to identify, recognize, and deconstruct the cultural norms and assumptions that contribute to the problem narrative. Deconstruction, which Morgan (2000:45) defines as the act of unravelling beliefs and ideas, is something Morgan agrees with Swart on. According to the researcher, this is connected to Nick Pollard's Positive Deconstruction paradigm, which will be examined in the next section.

6.6 Narrative Therapy and Positive Deconstruction integration: Application for a framework of Pastoral Care and healing

At the outset, the researcher reiterates his agreement with Klaasen's assertion that people can heal after treatment, counselling, or medical procedures, "yet it is also different for each person" (Klaasen 2023:4). The researcher finds corroboration of this claim in Venter and Semmelink's paper in which they contend "that each case of human trafficking is unique, and its victims and survivors have varied requirements and demand individualized responses" (Venter *et al.* 2020a:69).

The researcher agrees therefore, with the caution issued by Venter and Semmelink regarding the use of the word 'model' when it comes to healing and aftercare responses. They state that writing about a model could come across as too broad and nonspecific. Therefore they suggest that "the best that can be done is to sketch out the framework of a paradigm in which effective responses to the problem of human trafficking may be developed via collaboration and with the needs of victims and survivors always front and centre" (Venter *et al.* 2020a:69). It is for this reason that the researcher has chosen the use of the word 'framework' as opposed to 'model'. The authors also reinforce the importance this researcher has placed on the needs of survivors.

The researcher was inspired by Morgan's suggestion that "problems can only persist as long as they are bolstered by certain ideas, attitudes, and values" (Morgan

2000:45). Given that the survivor lives in a larger society that contributes to the problem of sex trafficking, the researcher finds value in identifying, acknowledging, and deconstructing these attitudes, beliefs, and behaviours which allow the problem of human trafficking to flourish.

6.6.1 Positive Deconstruction—what on earth is it?

Pollard defines the technique as "deconstruction" since his goal is to assist individuals in dissecting their beliefs so they may examine and evaluate them closely. The deconstruction is performed in a constructive manner to produce something better, which is why the process is "positive." According to Pollard (1997:44), "it is a constructive quest for the truth."

What follows is the researcher's paraphrased summary of the origin of Pollard's theory. It is founded on an analogy involving the restoration of the car he purchased as a student. The automobile had a faulty suspension system, a cracking gearbox, and an old, worn-out engine. Pollard chose to disassemble both automobiles after finding another with decent components. He compared his method to a positive dismantling by a mechanic, where each component is examined, the poor parts are discarded, and the excellent parts are kept. With extraordinarily little of his original automobile remaining, he discovered a genuinely nice car after assembling the components and starting it. Since the outcome was so much better than his initial automobile, Pollard was ecstatic (Pollard 1997:44-45).

This metaphor perfectly captures the essence of the positive deconstruction process. Its objective is to arrive at something better, as Pollard states. The researcher will next illustrate the application of Pollard's model to the issue of this study in order to provide the church with a pastoral healing and care approach in response to the problem of sex trafficking. The researcher next considers the essential aspects of the method.

6.6.2 The positive deconstruction method

Four components are involved in the method of positive deconstruction, according to Pollard (1997:48):

- Identifying the underlying worldview
- Analysing the worldview

- Affirming the elements of truth it contains
- Discovering its errors

6.6.3 A hypothetical case situation for an application of proposed healing approach

To make this application useful and efficient, the researcher creates a hypothetical situation in which he is asked to provide pastoral counselling to an eighteen-year-old woman named Treasure. ‘She is a sex trafficking survivor who has been referred to me for spiritual support by another therapist. My role as a clergy person and pastoral caregiver is to respond to Treasure’s spiritual needs and therefore to journey with her as a spiritual mentor and guide.’

At the outset it is important to emphasise that this path to healing is a process, a journey. It is not a method that can be applied in one single session with the survivor.

6.6.4 The call to Mentoring

The significance of the word “guide” was already demonstrated in this Chapter as it relates to pastoral care. In the previous Chapter, the researcher referenced Wimberly’s book *Relational Refugees* and connections to the lived experiences of sex trafficking survivors was established. A significant pastoral response which Wimberly espouses for relational refugees is that of mentoring. He says that “relational refugees need to learn how-to-live-in relationships. It is through mentoring relationships that they can begin to heal, to re-enter the human community” (Wimberly 2000a:31-32).

In their paper, Venter and Semmelink also include mentoring as part of the aftercare services which the local church can provide. The authors note that “people from many areas of life make up a church, and this diversity means that there may be doctors, lawyers, trauma specialists, trainers, counsellors, and mentors among the congregation’s ranks” (Venter *et al.* 2020a:72).

Having served as chief pastor of several congregations, the researcher has experience of this rich diversity within the parish membership. He has also served as mentor to congregation members who approached him to support them in their spiritual journey.

6.6.5 The value of Holy Listening in Practising a Ministry of Presence

As I begin the mentoring and counselling journey toward healing with Treasure, it is prudent to emphasise the importance of being fully present and available to her. I am aligned with Retief who asserts that “trauma victims need a certain sort of assistance, and sometimes the very minimum that can be effectively provided to traumatized individuals is physical support.” She elaborates by suggesting that “all you have to do is be there for them—to listen, to calm, to encourage them” (Retief 2005:43).

This connects with the Ministry of Shepherding postulated by Pastoral Counsellor Dr David Stancil who suggests that pastoral care is founded on the presence principle, which has its origins in God's covenant with Moses and Joshua as recorded in Exodus 3:11-12 and Joshua 1:5, respectively. Matthew 28:20 conveys this promise that Jesus made to us as well – that of his presence always with us. This idea entails accompanying someone on their road toward recovery and wholeness by being physically present. Survivors will recollect that “God was present with them, thereby promoting healing and wholeness, by cultivating emotional presence through attentive listening and the influence of the Holy Spirit.” (Stancil 2015:7). My experience of journeying with the wounded people of God leads me to agree with Stancil when he says “physical presence with someone through a journey is one of the responsibilities of pastoral care. Though they may not recall our exact words, they will never forget our presence” (Stancil 2015:7). This ministry of presence certainly is relevant and would be valuable for Treasure on her journey toward healing and wholeness.

Thus, considering Stancil's above-mentioned concept of presence as well as Retief's advice to provide physical support and encouragement, I will strive to listen to Treasure effectively and attentively as she continues to narrate her experience. This connects with the practice of Holy Listening which was introduced in the previous Chapter. Being a chaplain at a nursing home, Guenther acknowledges that she can only view each resident “as a person, a child of God, when I am prepared to be a holy listener and to be there throughout their sometimes halting and unintelligible story telling” (Guenther 1992:148-149).

Similarly, as someone called by God to the hallowed role of spiritual mentor and pastoral caregiver, I am aware that, while I travel with Treasure I can also, with God's grace, be God's holy listener who values and respects her. By entering her sacred space with her permission, I am obligated to regard her as the cherished daughter of God. For that reason, I have to honour and revere that sacred space.

Throughout this study, the root causes and the dehumanising effects of sex trafficking have been addressed. The conceptualisation of human trafficking as gender violence has also been established. Morgan elucidates that the existence of male aggression and mistreatment towards women is contingent upon the reinforcement of concepts of patriarchy and masculine authority, which function to rationalize and absolve such actions (Morgan 2000:45).

Analysing the prevailing norms, ideas, and attitudes that contribute to gender violence requires identifying the causes of shame in order to deconstruct them and create a new narrative that can empower Treasurer. In this context, we once again appeal to Wimberly's wisdom, who tells us that these causes include growing wickedness and lack of empathy toward other people, dehumanizing stereotypes that minimize gender and physical distinctions, ...racism, classism, and sexism (Wimberly 1999:17). Racism, sexism, and gender inequality have been cited in this study as some of the root causes of human trafficking. Grant and colleagues note stereotypical labels and descriptions. Women who are trafficked are often persuaded that their only worth is as sexual commodities and that "once a whore, always a whore" (Grant *et al.* 2007b:103).

I will assist Treasure understand how patriarchal social norms and traditions are damaging her self-esteem by discussing with her the impacts of these causes of shame via deconstructive dialogue. As we continue on the path of "the positive search for truth" that Pollard (1997:44) alludes to, we are able to arrive at alternative narratives that assist Treasure in achieving "the something better" by naming and unravelling some of these prevalent gendered beliefs and cultural practices (Morgan 2000: 47).

6.6.6 An integration of Imago Dei reflections into application of healing method

Integrating the doctrine of the Imago Dei into this journey of healing for Treasure is vital. In Chapter 4, the consequences of The Fall were introduced. We must realize that sin is more than just a personal problem. Konig (1994:110) makes an argument for structural sin, stating that “because humans make structures, systems and structures may also be wicked since people are sinners.” He uses the examples of systems like apartheid and slavery, which he claims are intrinsically evil, to support his argument. He goes on to say that in these situations, “attempting to make improvements to the system is futile and that it is necessary to completely destroy the existing one and replace it with a new one” (Konig 1994:110).

In line with Pollard's terminology, the researcher suggests that these kinds of structures need to be "deconstructed" and replaced with "something better." If we are to have any chance of assisting God's beloved daughters in finding healing and wholeness, we also need to deconstruct the sinful, patriarchal, cultural norms, rituals, values, and beliefs that support and encourage human trafficking.

One of the effects of sin has implications for the way that humanity views God, other people, and itself. Sin has caused this view to be distorted. The definition of distort is to twist. Something becomes twisted and perverted when it deviates from its original blueprint. The reason for our warped perception of God, other people, and ourselves is humankind's disobedience to God. As Palm and colleagues note, “God's truth, which is good, is no longer the focus of our thoughts, motives, or deeds.” Sin has a clear impact on how we see God, other people, and ourselves. “This will cause all of our relationships—both with God and with other people—to become warped in some manner” (Palm *et al.* 2007:218).

6.6.6.1 Sin's effect – A warped conception of God

Palm and associates help us to understand that the nature of God is often misunderstood by those who have been rescued from human slavery, leading to a skewed view of God on their part. Some may blame God for their plight because they think He is cruel, deceptive, or untrustworthy. They may also doubt God's power to heal them and wonder whether or not He really understands what they are going through. They can also think God uses and abuses humanity, which makes it hard

to follow His commands. Finally, individuals could find it hard to put their faith in God after being sold or abandoned by people entrusted with their safety. “Their vision of themselves and the world around them may be distorted as a result. Therefore, it is essential for those who have been saved to learn about God and his values” (Palm *et al.* 2007:218).

Therefore, as I spend time in Holy listening to Treasure as she shares her narrative, I seek to uncover her views and beliefs about God and, in deconstructive conversation together, we explore, through Scripture and prayer, the redeeming truths about God and reconstruct new life-giving narrative options that are transformative for her healing.

6.6.6.2 Sin’s effect – An erroneous self-image

In my quest to bring Treasure to wholeness, I am also helped by the authors who inform that, not only do survivors have a distorted view of God, but also of themselves. The psychological consequences of sexual trauma are profound, manifesting as cognitive dissonance, identity erosion, and confusion, according to Palm and colleagues. They further explain that survivors who are deprived of resources and protection may experience feelings of helplessness and isolation.

Furthermore, self-deprecation and a conviction of their own insignificance may result from feelings of dirt and detachment from oneself. “The survivors' critical self-perception hinders their ability to love themselves and accept love from others” (Palm *et al.* 2007:218). In my journeying with Treasure, as a pastoral caregiver, guide, and mentor, I will help Treasure towards healing by together deconstructing the cultural norms and beliefs which feed the distorted views of herself. Through all this, I will continue to reinforce the truth that Treasure is not the problem, but the misogynistic, hegemonic views of society and the dehumanising practices of commodification and objectification are the problem.

6.6.6.3 Truth affirmations

In the previous discussion on the spiritual needs of survivors, the vital aspect of truth was emphasised. According to Pollard (1997:55-56), it is necessary to affirm the constituents of truth. In truth, Treasure was created in the likeness of God. This signifies that she possesses a particular dignity and a sacred identity. Furthermore,

I will endeavour to assist her in comprehending that, although sin has corrupted the image of God within us (Grudem 2007:444), it is erroneous for both church and secular culture to imply that women are mere targets to be exploited, abused, and defiled.

Treasure, an adolescent, needs to be affirmed in the truth that she is made in the image of God. As I journey with Treasure as her mentor and guide, this is the truth I wish to affirm for her. I find support in Wimberly when he says that “adolescent females of African-American descent need assistance to improve their self-worth.” He further suggests that “based on spiritual traditions, mentors need to uphold the worth of every individual” (Wimberly 2000a:67). Furthermore, my earlier assertion that our identity is found in Christ is supported by Wimberly when he says that “the source of true worth is an intimate relationship with God.” He continues by affirming that “adolescent females are regarded as God's children even if the outside world may reject or harm them. As a result, everyone is a member of God's family and is not an orphan” (Wimberly 2000a:67). These are the essential truths that need to be affirmed for Treasure.

6.6.7 Addressing the need to belong

This also connects with the one of the vital needs of sex trafficking survivors which is the need to belong. As a sex trafficking survivor, Treasure's need to belong has to be met in order for her to heal. Since survivors are sometimes relocated to different countries or sold by family members or individuals claiming to be their friends, they may never again have a sense of belonging to anybody, according to Palm and associates. They explain that this isolation may be severe, and feelings of stigmatization and shame may exacerbate their isolation.

In order to assist survivors build wholesome connections and a sense of belonging, the authors suggest that caregivers and rescue ministries are essential. “Survivors can regain their trust when their profound need for belonging is fulfilled through a relationship with God. It is crucial to assist them in establishing a relationship with God, since God created humanity to be in communion with Him” (Palm *et al.* 2007:222).

Through narrative therapy, I will, with sensitivity and tenderness, seek to assist Treasure in reconstructing a healthy view of God as her loving parent and help her develop a relationship with God. Yet, it is important that this is not forced. This approach is supported by Palm and colleagues when they warn that “the caretaker cannot force this spiritual process; rather, it must happen in accordance with God's schedule and will” (Palm *et al.* 2007:229).

6.6.8 Addressing the need for God’s unconditional love

One can never underestimate the power of God’s love to heal and restore and as Treasure’s trusted spiritual mentor and pastoral caregiver, I have a divine vocation to help her experience God’s unconditional love. After all, experiencing this unconditional love ranks among the most significant of survivor needs, according to Palm and colleagues (Palm *et al.* 2007:221). They continue by saying that “survivors of sexual slavery need caregivers to love and accept them unconditionally. They have need for honour, decency, empathy, warmth, kindness, compassion, tenderness, and mercy. They must not be stigmatized, shamed, or made to feel guilty.” I agree with the authors when they suggest that “caregivers who themselves have experienced God's grace and compassion are uniquely positioned to share His love and mercy” to survivors. (Palm *et al.* 2007:221).

In my journey with Treasure, I will seek to deconstruct identities and labels that suggest she is only useful as an object to be traded and that her purpose in life is to be sexually abused. I will seek to deconstruct labels such as “whore,” “slut,” “sex worker” and help her to build her self-esteem, and develop a healthy sense of self-worth. Through narrative therapy, I will help her to reconstruct her identity as a beloved daughter of God, made in his image.

6.6.9 The centrality of the Principle of Love in Pastoral Care

Stancil suggests six principles for Pastoral Care and the principle of love is the first one he introduces. This emphasises the importance he places on love when he says that “Jesus's command to “love the Lord your God with all your heart and with all your soul and with all your mind,” as well as “love your neighbour as yourself” (Matthew 22:37–39), forms the bedrock of pastoral care.” I am aligned with Stancil when he elaborates by saying “according to the Principle of Love, we should actively

and compassionately care for the well-being of others, looking beyond their sin and brokenness to see that they are human beings created in God's image" (Stancil 2015:6).

Thus far, I have advocated for the benefits of using narrative to help Treasure transition from a shame-filled state to one of self-worth. I have shown how Wimberly's use of storytelling as a kind of therapy for God's injured and shattered children has been helpful in this respect. Morgan has shown the need of deconstructing the unfavourable narratives in our lives to uncover more empowering ones that enable us to take charge of our lives. This connects with Pollard's theory of positive deconstruction, the essential aspects of which I have sought to apply in my narrative therapy work with Treasure. In addition, as I work with Treasure, I want to assist her in rediscovering her sense of worth and dignity and in accepting the unconditional love that God has for her as a daughter created in God's image.

As I continue to help Treasure by affirming the truths about her, I am assisted by spiritual director Dr David Benner who utilizes his extensive professional experience as a psychologist, together with his personal lifelong commitment to the Christian faith. In his book *The Gift of being yourself* Dr Benner suggests that when you are loved unconditionally, you take the first step toward discovering who you are. He says that he is convinced that "God loves each and every one of us with depth, persistence and intensity beyond imagination" (Benner 2015:48). Through my narrative therapy work with Treasure, I will help her realize that God does, in fact, love her with a "passionate absorbed interest," according to Hannah Hurnard, quoted in Benner. God sees her with nothing but love in his eyes. Dr Benner affirms that "love is our identity and our calling, for we are children of Love. Created from love, of love, and for love, our existence makes no sense apart from Divine love" (Benner 2015:48-49). This is the life transforming truth that Treasure needs to be affirmed in.

The researcher draws parallels between Benner's earlier statements and finds resonance with Dr. Caroline Leaf, a cognitive neuroscientist. Dr. Leaf, who was born and raised in South Africa but now resides in the United States, claims that "we are wired for love," which means that all of the wiring in our brains has an orientation towards the positive and is purely designed for the beautiful things that may happen

in life. (Leaf 2013:14). For Treasure, this means that her sacred identity, being made in God's image, is that there is an inherent beauty within her which gives her a capacity for having a positive outlook in life, despite her past. This inspires and nurtures hope.

6.7 A Paradigm of Creation – Fall – Redemption : Implications for healing Method

In Klandrud's thesis (2016:30), she proposes the use of the paradigm of Creation, the Fall, Redemption, and New Creation to adhere to the theological framework outlined by Christopher Wright as she explores the implications of the doctrine of Imago Dei for sexual exploitation. The discussion of Imago Dei in Chapter 4 has considered the first two aspects of the Wright's framework. In considering Creation, the implications of being created in the Image of God was explored. Through exploring the Fall, the discussion emphasised the devastating impact of sin on the relationship between creation and Creator.

Klandrud (2016:30-31) notes that, in beginning with Creation, Wright discusses the essence of humanity and the significance, meaning, and objective of existence because humans are created in God's image. Another scholar who addresses the essence of humanity is Steve de Gruchy. Noting that the doctrine of Imago Dei is an anthropological one, de Gruchy's quest for an inclusive anthropology is captured in a key question: What does it mean to be human? (de Gruchy 1997:233).

In de Gruchy's chapter, he points to Augustine's Creation-Fall-Redemption concept which revolves around the Imago Dei, the image of God. However, de Gruchy highlights that, from the perspective of Scripture (2 Cor. 4:4; Col. 1:15), Jesus Christ alone is the Imago Dei. He goes on to explain what this means: that we must examine the story of creation and fall to understand what it means to be created 'after the image of God' but have fallen. De Gruchy suggests that "If we recognize that the Imago Dei is a true description of Christ alone, we must accept that it belongs to God and human beings share in it through their covenant relationship with God." (de Gruchy 1997:247).

Previously, it was stated that the effect of sin was that humanity's relationship with God was fractured. de Gruchy speaks of "a brokenness of the covenant relationship

with God from our side” but he adds that “from God's side, this relationship is never broken and lost, ensuring that one never loses the designation of being in the image of God” (de Gruchy 1997:248). This is a result of the finished work of Christ on the cross – God’s redemptive work through Jesus Christ. I suggest that this good news of God’s grace is what survivors like Treasure need to hear. This brings us to the concept of Redemption.

6.7.1 Redemption and adoption

As I journey with Treasure, I seek to help her on the path to healing by sharing with her God’s plan for her as a child of God. Palm and colleagues (2007:223) help us in our journey with survivors when they remind us that God has a plan to end the consequences of sin on humanity in His perfect love and infinite wisdom. For everyone, he offers atonement, honesty, unwavering love, a sense of belonging, and rebuilt trust. God accepts both broken and disobedient people because He loves them without condition. Adopting rescued survivors is God’s goal.

While the authors offer numerous suggestions for caregivers to support survivors, such as reminding them of their spiritual adoption, God's love for them, that they are chosen by God, and journeying with them to a position of embracing God's gift of salvation in Jesus Christ (Palm *et al.* 2007:223), they also offer a warning about what to do when survivors demonstrate resistance to the Christian message. I offer this as something for caregivers to be aware of and the authors suggest a helpful approach. According to the authors, survivors may in some cases consciously decide against accepting the Christian faith. This denial of the religion might be subtle or include treating caretakers and Jesus with harshness and scorn. It is imperative that caregivers keep in mind that their mission in these situations is “to love, not convert.” They continue by affirming that a survivor's confidence in Jesus will be strengthened by God's unwavering constancy. “A caregiver could simply be one of many elements contributing to God's enduring faithfulness to the survivor” (Palm *et al.* 2007:233).

In my reflections on what the authors suggest, I am reminded that I am an instrument through which God reaches out to Treasure and a vessel through which she can encounter God’s grace, unconditional love, and compassion. In this I am

reminded of Guenther (1992:149-150) who provides insightful advice to spiritual directors and pastoral counsellors on travelling with the wounded. The holy listener must constantly be conscious that what they are hearing is holy, and they must be prepared to step aside and show humility. Being critical without passing judgment is necessary for the holy listener. Being respectful is the most important thing since they are handling something delicate and priceless. She says the holy listener is

invited to share in pain, hunger, courage, hope, joy, and holiness. Coming without an agenda, the holy listener is open to anything the directee might bring. He/she is willing to hear about darkness and desolation, the times of God's seeming absence and neglect. He/she is not frightened by another's anger, doubt, or fear; and he/she is comfortable with tears. At the same time the holy listener knows the truth of the resurrection. This ministry of presence is a kind of intercessory prayer, as the holy listener waits and watches – sometimes in the warmth of the stable, sometimes in the pure light on the high mountain apart, sometimes in the desolation at the foot of the cross, and sometimes with fear and great joy in the encounter with the risen Christ (Guenther 1992:149-150).

The storytelling technique found in narrative therapy will be Treasure's most beneficial first step in her quest of confirming what is true. By employing narrative therapy and deconstructing negative narratives, I will additionally assist Treasure in recognizing the shortcomings (fallacies) of the detrimental belief systems and structures; this, according to Pollard, is the last phase of the positive deconstruction method (Pollard 1997:56).

Pollard also cautions his readers however, about potential errors he believes may be made while using positive deconstruction. Among them, he claims, is the notion that positive deconstruction suffices. He says that “this particular strategy, in my opinion, is not the solution to every issue we face” (Pollard 1997:46).

I think Pollard is implying here that we add additional approaches to his to create a more comprehensive and successful method of extending our hand to others when we enter their holy place with their consent. Therefore, I propose the Appreciative Inquiry method as part of my integrated approach.

6.8 An Appreciative Inquiry approach

Appreciative Inquiry (AI) is based on the idea of discovering what works and gives life to an organization and building the organization on these life-giving properties. Revd Dr Robert Voyle (2009:2) suggests that there are two perspectives on Appreciative Inquiry.

AI can be seen as a positive organizational development tool, using the "5D" method of Define, Discover, Dream, Design, and Deliver for strategic planning and responding to organizational needs. This approach, known for community-wide interviews, may not be effective in transitional ministry settings.

On the other hand, it can be seen as a way of being and acting in the world in a life-giving manner, aiming to discover and grow the organization's life-giving core rather than merely reducing problems' presence and impact (Voyle 2009:2). It is this second perspective that I see as relevant to this study.

Voyle quotes David Cooperrider, the founder of Appreciative Inquiry, who describes it this way:

Appreciative inquiry is based on a reverence for life... It is an inquiry process that tries to apprehend the factors that give life to a living system and seeks to articulate those possibilities that can lead to a better future. More than a method or technique, the appreciative mode of inquiry is a means of living with, being with and directly participating in the life of a human system in a way that compels one to inquire into the deeper life-generating essentials and potentials of organizational existence (Voyle 2009:2).

In my view, as it applies to the human individual, AI could then entail inquiring what works and is life-giving within the individual and then building upon those life-giving qualities or properties. I will elaborate how this interpretation will be applied in my mentoring and pastoral counselling journey with Treasure. Before that, it is necessary to locate AI in the African context.

6.8.1 Appreciative Inquiry (AI) from an African Perspective

It should be noted that Appreciative Inquiry (AI) has roots in the African context. In their article, Appreciative Inquiry practitioners Dr Mette Jacobsgaard and Dr

Anastasia Bukashe offer an African perspective on Appreciative Inquiry. The authors express a curiosity by posing the following questions: “How have people in Africa contextualised AI? How do you locate AI in an African context?” (Jacobsgaard & Bukashe 2019:5). They continue by explaining that AI, specifically in its most fundamental version originated within the African context. This means that the primary innovation of rendering a Western academic approach had occurred in Africa well before the practice of AI was established. “For this reason, it is incorrect to assume that AI, as a Western-centric methodology, will be contextualized differently in Africa” (Jacobsgaard and Bukashe 2019:5).

In defence of their assertion, they refer to several studies illustrating the application of AI principles in African contexts. Of particular relevance to this study is an article by Father Patrick Shanahan, who, by incorporating AI into his work with street children, transformed the lives of those in Africa. His impact on numerous Africans remains evident in the lives he shaped by promoting self-worth, self-assurance, and appreciating the positive aspects of life, even in the face of adversity (Jacobsgaard and Bukashe 2019:5-6). The life-transforming influence of AI in an African environment, particularly in terms of self-worth, bears promise for its use in working with survivors of shame and trauma.

In keeping with the African perspective, earlier this study heard from Motsi and Masango who emphasised how the African views the human being as one who “is a whole person whose core is his or her spirituality” (Motsi and Masango 2012:2).

Being an African priest and theologian, the African perspective above resonates with me, and it shapes my understanding of trauma. This is also the theological underpinning for the proposed Appreciative Inquiry approach.

In connection with Motsi and Masango’s assertion above, the synthesis of Appreciative Inquiry and Contemplative Spirituality bears relevance. This synthesis is called the Appreciative Way. By means of this synthesis, we are assisted to consider Appreciative Inquiry as an incarnational and resurrection orientated philosophy and process. It is incarnational in the sense that it relies on a participative process in which the change agent becomes part of that which is being changed.

Appreciative inquiry can also be considered resurrection oriented in that it seeks that which is life giving even in the midst of death (The appreciative way 2021).

We now turn our attention to the Appreciative Way as part of the pastoral care and healing framework.

6.8.2 Embracing an Appreciative Way to healing the wounded

In their book *Core Elements of the Appreciative Way*, authors Kim and Robert Voyle (2006:7) begin by tracing the origins of AI. Since its inception in the mid-1980s, Appreciative Inquiry has had a substantial impact on the process of organizational development. Its strength-based, positive, and forward-thinking methodology is consistent with the principles of contemplative spirituality and psychology. They further explain that critical to this methodology is the Appreciative Way, which “serves as a framework for comprehending human behaviour.” In contrast to contemporary problem-solving methodologies, which frequently result in pessimism, culpability, discontentment, and subpar outcomes, this approach advocates for a more optimistic worldview (Voyle and Volye 2006:7).

6.8.3 Correlations with Positive Deconstruction and Narrative Therapy

The key words – positive. strength based, optimistic worldview – for me connect with Pollard’s theory of positive deconstruction. The Appreciative Way’s contrast to models that result in culpability (or blame) connects with the non-blaming, non-judgemental goals which Morgan ascribes to Narrative Therapy. Connecting to the need to respond to the spiritual needs of survivors, the architects of the Appreciative Way declare that “spiritual principles form the basis of the Appreciative Way” (Voyle and Volye 2006:7). In keeping with the pastoral principle of Love, discussed previously, the authors suggest that

At the heart of the universe is a heart of love that embraces us and accepts us unconditionally. This heart of love is the source of our existence and life. This loving heart created us for a purpose and has given us every resource we need to fulfil that purpose (Voyle and Volye 2006:7).

6.8.4 Appreciative Way Core element – Living a life of Purpose

For me, this also connects to the challenge of a lack of purpose, which Wimberly already identified as a problem in contemporary culture. Therefore, as I journey with

Treasure, I will help her see that, despite her past, God, as her Creator and the source of life and love, has given her the resources and strength to discover her God-given potential and live a life of purpose and meaning. This forms part of the redemptive element of the Creation-Fall-Redemption framework mentioned earlier.

According to Voyle and Voyle (2006:12), knowing one's purpose is among the key components of the Appreciative Way. "Each person's purpose is as unique as their fingerprints." They further elaborate that in order to establish a gratifying existence, it is imperative that we initially ascertain our purpose and subsequently structure our lives in a manner that aligns with it. "You cannot tell yourself what your purpose should be, just like clay cannot tell itself what type of pot it should be." However, one can awaken to their purpose, and as they affirm their purpose, it will serve as a source of inspiration, direct their actions, and ultimately result in a sense of fulfilment. (Voyle and Volye 2006:12). According to the Appreciative Way, there is a purpose to life, and everyone is born with the ability to achieve it. The Appreciative way suggests that each person has a distinct purpose, which is a component of life's mystery that may be understood and lived by really waking up to it. When we are doing tasks that bring us immense pleasure or profound satisfaction, that is when we come closest to manifesting our purpose. "It is a life-giving discovery for ourselves and everyone around us" (Voyle and Volye 2006:13).

With this in mind, in my mentoring journey with Treasure, I will seek to help her discover her purpose and the unique gifts God has given her – this will help her move from a shame-filled existence to one of self-worth.

6.8.5 Appreciative Way Core element – The Power of Storytelling

Consistent with the Narrative approach and Narrative therapy used in this study, there are connections to the value that Appreciative Way attaches to storytelling. The authors explain this as follows:

A potent instrument for human development and change is storytelling. It entails telling stories about oneself, other people, and how events affect one another. Because they captivate our hearts and minds, ignite our imaginations, and present us with possibilities, stories are more powerful than data. Appreciative Inquiry harnesses the capacity to motivate individuals and organizations (Voyle and Volye 2006:13).

I have thus far emphasised the value of the narrative approach and narrative therapy in my mentoring relationship with Treasure.

The architects of Appreciative Way bring to our awareness that not every story is beneficial. They suggest that the “narratives that are shared must be carefully chosen since some may not empower or inspire, while others may disparage or obstruct intended results” (Voyle and Volye. 2006:38). In my view, this does not mean that we deny painful or traumatic stories but rather it is a matter of choosing what narrative to focus on to achieve healing. This is what I have been sharing as my approach of integrating narrative therapy and positive deconstruction as I journey with Treasure toward healing.

This is what the authors also signify when they encourage us to narrate accounts of our best. “When we recall who we are at our best — when we are genuine, natural, and not forced by others — this purpose becomes more fully realized. We may find the meaningful life we were meant to lead by looking back on our finest moments. This life exists within of us, embraces us without conditions, and calls us to fully embrace it” (Voyle and Volye 2006:39). In my narrative therapy work with Treasure, through the use of careful questioning, I will help her recall those times when, even during her most horrendous experiences of being sexually exploited, she drew on internal strengths to overcome and survive. I seek to help her recall those moments when she displayed resilience, ingenuity, and persistence to transform from victim to survivor.

This relates to the deconstruction elements of narrative therapy as suggested by Countryman-Roswurm and DiLollo. In their paper, they suggest various externalising approaches. A therapist may inquire with a survivor on their preparations and methods for escaping their "old life" of being trafficked in sexual exploitation. In their narrative work with survivors, therapists might also use externalizing language. In order to comprehend their abilities to overcome their previous existence and break free, the therapist may also inquire about their past.

Countryman-Roswurm and DiLollo propose that the therapist encourages the survivor to think about previous and current abilities (such as perseverance, resilience, and inventiveness) that led to these desired results as they explore these

kinds of topics. “By doing this, the survivor and therapist collaborate to create an alternative narrative about the individual's identity” (Countryman-Roswurm and DiLollo 2016:66). This collaboration between survivor and therapist is what I see as connecting with the participative process that renders the Appreciative Way as being incarnational.

Previously the value of storytelling as a therapeutic response to trauma was proposed. Here again, the Appreciative Way integrates well with the Positive Deconstruction method and Narrative Therapy and holds promise for a valuable contribution towards healing from trauma.

6.8.6 The role of Storytelling within the Appreciative Way in response to Trauma

The Appreciative Way authors (2006:41) suggest that, following a traumatic event, there are three crucial narratives, or "truths," that must be shared.

6.8.6.1 Something negative occurred.

They describe this as the account of the unfortunate incident and the events that led to pain, suffering, shame, anxiety, and rage. “Regretfully, we often develop a voyeuristic attachment to the tragedy and lose the ability to see beyond the atrocities to the realities that nonetheless provide life” (Voyle and Volye 2006:41). This means that, in my narrative therapy work with Treasure, while embracing the Appreciative Way, I help her acknowledge the horrific events of sex trafficking and its consequences. Together, we bring before God these dehumanising and traumatic experiences, lamenting them and I lead her through prayerful conversation with God. This is all done through the practice of Holy Listening.

6.8.6.2 The fact that the individual is still alive.

Many trauma survivors remain stuck in the trauma, wanting to find a way out, and are ignorant of their psychological survival. To preserve their survival, the author suggests “survivors must concentrate on the behaviours they engaged in throughout the trauma, including dissociation or avoidance.” The authors further explain that the survivors may benefit from an understanding of the human psyche's inventiveness in reacting to life-threatening circumstances by listening to these positive narratives. They may find better ways to conduct their life by concentrating

on amazement instead of judgment. They learn more useful coping mechanisms from this technique to deal with hardships in life (Voyle and Volye 2006:41). Therefore, in journeying with Treasure, we will not stop at just lamenting the painful experiences. Through externalising and positive deconstruction work, I assist her by recognising the inner strengths she drew on to survive and help her reconstruct positive, life-giving narratives that can lead to healing and restoration of self-worth.

6.8.6.3 The potential for evil in humans is inferior to the Source of Life

In all of this misery, where is God? Philip Yancey (1997) asks this question in a different way in his book titled *Where is God when it hurts?* Voyle and Voyle (2006:41) note that most faiths attempt to answer this common and fundamental existential dilemma in one way or another. Despite all the evil that humankind has done to itself throughout history, life continues and is continuously extended to each of us, regardless of the things we have done. “Is your capacity to screw up greater than your god’s capacity to love you? If so, find another god. The only god worthy of your time and adoration is the God whose capacity to love is greater than humanity’s capacity to do evil” (Voyle and Volye 2006:41). This God of unconditional love is the one who I seek to reveal to Treasure through my mentoring, Holy listening, and narrative therapy journey with her.

The Appreciative Way authors suggest that the “significance of truths lies in their interdependence.” They further explain that “while concentrating on joyful narratives might promote denial, concentrating on bad stories can promote victim consciousness as well as keep people stuck in the past” (Voyle and Volye 2006:41). I understand this to mean that, when seen in light of one another, these narratives contain a significance that transcends the binary distinction between good and bad and relates back to the point I made about speaking the truths about both narratives when working with survivors like Treasure. This importance of “truth” connects to Pollards stated objective of his Positive deconstruction method, being “a positive search for truth” Pollard (1997:44). Here again I affirm the truth of Treasure’s sacred identity as a beloved daughter made in the image of God.

Previously, the incarnational orientation of the Appreciative Way was emphasised through the collaborative journey between the pastoral caregiver and the survivor.

In Guenther's earlier description of the role of the Holy Listener, she emphasises that the holy listener knows the truth of the resurrection. This connects with the resurrection orientation of the Appreciative Way. As I move toward the conclusion of this Chapter, I now seek to further develop this orientation of resurrection.

6.8.7 Embracing the Resurrection Orientation of Appreciative Way: New Identity in Christ

Earlier in this Chapter, I drew on the wisdom of Edward Wimberly who conveys his hope that, "through following in Jesus' footsteps, we would be inspired to realize our divine potential" (Wimberly 1999:13-14) and I shared my interpretation of Wimberly's sentiments. Examining Jesus' beliefs on self-identity and self-worth can help us understand that our identity is not based on our culture or community, but on who we are in Christ, freeing us from labels and the shame associated with them.

This, for me, connects with de Gruchy's assertion regarding Christ as the true embodiment of the Imago Dei. "Jesus Christ is the Imago Dei" (de Gruchy 1997:247). Recalling that the key question which de Gruchy seeks to answer is "What does it mean to be human", he suggests that "if Christ is considered the model or archetype of the essence of humankind in relation to God, his incarnation must manifest certain aspects of what it really is to be a human being in this context." Furthermore, he asserts that "Jesus Christ is not only the image of God, he is also the Word of God" (de Gruchy 1997:249-250). Put another way, Jesus Christ serves as both the embodiment of God and the divine expression of God's message, so providing a definitive revelation of God's nature. Our identity is based on who we are in Christ.

Scholars Palm and others affirm that God's gift to us, in Christ, is a new identity. "Survivors of sexual exploitation often turn to caregivers, who exemplify God's love, for guidance on maintaining a pure heart and upright spirit" (Palm *et al.* 2007:225). For me, this is what being like Christ to others entails, when caregivers exemplify God's love. Regardless of the survivors' prior experiences, the Holy Spirit helps them comprehend God's truth and transformative love.

The authors maintain that survivors “find love, acceptance, and adoption into a brand-new Christian community known as the Body of Christ, or the family of God, in Christ Jesus. Rescued people, freed from servitude and given a fresh start in life, may discover their God-given worth and purpose by embracing the love and forgiveness of Christ” (Palm *et al.* 2007:225). For me, this means that, through the redeeming work of Christ, the broken Imago Dei within us all, including survivors, is restored since Christ is the true Imago Dei. In Christ, Treasure is a new creation (2 Corinthians 5:17). This is the life-giving truth which I seek to impart in my journey with her.

By weaving in the threads of “truth” and “resurrection” the new life and freedom depicted in the above statements, for me, finds meaning in the words of Jesus. “I am the way, and the truth, and the life” (John 14:6); “I am the resurrection and the life” (John 11:25) and “...you will know the truth, and the truth will set you free” (John 8:31-32).

It is important that Treasure is affirmed in the truth that her life has meaning and purpose that is found in Christ. Treasure was born to make manifest the glory of God. She is a child of God. It bears repeating that living a life of purpose is one of the core components of the Appreciative way. As Voyle and Voyle say “We most closely manifest our purpose when we are at our best, being and doing those things that flow from the core of our being and which result in deep satisfaction or joy. Manifesting our true purpose will be life-giving not only for ourselves but for those around us” (Voyle and Voyle 2006:13).

In this light, I share with Treasure the affirming words of Marianne Williamson in her book *A Return to Love*:

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, 'Who am I to be brilliant, gorgeous, talented, fabulous?' Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us.

It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others
(Williamson 2009:n.p)

6.9 Preliminary Conclusions

This Chapter opened with the words of Jesus' mission to proclaim liberty to prisoners, restore the blind, and free the downtrodden and was shown to be particularly relevant in the context of human trafficking. This study highlights the devastating effects of sex trafficking on women and girls, highlighting associations with the blesser phenomenon, prostitution, and human trafficking. The Church is called to address the problem of human trafficking within the framework of crime and justice.

This Chapter aims to empower human sex trafficking survivors with tools and resources to overcome trauma, violence, abuse, and sexual exploitation, and to empower the Church with a Pastoral Care and healing framework for clergy, pastoral caregivers, and counsellors.

Trauma interventions in South Africa are explored, including cognitive behaviour therapy, narrative therapy, psychodynamic therapy, and integrative therapeutic approaches. It highlights the effectiveness of Trauma-Focused Cognitive Behavioural Therapy (TF-CBT) and narrative therapy in empowering survivors and promoting cooperative leadership in their healing journey.

The researcher discusses the role of narrative therapy in pastoral care and healing, focusing on sex trafficking survivors. It emphasizes non-blaming, respectful approaches, and addresses the negative consequences of labels and shaming. The study suggests that therapists should receive the victim's problem-saturated narrative and use externalizing methods to help survivors.

The researcher emphasizes the importance of a framework in developing effective responses to human trafficking, focusing on the needs of victims and survivors. Positive Deconstruction, a technique proposed by Pollard, is used to help individuals dissect their beliefs and examine them closely. Pastoral care, based on the presence

principle, is emphasised. Treasure, a victim of sex trafficking, is helped through deconstructive dialogue and the Imago Dei doctrine, which emphasizes deconstructing and replacing sinful, patriarchal, and cultural norms. Caregivers play a crucial role in helping survivors experience God's unconditional love and understanding the covenant relationship with God.

Appreciative Inquiry (AI) is a positive organizational development tool that focuses on discovering and building life-giving properties within a human system. It has roots in the African context, with practitioners arguing that AI principles originated in Africa. The Appreciative Way, a synthesis of Appreciative Inquiry and Contemplative Spirituality, is relevant to this study. The African perspective emphasizes the importance of spirituality in human beings and the potential of AI in working with survivors of trauma. The Appreciative Way can be applied in pastoral care and healing frameworks, enhancing the understanding of trauma and the importance of spirituality in human development.

The Appreciative Way, a methodology based on spirituality and psychology, has significantly impacted organizational development since the mid-1980s. It emphasizes living a life of purpose, knowing one's purpose, and storytelling. The approach also integrates Positive Deconstruction and Narrative Therapy for trauma healing. The author emphasizes the importance of identity and self-worth in Christ, highlighting the transformative power of Christ's love.

In the next Chapter the researcher summarises the final conclusion of the study and proposes recommendations.

7. Chapter 7: Findings and Recommendations

7.1 Introduction

The researcher provided the church with a pastoral care and healing framework approach in the previous chapter of this thesis, which may be used while journeying with sex trafficking survivors who have encountered violence, abuse, exploitation, and trauma.

This chapter's main objective is to provide a concise overview of the study findings and to offer recommendations. These recommendations pertain to suggested activities that may be taken by the church, as well as the identification of potential topics for further research.

The following segment will consist of a summary of the study's findings, followed by recommended actions for the church to implement and potential avenues for future investigation.

7.2 Findings

The central thesis statement of this doctoral research was introduced in Chapter 1 and the focus of Chapter 4 was to present a compelling argument through the use of secondary literature. The empirical findings of the study presented in Chapter 5 demonstrated that there are significant correlations between the lived experiences of sex trafficking survivors (primary sources) and the secondary sources.

The final conclusion is that the thesis statement is found to be true: sex trafficking results in significant trauma and shame for those trapped in modern slavery. research demonstrated significant correlations between sex trafficking and prostitution and refuted statements by those who argue that there are distinctions.

It was concluded that human sex trafficking is multi-traumatic. Survivors experience physical, mental, psychological, and emotional trauma and shame. One of the key aspects of the central thesis statement was the anthropological doctrine of the Imago Dei and the study demonstrated the impact of sex trafficking on the image of God in prostituted women and girls.

The study concluded that the sex industry, like any other industry, operates on the forces of demand (pull factors) and supply (push factors) and that there are several vulnerability factors which make women and girls susceptible to being enslaved in sex trafficking. The researcher contends that the Church should be aware of the pull and push factors as well as the vulnerability factors in order to be an effective voice for the voiceless and to do its best to partner with other organisations in addressing these factors and bringing about transformation in society. The Church is called upon to respond to the needs of survivors and to provide pastoral care in the form of after-care approaches.

Chapter 6 of this study offered a pastoral care and healing framework to the Church in order to bring about healing and wholeness to survivors and to make known to them the redemptive love of God and their new identity in Christ and to reclaim their dignity, moving them from shame to self-worth. The Chapter focussed on the spiritual needs and spirituality of the survivors and emphasised the importance of bringing survivors into an encounter with Christ through the practice of Holy Listening and spiritual direction.

The study has argued that the Church is called upon to be an instrument of healing and to nurture faith, hope and love in survivors traumatised by sex trafficking. The work of Anne Wimberly is instructive in helping the Church to explore pathways to nurturing faith, hope and love. This paves the way for the researcher to move towards recommended actions for the Church.

7.3 Recommendations

At this juncture the researcher reminds the readers of two of the actions of the abolitionist William Wilberforce that were presented in Chapter 4:

- **Create Awareness:** Chapters 2 and 4 of this study addressed this and the researcher recommends that the church continues in the vital work of creating awareness of the realities and dangers of sex trafficking, the tactics and strategies employed by traffickers and those who seek to exploit women.
- **Prayer:** Pave the way for abolition through prayer
 - for the work of all those who seek to free survivors from modern slavery

- for the work of those responsible for policy and law making, ensuring that principles of the Equity Model (presented in Chapter 4) inform their work
- for those who provide essential after-care initiatives and approaches
- for the perpetrators of sexual exploitation and violence against women and children, for those who engage in the commodification and objectification of women – that God may bring about transformation in their minds and hearts, bringing them to a place of repentance
- for survivors of sex trafficking
- for victims still entrapped and hoping to be freed

Anne Wimberly (2010) offers the church events for and pathways to the nurturing of faith and hope. Two of the pathways are Preaching and Prayer. According to Wimberly “...preaching is one of the three essential pathways through which the nurture of faith and hope are carried out...” She continues by saying that “through hearing the preached word, we consider and form thoughts and feelings about what trust in our relationship with God and God’s relationship with us means” (Wimberly 2010:131).

The researcher agrees with Wimberly in her emphasis on the role of preaching and he recommends that those authorised to preach within the Church address the scourge of modern-day slavery, the harmful practices that help sex trafficking to flourish, the dehumanising effects of sex trafficking; among other aspects. It is also recommended that the sermon includes a call to action from the congregation in the ways presented in this paper. Preaching was also one of the recommended actions within the researcher’s Masters dissertation on the Blesser phenomenon and he commits himself to continuing the work of preaching to nurture faith and hope.

Preaching and teaching are essential aspects of ministry and teaching can also take the form of audio-visual presentations and workshops. It is therefore recommended that pastoral leaders run workshops to create awareness. Screening documentaries like *Nefarious* (mentioned in Chapter 4) and others, as well as movies like *Sound of Freedom* (Monteverde 2023) are effective tools to be employed.

Prayer is the other pathway mentioned in Wimberly's book and she informs us that "we will explore prayer as an experience that nurtures faith and hope..." (Wimberly 2010:157). Earlier in this Chapter, the researcher suggested the various purposes for prayer that can be offered during worship services and prayer groups within the parish.

In Chapter 5, the researcher shared about a survivor's experience of Baptism, and this was also reiterated in Chapter 6 which proposed a healing and pastoral care framework. Wimberly includes baptism as one of the events through which faith and hope is nurtured (Wimberly 2010:105-116). Therefore, the researcher recommends that, as part of the pastoral care and healing framework and journeying with survivors, the invitation to the sacrament of baptism be offered to them.

In his past experience as Rector of a Parish, the researcher has offered to his congregation liturgies of healing and Holy Communion as part of the pastoral care ministry. This has been found to be of significant benefit to those in attendance. Therefore, it is recommended that such liturgies of healing are offered by the Church. This recommendation is also supported by Wimberly who suggests that faith and hope can be nurtured through Holy Communion (Wimberly 2010:117-128).

Fuller Rogers assists the Anglican Church in this regard by offering suggested liturgies for healing (Fuller 2002:69-75) (Refer Annexure E),

In his Master's dissertation the researcher recommended an empowerment strategy for women and, since connections between the Master's dissertation and this doctoral research have been established, the researcher recommends this empowerment strategy for women (Frieslaar 2019:146-149).

7.4 Recommendations for further research

In this study the focus was on sex trafficking of women and girls. It was acknowledged in this research that human trafficking of men and boys is also a reality and therefore it is recommended that research be done on the trafficking of males.

Previously in this study, it was noted that more research is required into the phenomenon of *ukuthwala*, its causes and also the causes of the children's betrayal by their own families.

In addition, in Chapter 6, the researcher established connections with workplace bullying and human trafficking and suggested that bullying should also be listed among the push factors of human trafficking. It is recommended therefore, that further research be conducted in this area.

List of Annexures

A	Structured Interview questions for research participants
B	Letter of Informed Consent
C	e-mail letter from the researcher's supervisor to the Director of NFN (co-researcher)
D	copy of the e-mail communication from a counselling psychologist to provide support to survivors post interview
E	Healing Liturgy with Communion

ANNEXURE A

STRUCTURED INTERVIEW QUESTIONS FOR INTERVIEWEES WHO HAVE EXPERIENCED HUMAN SEX TRAFFICKING

IMPORTANT NOTES:

- 'Interviewees' in this case refers to young women, 18 years of age and older. They are people who have experienced trauma as a result of abuse, violence and/or exploitation through being trafficked into the commercial sex industry
- The Methodology used in this research, is based on narrative/story telling approach,
- The questions that are planned to be asked, will not only be those to answer the research questions, but also to help the researcher better understand the lived experience of the interviewee, and to begin a healing process through the methodology of pastoral care.
- Below are suggested list of questions for the interviewer to explore (some of which are based on narrative therapy principles)

GUIDELINE QUESTIONS FOR STRUCTURED INTERVIEW

- Would you kindly journey with me through your experience as person who has been trafficked?
- Please would you share with me the events that led to you being trafficked?
- Could you share with me what your feelings were as someone who was viewed just for your body?
- How did the experience of being forced to have sex with men make you feel?
- Can you journey with me about your experience; how does sex trafficking affect a human being?
- Share with me your description of women who are trafficked into the commercial sex industry?
- In your own opinion, do you think enough is being done to effectively address the problem of human sex trafficking?
- In what way can we address this issue?
- In what way has the Church journeyed with you in this difficult time?
- After experiencing this trauma, have you gone for counselling? If yes or no please can you share?
- Some considerations for the interviewer/counsellor employing narrative therapy principles:
 - Listen/ be alert for
 - the broader social context of the story shared
 - the dominant story
 - 'thin descriptions'

- Alternative stories
- Internalising conversations
- As part of narrative therapy, help them
 - Externalising conversations – help the interviewee to name the problem and to separate the person’s identity from the problem

ANNEXURE B

Studente nommer/Student number: **14045584**

Van/Surname: **FRIESLAAR**

Nooiensvan/Maiden name:

Titel / Title:**REV**

Voorname / First names:**BRENT FRIESLAAR**

Geboortedatum / Date of birth: **19TH APRIL 1973**

ID nommer / ID number: **7304195115083**

Burgerskap / Citizenship: SOUTH AFRICAN

TOPIC : HUMAN TRAFFICKING OF WOMEN: A PASTORAL CHALLENGE

Purpose/AIM of the Study

The MAIN AIM of this research study is to:

- Empower the survivors of human sex trafficking with tools and resources that will assist them in overcoming trauma, violence, abuse, and sexual exploitation. This process will help them to move from shame to self-worth as daughters made in the image of God

The objectives or outcomes of this research study is to:

- Deepen understanding of the phenomenon of human sex trafficking through listening to the stories and lived experiences of young women who have experienced trauma because of violence and exploitation
- Empower the Church with a Pastoral Care and healing model that enables clergy, pastoral caregivers and counsellors to journey with survivors of human sex trafficking. The healing method is for the benefit of women survivors of human trafficking and tools and skills resource is aimed at the Church.
- Create awareness within the church of the problem of human trafficking for sexual exploitation and its devastating effects on women and demonstrate

that the problem of human trafficking for sexual exploitation calls for a pastoral response from the church

Through this research and the understanding gained about the problem of human trafficking, especially human trafficking for sexual exploitation, the researcher works towards the formulation of a pastoral care and healing intervention methodology. The healing and pastoral care will utilize key principles of Narrative Therapy and the Positive Deconstruction theory of Nick Pollard through the narrative approach and narrative therapy as part of the researchers work within the Masters dissertation.

Procedures to be followed

Through employing the Qualitative methodology, the researcher is planning to do research among women 18 years and older who are survivors of human trafficking. The reason for this is to gain a solid understanding of the problem of human sex trafficking and its effects on trafficked women. The information will be gathered through a series of structured interviews with a sample of no less than 5 women using the narrative approach.

Since the researcher's doctoral thesis is an extension of his Master's research work (as a result of the connections between the Blesser phenomenon and human trafficking), the researcher will work with the Director of National Freedom Network as a co-researcher to assist with the conducting of interviews.

The reason for the use of co-researcher is because the researcher is of the same gender as those who seek to exploit and abuse women who are trafficked into the commercial sex industry. There is anticipated resistance to engaging with a male researcher. This same resistance was experienced in the planning of the primary data collection processes for the researcher's Masters work and the use of co-researcher was shown to be very effective.

Risks and discomforts

The Research will not involve the young women to be at any risk in any way. The participants will be expected to share their experiences in interviews in order to supply information to the co-researcher. The information will be treated with utmost confidentiality and therefore there will be no risk involved.

Benefits

This is a voluntary exercise; there will be no gain, either in cash or in kind. The only benefit is that the participants will be able to share their stories as part of the process towards healing.

Rights of Participants

The researcher will make sure that the rights of participants are respected throughout the process. It will be voluntary, and participants may withdraw at any time if they so wish, without any negative consequences to themselves. The researcher will explain the process at the beginning of every meeting so that participants are reminded of their rights.

Confidentiality

The researcher will make sure that the whole exercise and process is confidential. The identities of participants will be protected. The information collected during this research will be accessed by the researcher and the University of Pretoria only.

Declaration

In order to ensure that all participants of the interviews have agreed to participate, the researcher will prepare a form of declaration in this way

Having received a detailed explanation by the co-researcher on the aims and objectives of this research, I... am willing to participate in this interview and agree to the recording of the interview for the purposes of this research study.

Signature:

Date:

Researcher: Rev Brent Frieslaar



Signature:

Date:30 November 2021.....

ANNEXURE C



Faculty of Theology
Department of Practical Theology

Ms. Marina Reyneke
Operations Manager
National Freedom Network
E-mail address: marina@nfn.org.za

TO WHOM IT MAY CONCERN

GREETINGS

July 19 2022

RECOMMENDATION OF Rev Brent Frieslaar

I am writing the letter on behalf of Rev Brent Frieslaar (student number 14045584) who is currently in a doctoral program with me, at the above university. His research program is based on “. Human Trafficking of women: A Pastoral Challenge In order to research on this topic, he needs help so that he can interview people who have experienced this part of painful life. There is no financial gain towards his work. The program will help him to gain skills in the area of Pastoral care, and thus, will be able to pastorally journey with them as they struggle to be healed. This program will also help him to sharpen his skills and he will pastorally care for members of the community where he lives, with grace and dignity, if he is helped by your organization. Please note that confidentiality will be kept according to the ethics committee of the university. In other words, no name will be published. The people interview will be allowed to read what he has written and can change sentences in order to keep up with the issue of confidentiality. Once again there is no gain financially, but the study will help sharpen his skills of pastoral care. Once again Thank you, if there is any further information needed, please feel free to contact me at 0721958063, or maake.masango@up.ac.za

Sincerely Yours



Prof Maake J Masango (Ph.D.)

ANNEXURE D

COPY OF E-MAIL COMMUNICATION FROM FRAN WEBSTER
SENT TO RESEARCHER
DATED 26 AUGUST 2022



FRAN-MAURE WEBSTER
COUNSELLING PSYCHOLOGIST
HPCSA REG NO: PS0143316
PRACTICE NO: 0815969

BA (Health and Social Sciences) in Psychological Counselling (Cum Laude)
BA (Hons.) Psychology (Cum Laude)
MA Counselling Psychology (University of Pretoria)

PRACTICE CONTACT NO: 082 804 3466
PHYSICAL ADDRESS: SUITE 7, 1ST FLOOR, SOUTH BLOCK
SHELDON PLACE, 6 LONE CLOSE, LONEHILL
SANDTON, GAUTENG, SOUTH AFRICA.

Email: franmwpsych@gmail.com / fwebster@global.co.za

Good evening Brent

I confirm that I will make availability to provide probono containment and psychotherapeutic support for any of your research participants should they require. If necessary, kindly contact my Practice Manager, Siobhan on 066 274 8919 to arrange either online or face-to-face sessions.

Best of luck with your research!

Kind regards

Fran Webster

ANNEXURE E

A LITURGY OF COMMUNION AND HEALING

Gathering to Worship

LEADER: We give thanks, God of wonder, for the marvel of creation that surrounds us,

ALL: and for all the wonders of life you make known to us.

LEADER: Let us see your glory, your justice, and your peace.

ALL: May our lives and our world be reawakened and healed by the power of your grace.

LEADER and ALL OTHERS: Amazing God, to you all hearts are open, all desires known, and from you no secrets are hidden. Guide our hearts by the inspiration of your Holy Spirit, that we may completely love you, and honestly magnify your holy name; through Christ our Redeemer. Amen.

Invocation

LEADER: We give you thanks, Gentle One who has touched our soul. You have loved us from even before the moment of our first waking and have held us in joy and in grief.

ALL: Stay with us, we pray. Grace us with your presence, and with it, the fullness of our own humanity. Help us claim our strength and need, our awesomeness and fragile beauty, that encouraged by the truth, we might work to restore compassion to the human family and renew the face of the earth. Amen.

Proclamation of the Word

Suggested readings: Isaiah 42:1-4 (NRSV); Ps. 91 from Rienstra, 1992, *Swallow's Nest*, p. 197; Luke 13:10-13 (NRSV); "Giving It to the Wind" from Bass and Davis, 1988, *The Courage to Heal*, p. 399. (Silence may follow the readings.)

Intercessions/Prayers of the People

LEADER: Divine One, transform us with your compassion. In the power of your radiant love we place our concerns.

For those at risk: the victims of violence, abuse, poverty, injustice, and greed.

ALL: Protect them from harm, empower them to survive, and liberate them to thrive in authentic life.

LEADER: For those who are sick: those struggling with mental illness, addictions and compulsive behavior, the pain and suffering of HIV, AIDS, hepatitis, cancer, and other debilitating illnesses.

ALL: Give them strength, courage, and openness to receive healing in its many forms.

LEADER: For those dealing with traumatic pasts: those who are recovering memories of childhood sexual abuse, those who have been raped or ritually abused, and all other violations of body, mind, and spirit.

ALL: Make your comfort and compassion known to them, and send them friends and counselors to affirm them as sacred beings made in your image. Renew them so that they may have abundant life.

LEADER: For those who have been perpetrators of abuse. Help them see the deep hurt they cause. Help them acknowledge their wrongs, take full responsibility for the abuse, and lead them to repentance so they may walk a new path.

ALL: Open their hearts and minds to see the deep hurt they cause. Help them acknowledge their wrongs, take full responsibility for the abuse, and lead them to repentance so they may walk a new path.

LEADER: For those who are entrusted power, influence, and authority: teachers, clergy, executives, politicians, parents, law enforcement officials, doctors, and therapists.

ALL: Keep them mindful of their privilege, and guide them to a just, fair, and respectful partnership, always working to create mutual-ity in their relationships.

LEADER: For those who are dying: especially those who are alone.
ALL: Let your loving presence be known to them, and grant them a peaceful entry into the Light.
LEADER: For all creation: the moons, stars, and galaxies that are the universe. The water, air, animals, and plants that make the earth a livable place for humankind.
ALL: Teach us to care for, respect, and protect our world. Make all who share earth's fragile beauty active contributors to its healing and stewards of its sacredness.
LEADER: Healing Spirit—
ALL: —receive our prayers.

Confession

ALL: Merciful God, we confess that we have failed to love ourselves. We remember that we have looked on our bodies with dislike and distrust. We have denied our own feelings, and have been separated from our self, God, and others. We remember the trap of secrecy that kept us from sharing our fear and pain. We remember that we believed we were responsible for the violence that happened to us. We have not trusted in our own strength and potential.
LEADER: You are invited to share your own confessions silently or aloud. Let us share our confession of needs.
ALL: We need to be healed of pain and sorrow. We need to break the silence and touch the world with our truth. We need to trust and appreciate our bodies. We need to affirm our feelings, believe in our anger, trust in our loving kindness. We need to release our hearts from bondage. We want to live free knowing that beyond the brokenness there can be wholeness.

Words of Pardon and Grace

LEADER: In Jesus Christ, God knows and receives us as we are. Listen, give thanks, and live.

The Passing of the Peace

LEADER: The peace of Christ be always with you.

ALL: And also with you. [Greet one another with the peace of Christ as you feel comfortable in doing.]

Offertory Sentence

LEADER: Let us give thanks to El Shaddai for She alone is good!

Prayer Over the Gifts

LEADER: God of love and mercy, your word stirs within us the expectation of the arrival of your Son. Accept all we offer you and sustain us with your promise of eternal life. We ask this in the name of Jesus Christ our Brother.

Eucharistic Prayer

CELEBRANT: God be with you.

PEOPLE: And also with you.

CELEBRANT: Open your hearts.

PEOPLE: We open them to God.

CELEBRANT: Let us give thanks to our God.

PEOPLE: It is right to give God thanks and praise.

CELEBRANT: O God, sustainer of the universe, you are worthy of glory and praise.

PEOPLE: Glory to you for ever and ever.

CELEBRANT: It is good and joyful that in your presence we give thanks, Holy God, for you have included us in creation and made us in your glorious image. You have remembered us from our beginning and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one community. Through your Spirit you replenish us and call us to fullness of life.

Therefore, with the woman who gave you birth, the women and men who befriended you, who argued with you and reached out to you, the woman who anointed you for death, the friends who met you, risen from the dead, and with all who have loved you throughout the ages, we praise you saying:

ALL: Holy, holy, holy, vulnerable God, heaven and earth are full of your glory; hosanna in the highest. Blessed is the one who comes in the name of God; hosanna in the highest.

CELEBRANT: Most generous, self-giving God, we celebrate your gift of creation. We rejoice that you have formed us in your image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and reflect your bountiful grace. Through Abraham and Sarah you blessed us with a holy heritage. You delivered us from slavery, sustained us in the wilderness, and raised up prophets that we might realize the fullness of your promise.

But we failed to recognize your image in ourselves; we were numb and could not experience your goodness in the world around us and so we rejected your love.

United with us by incarnation through Mary and the Holy Spirit and born into the human family, Jesus showed us the way of freedom and life. Walking among us, he touched us with healing and transforming power, and showed us your glory.

ALL: Holy One who gathers us, we need to feel more deeply the bonds that are truly nurturing, sustaining, and healing. We remember that long ago, Jesus gathered together his friends, took bread, said the blessing, broke the bread. Giving it to his friends, he said, "Take this bread. For this is my life which is given for you. Do this in remembrance of me."

CELEBRANT: In the same way after supper he took the cup of wine, blessed it, and said, "Drink this, all of you. This is my love, poured out for all. Whenever you drink, do this for the remembrance of me."

ALL: We remember his death on the cross, we proclaim the resurrection to new life, we await the return of Christ in glory.

CELEBRANT: We pray that even as Jesus was able to go forward from that night with the strength and support he gained from you, his God, and from his friends, we might be able to do the same.

Pour out your love and your blessing on all we offer here. Breathe your Spirit into these gifts of bread and wine, to make of them the Life and Love of Christ. Let your Spirit who broods over the whole creation dwell with us.

Jesus' Prayer to God

CELEBRANT: Let us pray.

ALL: Eternal Spirit, Life-Giver, Pain-Bearer, Justice-Maker, Source of all that is and that shall be, the One who loves us all, Compassionate God in whom is heaven: the hallowing of your name echoes throughout the universe. The Way of Justice be followed by the people of the world. Your heavenly will be done by all created beings. Your commonwealth of peace and freedom sustain our hope and come on earth. With the bread that we need for today, feed us. In the hurts we absorb from one another, forgive us. In times of temptation and test, strengthen us. From trials too great to endure, spare us. From the grip of all that is evil, free us. For you live in the glory of the power that is love, now and forever. Amen.

Breaking of the Bread

CELEBRANT: We are one Bread, one Life.

ALL: We will love one another as Christ loves us.

CELEBRANT: The gifts of God for the people of God. Take them in remembrance of Christ and seek him in your heart, and be empowered by faith, with thanksgiving.

Words of Distribution

The Life of Christ, the Bread of Justice.

The Love of Christ, the Wine of Liberation.

Postcommunion Prayer

ALL: Holy, gracious, and loving God, you have drawn us to your heart and nourished us at your table with holy food and drink. Now send us forth to be your people in the world and to proclaim your truth, this day and ever more. Amen.

Blessing and Dismissal

ALL: May God the Righteous Judge, Loving Protector, and Tender Healer bless us and all people this day with justice, protection, and healing, according to our needs. Amen.

(Suggest closing the gathering with the singing of "Song of the Soul" by Cris Williamson. Music/hymns should be inserted into the liturgy as needed.)

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