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**LIVED EXPERIENCES OF CHRISTIAN DEVELOPMENT WORKERS
IN THE THAILAND ANTI-TRAFFICKING MOVEMENT:
LESSONS FROM THE FIELD**

A Dissertation
Presented to
The Graduate School of
Clemson University

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy
International Family and Community Studies

by
Lauren M. Pinkston
December 2019

Accepted by:
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ABSTRACT

Private enterprise, sex tourism, international adoption, and soldier recruitment have all been industries that benefit from the coercion or trade of human beings. Although international development organizations and government agencies have been particularly focused on preventing human rights violations, the Protestant Christian community also has been poised with a vested interest around the globe. Unfortunately, data are lacking about faith-based efforts in the anti-trafficking space. This research looks at faith-based organizations' anti-trafficking operations in Thailand particular, as it has been traditionally known as a nation with unique immigration challenges and extensive migration patterns.

This qualitative study is based on open-ended interviews with 7 stakeholders in Thailand, all of whom were employed by anti-trafficking organizations associated with a Christian faith. The interviews provided a great variety of rich data surrounding informants' lived experiences and lessons learned on the field, with 27 themes originally emerging from the data. These themes were condensed into 8 major themes that built the framework for this study.

First, each respondent spoke in depth about the intersection of their faith and justice-oriented work. Practitioners shared how their personal faith journeys were impacted by working among a marginalized population in a Buddhist culture, revealing the deeply intimate experience it is for one to engage with God. The majority of interviews reflected that it was impossible for individuals to separate their faith from their work, *however* they all expressed that their personal faith should not be used to further

manipulate or exploit persons healing from abuse. In this lies the strategic tension of faith-based organizations (FBOs), as they share the same goals as secular anti-trafficking organizations but approach their work from different core motivations.

This study also addresses specific lessons practitioners shared from their experience on the field. Participants were asked to share some wisdom to someone beginning in their line of work, and they discussed the complexities of human trafficking, the importance of employing best practices in smaller organizations, and the advantages to working collaboratively with and in accountability to the greater anti-trafficking network in country. Interviewees also shared their ethical concerns surrounding storytelling and fundraising, calling for greater authenticity and more humility from foreigners working in cross-cultural contexts.

This study informs a number of sectors as it relates to international work, and recommendations are provided for churches and donors, the Thai government, FBOs, and individuals engaging in anti-trafficking work. The data from the research interviews have implications for the broader Protestant church, as the financial, social, emotional, and spiritual resources of FBOs are interconnected between sponsoring churches to the direct relationships with trafficking survivors. It is believed this study will better serve these survivors by informing the individuals who are aiding their recovery along the resource supply chain.

DEDICATION

To the men, women, and children of Southeast Asia exploited for labor and sex...the injustice, resilience, and strength in your stories have forever changed me. YOU have forever changed me.

This research is for you, that you may have more individuals better equipped to help you carry your grief well within your indigenous culture.

ACKNOWLEDGMENTS

I would like to express my deepest gratitude to the following individuals for their significant impact on the completion of this research:

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To my family, you will never know how grateful I am for your constant support. To my husband, Gavin, thank you for cheering equally strong for each milestone conquered along this 10,000 step journey. Your sacrificial love in allowing me to pursue this degree is one of the many reasons I am so grateful to be your wife. To my kids, Hope, Eliza, and Quinn, thank you for being excited for me to be completing this research, even though I'm still not a "real doctor" like your dad.

To Ashlee Horton, my first female PhD role model, my cheerleader, and my friend. Your courage and strength paved a way for me.

Finally, thank you to all those committed to improving the standards by which Christians engage with development work around the world. You are my teachers, and I walk in your footsteps.

LIST OF ABBREVIATIONS

CCT	Cross-cultural training
FBO	Faith-based organization
HRD	Human resource development
ILO	International Labor Organization
INGO	International non-government organization
MSE	Multiple systems estimation
NGO	Non-government organization
OE	Organizational expats
SIE	Self-initiated expats
TIP	Trafficking in persons
UN	United Nations

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CHAPTER 1: INTRODUCTION

Since the turn of the century when the United States passed the Trafficking Victims Protection Act of 2000, the world has been particularly focused on the plight of those enslaved in forced labor. During that time, at least 700,000 people were identified as victims of human trafficking each year (Summary, 2017). In 2016, however, the International Labor Organization (ILO) estimated 40 million people were victims of modern slavery, whether through forced labor or forced marriage (International, 2017). As more studies are conducted and more fiscal resources are dedicated to understanding the gravity of human slavery in today's world, researchers have come to understand just how complex the systems of human exploitation continue to be.

While Southeast Asia has for some time been considered a hub of human trafficking offenses (Arnold & Bertone, 2002; Davy, 2014; Kiss, Yun, Pocock, & Zimmerman, 2015), very little research exists about the cross-cultural complexities faced by international non-governmental organizations (INGOs) when fighting human trafficking in the region. Even less research has engaged the Protestant Christian faith community that seeks to offer assistance to victims of human trafficking in Thailand.

As much of the anti-trafficking faith-based organization (FBO) involvement in Thailand is driven by Western influence, it is important to consider the effects of foreigners' cross-cultural efforts at facilitating social justice. A great amount of research was devoted to cross-cultural issues in the 1960s and 1970s, and a substantial body of academic writing has been built to address concerns and provide information for practitioners abroad (McEvoy & Buller, 2013). More people are moving to other

countries for humanitarian purposes today than ever before, and yet it is unclear how directly one's cross-cultural training (CCT) can determine the success of an international job postings (Chang, 2005). Still, the lived experiences of foreigners working abroad tell rich, unique, and personal narratives. These narratives can be examined for consistencies that paint with broader strokes than individual stories, revealing commonalities among the lived experiences of a greater community. In this dissertation, the greater community refers to Christian anti-trafficking practitioners in Thailand.

The United States Agency for International Development (USAID) declared, “a flourishing NGO community is essential to effective and efficient civil society. Civil society organizes political participation just as markets organize economic participation in society” (as cited by Chang, 2005, p. 445). In addition, Ferris (2005) reported that for most of history, humanitarian assistance was provided through mission efforts and Christian beliefs rooted in justice for the poor. FBOs “play a major role in providing services to people in developing countries, often filling gaps where services are not provided by the state” (Frame, 2017, p. 311).

The majority of the literature on international development since the post-World War II era has excluded FBOs, but religion has recently been increasingly recognized as a critical aspect of international development efforts (Arumugam, 2014; Clark, 2008). The United Nations Population Fund expressed the urgent and necessary role FBOs play in post-2015 development, noting that the Sustainable Development Goals (SDGs) intersect religion and faith traditions as they relate to seeking justice and peace (Cochrane, 2016). Alkire (2006) added that:

the earlier relative absence of religion from development discourses is misleading; religions or religious leaders and thinkers have for centuries engaged in the practical task of supporting and enhancing human flourishing. Even throughout our supposedly secular era, religious bodies, often in consort with government agencies (as in Europe), have been deeply involved in development practice” (as cited in Cochrane, 2016, p. 91).

FBOs are often focused on human rights and humanitarian aid, and are connected to large networks of financial donors such as individuals, churches, and parachurch organizations. As humanitarian networks continue to develop and more individuals are deployed to engage with social justice issues, it is imperative that FBOs are kept up-to-date with current trends in civil society, that they are collaborative with government projects and sanctioned efforts, and that they continue to develop culturally appropriate responses to perceived threats to justice. This research seeks to understand the complexities of cross-cultural development work, specifically in the field of anti-human trafficking, through the lens of individual narratives from Christian practitioners in the Kingdom of Thailand.

Statement of the Problem

Within the last decade, Thailand has experienced a democratically elected prime minister ousted by a military coup, as well as the death of King Bhumibol Adulyadej, the world's longest reigning monarch, who was succeeded by his son, Maha Vajiralongkorn, in December 2016 (“Thailand”, 2018). Coupled with these political challenges, the United States has been applying consistent pressure to the Thai government in hopes of

strengthening anti-trafficking laws and immigration policies that protect victims of human trafficking and sexual exploitation. In 2014-2015, the United States Trafficking in Persons Report targeted Thailand for its weak response to human trafficking trends, grading the country with the lowest rank possible for its failure to show proof of minimal standards to prevent trafficking within the state (U.S. Department of State, 2018). Since then, the Thai government increased effort to partner more with anti-trafficking INGOs, and United States improved Thailand to a Tier 2 rating in the 2018 U.S. Trafficking in Persons (TIP) Report (discussed more fully in a later section). Indeed, there is an emerging rhetoric of collaboration that challenges the more traditional pattern of INGOs working in isolation from the government of Thailand. (Thailand remained at a Tier 2 ranking in the 2019 U.S. TIP Report.)

FBOs are particularly hesitant to partner with secular organizations and government entities (Ferris, 2005). While FBOs have many strengths and influence at the grassroots level, a lack of engagement with the broader anti-trafficking community can create suspicion and leave FBOs crippled by less rigorous accountability standards. Davy (2014), in her review of the complexities of responding to child sex trafficking in Thailand and Cambodia, discovered that there is agency collaboration between faith-based groups, as well as between secular NGOs, but little collaboration between the two. Her interviews also revealed intense criticism of small, faith-based organizations in Thailand that “do strange secretive things” (p. 807). If the global anti-trafficking movement seeks to truly have a victim-centered approach, victims are best served through the collaboration of the anti-trafficking community (Arumugam, 2014; Bernadin,

2010; Davy, 2014; Gjermeni & Van Hook, 2012; Raimi, 2012). Herlinger (2013) says of faith-based and secular organizations, there is “more that unites us than divides us” (p. 22). The same is true in Thailand, and as conversations shift toward information and resource sharing, the FBO community must be included in the collaboration efforts.

Macro-level policies and organizational practices are ultimately determined by individuals. And it is through investing in the individual that healthy teams are formed, healthy organizations are sustained, and healthy relationships are built. As it relates to teams, organizations, and relationships, there is power in individual stories and exploring these narratives. More research is needed to better understand the intrinsic motivations, lived experiences, and lessons learned from Christian practitioners in the field of anti-human trafficking.

Purpose of the Study

The purpose of this study is to gather information regarding the lived experiences of Protestant Christians working in the anti-trafficking sector in Thailand, including their perspectives of the movement through lessons learned in the field. Because it is known that grassroots organizations have specific knowledge of effective ground-level intervention tactics, FBO practitioners can share particularly rich narratives of their experiences in Thailand. This study seeks to collect the personal narratives of key informants, analyzing their accounts of working toward social justice in a cross-cultural setting and providing recommendations for anti-trafficking FBOs in Thailand moving forward.

Scope of the Problem

Trafficking in persons is an international pandemic. It continues to escalate in all regions of the world, but developing countries are particularly vulnerable to unregulated migration and exploitation of persons (Le Roux, 2010). Samarasinghe (2003) argued that “the phenomenon of globalization has been crucial in the expansion of human trafficking,” and that “the latest chapter of globalization has actually been the catalyst that caused the explosion in human trafficking” (as cited in Davy, 2014, p. 799). In 2010, human trafficking was considered the world’s third largest criminal industry (Raimi, 2012).

Human trafficking definitions are quite specific, as any criminal activity needs definitive parameters in order to prosecute perpetrators of the law. In 2002, the United Nations adopted the Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, supplementing the United Nations Convention Against Transnational Organized Crime. The Palermo Protocol, as it is better known, has proved a useful tool as it spells out the most universally accepted definition of human trafficking (Arnold & Bertone, 2002; Davy, 2014; Gjermeni & Van Hook, 2012; Kiss, et al., 2015; Le Roux, 2010; Raimi, 2012). According to the Palermo Protocol:

- (a) “Trafficking in persons” shall mean the recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of 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 labor or services, slavery or practices similar to slavery servitude or the removal of organs.

(b) The consent of the victim of trafficking in persons to the intended exploitation set forth in the subparagraph (a) of this paper shall be irrelevant where any of the means set forth in the subparagraph (a) have been used.

(c) The recruitment, transportation, transfer, harboring or receipt of a child for the purpose of exploitation shall be considered “trafficking in persons” even if this does not involve any of the means set forth in the subparagraph (a) of this paper.

(d) “Child” shall mean any person under 18 years of age.

The Palermo Protocol defines human trafficking in terms that all governmental and non-governmental agencies can adopt. As mentioned before, the question of consent is often raised in matters of defining human trafficking, people smuggling, prostitution, and exploitation. As Wylie and McRedmond (2010) argued, the Protocol has been such an effective tool because of its “tripartite definition of trafficking as involving deceptive/coercive recruitment, movement, and exploitation of a person” (as cited in Davy, 2014, p. 797).

Children are also victims of sexual exploitation, and within the Southeast Asian countries, child prostitution is most prolific in Thailand (Lau, 2008; Davy, 2014). Bales (2013) developed a Multiple Systems Estimation (MSE) tool to estimate the number of people living in some form of modern slavery today. Bales co-authors the Global Slavery Index, which estimated in 2016 that there were approximately 40.3 million people

enslaved in the world, with more than half the population of Thailand being vulnerable to modern slavery (“The Global Slavery Index”, n.p.). While Bales’ MSE tool has been criticized (Howard, 2014) and the UN Inter-Agency Project on Human Trafficking states that there are no universally accepted estimates of child trafficking numbers throughout the world (Davy, 2014), the understood magnitude of global slavery is staggering, and should provoke mankind to respond in diligent defense of the exploited.

Organization of the Research Study

The following chapters discuss in depth the study of FBO practitioners’ lived experiences working in the anti-trafficking sector in Thailand. First, a review of literature will lay a foundation of understanding about the Kingdom of Thailand, FBO presence and collaboration in Thailand, challenges to anti-trafficking work, and cross-cultural training methods. Next, the author will outline her approach to this research, including her research methodology and theoretical framework for the study. The results of the study will then be presented, concluding with a discussion on the implications of this research.

CHAPTER 2: REVIEW OF LITERATURE

The following is a review of literature as it relates to the topic of this research. First, a vignette of Thailand will set a foundation for cultural relativity. Next, the paper will explore the FBO response to human trafficking, as well as inter-agency collaboration in Thailand. Finally, the unique challenges individual practitioners face while serving in a cross-cultural setting will be discussed.

The Kingdom of Thailand

Thailand is located in Southeast Asia, bordering the Andaman Sea and the Gulf of Thailand. The political climate of the Kingdom of Thailand has been transitioning over the past decade. Since 2001, there have been two democratically elected governments, with Thaksin Shinawatra (in 2001) and his sister, Yingluck (in 2011), both being elected by the Thai people to serve as prime minister. Both were ousted by a military coup, which has effectively ruled Thailand for most of the period since 1947. Thailand's military has historically intervened in politics, seizing power 12 times since the end of absolute monarchy in 1932. In addition to the changing political shifts of power, King Bhumibol Adulyadej, the world's longest reigning monarch, died on October 13, 2016, and was succeeded by his son, Maha Vajiralongkorn, proclaimed king in December 2016 ("Thailand", 2018).

Thailand is a constitutional monarchy and is the only country in the region to avoid colonial rule ("Thailand", 2018). As the wealthiest country in the region, its neighboring countries of Myanmar, Laos, Cambodia, and Malaysia each have unique political climates that lead to a huge draw for migration to Thailand. Because many

migrant workers are undocumented, they may experience severe labor rights abuses and exploitation by their employers, or become trafficked by criminals looking to capitalize on a vulnerable population (Human Rights Watch, 2018). Even more, migrant workers from these border countries, as well as from Vietnam, are vulnerable to physical abuses, indefinite detention, and extortion by Thai authorities.

The origin of human trafficking and slavery in Thailand, especially bonded slavery, dates back to the ancient Lanna Kingdom of 1200 AD (Rende Taylor, 2003).

Davy (2014) summarizes Rende Taylor's research in this way:

In Lanna Thai history, the king owned all farmland and if the people were unable to pay their taxes or owed any other debt they could choose to place themselves, their wives, their children or their junior kin in debt bondage. Debt bondage slaves could be bought out of slavery but often were not and once entered into debt bondage, the slave could be resold. Daughters were often resold as the male *corvée* labor system [forced labor exacted in lieu of taxes] demanded a constant supply of female slaves for domestic and sexual services. There is evidence that as early as the fourteenth century the Siam government licensed and taxed prostitution and there has been recorded government control and intervention into the sex sector since that period (Lim, 1998). While these practices were abolished by King Rama V in 1905, social hierarchy, sexual slavery and the leveraging of children to pay family debts persist in modern Thailand (p. 802).

The hierarchical social structure of the ancient Lanna Kingdom can still be

traced to modern cultural customs. It remains an expectation that daughters in Thailand will provide for their parents, especially financially, much like the daughters of the ancient kingdom were used to pay the debt of their fathers. Practitioners originally from highly individualistic cultures may have a difficult time understanding how this value is so deeply rooted into Thai culture. However, children will openly admit that honoring their parents by supporting them financially is their greatest duty, and the youngest daughter feels this responsibility more heavily than any person in the family.

It is easy to deduce that Thailand has a more prolific issue with human trafficking than other neighboring countries as its capital, Bangkok, has a reputation of being “Asia’s brothel.” Over the past 30 years, Thailand’s sex industry has been linked to the thriving tourism of Southeast Asia. During the Vietnam War, the United States and Thai governments signed a treaty allowing U.S. soldiers to come for “Rest and Recreation” time from their postings in Vietnam. Not only did this create an economic boom for Thailand, it also developed a demand for sexual services to military troops. After the war ended, there was an economy to sustain, so sex tours were developed to entice businessmen and ex-military back to the region to receive the sexual services they were accustomed to during their deployment (Arnold & Bertone, 2002).

As a gateway to civilization in Southeast Asia, Thailand is the second most visited country in the region, with 24.8 million international tourist arrivals in 2014 (World Atlas, 2017). A free tourist visa on arrival, coupled with affordable travel within country and access to modern amenities makes Thailand a desirable country for development organizations to establish themselves. It is common to find a grassroots anti-trafficking

organization that was founded by someone visiting Thailand originally as a tourist, forever changed by the grim picture of the country's red light districts. Davy (2014) discovered that anti-trafficking work in Thailand proliferated because of significant funding, increased pressure from the United States to fight human trafficking in Southeast Asia, and because Thailand has been a place in which it is particularly easy to work. One expert she interviewed said anti-trafficking organizations are "literally tripping over each other" (p. 808).

Since 2001, the United States State Department has published an annual Trafficking in Persons (TIP) Report, the world's most comprehensive resource of governmental anti-trafficking efforts. The report analyzes data from countries around the globe and categorizes those governments depending on perceived attention to freeing victims, preventing trafficking, and bringing traffickers to justice. This report is also used as a diplomacy tool by the U.S. Department of State, leveraging global aid with tier rankings. There are four tiers in which governments may be categorized:

Table 1

Description of tier rankings for countries included in the 2018 U.S. TIP Report

Tier	Description
Tier 1	Countries whose governments fully meet the Trafficking Victims Protection Act's (TVPA) minimum standards.
Tier 2	Countries whose governments do not fully meet the TVPA's

minimum standards, but are making significant efforts to bring themselves into compliance with those standards.

- Tier 2 Watch List Countries whose governments do not fully meet the TVPA's minimum standards, but are making significant efforts to bring themselves into compliance with those standards AND:
- a) The absolute number of victims of severe forms of trafficking is very significant or is significantly increasing;
 - b) There is a failure to provide evidence of increasing efforts to combat severe forms of trafficking in persons from the previous year; or
 - c) The determination that a country is making significant efforts to bring itself into compliance with minimum standards was based on commitments by the country to take additional future steps over the next year.

- Tier 3 Countries whose governments do not fully meet the minimum standards and are not making significant efforts to do so.

From U.S. Department of State. (2018). U.S. trafficking in persons report. Retrieved from <https://www.state.gov/j/tip/rls/tiprpt/2018/>.

Thailand has experienced immense pressure for its weak responses to issues of

victim protection and mass migration within the country's borders. In 2014 and 2015, the United States strongly condemned the lack of the Thai government's response to human trafficking offenses within the Thai border, ranking Thailand a Tier 3 country. There was an effective response to this diplomatic chastisement, and the Thai government has worked tirelessly to make significant effort in bringing the country into compliance with the Trafficking Victim's Protection Act. In the 2018 U.S. TIP Report, Thailand improved to a ranking of a Tier 2 country (US Department of State, 2018).

In June 2017, the Thai government enacted the Decree Concerning the Management of Foreign Workers' Employment, which addressed the significant number of undocumented migrants working for pay in Thailand and threatened fines or deportation if migrants did not register immediately with the Thai government. This decree sent tens of thousands of registered and unregistered migrant workers from Cambodia, Myanmar, Laos, and Vietnam fleeing from Thailand, fearing arrest and harsh punishment (Human Rights Watch, 2018). Immigration sanctions are nothing new to the political agenda of Thailand. According to Sim Namm Yung, a provincial official in Cambodia's Banteay Meanchey province, Thailand deported more than 4,000 Cambodian workers back to their homeland in August 2016 (Radio Free Asia, 2016).

Much effort has gone into restricting immigration, although Thailand has not acceded to the 1951 Refugee Convention and its 1967 protocol. Human Rights Watch (2018) reports that "Thai authorities continue to treat asylum seekers, including those whom the United Nations recognizes as refugees, as illegal migrants subject to arrest and deportation" (n.p.). One can empathize with the plight of the Thai government; however,

poor farmers, asylum seekers, and young adults continue to see Thailand as a land of opportunity. Human traffickers charge Cambodians as much as \$100 per person to illegally transport them across the border to Thailand (Radio Free Asia, 2016), and the same appeal exists for people in other neighboring countries.

There is a real sociological phenomenon surrounding the situation of human trafficking in Thailand, involving mass immigration, regional politics, extreme poverty, globalization, and centuries of hierarchical civil society. It is an overwhelming and complicated issue, requiring a multifaceted approach to victim identification, reintegration, and restitution. A global response is indeed appropriate, and the world's actors are playing major roles in long-lasting development initiatives in Thailand. When seeking to defend the human rights of those affected by human trafficking, however, expatriates and FBO employees must take extra care to not victimize them further by ignoring cultural ethics, values, and customs. The following section discusses the challenges to providing humanitarian assistance in a foreign context.

Faith-based Organizations and Interagency Collaboration in Thailand

Within Christianity, there has been a significant presence of concern for social justice and community development. For a Christian, the themes of dignity of the human person, as well as concern for the poor, the oppressed, and the marginalized are foundational pillars of Biblical belief. By 1953, religious agencies were responsible for nearly 90% of post-World War II relief efforts, and churches worked together with NGOs to lobby for the establishment of the United Nations as well as the drafting of the UN Charter of Human Rights (Arumugam, 2014; Ferris, 2005).

The colonial history of Christian missions, however, was steeped in imperialism. In turn, the newly emerging international agencies of the post-World War II era were fearful that allowing religion to intersect global aid would prove disruptive and contentious. Social science, growing in its influence on community development, furthered the claim that religion was merely personal and that the future was increasingly secular (Arumugam, 2014; Ferris, 2005).

Interestingly, Shik (1983) argued that international development still followed Christian missions patterns in more ways than not, such as: (1) association with imperial powers; (2) the viewpoint of Western models as superior, treating indigenous cultures as heathen or under-developed according to a Western norm of development; (3) the objectification of people listening to the missionary message or the development message program, which is imposition and not partnership; (4) both being obsessed by different versions of salvation – saving souls and saving the world (as cited in Arumugam, 2014, p. 3). In this way, Arumugam (2014) wrote, “both paradigms of secular international development and global Christian missions are flawed in their reductionist approach to the plight of the poor” (p. 3).

Arumugam (2014) claimed religion as a key factor in understanding and alleviating poverty, and many authors agree that INGOs have ignored religion in development practices until the recent decade (Bielefeld & Cleveland, 2013; Cochrane, 2016; Deneulin, 2017; Raimi, 2012). However, a wave of social research stood at the helm of President Clinton’s Charitable Choice provision in the Personal Responsibility and Work Opportunity Reconciliation Act, his administration’s welfare reform (Bielefeld

& Cleveland, 2013). As frameworks for social welfare were reevaluated in the latter decades of the 20th century, the current system's critics claimed that religion made and could continue to make great contributions to civil society. Perhaps the most significant events influencing this framework were the U.S. Civil Rights Movement and the 1974 Lausanne International Congress on World Evangelism, which declared that Christian duty involved both evangelism and socio-political obligations. John Stott (2006) described this as the "turning point for the worldwide evangelical constituency" (as cited in Arumugam, 2014, p.3), and since then the commitment to social action has grown in the global evangelical community.

While government organizations are uniformly secular, for-profit and non-profit organizations may show distinct religious orientation with varying intensity. Many FBOs find it challenging to adhere to a specific religious identity while maintaining a working budget and meeting the requirements of government contracts. Still, an evangelistic commission unites volunteers, staff, and clients to serve with a common goal (Bielefeld and Cleveland, 2013).

As awareness of modern-day slavery is heightened, churches are being called to move into action and the role of FBOs in combatting human trafficking is an important one (Bernadin, 2010). Reverend Ann Tiemeyer, in a statement from the National Council of Churches' Justice for Women Working Group, said, "Actions to end this injustice will be most effective when done in collaboration with each other across faith communities and in relations with governmental and international organizations" (n.p.). Mark P. Lagon, former Director for the U.S. Department of State Office to Monitor and Combat

Trafficking in Persons, also encouraged a collaboration between government and religious bodies:

The church and people of faith as a whole have historically served as powerful agents of change. The faith-based community moves beyond advocacy and policy—critical components—and on to protective care, support and ultimately healing. We have seen faith communities fill a desperate need when it comes to victim identification. They are often the first line of defense, encountering victims long before traditional law enforcement or even social service providers (as cited in Tiemeyer, 2008, n.p.).

It is becoming more widely accepted that inter-agency collaboration is pivotal to the success of anti-trafficking efforts in Thailand. Therefore, it is important to know the actors in the field, as well as their specific areas of strength and focus. The following section introduces those actors in broad terms and highlights their specific contribution to the field.

Main Actors in the Field of Anti-trafficking in Thailand

As stated earlier, there are a large number of anti-trafficking entities currently positioned in Thailand. These range from small NGOs, FBOs, and community grassroots initiatives to large INGOs, United Nations platforms, and government programs. Instances of negative networking between organizations within Thailand, perceived forced partnerships, and inequity among distributed resources to the anti-trafficking community has divided organizations with common goals. Even more, the focus on human trafficking and illegal migration being addressed from different vantage points has

sent conflicting messages to the public. Despite the challenges of collaboration, however, Davy (2014) found that practitioners across Thailand agree that sustaining valuable interagency partnerships was the only way to effectively combat [child] trafficking. She wrote:

Interviews with experts highlighted the key benefits for anti-trafficking organizations working in partnerships, for both the U.N. agencies, and international and domestic NGOs. The U.N. often represented NGOs in national and regional fora, therefore by partnering with the U.N., NGOs were ensuring that their ‘voice’ (interview quote) was heard at a higher political level.

This was particularly important for domestic NGOs that frequently lacked a voice with their own governments and in international fora. Partnering with UN agencies also sometimes enabled NGOs to source new avenues of funding.

Alternately, partnering with NGOs enabled UN agencies to maintain a direct link with those affected by trafficking. This has also been particularly important for government agencies such as the police. In Thailand, for example, street children often do not trust the police, therefore, for the police to locate and access abused children they rely on the intervention and assistance of established child protection NGOs, particularly in sex tourism hot spots such as Pattaya in Thailand (p. 809).

As far as the author can tell, there is no publicly recorded extensive list of anti-trafficking organizations currently working in Thailand. The issue of human trafficking involves a variety of social sectors, including legal services, human rights policy,

economic infrastructure, family support, education, and community development. Thus, there is a vast number of organizations in Thailand with a variety of objectives in serving the social sector, all overlapping with an interest of some kind in contributing to the fight against human trafficking. Organizations have programs that intersect anti-trafficking efforts through child protection, awareness raising, small business creation, search and rescue, legal aid, victim identification and rehabilitation, family reconciliation, and criminalization of perpetrators.

Within the realm of faith-based actors, a variety of organizations represents a spectrum of field budgets, staff resources, and intervention strategies. In the following paragraphs, FBOs in Thailand will be described by their anti-trafficking activities, but will not be named in order to protect the identity of informants for this research.

Organizations may address the human trafficking crisis through prevention tactics, protection services, or prosecution efforts. Some FBOs in Thailand have programs that engage with all three of these strategies, while others focus on one or two areas of support. One organization, for example, focuses much of its efforts in building the capacity of law enforcement officers and the legal aid resources to victims of human trafficking. Another has a significant budget for awareness raising campaigns, training medical personnel, persons in hospitality service, and airline employees about how to identify and report cases of human trafficking.

Another FBO, with a long history of working in Thailand, focuses mostly on victim identification and rehabilitation through psychosocial support services. Still another, passionate about human trafficking prevention, employs programs that protect

families and children through student sponsorship and sustainable job creation. Finally, one organization regularly recruits men and women out of their work in bars by offering them a one-year paid training in cosmetology and barbering.

Other key influencers within the Christian anti-trafficking community are reaching out specifically to transgender individuals who are often ineligible for assistance through programs specifically targeting men or women, and offering academic consultancy by building strategic partnerships with experts, universities, international agencies, and government organizations. FBOs with a specific concern for child protection are building child advocacy centers around the country in partnership with the Thai government, or coaching school-aged children about safe touch. Representatives and leaders of some of these organizations have been selected for this research, and the scope of their work will be discussed in the following pages.

In an interview with Arnold & Bertone (2002), social researcher to Thailand Marc Askew pointed out that “many Western writers repeat ideological/cultural/political/economic truisms and lack any ethnographic or Thai language capability, and this is a problem when these individuals become touted ‘experts’ on Thailand” (p. 29). It is unknown to what extent Christian FBOs are performing their own high-quality research of the human trafficking situation in Thailand, or to what extent they have adopted a human rights approach to development. As Arumugam (2014) wrote, American conservative Christian politics has encouraged the separation of human rights from holistic development approaches as part of an unintended consequence of free enterprise, and “private godliness is promoted which neglects communal responsibility”

(p. 5). It is important to understand how these underlying values influence the theory and practice of Western FBOs living among a highly communal people group with very contrasting cultural norms and religious values. The following section will explore specific challenges to working cross-culturally in the realm of social development.

Anti-trafficking Work: Challenges in the Field

It goes without saying that creating development solutions across international borders is complex and multi-faceted. There are a number of factors that make it difficult to truly make progress in eradicating poverty, promoting gender equality, and preventing human exploitation. Field staff must juggle team relationships, cultural nuances, and adjustment to new environments, any one of which can be a major stressor. Development workers are often disillusioned by unmet expectations and the realities of day-to-day responsibilities. Although the aid community is receiving heavy criticism as of late, there are no easy solutions to cross-cultural development. The following section discusses how the lived experiences of foreigners working cross-culturally affect their job performance, and ultimately affect the success of development interventions.

Because international development is such a complicated ideology for which to strive, aid workers can be disenchanted by the lack of and slow pace of results. Rather than glossing over the ambiguous results of aid, experienced aid practitioner and author Riddell (2007) suggested that there are three options for aid communications: “to say that aid works sometimes; to say that practitioners are doing their best to improve aid to reduce failures; or to admit that aid is a complex endeavor where some degree of failure is inevitable” (as cited in Ramalingman, 2013, p.8).

Strong critics of the aid system have referred to it as “the circus that never leaves town” (Ramalingam, 2013, p. 5). With high motivation and pure intentions, one still has a difficult time navigating the modern aid system effectively. The current organizational system of aid has become an intricate network of rich individuals and rich governments giving to multicultural institutions, vertical funds, private NGOs, poor governments, and poor individuals. Monitoring and measuring the effectiveness of such a convoluted system is no easy task.

Development workers, even if motivated by compassion, are not simply seeking quick fixes. They do not want to be people who stand by idly while human beings suffer. But in the case of fighting human trafficking offenses in Thailand, there is not just one single intervention needed. Complex societal issues require a vast array of services. Comprehensive support is like building a house, where many service providers need to bring their skills to the work site (Alexander, 2013). The following sections will explore some of the current practices causing problems at the work site of international aid.

Rapid turnover of field staff. International agencies almost always recruit staff on the basis of their technical expertise rather than their knowledge of the serviced culture. Most expatriates implementing interventions abroad therefore lack contextual knowledge. In addition, there is a rapid turnover of most international staff, who usually stay in the country for a period ranging between a few months and three years (Ramalingam, 2013). This compounding lack of in-depth understanding of focus cultures leads to poor outcomes and ineffective projects, as well as individuals feeling fatigued from a revolving door of colleagues and felt community.

Disproportionate funding and inappropriate giving. Aid is uneven and disproportionate, politicized and undemocratic, “less of a global welfare system and more a global postcode lottery with few handpicked winners and many, many more losers” (Ramalingam, 2013, p.8). Humanitarian needs are rarely met with appropriate giving. In regard to aid provided to anti-trafficking organizations, there is a unique exchange between donors and grassroots intervention initiatives. Small organizations in Thailand are dependent on significant donor relations to secure consistent funding needs, and donors appreciate how closely they are able to work alongside these organizations. It is common to see donors visiting field projects and interacting directly with beneficiaries, bringing gifts and spending a short time with men, women, and children in safe houses. This is something that is incredibly effective for the fundraising efforts of the organization, but short-term visitors repeatedly entering and exiting a safe place may not be in the best interest of vulnerable populations (Mwea, 2018).

Social media. Social media has proven to be a powerful engine to generate funds for international aid and development. The top U.S. charities have been rewarded for learning the power of social media: donors will give to organizations not for having cost-effective solutions to problems, but for finding ways to personalize, humanize, and convey needs (Stern, 2013). Online social outlets “need to find a story that fits into a few pages, or can be told in a few minutes, that their audience can easily understand and remember” (Ramalingam, 2013, p. 34). Because the NGOs’ storytelling is designed to draw on the needs of the population they serve, the public usually thinks that aid recipients are more helpless and less resilient than they really are.

Social media is the perfect vehicle for appealing to the tender hearts of patrons. Misleading generalizations and sentimental imagery are used to implore the cash flow of donors, leaving the public practically uninterested in learning the truth about the complexity of aid (Ramalingam, 2013). Moore (2012) added that American journalists have a responsibility to join the work of broadening complex narratives, bringing local voices into reporting work that effectively influences the cognitive processing of policymakers and donors. Sector agencies know and understand that truly effective project interventions are rare, but this information is shielded from the public as perceptions of failure could threaten the cause of reaching the underserved (Stern, 2013).

Donor fatigue. Charitable donors are an essential part of the humanitarian network. Their giving is crucial to project implementation and aid disbursement, but these individuals also require a high level of engagement and care. Donors must be appealed to in creative ways. They also like to be validated in their essential role in the system.

But not all charities are witnessing high levels of support. Charity supporters are facing increasing competition from fund-raising organizations. Donors who may have given U.S. \$100 in years past are still giving U.S. \$100, but now they are dividing it amongst several efforts. Many claim that donors are being stretched too thin. Some experts believe that the term donor fatigue is a mere cover-up for poor communication with donors and ineffective marketing strategies (Gose, 2011).

Funding competition. According to a recent Stanford University study, the United States Internal Revenue Service has approved more than 99.5 percent of all

charitable nonprofit applications. This leads to a watered-down definition of what true charity is and what it is not. But a larger issue is that the rapid multiplication of charities has left foundations competing for a finite set of dollars from private and public donors, diminishing the effectiveness of individual charities (Stern, 2013).

As it pertains to anti-trafficking work specific to Thailand, interviews with UN agency employees and NGOs revealed donor funding as a source of contention between anti-trafficking organizations. In the early years of anti-trafficking funding under the Bush and Clinton administrations, most funding from the U.S. government was conditional, specifically allotted to NGOs that did not support women and girls working as prostitutes. Therefore, the bulk of US anti-trafficking funds in these early years was given to non-secular NGOs and faith-based groups. Davy (2014) noted in one interview:

You had to make it clear anti-prostitution work. You couldn't help sex workers, you had to treat them as victims and save them from their abysmal situation regardless of whether they were there as consenting adults or not (p. 806).

Restrictions on U.S. donor dollars eased during the Obama administration, but the conditional funding of previous years “drove a wedge” between secular and non-secular NGOs, forcing many organizations to take a stance on prostitution (Davy, 2014, p 806). Competition and diverging thoughts on “sex work” versus “forced prostitution” continue to divide the anti-trafficking community in Thailand, and the constant struggle for still conditional donor support has led some organizations to blaze their own trail of organizational goals, objectives, financial partners.

From her interviews with anti-trafficking organizations in Thailand and Cambodia, Davy (2014) noted that in recent years, donors have been asking the organizations to network more, adding some expectations of monitoring and evaluation for more concrete evidence of progress. Donors are specifically looking for evidence of direct victim rescue and perpetrator prosecution. Quantifying investment dollars is expected in the field of development, but has still proven to be the “Achilles’ heel” of advocacy organizations and networks in the Greater Mekong Subregion of Southeast Asia.

Transparency and accountability. Aid has been called the world’s greatest unregulated industry, and it seems to be true (Alexander, 2013). In a society obsessed with analysis and results, much of the charitable industry is driven by the need to tell effective stories rather than demonstrate real, long-term results (Stern, 2013). Even more, the NGO sector has recently been criticized for a lack of transparency and accountability. Despite rising pressures to provide greater openness and transparency, many NGOs are reluctant to share information or recognize the need for accountability (Burger & Owen, 2010; O’Dwyer & Boomsma, 2015).

Prior to the 1990s, few humanitarian organizations considered it necessary to measure the effect of their programs, assuming that the sheer act of providing assistance was success enough for positive outcomes. But today the industry is bursting with standards and performance indicators, with data collection and monitoring and evaluation analysis. The largest international NGOs are becoming more transparent about the money

they spend and how they spend it. They are more honest about their failures and more open with their shortcomings (Alexander, 2013).

So, while development efforts have been under rapid-fire criticism as of late, such a complex system is learning and growing. Today there are many global masters level programs focusing on humanitarian and development studies, as well as hundreds of professional training programs. What is now known is that changing the aid system for good is only possible through an amalgamation of short-term/long-term, micro/macro, national/subnational, and policy/project investments (Alexander, 2013).

There are no quick fixes, and research in this field is ever evolving. One area of known needed improvement is the cross-cultural training of individuals working abroad to provide development aid. The following section will explore current literature on cross-cultural training, including its effectiveness and financial costs.

Cross-cultural Training: Investing in Individuals

With globalization changing the face of development aid tactics, more employees are being sent on foreign assignments than ever before, with a trajectory of even more expatriate workforce expansion in the future (Barakat & Moussa, 2012; Bhatti, Battour, & Ismail, 2013; Chang, 2005; Chien & McLean, 2011; Haslberger & Brewster, 2008; McEvoy & Buller, 2013; Nam, Yonjoo, & Lee, 2014; Okpara & Kabongo, 2011; Vilet, 2012; Zhang, 2012). Expatriates are home country nationals sent by a parent company to work temporarily in another country (McEvoy & Buller, 2013), although some expatriates choose to move on their own free will to work and live in another nation (Peltokorpi & Froese, 2009). Temper (2010) recognized the need for a better

understanding of international assignees with the changing, global workforce (as cited in Bhatti, et al., 2013).

In all reality, however, research regarding training for types of expatriates like aid workers, missionaries, and diplomats is limited and lacks an integrated model to understand such training (Chang, 2005). Almost no higher-ordered investigation has been done to study missionary and diplomat communities, tailoring to the unique characteristics of these populations. This section will explore existing research concerning the training of cross-cultural workers, the predictors of expatriate success and failure, and the implications for current knowledge in this area.

Much research was devoted to cross-cultural issues in the 1960s and 1970s. A substantial body of academic writing has been built up addressing concerns and providing information for practitioners abroad (McEvoy & Buller, 2013). Much is at stake when investing in an expatriate working abroad, as the complications of working in another country can lead many things to go wrong. In a field as specific as anti-trafficking in Thailand, the experiences and knowledge of individuals are critical to an informed approach to abolitionist efforts.

The expatriate employee may be considered a failure, even if a posting is completed, due to lost opportunities, delayed productivity, and damaged relations. The situation deteriorates even more as a large number of repatriated staff members leave their firms or organizations within one year of returning to their passport countries. Although there is not specific research on the cost of hiring field staff in the FBO community, published data on business expatriates shows that a foreign enterprise may

lose not only up to a quarter of a million dollars for each failed assignment, but the company also loses the talent, knowledge, and skills that expatriate staff gained while working overseas (Littrell et al., 2006).

It is important that CCT programs are customizable to the individual expatriate's needs of knowledge and skill development. CCT programs should provide basic knowledge and facts about a target culture. It has been argued that culture-specific training should include history, geography, and politics of the host country. Also, it has been found "relationship building" and "interpersonal communication" to be highly valued among U.S. expatriates. So, this indicates that interacting with host country nationals is essential to expatriate adjustment (Chien & McLean, 2011).

Training and education were identified as critical means to improve NGO management quality. Training and accreditation of NGO workers could enhance the management quality of humanitarian assistance. This could lead to NGOs searching for sophisticated training and education for staff and volunteers, which indicates a need for involving many human resource development (HRD) professionals. Some have argued that the nonprofit and volunteer sectors should be just as highly prepared for cross-cultural work as for-profit counterparts. However, quality training is equivalent to time and money, something NGOs often lack (Chang, 2005).

Finally, there may be a difference in training the expatriate who is recruited for work overseas and the expatriate who independently chooses to work abroad. Peltokorpi and Froese (2009) found that self-initiated expatriates (SIEs), or those who themselves made the decision to live and work abroad, were better adjusted to general aspects of life

in Japan than organizational expatriates (OEs), or those who were dispatched by their home companies to international posts. This emerging research could serve as a foundational theoretical basis for the cross-cultural adjustment of missionaries, international volunteers, and self-employed expatriates who willingly chose or desired to live and work in a specific area abroad.

CHAPTER 3: RESEARCH DESIGN AND METHODS

This study was conducted through semi-structured interviews, applying a bottom-up approach to research that allowed interview participants to dive into the complexities of the research questions that may not otherwise be captured through a rote survey. The qualitative data compiled from interviews with 7 stakeholders in Thailand suggested a phenomenological approach to relay the rich, meaningful data that informed the research as it progressed. Interviews were structured in such a way that participants could share openly and freely about their lived experiences and lessons learned from their work in Thailand.

Research Question

This research study asked the question: What are the lived experiences of Christian anti-trafficking practitioners in Thailand, and what are their formative lessons learned from their time in the field? Guiding questions for interviews with practitioners seek to capture research informants' experiences within the anti-trafficking movement in Thailand, specifically asking interviewees to share their motivations for working cross-culturally, their organizations' specific duties in combating trafficking crimes, their view of the role of FBOs in Thailand's anti-trafficking movement, and their personal recommendations to help the movement grow and develop. A full list of guiding questions for personal interviews is provided in Appendix B.

Significance of the Study

Current research in the field of human trafficking in Southeast Asia focuses heavily on the scope of migration patterns, societal constructs leading to sex trafficking,

and nuances of political geography making Thailand a major destination country for intercountry migration and trafficking. Other academic texts in this field either focus on general organizational theory and practice or focus on specific regional human trafficking issues. This text combines the two, exploring the theory and practice of anti-trafficking FBOs specific to Thailand through a narrative approach of storytelling research.

Although this is seemingly a small field of study, the vast number of human trafficking victims in Thailand along with the Western world's interest in the field warranted this study.

Setting and Sample

Information was gathered from field practitioners serving in significant roles related to the direct prevention of human trafficking, protection of victims of human trafficking, or prosecution of perpetrators. The 7 informants were well versed in the issues surrounding human trafficking, as well as the nuances of working cross-culturally. These individuals were leaders in the field of anti-trafficking work in Thailand and were significant voices in the constant improvement of victim-centered approaches to justice. The immediate research informants were representative of a convenience sample. In some instances, the author had assisted with or consulted on specific cases within their organizations. In other situations, the author had met the informants at regional trainings or workshops, where the proposed interviewees were presenting organizational research, sharing personal field anecdotes, or facilitating roundtable discussions to progress the collective efforts of anti-trafficking organizations in Thailand.

The research participants were chosen for this study because of their good

standing in the anti-trafficking community and their reputation among Thai nationals. The individuals were leaders in their cities of service, well-known among the anti-trafficking community in Thailand, and held significant positions of respect among not only international workers in Thailand, but also national authorities. They represented the northern, central, and southern regions of Thailand, which encompass a variety of urban and rural, geopolitical and economic anti-trafficking nuances. Having lived in the region since 2014 and being heavily involved in the anti-trafficking sector in Laos (sharing a political border with Thailand), the author had experience working with the Thailand anti-trafficking movement and could personally attest to the reputation of research informants by virtue of experience repatriating Lao survivors of human trafficking from Thailand.

Individuals assisting with the collection of this research data worked in anti-trafficking organizations with a large scope of prevention, protection, and prosecution strategies. Target beneficiaries may include but were not limited to children at risk, transgender individuals, victims of forced labor or prostitution, undocumented migrants, undocumented nationals, as well as Thai police and legal experts. Descriptive statistics of the research informants are shared in Chapter 4. Individuals were contacted via email as an invitation to participate in this study.

It was originally planned to interview 8 individuals for this research, however one informant was unable to participate due to an unfortunate vehicular accident in Thailand. After 7 interviews, several themes emerged in the data and the author noted that while each person's lived experiences were unique in their journey of working abroad, there

were consistencies in the responses to interview questions that showed saturation had been reached.

Research Participants

Because of the nature of an interconnected anti-trafficking field in Thailand, and due to the intimate nature of some of the interview questions, the identity of research participants is held confidential. Informants were involved in a variety of anti-trafficking efforts, including child protection, awareness campaigns, vocational training, child sponsorship, legal support services, survivor support and rehabilitation, repatriation and social reintegration, and financial counseling. The research participants were purposefully selected from a variety of cities in Thailand to be able to assess the similarities and differences between experiences in the northern, central, and southern rural cultures. More information about the research participants is included in the next chapter.

Approach to Research

The current study adopts a phenomenological approach to data collection (Moustakas, 1994). Phenomenological research is informed by lived experiences of research participants to define textural descriptions (what the individuals experienced), structural descriptions (how they experienced it), and the essence of a particular phenomenon (how shared experiences lead to particularly consistent drawn conclusions or ideals). Phenomenological studies are particularly valuable in analyzing a “phenomenon”—literally *anything* that can be seen or identified—and deducting an explanation of why or how it exists based on individual experiences or perceptions of the

phenomenon. In the case of this study, the research seeks to understand how shared experiences among Christian anti-human trafficking practitioners in Thailand have affected current thinking about the best ways to approach anti-trafficking work in the country.

There are 3 main segments to conducting a phenomenological study. First, the researcher must *epoche*, or refrain from judgment about the natural world in order to instead focus on the analysis of experience (Moustakas, 1994). This process was a challenge for the author, who shared many experiences with the research informants. It was critical for the author to refrain from positively or negatively affirming the experiences of research informants, but rather remaining neutral to their experiences.

Next, the researcher must process all the interviews and data through a phenomenological reduction procedure to isolate each informant's experiences from others while also laying each informant's experiences on top of one another to search for consistencies or similarities (Moustakas, 1994). Particularly, the interpretative phenomenological analysis allows the researcher to draw conclusions from the lived experiences of research participants (Finlay, 2011). This part of the research methodology proved to be quite simple, as the author noted each individual response to each research questions on a separate page of notes. If a research participant shared a similar experience or response to a research question, that was noted under the previous response with a particular theme rather than being noted on a new page of notes. After each of the interviews had been transcribed and notes had been made on each response to each interview question, the author was able to see which responses were unique to

particular individuals and which were shared experiences with a group of respondents.

Finally, the researcher must walk through the imaginative variation process, with the purpose of trying to capture the essences of experience. In phenomenological analysis, each research participant is considered “an expert of their own personal and social norms” (Smith, Flowers, & Larkin, 2009). When a research question provoked similar responses for a number of research participants, it was clear there were shared experiences surrounding a particular them. These shared experiences became the greatest bulk of content in Chapter 4, with variations within the research results also noted in the paragraphs under each theme.

Before interviews began, the researcher provided all participants with a letter of informed consent (see Appendix A) which explained their participation in the study, the potential risks and benefits of participation, as well as protection and confidentiality measures. Basic demographic information was gathered at the beginning of the interview to determine each participant’s age, length of service in the field, religious affiliation, nationality, and level of formal education.

Methodology

Semi-structured interviews took place via Skype with experts in the field of human trafficking representing 7 separate faith-based organizations located in Phuket, Pattaya, Bangkok, Chiang Mai, and Chiang Rai, Thailand. Interviews averaged 51 minutes in length, with the shortest being 46 minutes and the longest 60 minutes. All interviews were recorded using the software Audacity, and then transcribed as quickly after the interview as possible using an online transcription service, Spext. Once uploaded

to Spext's cloud server, the original audio file was deleted from the researcher's computer hard drive. Transcripts were checked against the interview recording and corrected for errors as needed, and identifiers were deleted from the transcripts as well. At this point, only the researcher (and her principal investigator upon request) had access to the transcripts and audio files as they were stored online and password protected. Finally, the content of the interviews was analyzed and coded into themes that emerged. After 7 interviews, no new themes had emerged from the data and the author noted saturation had been reached.

As the author listened back through each interview, she noted significant parts of each narrative with a different heading. In a notebook, she separated each theme onto a different page, making notes of key words that were shared in the interviews. Under each theme, she noted "R1", "R2", "R3", etc. for each research informant (as it correlated with the online file of their interview) and the key words they shared surrounding that theme. Beside the key words, she also included the time stamp from the interview so that she could return to the recording and read back through the interview where these themes were discussed. This method allowed the author to look at each individual theme on a single sheet of paper, noting how many of the informants shared about that theme, and where she could return to the transcriptions for the narratives in detail.

The author noted 27 different themes that emerged (with one or more respondents discussing a particular topic). These 27 themes were grouped together and condensed into 8 major themes, falling into one of two categories: (1) The intersection of faith and justice or (2) Lessons learned from the field. In Chapter 4, the author has divided the

results of this study into these two major parts, with Part 1 discussing 3 major themes and Part 2 discussing 5 major themes.

The purpose of employing a semi-structured interview approach to data collection was to help build a complete picture of the complexities of working cross-culturally in the field of anti-trafficking work in Thailand as a Christian. The researcher walked through a list of guiding questions, asking each participant the questions listed in Appendix B. Interviews also addressed the question of how grassroots professionals seek to improve their field of services to beneficiaries, built on the premise of personal experiences and convictions. A qualitative research methodology allowed for gathering more complex, in-depth data collection, as the author was able to ask clarifying questions to dig deeper into the informants' responses. The opportunity to ask participants to expound upon a certain theme or experiences allowed for the collection of truly rich data.

CHAPTER 4: RESULTS

Descriptive Statistics

All of the research participants are of the Protestant faith, with specific concern to improved theories and practices of ground-level interventions connected to human trafficking survivors and their needs. The data represent the response from 6 women and 1 man, ranging in age from 29 to 48, with a mean age of 37. Respondents had a collective 75 years of experience in anti-trafficking work (Mean = 10.71) and a collective 55.5 years of experience working in Thailand's anti-trafficking movement (Mean = 7.93). Together, the respondents hold 8 higher education degrees or certificates, including an honorary doctorate.

Of the research sample, 6 of the 7 hold United States passports, and 1 has Canadian citizenship. Most of the respondents work for or consult for faith-based organizations in Thailand, while 3 respondents are the founders of their own faith-based organizations. While two research participants engage with the anti-trafficking movement in Thailand remotely, the other 5 participants continue to live and work directly in Thai communities across the country.

Part I: The Intersection of Faith and Justice

A common theme emerged out of the data as respondents spoke openly about their religious convictions being tied to active response to issues of social injustice. It is the role of the Christian, they said, to care about the things that are at the core of the person of God. One respondent stated that it is easy for churches and for Christians to feel drawn to the fight for abolition, as human trafficking could be described as one of the

most atrocious modern-day crises. Per respondent interviews, the church is wanting to engage with the issue of human trafficking at the global level because Christians are hoping to see Heaven on Earth today, not just witness it in eternity.

One practitioner shared her thoughts on this topic, opening up about her belief that because social justice is integral to the person of God, so should her life work be about ushering in that same social justice as a human expression of God's desire. Another participant shared that her faith is a part of everything she does, and one would not be able to separate her from her faith; her daily work and her faith in God are interconnected, informing one another. As one respondent spoke about her work directly engaging with a red light district of Thailand, she shared that she was deeply convinced that someone needed to be willing to be present in the community where so many were afraid to "get their hands dirty." She believes that it is her role to advocate for the women in the bars of her city, because perhaps they did not have an advocate when they were sent to work in these same bars as a child.

Some respondents are able to separate their work from their personal identity, as one person shared that it was an individual responsibility to show up and be a part of social justice work, but that God is in charge of outcomes. Another shared that it did not matter what she did to fight for the betterment of her community; her skill had been given to her by her Creator, and God is able to use the different skills and abilities for the betterment of the world (i.e. the manifestation of his Kingdom on Earth). Every respondent reported they were motivated to work in the anti-trafficking field because of a desire to be a part of God's mission of justice, pointing to God as the ultimate authority

over peoples' lives, not their particular program or intervention in the Thai social sector. One person stated, "I get to be a participator in the work that God is doing in the world but it's not mine," and several others shared a similar sentiment of ownership of brokenness and restoration belonging to God.

The following sections will discuss three themes that emerged from this central matter of Christian faith converging with social justice. First, respondents shared their experiences with their own faith developing by being a part of the anti-trafficking sector, including how their faith helped them battle cynicism while interacting with the dark realities of human slavery and exploitation. They also shared openly their strong convictions about pairing religion with development work, and how they would desire to see Christian organizations balance the two. The last section will report how respondents viewed FBOs working in Thailand compared to secular NGOs, mostly contrasting the two types of organizations based on their interactions with the anti-trafficking movement as a whole.

Personal Faith Development

In several interviews with practitioners, conversations about faith complexes and belief systems became the core topic of discussion. Respondents were grappling with the religious absolutes of their childhoods, trying to reconcile those values with a drastically different worldview they had bumped up against living in a Buddhist culture rampant with sexual exploitation. In some cases, respondents felt less sure of the faith in God they once had, while others seemed more confident in their stance that a belief in God was fundamental to restorative healing for survivors of human trafficking. The following

paragraphs could possibly best be summarized through the words of one research participant who shared, “I think God is at work in the areas Christians are looking in and in ways Christians don’t understand, and I have loved being a part of that.”

For several research participants, engaging with the anti-trafficking sector in Thailand required a complete deconstruction of Christian faith, and those respondents were comfortable holding onto Biblical concepts they felt could not be denied. For example, one practitioner shared she had wrestled greatly with the evangelical church, but appreciated the deeply personal nature of her faith in God and His presence in her life. Another respondent discussed how working in the justice sector allowed her to strip her faith down to its base parts to figure out what she actually believed about God, that He loves people everywhere, no matter who they are or how prosperous they are. Still another respondent admitted that with the aggressive proselytizing she had witnessed among FBOs, she was surprised and encouraged to learn about a secular study stating that faith-based approaches to trauma healing actually reported better, more holistic outcomes for survivors of human trafficking.

Other respondents shared emphatically that they believed psychosocial support for survivors of trauma would be incomplete without the redemptive power of God’s love and freedom. One of these respondents also shared stories of God’s role in her own healing journey, and it was that personal healing experience which gave her hope for the men and women her organization serves. Another practitioner shared a story of caring for a sick child who was isolated in a hospital room, and how she believed God used that child’s life to teach her to selflessly put the marginalized ahead of herself. Finally,

another respondent shared his sentiment that true freedom and true rehabilitation come through Christ.

It was common for respondents to share about the challenges that came with engaging in such a dark sector of work. One person reported turning cynical, calcified to the injustices she had witnessed, and also angry after living in Bangkok and watching so many foreign men purchase prostitutes off the street. She shared this through the lens of gratitude, however, stating, “It’s been complicated, but I do think it’s helped me to work through a lot of my issues that I wouldn’t have questioned or worked through if I hadn’t been in this space with my job.” Other practitioners shared a common sentiment, telling how they carried “baggage” from their experience with the Church, but also communicating this in hopeful terms that God had shown up to help combat those frustrations through His presence in their lives. The hope found in the Christian faith, one person shared, was for her what balanced the cynicism and darkness surrounding the anti-trafficking movement in Thailand.

Intersecting Faith and Work

None of the individuals interviewed for this research claimed their organizations had an overt goal in converting Thai staff, beneficiaries, or trafficking survivors to Christianity. They did share that there may be Christian values that led the organizations, there may be opportunities to discuss Christian ideas or pray together as a group for those being served by the organization, or there may be times when staff could be supported to attend a training or conference based on Christian ideals. Only one respondent shared about an organization directly involving survivors in Bible studies as a part of the

restorative healing process, and that person also shared that this study was optional and in no way imposed upon the beneficiary. Others shared that while their organizations were founded on Christian principles, these principles were not acted upon in day-to-day operations of the organization.

There was a resounding passion from five of the respondents who individually delved into what they believed it should look like to merge Christian faith with social development. They strongly opposed the model some anti-trafficking FBOs have taken, focusing on faith conversion ahead of physical and psychosocial support. These practitioners reported witnessing organizations baptizing beneficiaries against their will, manipulating statements of faith in return for services offered, and even removing children from their communities to be placed in children's homes as a means of human trafficking prevention. The five respondents who touched on this topic vehemently opposed the practices of these organizations, and criticized what they called a "savior complex." Some organizations in Thailand, they claimed, are raising money to "save lives" and "rescue victims of human trafficking," while the respondents perceive these organizations are mostly focused on evangelizing and reporting their success in Thai conversion experiences.

Some respondents even shared that their donors were disappointed with their lack of evangelistic tools, claiming they were not "Christian enough" in their approach to countering trafficking crimes in Thailand. One practitioner shared that some donors wouldn't understand why non-Christian staff were allowed to work for the organization, and other respondents added that they saw great value in hiring a diversified team of

professionals who could provide the very best services to survivors, regardless of their religious affiliation. More on this topic will be discussed in further sections, but it is worth noting here that some FBOs in Thailand have chosen to hire professional aftercare providers, legal consultants, and other office support staff regardless of a professed faith in God.

One practitioner shared that he believed Christian development work would be most effective if people held the Gospel in one hand and a commitment to meeting people's physical needs in the other. This coincides with another respondent who said, "We see two kind of Biblical mandates. One is 'go and make disciples' and the other is 'love and serve the poor.' And it seems like Christians have to choose one camp and not the other." A different research participant shared that in her opinion, when the words "Christian" and "organization" are paired together, there seems to be an expectation of a conversion experience for the people being served by the organization which, from a human rights perspective, does not allow for people to make their own choices or heal on their own terms. When faith-based organizations operate in this manner, it has caused problems for Christian development efforts that are hoping to work in conjunction with the broader anti-trafficking movement.

Faith-based Organizations and Secular NGOs

To expound upon the comments respondents made about evangelical nature of some FBOs, there continues to be criticism of the way FBOs function in Thailand compared to how non-Christian NGOs engage with the sector. When asked how practitioners would describe the FBOs they have interacted with in Thailand, some used

words like “manipulative” or “siloed.” Others claimed they had observed that FBOs like to “stay in their own lane” and that there is a lack of collaboration between FBOs in the country. Still others reported that there is a great lack in evidence-based practices among FBOs, who often operate as smaller entities without governing oversight or accountability measures. It was also reported that FBOs can “go rogue” or “be cowboys,” and that this isolation from the greater anti-trafficking movement can be truly harmful to not only beneficiaries, but others who are influenced by the organization.

On the other hand, respondents shared a great deal of pride in the work FBOs are doing in Thailand, and practitioners who were involved in the direct care of survivors spoke highly of the efforts Christians have made to counter trafficking crimes in the country. One research participant estimated that 95% of the anti-trafficking work in Thailand was being done by Christians or Christian organizations. Several other respondents had a hard time thinking of secular organizations engaging with the anti-trafficking coalition other than large UN agencies. As one person put it, “Christians are uniquely attached to human trafficking because God is a just God, and human trafficking could be considered the worst form of exploitation.”

Research participants praised Christian organizations in Thailand for their longevity in the field and their determination to work through challenges for the sake of survivors. Several respondents mentioned that FBOs are more likely to better rehabilitate those survivors because they incorporate spirituality into the healing process, and are committed to long-term, holistic care. Practitioners also noted that FBOs can be distinguished from other organizations because they are working in areas where no one

else wants to go, and engaging with vulnerable populations that others don't want to engage. As one person said of the Christian organizations she had worked with, "You know that they'll go the extra mile for the survivor. You know they'll pick up the phone at 2 a.m., you know they're not there 9:00-5:00, and that's the difference."

Part II: Lessons from the Field

A significant portion of the interviews conducted focused on storytelling, where practitioners shared stories from their experience moving abroad, working cross-culturally, and interacting with lessons learned through practice. Research participants entered the work in Thailand from a variety of channels, mostly through connections made in their fields of study, but also through mission sending organizations, work connections, or ministry experiences from short-term trips abroad. The collective years of experience the respondents shared provided a wealth of rich, qualitative data to this study. Per the review of literature for this research, the author expected practitioners to share about their experiences in cross-cultural training. Respondents spent a significant amount of time discussing expectations of working in the field of anti-trafficking, including pre-field expectations and organizational expectations that may or may not have been met in their experience.

Respondents focused mostly on the current state of the anti-trafficking movement, however, and shared a great deal about how what their experience taught them as well as how they wished they could see the counter-trafficking coalition in Thailand grow and mature. First, respondents shared about the complexities of human trafficking, and how they desired to see a more diversified approach in addressing the issue. Participants

wished to see economic, sociological, political, and legal approaches to fighting human trafficking in a collaborative manner. Second, practitioners discussed how FBOs needed to employ best practices in their work with vulnerable populations and relationships with survivors. Next, research participants talked about a desire to see greater authenticity among FBOs in Thailand, raising standards of storytelling and fundraising efforts that would better protect the dignity of the populations they served as well as honor truths about the trafficking crisis as a whole. Practitioners also called for greater collaboration and information sharing not only among FBOs working in Thailand, but also in partnering with the Thai government. Finally, the respondents went into detail describing the posture they believed was best when working as a foreigner to address a social justice issue. The following paragraphs will discuss these responses in detail.

Complexities of Human Trafficking

Perhaps the following section could best be summarized in the words of a respondent, “The vastness of human trafficking is absolutely mind-blowing to me.” One practitioner shared about her experience growing in understanding of the problem, diving into research about the transatlantic slave trade, following all the modern trends in people exploitation, and even taking her studies back to Biblical stories of slavery and abuse (e.g. Joseph’s brothers selling him to slave traders making their way to Egypt). When asked to share how they would describe their current understanding of human trafficking in comparison to their understanding on the topic when they first started their field work, almost every respondent let out a deep breath and said something like, “It’s just incomparable.”

One individual who was interviewed shared how human trafficking is often isolated as a criminal justice issue or a political issue. This person talked about how in her time working in the trenches with the issue, she has seen just how deep the roots of the problem truly are, spreading into almost every sector of society, specifically global poverty and migration. Another respondent discussed the need to incorporate spiritual, economic, and cultural pressures into the broader understanding of exploitation in Thailand, and focus on moving agency back into the hands of vulnerable populations. There was a broad discussion about emotional responses to the issue, and multiple practitioners shared how the majority of people misunderstand the depth and complexity of human trafficking. There was not a numbness or a lack of passion in the voices of interviewees, but there as a resounding viewpoint that the world's current generations would not witness and end to the epidemic.

Several respondents noted that they expected to feel more emotional about the injustices they would witness on the field due to the media they had interacted with before moving abroad. On the contrary, they now see the issue as so vast that they cannot afford to be overly emotional about the realities of such rampant human exploitation—they can only act upon what they can on any given day, and continue learning in order to better their services to the individuals they feel honored to serve. Short-term mission teams or individuals who come to interact with their programs are often not in this same headspace, and are expecting to interact with the issue in the same way it has been portrayed in some documentaries, Hollywood films, or online fundraising campaigns. A communications director noted that “minimizing the hype” around the issue is important,

because it allows the organization to help donors and prayer partners see human trafficking on broader terms, building their trust in the practitioners as problem solvers and long-term community development agents.

Employing Best Practices

Each research participant was asked to discuss characteristics that distinguish faith-based organizations in Thailand. There was a common response from 5 of the 7 respondents who spoke to the lack of professionalism FBOs have traditionally retained in Thailand. Practitioners took issue with organizations that had organizational policies committed to employing only professing Christians, but that put those employees in roles with duties they were not trained or equipped to execute. One respondent shared that while human exploitation is heartbreaking, it's "doubly disappointing" when the rehabilitation work is done so poorly. FBOs need evidence-based practices, one person shared, and they need research-based programs. Another individual shared that just as she would take a physically ill person to see a medical doctor, the expectation should be that organizations take traumatized individuals to see psychiatric professionals.

Several respondents spoke with pride in their organizations' commitment to hiring professional counselors, investigators, and legal experts regardless of their faith practices. Another respondent even shared how there were times in her practice that she should have "practiced what she preached" when she was uncomfortable with a certain service offered to exploited persons and she sided with a partner organization rather than standing up for what she believed was best for the beneficiary. At least two respondents discussed how their organizations had been negatively affected by other organizations not

doing their due diligence to ensure best practices in following child protection policies. Organizations in Thailand that “choose to be cowboys,” or act in isolation from the abolitionist movement, reflect poorly on other organizations in the sector and make the Thai government demand more reporting from every anti-trafficking organization working in the country.

As one respondent reflected on the role of Christian anti-trafficking NGOs in Thailand, she could not identify a Thai-founded Christian NGO engaging in the sector. Furthermore, she connected the Western-run organizations to poorly executed child protection policies. While it might be a sweeping generalizations, she said, it has been her experience that Christian anti-trafficking NGOs in Thailand rarely adhere to best practices in child protection, and have done serious harm in their marketing, reporting, fundraising, storytelling, and caregiving as organizations.

The idea of employing trained professionals to execute organizational goals and humanitarian service was consistent among the 5 respondents who delved into this topic. As one person stated, “Whether you want to win souls for Jesus or help people, it’s good to have some training.” Several research participants discussed the difference of being “called” versus being “qualified” to do NGO work in this field. When asked about their personal motivation to work in Thailand, only one individual claimed being “called” as the sole influence. And while others felt some sort of spiritual directive to be abolitionists in the Thailand anti-trafficking movement, 2 respondents spent significant time during their interviews to distinguish between a feeling of purpose and a posture of professionalism. They were suspicious of individuals who claimed to be following a

biblical directive in their work, while engaging in work they were not specifically trained to do.

The phrase “God called me to this” really raises suspicion for one NGO founder who said she is skeptical of spiritualized language that trumps best practices in child protection. She continued by saying,

The problem is that the majority of people who say that they are called to anti-trafficking in Thailand don’t have the preparation, the education, or the skill set, let alone the language skills to actually be effective in their work. And [they] are typically too stubborn to admit that once they get there and realize it.

Another organizational leader spent an extensive amount of time discussing the need to be professional in the space, discussing how her organization only allows volunteers to engage with the prevention arm of the program due to previous experience of volunteers abusing survivors in a safe house. She cited a model of church grants which are attached to accountability measures, and expressed her desire to see more money from churches being more closely monitored for its purpose and use. The next section will discuss the advantages of accountability respondents wish to see among their sector partners.

Advantages to Accountability and Collaboration

Perhaps the most unanimous concept that emerged from the interviews was that of organizational accountability and collaboration within the anti-trafficking movement in Thailand, and all 7 individuals spoke passionately on the subject. They spoke of the dangers of organizations acting alone in the space, the harm that comes from no

organizational accountability, and the dangers to survivors when those administering caregiving are not in check. Each respondent who worked directly in countering trafficking crimes also spoke to the necessity of partnership with the Thai government to protect survivors and prosecute perpetrators of the law.

First, one individual highlighted her perspective that funding sources often determine the amount of research that is conducted before a social intervention is put in motion. For example, she stated that large INGOs are required to perform baseline studies and submit reports that justify their budgets and program designs before they can access grant funding. FBOs, on the other, are most often funded by Christian churches where there is not a system of checks and balances in place. This respondent shared that in her opinion, people come overseas with good intentions, but that those good intentions do not equal “any kind of real value add” to meeting needs on the ground if their project interventions are not warranted by baseline studies. As was mentioned in the previous section, there are many actors in the anti-trafficking scene in Thailand who have compassionate hearts, but are not professionally trained to engage with the issues surrounding human trafficking.

Respondents who desired to see greater accountability in the anti-trafficking space pointed repeatedly to research studies, program monitoring, and program evaluation. One participant praised an FBO in Thailand that spent the first two years in country conducting research, relying on that baseline assessment to evaluate the needs in the Thailand before launching a country office. Practitioners suggested that community

mapping exercises, learning from secular organizations, and constant evaluation could keep programs aligned with actual needs.

As trafficking crimes are always evolving and taking on new forms, practitioners also noted that it is vital to stay connected to the greater movement, to share information, and to keep learning. In terms of measuring success, one country director stated that the indicator should not be how many survivors were helped, but how many of those beneficiaries were re-trafficked. Another organizational leader expressed her desire for FBOs to research, evaluate, and then share learning with the greater movement. She expressed her pride in her own organization for cutting a program after learning it was not effective.

Research participants voluntarily approached the topic of organizational accountability. There was not a research question that pertained to this idea, but again, the individuals who broached the subject spoke passionately about the need for checks and balances in the faith-based humanitarian sector. Some respondents shared their thoughts on accountability when asked if there were ways they would like to see the anti-trafficking movement develop or improve in Thailand. Others delved into the topic when asked what characterized FBOs working in the space, stating again that it could be a generalization, but that they would personally identify anti-trafficking FBOs in Thailand as acting in isolation rather than in collaboration with the greater movement or under the authority of an accountability structure of any kind.

In addition to accountability structures associated with funding and organizational governance, research participants stressed the importance of collaborating efforts to

counter trafficking crimes with Thai government programs and local law enforcement. TICAC, or Thai International Crimes Against Children, has been established within the Thai police department to open child advocacy centers in Chiang Mai, Pattaya, and Phuket, Thailand. At least 2 respondents have partnered with TICAC to open these child advocacy centers, and they shared how the experience in working together with the Thai police force had given credibility to their organization's work within the country, as well as developed the proper channels for sustainable child advocacy within Thailand.

In another instance of partnership with the Thai government, one respondent shared how challenging it can be for political leaders and law enforcement to effectively carry out their duties in countering trafficking crimes because of a lack of English language proficiency. She gave the example of a recent trafficking ring that was discovered to be trafficking women from an African nation. Local government leaders could not speak fluent English, the common working language used to gather information to build a case against the perpetrators and provide quality care for the trafficked women. It was critical that this individual's organization stand in the gap, advocating for the survivors as well as assisting local law enforcement officers to carry out their duties. In this way, the interviewee stated, she is most proud of the way her organization excels in supporting the Thai government, enabling it to do its job.

Storytelling, Fundraising, and Authenticity

Each interview participant was asked to compare his or her current understanding of human trafficking in Thailand (and the globe) with what they believed to understand years ago when they first started their work on the field. At the prompt of the question,

some respondents let out a deep sigh, some laughed, and others joked that the question was impossible to answer because the learning over time was so immensely scaffolded. There was a unanimous response from all the interviews that what the individuals believed to know about human trafficking from their studies in school, their media intake, or their engagement with other anti-trafficking non-profits *did not align* with the realities they met in their work in Thailand.

Respondents spoke very passionately about the way narratives of slavery and human trafficking are sold to donors across the world. One individual shared about the great tension that exists between authenticity and sharing a story people will care about enough to engage the organization. Another person discussed how she had expected to come to Thailand to work with an anti-trafficking organization countering crimes, but found that the organization was mostly addressing issues of poverty and human trafficking prevention. Another respondent shared that she has very intentionally branded her organization *not* as an anti-trafficking organization so as to not confuse donors with a narrative that they are “rescuing” children rather than their true goal of preventing trafficking through education and community social support.

One organizational leader found it so disheartening how anti-trafficking organizations in Thailand were creating online content, raising funds, and marketing themselves with such emotional narratives that she claimed were selling false stories to Western consumers. This individual shared that these false narratives build stereotypes around human trafficking perpetrators and human trafficking survivors that are difficult to break down, and that these narratives are “disheartening, disrespectful, and do nothing

for the movement.” Another participant affirmed the challenge through her experience, sharing that in the 10 or more years she has been involved in this work, she has seen very few happy narratives emerge where survivors are able to heal and live happy lives—the majority of survivors she has witnessed unfortunately return to their previously exploitative situation.

Interviewees were asked to share about the challenges they have experienced in their work as Christians engaging with the anti-trafficking space in Thailand. Again, their responses mirrored other data collected surrounding this theme of transparency, authenticity, and ethical storytelling. For those individuals with a foreign governing board, there was often a tension between what the board believed should be the goals of the organization, the way the story of their humanitarian programs should be told, and what the research participants felt were the best solutions to local needs. One respondent who worked in donor partnerships shared that it requires intentional planning to design short-term experiences with the organization’s projects to dismantle some of the preconceived ideas donors held about human trafficking, exploitation, survivor mentalities, and cultural norms.

Another respondent discussed in depth the challenge of reversing the narrative of human trafficking that has been portrayed to the Western world. She shared that in her experience, most donors believe that the children her organization serves were sold into slavery by their parents or kidnapped from their homes. She felt that the anti-trafficking movement as a whole had done a great injustice treating investors or donors as consumers, selling them the most sensationalized stories of exploited children. In her

opinion, organizations are run as “marketing agencies, and that what they’re doing are basically taking stories of poor brown babies and then putting them across the internet to raise funds for their Western-run organization.” The research participant stated that she was disappointed that these marketing or fundraising narratives had harmed the Western perspective of trafficking in Thailand. She also was bothered by organizations that spread these narratives in the name of God or in the name of justice, valuing their end goals more than valuing telling truth in the process.

Posture as Foreigners

The final theme that emerged consistently from interview responses was the posture that foreigners should take when working cross-culturally, especially in mitigation to international crimes. As was mentioned in a previous section, practitioners often entered their work in Thailand with many answers for how to counter trafficking crimes, but found themselves years later with more questions on how to best do the work. “I don’t have answers for everything anymore,” one person said, and “It’s not sustainable to try and make people just like us,” said another.

“Listen” was the most common word used among research participants when discussing their lessons learned from the field, which emphasizes the posture they believe is honoring to Thai people, to Thai culture, and to sustainable social interventions. Some respondents alluded to the concept of humble entry as well, 3 of whom stated they would encourage any new practitioner on the field to learn the local language. Others recommended establishing relationships with mentors, working in community, or being willing to work slowly but more deeply towards goals.

When asked how her faith influenced her work in the anti-trafficking sector, one respondent said she was initially motivated by the narratives she had heard of Christians “rescuing” or “saving” people out of their situations of slavery or bondage. She shared that the rhetoric of deliverance could be dangerous, and was not sustainable for her as a practitioner working directly with exploited populations. This respondent delved into the deconstruction of her own faith, and how working among the challenges of trauma, cross-cultural service, and religion had left her questioning many aspects of her belief system.

The idea of a “savior mentality” continue through several other interviews. One respondent shared how easy it was for her to feel confident in her knowledge of human trafficking and then act on that knowledge through a “savior complex” where she felt she was fixing the problems in her community on her own. She also admitted that publicly posting about her work to social media fed that complex to where the act of fighting human trafficking in Thailand became more about her than about the survivors. Another participant shared that short-term volunteers to the project are eager to serve the oppressed, but they also have an underlying motivation to be a hero. A different respondent expressed her wishes that Christian anti-trafficking practitioners in Thailand would “get over themselves” and collaborate, while another reflected on her theological training with gratitude that a professor had “beat the God complex out of us [she and her fellow classmates].” In another interview, the individual really unpacked her faith journey on the field, and summarized her current beliefs on faith and work in this way:

God didn’t necessarily call me to just do things *to* people or *for* people, but kind of just grow closer to Him. And that’s really all I can control or worry about.

Like, all this other stuff about saving the world or saving the person or changing the world or changing a movement...that's not for me to do, and it's not sustainable if I try to go about it [anti-trafficking work] in that way either.

In another interview, the respondent shared that it is critical for foreigners working in Thailand to seek first to understand, not to be understood. A different interviewee stressed the importance of listening with “appreciative inquiry,” expressing her own experience of relational breakdown with Thai colleagues because of invasive questioning. This person went further to state her opinion that people who are not Thai should only have supporting roles in organizations in Thailand, stating that truly sustainable solutions best come by means of supporting local indigenous leaders.

In terms of raising up national leaders in the movement, respondents were not able to identify a Thai-founded organization working in the realm of anti-trafficking that was registered as a Christian organization. Interviews revealed at least three individuals who seriously stressed the importance of national leadership, one of whom shared the following:

Most of the organizations in Thailand are run by Western leadership that are coming in with their perspectives, their lenses, their way of doing things and then putting that model on hired local staff but not necessarily inviting that hired local staff into the solution building process.

She continued later in the interview:

The reality is that Thailand is not my home country. I do not speak fluent Thai, and we have Western staff that do, but it is not my home country. It is not my

culture and at the end of the day, no matter how long I live in Thailand or work in Thailand, I will not be Thai. I will not understand what it is like to grow up in a Thai household and therefor it [feels] very colonizing to enforce my way of doing things in a culture and in a country that is not my own.

Conclusion

Individuals participating in this study shared their experiences surrounding two main themes: (1) The intersection of faith and justice, and (2) Lessons learned from the field. The anonymity of informants seemed to allow participants to share more openly and freely about their experiences, sharing deeply personal and honest accounts of their challenges on the field as well as their desire to see the anti-trafficking movement in Thailand develop and improve. The following chapter will discuss the results of this research, including implications of this research on individuals, organizations, donors, and government actors.

CHAPTER 5: DISCUSSION AND CONCLUSION

The data collected from this research aligned with the review of literature in many ways. As it was anticipated, respondents spent a significant amount of time discussing interagency collaboration and barriers to cultural competence. Interviews also revealed the complexities of anti-trafficking work in Thailand, as was expected. In addition, the data paralleled the literature which called for greater accountability among organizations in regards to fundraising and storytelling strategies.

It was surprising, however, that very little discussion focused around cross-cultural, pre-field, and field training. Of the 7 respondents, 5 held higher education degrees or very specific training and certification in a field of study directly related to their work. In addition, each respondent had worked internationally in some capacity before filling their current roles in Thailand. Perhaps these variables influenced the research participants' view of cross-cultural training, or it could be that the research questions were not specific enough to CCT for respondents to make a correlation. The majority of discussion surrounding training focused on professional skills training, and respondents proved to be very passionate about this topic. They repeatedly discussed the importance of employing trained professionals to interact with trafficking survivors, and spoke earnestly to that end. Still, none of the research participants broached the subject of cross-cultural training specifically, nor did they reflect on personal training they had received from a mission-sending organization, a faith-based organization, or a church.

It was also not expected that respondents would spend such significant time discussing their personal faith journeys. Interviewees were extremely open and

vulnerable with their own faith narratives, and allowed the researcher to gather very rich data regarding the deconstruction of their faith paradigms, the personal convictions to which they still cling, and the way their faith continues to intersect with their work. At least 3 of the participants thanked the researcher at the end of the interview, sharing the positive experience it was to verbally process his or her experiences in Thailand, especially in the way those experienced had changed and molded core religious beliefs.

Interpretation of the Findings

The following sections will discuss the author's interpretation of the research findings. First, the researcher will expound upon 5 themes that emerged from the data. This section will discuss the topics of faith and justice, organizational accountability, cross-cultural navigation, the complexity of human trafficking, and finally, praises for FBOs in Thailand. These topics represent the most common themes that emerged naturally from the data.

Faith and justice. While it was not expected to be a major topic of discussion, the intersection of faith and justice was foundational to the respondents' decisions to live abroad, specifically engaging with anti-trafficking work. The respondents were uniquely bent towards social justice, viewing God's heart for justice as a key characteristic of the person of God. It could be noted that the people of faith who work in the anti-trafficking realm are also people who seek to integrate their faith into their day-to-day activities. They view acts of justice as part of their Christian duty, and desire to be a physical manifestation of God's love and mercy to others. For the most part, these individuals are

not distinguishing between “work life” and “social life” and “spiritual life,” but all parts of their lives are integrated through the blending of faith and work.

For faith to be such an integral part of these individuals’ thoughts and actions, it is easy to understand how working in a Buddhist culture surrounded by different values and religious constructs could rub constantly against the religious truths Christian practitioners hold as absolutes. As the researcher listened to respondents share about their faith journey while living in Thailand, it was clear that most practitioners held absolute truths about God and Scripture much more loosely than they had when first assuming their roles in their organizations. Individuals with religiously conservative backgrounds seemed to have a more radical shift in theological thinking as they tried to assimilate their experience loving and working alongside human trafficking survivors and caregivers in a Buddhist context with their established belief system.

At least 3 respondents were hesitant to say that a Christian faith would be beneficial to survivors of trauma, or that they would even desire to share their faith with others. So, while each person still identified *in general* as a Protestant Christian, several of the practitioners interviewed were even wary to define their current faith stance and were even more hesitant to identify their beliefs with denominational ties. The author noted that the deconstruction process of core religious beliefs is a deeply intimate journey, and it is difficult to quantify the personal aspects of one’s individual walk with God. “Wrestling” might be the best word to use to describe the inner tension of a faith manifestation. It was clear that for several of these respondents, a great deal of wrestling had taken place in their hearts and minds, sometimes to the point of fatigue.

At least 3 other respondents were firm in their convictions that holistic healing and restoration for survivors of human trafficking was impossible without the power of Jesus Christ. These individuals were more comfortable defining their beliefs, and made less of a separation between their professional careers and their faith journeys. In the same way, the organizations connected with these respondents were also more likely to offer Christian training to staff, hold Bible studies with survivors, or include times of worship to God into a restorative process of healing for beneficiaries. The overall organizational climate for these respondents was much more “evangelical,” and practitioners in these FBOs spoke with more confidence in regards to their faith.

Overall, research participants were eager to talk about faith, no matter where they seemed to be in their journeys. They expressed gratitude for the role the global church had played in justice issues, and spoke with pride in the history of Christian efforts towards social justice. Respondents were hopeful in the progress made within the anti-trafficking movement in Thailand, and attribute the success mainly to FBOs working in the space.

Organizational accountability. Apart from discussing their personal faith narratives, much of the interview content surrounded issues of organizational accountability. Whether discussing their own organizations or their experiences with the greater anti-trafficking movement, respondents were unanimous in their desire to see greater standards in place as organizations told stories in fundraising campaigns or in reports to donors. The following section will discuss a framework for ethical storytelling

and responsible programming, and suggest why practitioners may be eager to implement this framework for the anti-trafficking movement in Thailand as a whole.

As was stated in Chapter 2, online spaces have had a significant effect on the way organizations engage with donors. Organizations must make a concerted effort to push content to social media outlets, and much time and money is spent developing video, copy, and image content for fundraising and storytelling campaigns. Because there are so many organizations vying for funding online, donors can feel fatigued by the amount of poverty and desolation pushed to their emails and social media feeds. These donors are becoming more and more particular about where their money is being used, and they may sometimes choose to donate based on an organization's stylistic web design or compelling storytelling. As Stern (2013) wrote, "Charities know that they are rewarded not for finding cost-effective solutions to problems—nor solutions to problems at all—but for finding ways to personalize, humanize, and convey needs."

Interviews with research respondents suggest organizations feel the demand to grab the attention of online audiences and have often simplified the narratives of their field work to satisfy the focus capacity of someone scrolling through an online space. In many ways, donors are now positioned as consumers who will share their allotted funds with the organization that makes them *feel* something over the organization that can prove their fiscal and programming responsibility. If donors are spending an average of 1-3 minutes viewing an informational video, organizations must capitalize on that short time by connecting to a viewer's heart, making them feel informed, and also sharing information about how to give to the organization online. This short time does not allow

for anti-trafficking organizations to dive deeper into the complexities of human slavery and exploitation, the cultural nuances of the specific communities where they work, or the societal push and pull factors that may have placed survivors in their desperate situations.

There is a great need for donor maturation, however a commitment to raising the knowledge and commitment of a donor base takes time and relational investment. It takes great care and intentionality to “first do no harm” in the humanitarian space, and spreading the narratives of vulnerable populations in online spaces is particularly challenging, especially when coupling this narratives with an invitation to donate funds to an organization.

This discussion does not wish to be overly critical of FBOs working in Thailand, but rather to articulate the commonalities that emerged from the data of this research and consider how the anti-trafficking movement might improve in storytelling and fundraising accountability standards. Recommendations will be shared in a later section, but it is worth noting within this part of the paper’s discussion that organizations need a healthy level of governance, whether internally through a board of directors, externally through collaborative efforts within the region, or in the best case scenario, through both internal and external accountability structures.

Cross-cultural navigation. Although this research did not reveal much insight into practitioners’ experiences with cross-cultural training programs, respondents did share extensively about the posture of learning they felt all foreigners should take when working in a cross-cultural context. Research participants felt strongly about the harm

they had witnessed done by organizations that pushed a Western “agenda” versus organizations that were led by Thai voices in leadership. This passionate response shows the importance of navigating cross-cultural humanitarian service with great care and humility. As the literature review revealed, global humanitarian aid through church missions and through international agencies like the United Nations has historically been driven by Western ideals and resources. One could deduce that in order for truly sustainable change to take place in developing countries, humanitarian programs should be transposed into culturally relevant social intervention strategies.

National voices are absolutely pivotal to the success of community development, and anti-trafficking FBOs in Thailand are not all listening to the cultural cues surrounding their organizations. Conflicts can occur between Thai staff and foreign leadership, between foreign staff and local law enforcement, and between caregivers and beneficiaries. Mixing faith differences and evangelical motivations into the already complicated cross-cultural navigation can create even more conflict in these relationships. Even if field practitioners are alert to these sensitivities and thoughtful with their cross-cultural relationships, foreign donors are likely to misinterpret this care as poor program execution. This creates a tension for organizations wanting to employ best practices on the field and communicating the “why” behind those programming decisions at a level that satisfies the donor. All in all, cross-cultural navigation is challenging and messy but pivotal to the long-lasting positive impact of an organization’s efforts in a foreign context.

Complexity of human trafficking. One reason the author is hesitant to constructively criticize the anti-trafficking movement in Thailand is because the issue is so incredibly complex. Per interviews with practitioners, organizations are trying to address issues surrounding poverty, sexual abuse, child exploitation, cultural norms of an honor/shame-based society, familial breakdowns, illegal prostitution, sex tourism, undocumented migrants, undocumented Thais, government corruption, international pressure from the TIP Report, and interagency dialogue. An organization could focus solely on any one of these issues, but each are contributing factors to the complexity of human trafficking. Building on what one respondent shared, human trafficking is often addressed as a law enforcement issue. In reality, human trafficking is also an economic issue, a global migration issue, a familial relations issue, and a human rights issue. It takes players from each of these sectors, together with aftercare and trauma specialists, to help survivors integrate healthily back into society.

As one respondent shared, search and rescue organizations would do well to adjust their metrics for measuring their programs' successes. There are so many factors that may push or pull individuals into trafficking situations, and often survivors fall back into the same exploitative situations from which they were once freed. Success may be defined by how many survivors remain liberated, reentering society in a healthy and wholesome way.

Organizations that focus on preventing human trafficking may have a harder time measuring their effectiveness. Their programs may consist of awareness-raising campaigns, providing education for children or job skills training for adults, or creating

economic opportunities for marginalized people groups. Because these organizations are addressing root causes that are more general to Thai society, organizations have to be creative to design fundraising efforts in a way that connects the donor to individuals being served.

In the interviews, at least 2 respondent identified Western media as a challenge to communicating the complexities of human trafficking to donors. The movie *Taken* was mentioned as a false narrative that many Western donors have believed to be true of human trafficking as a global norm. The author noted that organizations that wish to do no harm are spending a significant amount of time developing photography and social media guidelines for short-term visitors volunteering with their projects. They are also outlining best practices in visual storytelling, considering the effects of online fundraising beyond the benefit of their organization, but also the identities of beneficiaries, the reflection on the local culture, and the narrative of the global anti-trafficking movement.

Praises for FBOs. Although practitioners were honest in sharing their personal frustrations with the current state of Thailand's anti-trafficking movement, they were also proud to be a part of the work that is taking place. As mentioned in the previous chapter, respondents shared that in their experience, FBOs were doing almost all of the anti-trafficking work in the country, and these organizations were really leading the charge on protecting children and survivors from forced labor and sexual abuse. Interviews revealed an interesting relationship that these FBO leaders had with other FBOs in Thailand.

It seemed to the author that several respondents were surprised by their positivity when asked about the role of FBOs in Laos. The researcher noted that individuals while practitioners still desired more for the movement as a whole, they were still very honoring of the work Christian organizations had done to further the abolitionist cause in Thailand. It is not clear where the fight against human trafficking in Thailand would be today without the diligent and painstaking work of FBOs. Based on the interviews of this study, however, one can easily conclude that legal frameworks, support services, government policies, and law enforcement infrastructure have been largely built out by the help of smaller Christian organizations in Thailand.

Any work in the social sector can be constantly developed and improved. As players in the anti-trafficking movement understand more about the unique complexities of the work in Thailand, organizations can better design their programs and train their staff to more effectively engage with the issue. The following sections will continue the discussion of this research's findings, sharing the implications of the study and recommendations for churches and donors, the Thai government, faith-based organizations, and individuals who are particularly concerned with human trafficking in Thailand.

Implications of the Findings

Much of this study is further supported by the research of Darren Carlson, the founder and president of Training Leaders International who holds a PhD from the London School of Theology. In his critique of traditional missions, specifically short-term mission efforts, Carlson (2019) provided some helpful guidance for missions

engagement when working cross-culturally or with vulnerable populations. In his recent article, Carlson cited research by Robert Priest, Brian Fikkert, Dambisa Moyo, and Bob Lupton that shows that short-term mission trips (1) don't change participants' lives, (2) don't cause more people to commit to long-term missions, and (3) often harm both local economies and orphan populations.

Unfortunately, despite this research, positive personal anecdotes from short-term cross-cultural experiences trump evidence that negates their effectiveness. Carlson called for a change in the design of these short-term trips specifically. He recommended sending skilled and trained volunteers to support long-term workers, working within the realm of local participation and guidance, and carefully protecting vulnerable populations like children in orphanages from further exploitation. In his critique, Carlson concluded:

With the financial resources to make it happen, American churches send out excited believers who desire to obey Christ. That's a beautiful impulse. However, we need to re-evaluate if the entire enterprise is more about our felt growth, and desire to be seen as godly and self-sacrificing, than it is about supporting the long-term labors of the host team and the country they've been called to serve (n.p.).

The results of this research have implications for those involved with the anti-trafficking sector in Thailand. Human trafficking is a complicated issue, and therefore takes many actors to play roles in combatting its prevalence. The remainder of this discussion will address different groups of people who currently have a part in countering trafficking crimes in Thailand, giving recommendations to each of these groups for ways to further develop the anti-trafficking efforts moving forward.

Recommendations for churches and donors. As opposed to larger international organizations which often balance their budgets through the support of grant funding or government stipends, smaller FBOs are dependent on donations from churches and individual donors. Organizations that are seeking a larger number of smaller donations rely on the emotional connection donors have to their programming versus the quantitative and qualitative proof that those programming interventions are truly making a positive, community-based impact. Mixed with the great distance that separates donors from grassroots projects and the cross-cultural nuances of the work, there becomes quite a complicated convergence of storytelling marketing, donor relations, ground-level interventions, and beneficiary support services. The following sections outline specific recommendations for churches and donors engaged with anti-trafficking work.

1. Thoughtfully engage secular research and non-Christian communities. The author could not find empirical data to support this claim, but it is her perception that religious institutions (particularly conservative church denominations and mission sending organizations) have traditionally been wary of secular research and non-Christian literature. This may stem from the Christian community's fear of school science textbooks teaching evolutionism versus creationism (Reichard, 2016). In the recent decade, however, books like *When Helping Hurts* (Corbett and Fickert, 2009), *Walking with the Poor* (Myers, 1999), and *Toxic Charity* (Lupton, 2011) have greatly informed faith-based international development efforts. Because of the conversations these books have started in the Christian community development space, the author was surprised to

hear from research participants that so much is still yet to be improved from grassroots organizations that have gone unchecked.

2. Redesign the purpose and intent of short-term missions, especially when working with vulnerable populations. Interviews with FBO practitioners in Thailand revealed that churches and donors are driving a great deal of the short-term engagement experiences patrons have with anti-trafficking projects and beneficiaries. The author recommends that faith leaders of influence become spokespersons for Christian community development efforts, and call churches across the Western world to deeper consideration of their financial giving and its impact. If churches and donors want to truly be a part of sustainable influence, they must also posture themselves as learners. Their time spent on site with FBO should be for the purpose of absorbing the local context, for understanding the organization's financial needs more deeply, and for exploring other areas of potential partnership with the organization.

3. Invest relationally, not just financially, in FBOs and field staff. Justifiably, churches and donors are not always equipped to visit global projects they support, and it is often more feasible to distribute funds to organizations that align with the church or donor group's core values. For example, churches may choose to focus their missions budget on a certain region of the world, with a specific goal of supporting anti-trafficking efforts in that region. Church leaders can then narrow down a search of organizations that are working in the regional sector, and distribute budgeted funds accordingly. If meaningful connections are not built between the organization and the church or donor, however, there is no real lasting commitment to continue distributing the financial

support to the organization from year to year, also affecting the relationship between the organization and the giver.

Moreover, the relationship between the organization and its donors can become fatiguing for the organizations if partnerships are limited to financial transactions. Research participants were generous to share the ways their lives had been completely changed because of their work in the anti-trafficking sector abroad. They were wrestling through matters of faith, challenges with coworkers, cross-cultural navigation. It is easy to assume that practitioners need more than just fiscal stability in their day-to-day responsibilities. They also need prayer support (e.g. prayer for survivors receiving services), emotional support (e.g. counseling or trauma therapy), and physical support (e.g. care packages around holidays when they are separated from their families back home).

4. Expand Christian literature on ethical and sustainable cross-cultural engagement. Finally, the author recommends that theologians and Christian researchers expand the literature on this subject in Christian publications. From empirical research to editorial writing, global efforts in Christian community development will be better served through a more thorough discussion on this topic. Speaking specifically of visual storytelling, Okojie (2019) writes that “moving away from racist imagery and including minorities and marginalized populations in the storytelling process creates a new narrative of accuracy and dignity” (n.p.). The more churches and donors know about the influence of their financial and relational support on FBOs, the better they will design and execute their giving. There are some books being published and some internet forums

discussing the role of the church in international development, but a more mainstream discussion needs to take place for high quality, sustainable impact. The research interviews suggested that FBOs are eager to partner with individuals and churches who are willing to “get it” and “go the long distance” with them. Therefore, the anti-trafficking movement in Thailand will be better served by individuals and churches who are postured as learners, committed to lasting partnerships, and giving to FBOs in a holistic manner.

Recommendations for the Thai government. Per the data collected from the research, FBOs in Thailand have been critical players in developing the country’s response to Trafficking crimes. Not only are FBOs doing a considerable part of the work to combat human trafficking, they are also supporting the local government and law enforcement in their approach to addressing the issue. Several respondents were able to speak to this, as they have been directly involved with the training of special police tactical units, financial support of awareness raising campaigns, and international collaborations on Thailand’s trafficking epidemic.

In addressing the Thai government as a part of this discussion, the author desires to be respectful of the work Thailand has already painstakingly done to develop stronger regional partnerships, legal frameworks, and survivor support services within the country. The author also wishes to honor Thailand’s response to human trafficking prevention, acknowledging the particular challenge of mass migration the country faces as the wealthiest nation on the Indochina peninsula. The government of Thailand appears to have been extremely responsive to the United States Trafficking in Persons Report, rising

in its tier ranking from Tier 3 in 2014 to Tier 2 in 2018. This improvement in rank shows that Thailand has made significant efforts to address the human trafficking situation across the country, improving policies and legal infrastructure to prevent exploitation and support survivors.

Because Thailand is geographically surrounded by less developed nations with porous borders, the country will continue to need creative solutions to illegal migration and people smuggling. Globalization has allowed individuals from Burma, China, Laos, Vietnam, Malaysia, and Indonesia to peek into the Thai lifestyle through television dramas, music videos, advertisements, and social media outlets. The non-Thai population from these countries increased from 3.7 million in 2014 to 4.9 million in 2018 (Thailand Migration Report, 2019). Not only does Thailand have to address the issue of domestic trafficking, but survivors are being rescued and detained from neighboring countries with different languages, cultures, and currencies. It is not difficult to imagine the complexities of working on intercountry policies or resolving legal cases all in the best interest of the survivor when so many cultural and linguistic variables are at play.

1. Engage, but do not micromanage the FBO involvement in the anti-trafficking sector. FBOs can really assist the government of Thailand and working to protect the rights and the rehabilitation of the survivor. Organizations are already poised to work with trauma victims, and may even have funds ready to disperse for the survivors' housing, medical, and/or job skills training. Their staff is ready to provide more personal care in a facility much different in design than the government rehabilitation center, and

these services can greatly benefit the government programs and save taxpayer money (Davy, 2014).

The challenge for the Thai government, then, is in how to engage with the knowledge and the resources of the FBOs in Thailand and understanding the work they are doing without breaking trust or micromanaging the work they are already doing well. FBOs in Thailand have a specific challenge of being criticized by the Buddhist government, and several of the informants admitted this had kept them from registering their organizations specifically as Christian organizations in Thailand. In recent years, one respondent shared, the government has decided to crack down on anti-trafficking organizations, requiring them to submit quarterly reports to the local governing body of the FBOs' activities in narrative form. There is an attempt to better police the foreign involvement of community development in Thailand, and organizations are really spending a lot of time and energy preparing these reports to prove they are performing the tasks outlined in their memorandum of understanding with the Thai government.

2. Generously share information and data on human trafficking patterns with the broader anti-trafficking network in Thailand. In the author's opinion, these reports are an excellent way to police the humanitarian work being done within Thailand's borders, and ensure that organizations are truly having a positive effect on the country's development. The information in these reports can also serve the anti-trafficking department within the Royal Thai Police to help local law enforcement counter trafficking crimes. Moreover, requiring regular reporting from foreign organizations shows these organizations that the

Thai government cares for its people, and wants to know what is being done to serve them.

It would be helpful, then, for the local government office to share the information they are gathering from grassroots organizations to further the anti-trafficking initiatives through collaboration and partnerships. Roundtable discussions might be a positive way for government counterparts to connect with small organizations and discussing the common goals they share. These discussions would also provide a healthy space for networking, building trust between small Western organizations, local Thai organizations, international organizations, and the Thai government.

Recommendations for faith-based organizations. Of all the implications from this research, perhaps the most are directed towards faith-based organizations. While this research specifically gathered data from FBO practitioners in Thailand, it is believed that the learning from this study can also benefit individuals and organizations working globally across the anti-trafficking sector. The following paragraphs will outline the specific ways organizations can learn from the experiences of individuals who are serving the anti-trafficking movement in Thailand.

1. Design a baseline study, community map, and/or needs assessment before beginning work as a foreign FBO in a cross-cultural context. First, FBOs that wish to address some issue in the social sector can learn a lot from a baseline study or needs assessment of a particular community. Just as larger international organizations must justify their programming by field research, smaller FBOs should also ensure that their input into society is warranted by the prevalence of a certain phenomenon. Organizations

should not only consider if the social problem is significant enough to address, but also if the local community desires a solution. This is especially true when working cross-culturally, as family values and societal constructs are not always consistent across different parts of the world. Performing baseline studies and field research will inform organizations' programming, and help ensure that the financial investment organizations are making to address a certain issue is both beneficial and sustainable.

2. Design programs and interventions based on the input and agency of national voices. FBOs may safeguard the effectiveness of their programs by being purposeful in following the lead of national voices. Just as in asset-based community development theory frameworks (Green and Haines, 2007), the success of social interventions is partly dependent on participants' buy-in and participatory action. For the purposes of this study, having national voices as a part of FBO leadership is particularly important as the majority of anti-trafficking work in Thailand is being led by smaller Western-founded organizations. Local input is critical to understanding a nation's values, customs, implicit biases, and more nuanced, region-specific cultural practices. Leaning into the leadership of national staff will protect from making preventable mistakes in program design and implementation. This process will likely slow down the process of implementing organizational goals and objectives, but the "go slow to go fast" concept can really improve the longevity and effectiveness of an organization's work abroad.

It is critical that FBOs use the national voices on their staff to inform their survivor care. Besides a dramatic difference in religious beliefs, FBOs working cross-culturally can also create relational hurdles through the way they design meetings,

interview survivors, practice hospitality, or even display affection. If survivor care becomes focused on the caregiver's ideas or perceptions of what the survivor needs, it will be difficult to see a long-lasting response as one might see in trauma-informed care. As one respondent in this research shared, she was ashamed that she had not always advocated for survivors when working alongside FBOs, allowing the organization to determine the setup of an outreach activity that she felt might actually be re-traumatizing to a group of women working in bars. FBOs must seek after a survivor-centered approach to the rescue and rehabilitation of their client populations.

3. Design storytelling and marketing guidelines of the highest ethical standards, first doing no harm to FBO beneficiaries or marginalized populations. Lentfer (2019) wrote:

Our responsibility as storytellers and bridge builders amongst our community is to start conversations about how to build collective power – rooted in equity and liberation – to care for one another (n.p.).

Research participants who worked in roles of donor relations, marketing, media creation, and communications were extremely unified in their desire to see FBOs in Thailand drastically improve their storytelling guidelines and fundraising strategies. It was the irresponsibility of the storyteller, they said, that led to misconceptions surrounding human trafficking, modern exploitation, and survivor narratives. No one denied the challenging and emotionally heavy parts of their work in countering trafficking crimes, and practitioners shared that it was not easy to communicate the realities of their day-to-day work activities. It was their relationship with survivors,

however, that led them to seriously consider the way in which the story of human trafficking is being sold to individuals outside of anti-trafficking work in Thailand.

4. Prioritize personal relationships over transactional relationships in the FBO setting. Ramalingam (2013) suggested that the modern speed of information flow has not necessarily enhanced the pace of enlightenment. The main players of development and aid have focused on “technical fixes instead of behavioral changes, on bolt-ons instead of changed business models, on spin instead of substance” (p. 15). To sum up the current problem, he says, “There is far more policy-based evidence than evidence-based policy” (p. 26). For the research participants of this study, however, relationships were a key aspect of a cognitive shift in storytelling values for practitioners, and they discussed a change of thinking occurring when survivors were no longer faces on websites or movies, but were real-life individuals who had become their friends. One might describe this phenomenon as an organization’s goals “putting on skin,” where actual faces with names become the heartbeat of the FBO’s programming initiatives rather than using academic research and international policy to drive the organization forward. This is not to discount the role of research and policy as outlined in previous sections, but rather to discuss the importance of considering the humanness of survivors and the ways those individuals can be impacted by an organization using their personal narrative for financial gain.

5. Beware the re-exploitation of trafficking survivors as fundraising pawns. In a 2018 roundtable discussion between anti-trafficking organizations in Chiang Mai, Thailand attended by the researcher, one presenter shared how she was deeply humbled when she heard the experience of a survivor. The woman had traveled to the United

States with an anti-trafficking organization to speak at their annual fundraising gala. In her mind, however, the survivor felt that she was being used in a similar way to her previous forced prostitution. She expressed how she still did not feel truly free as an individual, because although she was no longer working in a brothel, the FBO that had “rescued” her from the brothel was now exploiting her story for fundraising purposes. This perspective is a rich testimony to the ways in which organizations can retraumatize survivors and dehumanize their experiences.

The individual who shared this exchange with a survivor at the roundtable discussion has gone to great lengths to push organizations in Thailand to consider the ethics of their digital storytelling. As a photographer and videographer, she understands the role media plays in modern fundraising strategies and organizational growth. She has designed and published an online resource for nonprofits to use as they design their storytelling guidelines. The author recommends that any organization working in the humanitarian sector utilize resources like www.ethicalstorytelling.com to further protect those who may benefit from social services.

6. Share data and partner openly with other FBOs, INGOs, and the Thai government. In her study of anti-trafficking organizations in 2014, Davy wrote:

through collaboration, individual organizations were able to share knowledge, resources, and expertise for the improvement of victim services, and had a stronger political voice with governments for developing anti-trafficking legislation (p. 808).

It is networking opportunities like the 2018 roundtable discussion that can really provide a foundation of collaboration and information sharing among ant-trafficking organizations. The author was present for this day of partnership building in Chiang Mai, Thailand, which was the first independently sponsored event for the regional organizations to listen and learn from one another (apart from government meetings or UN agency events). Organizational leaders expressed their gratitude for the opportunity to share with one another, and their desire to build relational bridges between their organizations to better serve vulnerable populations. The researcher noted on that day how surprised practitioners seemed to be with one another's openness, and how refreshing the conversation in the room appeared to be for many. It was this 2018 roundtable discussion experience that led the author to really define the parameters of this study, and helped her hypothesize how practitioners might respond to research questions regarding the ways they wished to see the anti-trafficking movement in Thailand develop. Between the data collected from this research and the experience at the roundtable discussion, the author strongly recommends that collaborative events in the anti-trafficking space continue regularly. It is vital that organizations learn from one another, communicate with one another, and share one another's human and intellectual resources.

Not only should organizations share information with one another, they should also partner well with local government structures and law enforcement authorities. As research informants outlined in their interviews, organizations who "go rogue" or act in isolation from the anti-trafficking movement and its governance can really harm the movement as a whole. The national authorities, in this case the Royal Thai Police, may

become skeptical of other NGOs offering assistance when certain FBOs choose to act alone in program implementation. Organizational leaders who informed this research were confident that the growth and success of their organizations was largely due to their close relationships with the Thai government and the efforts they had made to build trust through collaborative efforts. Respondents also shared that they had suffered consequences, as well, because of the irresponsible actions of other organizations. The author believes that these experiences can benefit organizations in any sector and in any country, revealing the importance of working in partnership with other nonprofits, government agencies, and private sector entities for the purpose of reaching holistic solutions to social issues.

7. Require cross-cultural training for field staff. The next recommendation was not of particular significance to practitioners, but the review of literature as well as the interview anecdotes suggest that cross-cultural training (CCT) for individuals moving abroad to work in any capacity. CCT is defined as educative processes that improve intercultural learning via the development of cognitive, affective, and behavioral competencies needed for successful interactions in diverse cultures (Cheema, 2012; Shen & Lang, 2009). Respondents spoke most directly to the need for language learning, as it informs the individual about a culture's values and systems.

The ability to speak a local language also minimizes barriers to understanding a social issue, as well as opens opportunities for practitioners to build relationships with local staff and program beneficiaries. Beyond language learning, however, the author recommends an extensive training on cross-cultural communication, local religions,

expatriate mental health and cultural adjustment norms, and personality assessments in order to be better prepared for external factors that may influence one's work performance on a foreign field. Much literature has been developed to discuss the importance of CCT, but published literature on the subject still relates more heavily to international businesses rather than NGOs or faith establishments. As informants discussed the ways they believed the anti-trafficking sector in Thailand should develop or improve, the author noted that pre-field cross-cultural training programs and on-site development activities could minimize the harm being done by anti-trafficking FBOs in Thailand wishing to make a sustainable impact.

8. Regularly monitor and adjust program implementations for effectiveness.

Another way FBOs in Thailand could minimize the mistakes made in programming and project implantation is to regularly monitor and adjust intervention tactics. In the experience of one research participant, many anti-trafficking FBOs were started by individuals who came to Thailand on a short-term mission trip, were horrified by the sex trafficking situation in the country, and built out a new organization from a Western country before moving to Thailand to run the initiatives from a grassroots level. The author noted that organizations that are designed from a Western perspective without including national voices, culturally appropriate programs, and religiously sensitive material are not informed by a local context, creating sustainability issues. Monitoring programs and local initiatives allows organizations to adjust strategies and financial investments to best suit the local context, and this recommendation was also made by no less than half of the research respondents. It may be challenging for FBO staff to have an

unbiased perspective when monitoring and evaluating the programs they are actively executing, however, which leads to the next recommendation.

9. Lean into accountability from other anti-trafficking agencies, not away from accountability. Stein, Lake, and Gourevitch (2012) presented a dilemma in a fundamental belief that grassroots NGOs are seen as virtuous.

Like other nonprofits, they are seen as mission-driven organizations with goals that are a natural fit for foreign aid donors, including things like sustainable development, empowering women, educating children, or improving health care. And, because of their non-governmental, not-for-profit, and issue-centered nature, they are seen as having common interests with donors, making them more trustworthy and less prone to corruption than governments or businesses involved in similar services (p. 116).

Rather than rely on their own decision-making and felt trustedness, FBOs in the anti-trafficking space in Thailand would benefit from the accountability of other organizations working in the sector. It would also be advantageous for these FBOs to seek long-term relationships with organizational partners, donors, and churches in order to diversify their accountability measures. There are a number of ways organizations can position themselves to be more responsible with budgets, programs, people resources. If organizations are not poised to assume the responsibility of caring for the emotional wellbeing of foreign staff in their cross-cultural adjustment, the author recommends that organizations partner with “member care” organizations which specialize in expatriate-related experiences. As anti-human trafficking is an emotionally heavy field in which to

work, it is also recommended that foreign and national staff are provided opportunities to seek therapy and counseling, and that organizations also plan their staff's work schedules with time to decompress from the stress of working with persons processing trauma.

10. Commit to sharing financial and narrative reports, regardless of donors requiring reporting. Fiscally, FBOs can report their use of donations through financial reports coupled with narrative reports which can sometimes better tell the story of budget usage. According to the research participants, the majority of funding for FBOs in Thailand comes from churches or individual donors, and that donations were not often tied to the expectation of reporting the use or quantified effectiveness of those funds. The author, therefore, recommends that organizations take an extra step of accountability measures to write into their policy handbooks a plan for evaluating and measuring their programs' impact, as well as a plan for communicating the (honest) results of those evaluations back to donors. If funding sources do not require any feedback on the use of their donations, organizations need to find ways to still hold themselves accountable to the budgets they have been given to steward.

11. Cultivate personal relationships with donors. Stein, Lake, and Gourevitch (2012) noted the tension that can exist between NGOs (middlemen) and donors (principals) and communities (beneficiaries). Building strong relationships with donors is one way that organizations can build a more robust accountability structure that protects financial, relational, and human resources. The author has termed the phrase "donor maturation" to include the ways in which organizations are connecting with supporters not only financially, but through prayer support, emotional support, and in field

engagement. Short-term vision trips or site visits from FBO supports can be designed in such a way that promotes learning, creative and strategic partnerships, and lasting relationships. When donors are educated on the complexities of combatting human trafficking in a cross-cultural context, especially when they are able to visit FBO sites abroad, the author believes those donors will stretch beyond their role as financial backers and become organizational partners in deeper, longer-lasting ways. Through the power of experiences, relationship, and commitment, organizations and donors can find themselves uniquely bonded to common faith-led goals.

12. Do not use faith conversion as a stipulation for survivors to receive rehabilitation services. The following recommendation creates a bit of a paradox for FBOs that are considerably tied to the practice of proselytization. As with each of the respondents for this research, FBO founders and staff members are often motivated by their religious faith to take part in social justice issues around the globe. Christian individuals who are strongly religious or who make a significant connection between faith and works are likely to be connected to the work of FBOs. Just as these individuals may desire to share the knowledge and ideas they have about marriage or family or nutrition or human rights, FBO practitioners are likely to want to share their religious convictions. Respondents to this study shared they did not believe there is intended harm when organizations choose to pair religious teaching with development. This study even revealed that it is effective for trafficking survivors to have a spiritual component to their healing experience. There seems to be a fine line of ethics, however, when the Christian

religion is carried into the front lines of exploitative situations for the sake of converting individuals to a new brand of faith.

Individuals who are recovering from exploitation and abuse are in a unique situation of healing, and interjecting one's faith into their healing process in the wrong way can lead to spiritual manipulation. Because faith is nuanced in the experiences of individuals, this study suggests that FBOs *must* be given to carefully and intentionally blending faith and development work, consistently putting the power of decision making into the hands of local staff, survivors, and program beneficiaries. Personal autonomy is critical to the ethical and sustainable work of FBOs.

All in all, it is the choice of employing best practices that leads to healthy relationships, effective healing, and positive workplaces for those involved with anti-trafficking initiatives. When attention is turned to best practice policies, all players in the movement can benefit. Healthier workplaces lead to healthier programming choices which lead to healthier rehabilitation and healthier relationships. Based on the interviews, practitioners in Thailand wish to see healthy people receiving the services anti-trafficking FBOs in Thailand are thoughtfully providing, with the intention to first "do no harm." This mantra can be played out through the organization's fundraising policies, program design, rehabilitation process, employee support services, collaboration efforts, and relationships with those connected to the work of the FBO.

Recommendations for individuals. The final recommendations based on this research is focused on individuals engaging with the anti-trafficking movement in Thailand, but could also have implications for global abolitionists. In the following

paragraphs, the author will address individuals leading FBOs, individuals moving abroad to work with anti-trafficking organizations, individuals volunteering with organizations short-term, and individuals engaging with organizations as donors. As is discussed in this research, anti-trafficking work is complex, crossing socioeconomic boundaries and involving a wide variety of public and private sector entities. In the end, the anti-trafficking movement is made up of individuals coming together for a common purpose, so it is important to address the individual in order to launch the entire movement forward.

1. Intentionally involve indigenous voices at all times. First, individuals leading FBOs must recognize the pivotal role they play in workplace performance and team culture. If an organization working overseas is going to be led by local voices, it is the responsibility of that organization's leader to create opportunities to be informed by those voices. Local staff may sit on the leadership team, or it may be a designated role for a staff member to collect field research at the grassroots level that can help better design survivor care and program interventions.

2. Provide space for FBO staff to process, grieve, and heal from the challenging realities of anti-trafficking work. In their 2019 study, Tullberg and Boothe wrote that individuals working in child welfare roles can experience "secondary trauma," or symptomatic responses to the trauma they have witnessed in the children they have served. The authors wrote that the effects of secondary trauma can lead to early attrition from organizations or burnout. This research indicates a need for organization approaches

to addressing secondary trauma among caregivers, as many FBO staff may identify in the anti-trafficking community.

FBO leaders can determine the culture of their teams by being in tune with the emotional and spiritual needs of their staff. As anti-trafficking work is particularly dark and challenging, individuals working in this field may need more time off of the job than usual to maintain a healthy lifestyle and frame of mind. Especially for those working cross-culturally, FBO leaders need to consider the toll that being away from family, familiar customs, and “creature comforts” can have on staff. It is an investment in human resources to develop someone specifically to work in another language in a foreign context, and can be incredibly valuable for the organization to keep that relational and intellectual capital plugged into the organization’s field of service. If FBOs are not equipped to manage the emotional care of their staff, leaders should seek out partnerships with organizations specifically designed to tend to the needs of individuals working cross-culturally and/or working in such a challenging field of service.

3. Begin training for the field before moving to the field. For individuals moving to work with organizations abroad, the learning and preparation may be more self-guided and less direct. Naturally, there is no pre-field training that could match what a person will learn on the job. Each research participant noted, as well, that it would be impossible to compare what he or she understood about human trafficking before moving to Thailand versus what he or she now understands to be true. However, there is a wealth of information today available from books, cross-cultural training, and online resources that can truly help prepare individuals for new foreign experiences.

For Christians specifically, the author recommends that individuals have a mission-sending agency or a church family that is caring particularly for the needs of that person. Mission-sending organizations (such as Pioneers, Navigators, Overseas Missionary Fellowship, or Interserve) can combine training services, psychosocial support, and financial oversight to individuals hoping to serve abroad, and can sometimes connect these individuals with FBOs working in various parts of the world. One advantage to working with a sending organization is the comprehensive care one can receive. However, some consider the bureaucracy of fundraising oversight, required trainings and meetings, and other member-related expectations a hassle rather than a benefit.

4. Learn the local language. Per the recommendations from interview participants for this research, the author also recommends that individuals moving overseas to work cross-culturally prioritize language learning. When one understands a local language, he or she can better understand cultural values and local customs. The ability to speak a local language also allows a foreign development worker to speak directly to the heart of a people group and understand their communication surrounding a particular topic or community problem. Even if an FBO worker will work through a translator or with bilingual national staff, it is still recommended that they exert an effort to acquire as much language as possible, displaying a respect for their host culture and a desire for connectedness.

5. As a short-term volunteer, be willing to be led by the team on the ground. This research also has implications for individuals volunteering on a short-term basis with an

FBO abroad. For the purposes of this section, short-term is defined as less than three months engaging with the FBO. Smaller organizations that are specifically funded by churches are likely to host short-term teams visiting projects abroad for a brief time. The FBO provides access to a particular “mission field,” and church members from the supporting fellowship are able to experience a foreign culture. As this research’s interviews revealed, these trips can be particularly harmful when they are overtly evangelical in nature. Some small FBOs may not have child protection protocols or best practice protocols in place, and this can also cause problems when short-term volunteers engage with project beneficiaries or other program initiatives.

Carlson (2019) wrote that short-term volunteers engaging with overseas missions should be willing to be led by the long-term staff on the field. Volunteers may bring enthusiasm, physical items, or professional training that can all benefit the organization. These gifts to FBOs are best framed by the leadership of the organization, however, and individuals who wish to spend time with the organizations should follow the lead of informed, grassroots efforts. Short-term volunteers or mission teams should posture themselves as learners and as servants for the limited time they are on the ground with organizations, offering whatever support for which FBOs have specifically asked.

6. Donate only to organizations that prove their integrity through fiscal transparency and ethical storytelling. Finally, individuals engaging with FBOs as donors can also learn from this research. Donors have an indirect influence on the performance of organizations, as fundraising determines the budgets for programs and staffing (Stein, Lake, & Gourevitch, 2012). As research participants shared, organizations often tailor

their marketing and fundraising efforts to appeal to the donor, whose attention (especially in the online space) can rarely sustain an explanation of the complexity of the human trafficking crisis and an FBO's response to that crisis. This study suggests that donors put forth significant effort to evaluate the organizations to which they choose to give funds. By spending time learning about FBOs, the how and the why to their programming, their fiscal transparency, and their effectiveness, donors can feel more confident in their contributions and also mature their relationship with organizations. Individual donors must recognize their role in the international anti-trafficking movement, and choose to be responsible with their small gifts, as those small gifts lead to the greater storytelling and marketing patterns of FBOs. If individuals are selective in donating to organizations with greater transparency and ethical storytelling, FBOs will be forced to improve their marketing and reporting standards.

Directions for Future Research

While this research was specifically focused on the experiences of individuals serving with and leading anti-trafficking FBOs in Thailand, it could also inform research in other areas. First, further research is needed in the realm of donor relations with anti-trafficking organizations. This study revealed that organizations feel immense pressure from the expectations of donors (especially churches), but little is known about the perspectives of donors themselves. It would be helpful for FBOs to have more concrete evidence of donor expectations, allowing them to operate out of explicit understanding of donors' wishes for connectedness, partnership, transparency, accountability, and reporting after financial giving. A study of donors might also benefit donor communities

as they become more in touch with their own expectations of development aid, helping them to better process and communicate those expectations.

Next, further research needs to involve smaller, possibly unregistered FBOs that are functioning at a much smaller scale but still making an impact on communities. These FBOs are sometimes more difficult to identify and can be unwilling to share information as there is less organizational structure, less data collected for reporting, and less paperwork to legitimize their presence in foreign contexts. According to this study, however, these organizations still make up a significant portion of anti-trafficking efforts in Thailand, and understanding them better would benefit the entire anti-trafficking movement and promote collaboration between organizations.

Finally, more research is needed to understand the extent of human trafficking narratives and their effects on global understanding on the topic. As was discussed, practitioners had a limited understanding of human trafficking before moving abroad to work in the abolition sector, and much of their understanding was skewed by NGO storytelling and mainstream media through magazines, newspapers, and movies. It is not known what the general public believes about human trafficking, not how educated individuals are on the complexities of the issue. A study of everyday citizens (who are often donors of anti-trafficking organizations) and their knowledge of human trafficking issues would benefit organizations wishing to tell deeper, more complex narratives.

Limitations

As with any study, this research has methodological limitations. First, the researcher had a prior acquaintance with the selected interviewees, which may reveal

biases that must be taken into account. To minimize researcher bias and prevent the interviewer from asking leading questions, the researcher relied heavily on the coaching of her committee chair to adhere closely to the approved research questions, taking special care when asking clarifying questions. If necessary, the researcher also agreed to provide clips of recorded interviews to her committee chair for feedback and to ensure the integrity of the data collected.

In some ways, the author's previous relationship or acquaintance with the respondents could have hindered the data collection. In some cases, the author was familiar with some professional experiences of the interviewees, and could anticipate certain responses to the research questions. However, because the interviewer also had experience living abroad in Southeast Asia, working in the anti-trafficking sector, and studying cross-cultural issues, respondents were eager to share their personal narratives in a way they might not have had they not felt understood by the researcher. The responses to interview questions were complex and thorough, and the researcher was able to ask clarifying questions to dig even deeper into the lived experiences of these Christian anti-trafficking practitioners.

Conclusion

At the outset of this study, it was unclear what informants would choose to disclose about their experiences and how personally those narratives would be shared. The author noted the authenticity expressed in the interviews, as well as the articulate manner in which research participants answered questions that could further the understanding of the way anti-trafficking FBOs function in all parts of the globe. The

interviews were deeply personally on many levels, and informants shared that it was a healthy exercise it was for them to be able to process and share their experiences outside of the workplace. The author observed that the benefits of this study extended beyond the research and into the lives of participants, as well.

While it was expected that interviews would reveal a great deal about training specific to cross-cultural issues, the informants actually spent more time discussing the need for anti-trafficking practitioners to be professionals in a particular field of anti-trafficking work, whether that be an aftercare specialty like psychosocial support services, and administrative task like accounting or fundraising, a creative skill like visual storytelling, or a transferable trade like cosmetology. Informants stressed the need for much higher levels of professionalism in the field, especially from foreign organizations hoping to make a difference in Thailand's human trafficking crisis. Interviews revealed that each of the organizations represented by the informants met challenges in working with the Thai government because of the irresponsible marketing, illegal registration, or poor relationship building of other FBOs working in Thailand.

Each interview also revealed that human trafficking is a complex issue, crossing political, social, economic, and legal sectors. Informants were fatigued by trying to condense such a multi-faceted phenomenon into content and reports that would not overwhelm donors. They admitted that allowing marketing materials to be led by the expectations of donors was damaging to the anti-trafficking movement, and yet so many FBOs are dependent on those relationships with and gifts from donors to continue

working in such an important field. The complexities of these issues proved to be another consistent theme within the interviews.

The personal faith narratives of individuals involved in this research were humbling for the author to listen to and document. Men and women who have moved from a predominately Protestant society to work in Buddhist Thailand and have genuinely sought to build relationship with and understand their new neighbors have wrestled with a number of theological concepts. Informants shared how issues of Biblical doctrine were once “black and white” to them, but now their thinking is mostly “gray” on issues of faith. Some were overwhelmingly convinced that a faith in God was the *only* way survivors of human trafficking could find healing, while others found themselves deconstructing their own faith in God while acclimating to a new culture and way of living. Throughout the series of interview questions, it was the theme of personal faith that informants wished to share about in depth, no matter where that faith had led them throughout their journey of working abroad. The passion and emotion in these portions of the interviews were deeply heartfelt and also impactful on the researcher.

Another theme that emerged from the data was a true humility and posture of learning among the research participants. Each individual involved with these interviews was willing (and even eager) to share the ways in which he or she had made mistakes in the field, and learned many lessons from those mistakes. Informants were very much in tune with the realities of cross-cultural work, and shared a common desire for people moving to work in a foreign setting to seek first to understand their local context before providing input or suggestions on how to address social issues. They also expressed the

importance of finding national leadership to inform and carry out projects that are designed to impact local communities. Finally, the interviews revealed a great need for constant monitoring and evaluation of any anti-trafficking efforts in an attempt to use funding responsibly and provide the best possible services to survivors.

This research has implications for individuals serving not only in the anti-trafficking sector, but in any cross-cultural setting around the world. Men and women moving abroad to work can learn from the experiences of the research informants of this study, and hopefully prevent making some of the mistakes informants shared from their pasts. Persons volunteering with international projects or working long-term with these projects can learn from the rich narratives shared in this research.

This study can also benefit churches or donors who are directly involved with anti-trafficking organizations. The author believes that the anonymity of the research informants allowed them to share more openly about topics they wished they could share directly with their financial supporters. Even individuals wishing to donate to anti-trafficking organizations can be greatly informed by this research, and better understand the complexities of human trafficking as well as the cultural nuances that are involved in addressing the issue in nations outside of the world's most developed countries.

Finally, this research can positively impact FBOs that are just forming and launching initiatives overseas. Organizations can continue to learn from one another, and this study will provide a rich foundation for new organizations to learn from and use as a foundation to organizational values. Faith-based organizations have proven to be a valuable part of the world's humanitarian stage, and government partners need the

passion and longevity of FBOs to continue addressing social issues. This research can serve as an aid to the organizations that a global community continues to rely on for social bridges of support services.

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APPENDICES

Appendix A: Letter of Informed Consent

Information about Being in a Research Study
Clemson University

LIVED EXPERIENCES OF CHRISTIAN DEVELOPMENT WORKERS IN THE THAILAND ANTI-TRAFFICKING MOVEMENT: LESSONS FROM THE FIELD

Description of the Study and Your Part in It

Mark Small and Lauren Pinkston are inviting you to take part in a research study. Mark is a professor and chair of the Department of Youth, Family, and Community Studies at Clemson University. Lauren is a student at Clemson University, running this study with the help of Mark. The purpose of this research is to gather information regarding the lived experiences of Protestant Christians working in the anti-trafficking sector in Thailand, including their perspectives of the movement through lessons learned on the field.

Your part in the study will be to share your personal narrative about your time working in the anti-trafficking sector of Thailand through an online Skype interview that will be recorded (audio only). It will take you about one hour to be in this study.

Risks and Discomforts

We do not know of any risks or discomforts to you in this research study.

Possible Benefits

As Christian evangelical missions has turned to addressing social justice issues head on, faith-based organizations are looking to be better informed and better prepared for cross-cultural work. This research will provide recommendations to those working in the field of missions and humanitarian work based off of the lived experiences of yourself and other well-respected and seasoned veterans on the field in Thailand.

Protection of Privacy and Confidentiality

Your interview will be recorded via recording software, and then saved in an audio file until manuscripts of the interviews are completed. No video recording or photographed images will be necessary for this study.

Your recorded interview will be saved in Dropbox, an online storage portal that is password protected. Only Lauren and Mark will have access to these interviews. Once

the interviews have been transcribed, the digital voice recordings will be deleted. You and your organization will be identified on the manuscripts only through pseudonyms, not through identifiable data.

The results of this study may be published in scientific journals, professional publications, or educational presentations; however, no individual participant will be identified.

Choosing to Be in the Study

You may choose not to take part and you may choose to stop taking part at any time. You will not be punished in any way if you decide not to be in the study or to stop taking part in the study.

Contact Information

If you have any questions or concerns about your rights in this research study, please contact the Clemson University Office of Research Compliance (ORC) at 864-656-0636 or irb@clemson.edu. If you are outside of the Upstate South Carolina area, please use the ORC's toll-free number, 866-297-3071. The Clemson IRB will not be able to answer some study-specific questions. However, you may contact the Clemson IRB if the research staff cannot be reached or if you wish to speak with someone other than the research staff.

If you have any study related questions or if any problems arise, please contact Mark Small at Clemson University at +1-864-656-6286.

Consent

By participating in the study, you indicate that you have read the information written above, are at least 18 years of age, been allowed to ask any questions, and are voluntarily choosing to take part in this research. You do not give up any legal rights by taking part in this research study.

Appendix B: Interview Guiding Questions

This research sought to answer the question: What are the lived experiences of Christian anti-trafficking practitioners in Thailand, and what are their formative lessons learned from their time on the field?

Guiding questions for the semi-structured interviews are listed below:

1. What initially motivated you to work in Thailand?
2. How has your work in Thailand specifically involved anti-trafficking initiatives?
3. What organization are you currently serving with, and what are your specific duties?
4. How does your organization counter trafficking crimes in Thailand?
5. In what ways would you say your organization excels in achieving its mission and goals?
6. To what extent is your organization's vision shaped by Protestant Christian ideals?
7. How would you say your organization's day-to-day activities are informed by these ideals?
8. As an individual, how does your Christian faith influence your work in the anti-trafficking sector in Thailand?
9. How would you describe your understanding of anti-trafficking work in Thailand now compared to when you first began working on the field?
10. What is the role of Christian INGOs within the broader anti-trafficking movement in Thailand?

11. Are there any characteristics of these Christian organizations that distinguish them from other anti-trafficking organizations in the country?
12. What specific challenges do Christian anti-trafficking organizations face in Thailand?
13. Can you share a story of a monumental lesson you've learned in your time as an anti-trafficking practitioner on the field?
14. Can you share another story about another lesson you've learned?
15. Are there ways you would desire to see the Christian efforts in the anti-trafficking movement in Thailand develop or improve?