**Identifying Attributes, Behaviors, and Experiences that are Potentially Beneficial or Detrimental in Volunteers Who Want to Work with Sexually Exploited Individuals in a Cross-Cultural Setting**


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## 1. Explanation of Terms

Burnout: Cumulative process marked by emotional exhaustion and withdrawal associated with increased workload and institutional stress.

Compassion Fatigue: Also called 'vicarious traumatization' or 'secondary traumatization.' The emotional residue or strain of exposure to working with those suffering from the consequences of traumatic events. Compassion fatigue differs from burnout, but the two conditions can co-exist. Compassion fatigue can occur from exposure to one particular case or can be due to a cumulative level of trauma.

Post-Traumatic Stress Disorder (PTSD): A mental health disorder that is triggered by a terrifying event — either experiencing it or witnessing it. Symptoms may include flashbacks, nightmares, and severe anxiety, as well as uncontrollable thoughts about the event.

Sexually Exploited Individuals (SEIs): Refers to both women and men who have been exploited in the sex industry, including both victims and survivors of human trafficking.

Survivor: Someone who was victimized or exploited in the past, but is no longer in that situation and has now begun the process of recovery and healing.

Victim: Someone who is still actively being victimized and exploited.

Volunteer: Individual wishing to work with SEIs through a non-profit, ministry context. In this paper, terms such as counselor, staff, and caregiver are used synonymously with volunteer, as they all work with traumatized or exploited individuals.

## 2. Introduction

Ministries[1] working with people who are trafficked and exploited through prostitution often receive requests from potential volunteers. This interest is due, in large part to the increased attention human trafficking and sexual exploitation has been receiving in the media, causing some to see it as a glamorous cause to pursue. Additionally, the mere concept of human trafficking often elicits an emotional response in those who wish to help fight the injustice of what has been called by the U.S State department 'modern day slavery' ("What is Human Trafficking?"). However, it takes more than emotions to affect positive change in the lives of sexually exploited individuals (SEIs). This paper and the resulting thesis project explores the attributes identified as most beneficial in potential volunteers working in this field as well as characteristics and behaviors that could be detrimental. As a leader of Breaking Chains Network (BCN) - a ministry for trafficked and exploited individuals in Belgium - I know firsthand the need for and value of healthy volunteers. I have spoken with other leaders in similar ministries over the years who have stated that good, healthy volunteers are some of the most valuable assets for an efficient team and for achieving positive outcomes in helping sexually exploited individuals. Likewise, dealing with unhealthy volunteers or those unsuited for this type of ministry in a cross-cultural setting can be one of the greatest challenges for those leading a ministry to benefit trafficked and exploited individuals.

When vetting potential volunteers, the ministry must first consider factors such as the volunteer's motivation, experience with trauma, and specific attributes and behaviors including education, work experience, spiritual and physical disciplines, emotional stability, and relational

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[1] The term 'ministries' in this thesis refers to faith-based Christian organizations. This term does not refer to governmental organizations when used in the context of this thesis.

health. Each of these qualities can be either beneficial or detrimental for the volunteer who seeks to work with trafficked and sexually exploited individuals in a cross-cultural setting. While a ministry may need additional personnel, if volunteers do not possess certain attributes and are not motivated to help for the right reasons, it could lead to adverse outcomes for the ministry or organization, the volunteer, and most of all the individuals the ministry is trying to help. Some negative consequences for the volunteer could include countertransference, vicarious trauma, and burnout which can lead to unproductive ministry and could result in a situation where a volunteer may have to return to his or her home country with little positive outcome. Organizations working with sexually exploited individuals seek to affect positive change, a change for the victims and survivors, certainly, but also for the volunteers who give their time, talent, and heart to serve those victims and survivors. It would be well for volunteers to take to heart Hybel's recommendation for them: "embrace wholeheartedly your fundamental identity as a servant of Christ. Use whatever understanding you have of your personality, passions, areas of interest, talents, and preferences to guide you in a general serving direction" (131). Volunteering for anything involves sacrifice, but volunteering in such a complex ministry offers an immense opportunity for growth.

Just as volunteering can be personally beneficial for those who commit to it, volunteers, themselves, are also a valuable part of cross-cultural ministry teams. While it is ideal that professional, trained clinicians work with and provide counseling and guidance to sexually exploited individuals (Dovydaitis 463). Many ministries and organizations do not have the financial resources to hire full-time, paid, clinical staff to serve in this capacity. This situation is particularly true for both FBOs (Faith based organizations) and NGOs (Non-governmental

organizations) that operate overseas. Often the employment laws for non-nationals make it difficult, if not impossible to hire someone from outside the host country. In the case of employing local personnel, some NGOs are not able to do so because of the governmental restrictions placed upon them concerning handling finances and hiring staff. This fact helps explain the need for volunteers; they are often an excellent resource to provide the needed manpower, and they can fulfill a variety of roles from certain administrative/clerical tasks to daily interaction with SEIs. For ministries able to hire full-time staff, including trained counselors and/or clinicians, volunteers still provide those extra hands or fill other staff roles for which the ministry's budget does not provide. It should be noted that in smaller ministries and NGOs, each volunteer is likely to fulfill a variety of functions and will probably make direct contact with the ministry beneficiaries. Volunteers can serve for short-term (a few months to one year) or long-term depending on the ministry. Many ministries recruit a mix of short-term and long-term volunteers. In this paper references to 'volunteers' include both long-term and short-term workers. Some of the issues discussed, such as volunteer burnout and secondary traumatization may increase in severity or impact over time. However, most people who work with SEIs - be they volunteers, clinicians, trained caregivers, etc. - will be subject to some extent to the effects discussed in this paper, regardless of the length of time they are paid staff or volunteers. This thesis cannot fully explore the differences between volunteers and clinicians, and the impact of this difference on each when working with SEIs. Unlike volunteers, clinicians and trained caregivers have specific training that may help mitigate the impact of many of the effects to be discussed.

This thesis will, however, explore academic research as well as empirical data gathered

through a survey and interviews with leaders working specifically in this ministry area. This data includes personal interviews with volunteers who work with or have worked with SEIs as well as my own observations and experiences of leading BCN over the last nine years. The topics covered in the thesis will focus on a volunteer's motivations, prior experience and exposure to trauma and sexual abuse, plus their potentially positive and negative characteristics and behaviors that could greatly affect the ministry for which they have volunteered.

This study adds to current knowledge through evaluating existing literature as well as adding empirical knowledge from both volunteers and ministry leaders in organizations working with trafficked and exploited individuals. The thesis will inform the accompanying project, a handbook intended to educate and equip prospective volunteers interested in working with Breaking Chains Network as well as inform BCN about the suitability of the volunteer applying. Specifically, this handbook will provide the following information to advise potential volunteers about working with trafficked and sexually exploited individuals: it will address issues to be aware of; provide additional resources regarding self-awareness and motivation to aide applicants in understanding and fulfilling their volunteer role, and it will include a sample questionnaire that will serve as an evaluative screening tool for BCN ministry leaders as they choose volunteers who seem a good fit for the ministry's work. The handbook's information and assessments, though written with a particular ministry in mind, will also assist other volunteers and other ministries that need to evaluate possible volunteers regarding their working with trafficked and sexually exploited individuals.

## 3. Methodology

Research Methods: The research described in this section, explains both primary and secondary methods. Secondary sources include a literature review of studies of the motivations of volunteers, the impact of secondary trauma, and volunteer burnout as it relates to working with trauma (both in the volunteer's personal experience as well as exposure working with sexually exploited individuals). I conducted interviews with NGO leaders or volunteer managers, formally and informally, as well as with volunteers currently working or having recently worked with anti-trafficking organizations in a cross-cultural setting.  I reviewed literature that has researched volunteers' motivations and experiences as well as managements' expectations, problems, and solutions – as they worked in cross-cultural with traumatized individuals.

Primary Research: All participants involved in this study's primary research are leaders and volunteers working with anti-trafficking organizations/ministries with fifteen organizations, in fourteen countries on three continents, primarily in Europe (See appendix E). Volunteers whose responses I include in this study are either actively serving or have served sexually exploited individuals in the last four years in a cross-cultural setting. All interviewed volunteers interviewed are female and range in age from twenty-one to forty-nine.

I also included a survey (See Appendix C) for these participants, and its questions concern attributes, characteristics, and behaviors identified through conversations with leaders as well as through secondary research as either helpful or harmful in those working with abused, exploited, or traumatized individuals. I asked leaders of ministries and organizations working with SEIs to rate twenty-three attributes of volunteers from 'not necessary to extremely necessary' for potential positive attributes and 'not problematic to extremely problematic' for

potentially negative attributes. Survey respondents could also add attributes (both negative and positive) not listed on the survey. In addition to the original twenty-three, responders identified and added ten additional attributes. See Appendix D for the full results of the survey.

## 3. Motivation

The concept of volunteerism seems, on the surface, to be a positive and selfless act; however, while there are certainly many valuable reasons to volunteer, people can sometimes choose to do the right thing for the wrong reason. If volunteers' motivations are not healthy, then their actions may result in negative outcomes; they may exhibit adverse behaviors and end up doing harm to themselves and to those they are trying to serve. If volunteers do not undertake the necessary self-assessment to determine their motivations, burnout is a possibility.[2] A good starting point is to ascertain if someone has the positive characteristics and behaviors needed to work with SEI. This step requires determining the individual's true motivation to work begins in this type of ministry (Carey et al. 1998 and Dwyer 2013). Volunteers may display different motivations for their wanting to help those who have been trafficked or exploited through prostitution: avoiding interpersonal problems, seeking healing for unresolved issues, gaining personal advancement, having a savior or hero complex, fulfilling a 'calling' on their lives, or serving for religious reasons.

Some volunteers seek to help others to avoid their own personal problems, which can include relational voids (not having strong, healthy inter-personal connections) or strained/broken relationships. Such problems can cause additional difficulties for volunteers living overseas. In the new environment, they pick up added stress of living and learning in a new culture without the benefit of supportive relationships from home. One BCN leader

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[2] Burnout is explored further in section 4.

comments on this phenomenon: "of the dozens of volunteers we have had over the years working with our ministry, the two that seemed to have the most difficult time adjusting appeared to be avoiding dealing with personal issues like unresolved relationship problems or lack of significant relationships and both actually ended up going home early" (Alderman). From the volunteer's perspective, a former BCN volunteer shared[3], "I was looking for a way to turn my past into something positive. I had suffered a lot of emotional abuse in past relationships, some of which had turned physical and sexual, and I was looking for a way to not only process what I had been through but find a way to use it to relate and minister to others in similar experiences" (Kohler). As Heitritter and Vought point out, "Ministry to others should not be a way to focus on others instead of pursuing one's own healing work" (233). If one's motivation for ministering is to fill a relational void or to avoid facing a broken relationship, the emotional emptiness will carry over into his or her work and will make it harder to adjust to life in a new country with minimal support system. While volunteers will be able to connect with the team they intend to assist, all staff and volunteers alike must take responsibility for their and lives outside the ministry. Still, all relationships take time to establish, and being in an unfamiliar culture compounds the challenges of building friendships.

As noted by Clary and Snyder (1999) and Carpenter and Myers (2007), people volunteer for other reasons such as for personal benefits, including advancing their careers through experience, building their resumes, and building their reputations. William Harbaugh backs up this assertion noting that the two main, non-altruistic reasons people volunteer are personal gratification and public prestige (283). Interviews with current and former volunteers with

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[3] This section contains quotes from current and former volunteers with Breaking Chains Network (BCN) who have shared their experiences through personal interviews and questionnaires. Their statements are included here with their permission.

Breaking Chains Network revealed these very motivations that had spurred on some to work with BCN, and the field data confirms the literature: "I was looking for something to complete my semester-long internship to graduate" (Harr), and "I was motivated by a strong desire to help mistreated and marginalized populations, to get hands-on experience in the field of human trafficking, and to determine if this type of ministry would be my career path" (Matlock).

It is not necessarily negative that some volunteer for reputation, experience, or resume building. However, if these are the primary reasons people volunteer, they may be ill suited to this kind of work and may be ill equipped to deal with the strain of working with SEIs. Human trafficking and sexual exploitation creates very painful and complex problems for the victims who are caught in it, and for the survivors who have been through it (American Psychological Association 41). The human trauma encountered when working with SEIs makes this field a poor option for individuals who hope only to enhance their resumes or reputations. Due to the sensitive nature of the work, even if workers are clinically trained, they should still have a heart and compassion for the people they seek to help.

Some people volunteer in this kind of work because they have a 'savior complex.' While volunteers may perceive their motivations to be positive, the desire to 'rescue' as the driving force for volunteering is harmful. When the focus is only on the outcome, that is, rescuing, or the appearance of having rescued and thus being a savior - it is the interests of the 'saviors,' not the victims, who are served (Thompson, 355). "The savior mentality avoids nuance in its quest for salvation and leaves little room for self-doubt" (Chuang, 1718). Self-confidence can often be a positive trait, and a strong sense of self is an important characteristic for volunteers working with SEIs. However, if volunteers own an over-inflated sense of self-importance, they can miss

subtleties in interactions with SEIs that are necessary to determine the best way to help and support each individual. Volunteers should understand the limitations of their abilities and their limitations in providing support and help. They are not there to rescue but to listen and encourage (Heitritter and Vought 233). The actual saving comes from God; a volunteer's role is to provide encouragement and support and demonstrate God's love and healing – then let God do the 'rescuing,' It is too stressful and unhealthy for volunteers to personally take on that responsibility.

In exploring the term 'calling', it is important to note that Parker Palmer, an author, educator, and activist who founded the Center for Courage & Renewal, describes 'calling' or vocation (what we are meant to do with our lives) as "not [coming] from a voice 'out there' calling me to become something I am not. It comes from a voice 'in here' calling me to be the person I was born to be, to fulfill the original selfhood given me at birth by God" (22). Palmer, in his writings on calling, stresses the importance of people figuring out their own strengths and weaknesses before they determine what they are supposed to do with their lives. This self-awareness underscores the need for and importance for potential volunteers to do the difficult 'inner work' in the form of self-assessment and a commitment to personal development and growth[4].

Those who pursue what they perceive as their 'calling' to work with SEIs feel like they are fulfilling a divine purpose for their lives, and are typically willing to pursue this work regardless of incentives or rewards. As one such volunteer recalls, "I was praying about where God was leading me, and I felt like he was calling me to work with victims of trafficking. Finding this internship was an answer to my prayers. I want to keep studying psychology to help

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[4] Inner work will be discussed in further detail in section 4.

these women recover and work through their identity, and raise up local psychologists to do the same" (Linnane). Dr. Wrzesniewski and her colleagues found that people with a 'calling orientation' to their work described it as part of defining their lives and personal identity. One former victim explains, "Having experienced sexual trauma myself, I wanted to reach out to others to ensure they do not give up hope and know that there is still life after enduring such atrocities. I have always had a burden for those experiencing social injustice, especially women, and consider this my calling" (Lang). Their work is more than a job; it becomes a form of self-expression, and they will intentionally modify their duties and develop relationships to align with what they consider to be their life calling (31). Another volunteer explains her 'calling' for working at BCN, "God calls His people to walk in justice and mercy. This area of injustice is massive, and I as a Christian, should partake in the work of justice. This motivated me to come and work at BCN" (Arthur). The reality of working with survivors is that the road to recovery is rarely easy and often involves disappointment, rejection, loss, failure, and frustration. As Lile et al. observe, acting out of a sense of obedience to a calling on one's life will help sustain volunteers when the inevitable challenges in this field arise (291).

Heitritter and Vought also make a good point: to accurately discern and understand God's call to a helping/compassion ministry, the interested party must first "reflect on the underlying desire to serve others and examine the fit of timing, personal gifting, and current life circumstances" (232). Encouraging potential volunteers to reflect and examine their motives for wanting to help SEIs will allow them to identify and define what they expect to gain from the experience before uprooting and moving overseas. One former volunteer stated, "Because of my past and the things that I've been through, I feel a calling to help these women and I know what it

feels like to experience the restoration of God, and I felt like BCN and everything BCN stands

for was a great opportunity for me to learn how to do that..... I was going to learn not only what

it takes to work in this ministry but what it means to walk in who I am as a daughter of

Jesus"(Rivera). Discerning the calling, expectations, and motivation of volunteers is also

necessary for the leaders of the organizations receiving them; it will reduce assumptions and

potential misunderstanding about the volunteers' motivation in coming and expectations about

what they hope to accomplish.

Studies by Helen Bussell focus on the reasons people volunteer, and they state that

opportunities to express core values and beliefs and pass them to others are primary motivating

factors. She argues that this is especially true for religious volunteers; it is, therefore, important

to examine all potential volunteers' motivation and assess whether their core values and beliefs

line up with the ministries they choose to assist (251). Corey et al. observe that since volunteers

cannot separate their values from what they do, it is imperative that they clarify their own values

and beliefs. One volunteer shared that her motivations included her desire to work in a religious

setting where she could share her beliefs: "I have a (God-given) soft spot for exploited people,

and I wanted to work in a multicultural environment with a group that shares my faith and agrees

the best we have to offer anyone is the Hope of Christ Jesus as Savior" (Phelps).

While religion and spirituality are critical sources of strength for many, it is important that all in

a helping role recognize how their value systems influence every facet of their interactions. This

influence is especially true in a cross-cultural setting. Religious and cultural differences can

become stumbling blocks for volunteers who are unaware of their existence or impact. Those

aware of these factors, however, are better equipped to successfully recognize and navigate

potential differences in understanding and thought patterns, which can lead to more effective ministry.

Many possible motivations lead volunteers to move overseas to work with SEIs. While motivations such as personal advancement are not inherently bad for volunteers in this ministry, if they lack positive motivations, such as calling, compassion, and/or Christian/religious altruistic ideals, they may also lack core components that will sustain them when faced with the challenges of working with SEIs. Additionally, if motivations include avoiding broken relationships, relational voids, or one's own unresolved questions or trauma, it can not only result in less effective ministry, but it can leave the volunteer more susceptible to adverse impacts such as countertransference, vicarious trauma, and burnout.

## 4. Personal Experience with Trauma and its Potential Effects

Volunteers do not show up on the field as blank slates (*Tabula Rasa*). They come with a lifetime of their own experiences, both positive and negative. It is important that they are honest with themselves and ministry leaders about their life journeys, especially if they have experienced abuse or exploitation themselves. Self-awareness and honesty about one's experiences can help guard against potentially negative consequences for the volunteer such as countertransference, vicarious/secondary trauma (also referred to as compassion fatigue), and burnout. Personal experience with sexual abuse does not qualify or disqualify someone to work with individuals in prostitution, but unresolved problems and questions could harm both the beneficiary and the volunteer. It is important to determine where volunteers are in their own healing journey. Part of this process can include seeking professional counseling, being able to tell their own story without being overcome with emotion, and more important, being able to

recognize how God has and is healing them. Some signs of the healing process include being able to forgive, experiencing joy and peace, and giving glory to God - not for what happened, but for the good God has brought from it. If volunteers are not able to answer, "If God is an all loving, powerful God, why did he allow this to happen in my life?" without a measure of confidence and peace in God's goodness and sovereignty, they will struggle when they face this question in the red-light districts.[5] It is also healthy to recognize that emotional, mental healing is a process and not a one-time event. A potential red flag raises when volunteers will not or cannot relate their own stories. Volunteers need to acknowledge how past personal experiences have, or still are, potentially affecting their lives. Taking time to examine not only volunteers' beliefs, but also their experience and actions relating to forgiveness will be helpful in evaluating their effectiveness as volunteers (Hunt 37).

It is also difficult for people to encourage others to deal with things they have not dealt with themselves. Corey et al. examine the role of personal values and beliefs in counseling scenarios. They underscore the need for participants to commit to exploring their beliefs and committing to sort out and understand their own experiences, biases, and cultural attitudes, as well as fears and areas of needed healing or growth. When caregivers commit to personal awareness and growth, they can then be effective in helping others explore and make sense of their own experiences, and identify areas of unhealthy thinking that can result in negative consequences (2007). Though not all volunteers are counselors or professional caregivers, volunteers working with SEIs often find themselves in mentoring situations where certain

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[5] There are greater theological implications that could be explored further. Due to the constraints of this thesis, it is not possible to delve into that here. While God has created a world where risk, pain, violence and suffering are part of life, volunteers need to be able to come to some level of understanding that God can be all good in spite of this, and need to believe it with such conviction that they are able to share this understanding with the SEIs they will encounter

recommendations for counselors' own behaviors can be valuable for them as well. Regardless, if a volunteer has not forgiven a past abuser, he or she cannot speak with conviction to the importance of forgiveness for healing in a survivor's life. Leaders should encourage potential volunteers who want to work with ministries or faith-based organizations to examine their personal beliefs about key Christian concepts of grace, love, and forgiveness, and to identify further specifically how they live out these values in their own lives. The ability to analyze and articulate personal beliefs and share one's own testimony can be a powerful tool for helping others. When volunteers can share honestly about their abuse and about how Christ has intervened in their stories, they can more easily model their "transformed" life to those hoping for the same.

Volunteers should be aware of the potential impacts of trauma on SEIs, and the effects it can have on the individuals who work with them. Defining trauma and its effects on individuals working in prostitution is found in research conducted by Farley et al. which examined the experiences of 475 people prostituted in five countries[6]. Farley determined that 67% of the women in the study met the criteria for PTSD (1998). Recognizing this invasive stress and seeking to further their personal knowledge - through dedicated training and commitment to learning about the impact trauma has on a person - will enable volunteers to understand and be better equipped to help SEIs. Additionally, understanding trauma will help volunteers recognize and guard against the potential for secondary trauma, or trauma that volunteers endure because of what they will hear and see in the red-light districts.

If volunteers have strained relationships, it is important for them to identify the root causes so that they may guard against possibly experiencing countertransference problems with

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[6] South Africa, Thailand, Turkey, USA, Zambia

those they are trying to help. In other words, volunteers may project negative feelings toward their beneficiaries if these beneficiaries have similar behavioral characteristics of someone with whom the volunteers have unresolved conflict. For example, if helpers have unresolved issues with a controlling parent they may be extra sensitive to those perceived as controlling. Corey et al, (1990) state that destructive countertransference occurs when a counselor's own needs or unresolved personal conflict become entangled in the therapeutic relationship, obstructing or destroying a sense of objectivity[7]. In this way, countertransference becomes an ethical issue (51). The same holds true for a volunteer trying to help sexually exploited individuals who talk about their personal stories of trauma; the volunteers' own unresolved problems, especially those regarding abuse and sexual exploitation, could well challenge them as they seek to help SEIs. (Heitritter and Vought 232). Corey warns that the process of working therapeutically with people opens up personal themes in the therapist's life: "The activation of painful memories can resonate with the practitioner's own life experiences. Old pain can be stirred up and old wounds can be opened. Pain connects with pain. If these countertransference issues are not recognized, they can have ethical and painful implications…" (58). Dr. Donna Minter, Founder & Executive Director Minnesota Peacebuilding Leadership Institute states it this way: "Pain that is not transformed is transferred" (Webinar). To avoid their own unresolved problems and pain and to avoid transferring unresolved pain to SEIs, volunteers should resolve their own problems before working in this field.

While there is sound literature about the dangers of countertransference, Corey et al. noted that under certain circumstances, countertransference could have a positive effect:

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[7] Though Corey et al. are referring to countertransference in relation to counselors, countertransference is a condition that can happen when someone in a role of helper projects feelings onto the person he or she is trying to help, which can include volunteers working with SEIs.

"Countertransference can be either a constructive or a destructive element in the therapeutic process"(50). For example, countertransference from a therapist can illuminate important dynamics with the client. A client may elicit a certain response from the therapist by casting him or her in a role of a key figure from the past. If therapists can then distance themselves enough from their own emotions to understand what their client reveals, they can gain valuable insights into the clients'/SEIs' thoughts and understand better how to help them.

Vicarious Trauma and Vicarious Resilience

Another effect of encountering personal trauma is the potential to experience vicarious trauma - also known as secondary trauma, or compassion fatigue. Vicarious trauma can occur for those helping victims of trafficking or prostitution. Symptoms include emotional and/or mental exhaustion, reduced sense of personal accomplishment or meaning in work, decreased interactions with others, depersonalization (symptoms disconnected from real causes), and physical exhaustion. Vicarious trauma can result when the volunteer is being exposed to a situation where horrible things have happened to innocent people, and the volunteer feels helpless to change the outcome. In the case of extreme trauma,[8]though the event is past, the client often remains symptomatic, meaning even hearing about the event can often evoke as much fear and anxiety as the original event. Exposure to this stress can often result in the volunteer's vicarious traumatization. Figley defined vicarious trauma as the natural, consequential behaviors and emotions resulting from knowledge about a traumatizing event

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[8] While perception of trauma can differ from person to person, 'extreme trauma' refers to trauma that each individual experiences as especially influential. For example, a person may experience trauma from a non-fatal car accident, but this may not be as effective as his or her trauma from being sexually abused. This can also include seemingly smaller trauma that adds to previous events, resulting in trauma overload. "Extreme" is defined on an individual basis, depending on what trauma affects that particular individual, regardless of how it may be viewed by others.

experienced by another, and the stress resulting from helping or wanting to help a traumatized or suffering person:

> We have not been directly exposed to the trauma scene, but we hear the story told with such intensity, or we hear similar stories so often, or we have the gift and curse of extreme empathy and we suffer. We feel the feelings of our clients. We experience their fears. We dream their dreams. Eventually, we lose a certain spark of optimism, humor, and hope. We tire. We aren't sick, but we aren't ourselves (18).

Vicarious trauma can affect a volunteer's beliefs about self, others, and the world, and lead to burnout; however, vicarious trauma and burnout are not the same things. Vicarious trauma has a more rapid onset while burnout emerges over time (See "burnout" in the next section). Compassion fatigue has a faster recovery and is less severe than vicarious trauma if recognized and managed early (The American Institute of Stress Website). In her research, Cunningham (2003) states that "humans have beliefs about safety, trust, sense of control, intimacy, and sense of esteem and competence (defined as cognitive schema) (48). But trauma, even indirect trauma, can disturb these beliefs." Her study examines how exposure to others' trauma, combined with a practitioner's personal characteristics - including current life circumstances and personal history of trauma - affect the caretaker or volunteer's worldview and cognitive schema. Based on this study, Cunningham concluded that "vicarious traumatization seems more likely to occur in clinicians new to trauma work, those who work primarily with sexual abuse clients, and those with a personal history of sexual abuse"(45). Volunteers who fall into these three categories are logically more susceptible to vicarious traumatization. Several personal attributes place a person at risk for developing secondary trauma stress: it is more likely to occur for persons who are

overly conscientious, perfectionistic, and self-giving (D'souza et al. 21). Volunteers who have low levels of social support or high levels of stress in their personal lives are also more likely to develop secondary trauma symptoms. In addition, previous histories of trauma that led to negative coping skills, such as bottling up or avoiding emotions, increase the risk for developing secondary trauma (Meadors & Lamson 24).

Nelson and St. Cyr denote a potential for positive outcomes through vicarious resilience by learning how to master and move through the trauma presented. This intense listening to others can lead to posttraumatic growth for both the victim and the therapist. Vicarious resilience is often used synonymously with posttraumatic growth, and each references the process of growing and recovering from vicarious trauma. Vicarious resilience also refers to the process in which a care worker or counselor experiences resilience by witnessing it in his or her client (97). Nelson and St. Cyr further explain this concept:

> What becomes special about trauma is the magnitude of suffering. When a person suffers so and shares their experience there is a risk that the receiver can also become distressed. This is the germ that leads to vicarious trauma and compassion fatigue. However, when competence is bolstered by successfully navigating through the mire and muck of trauma, and the victim demonstrates a return to adaptive functioning, the listener/helper can attain a higher level of mastery, and perhaps even a higher level of self-awareness. (94)

As volunteers or caregivers witness the building resilience of the individual they serve, witness the person move through his/her personal trauma and learn how to cope with it, the caregiver can experience resilience as well. Thus, even as the volunteer is subject to vicarious pain, he or she can also experience vicarious growth and strength,

A volunteer should demonstrate a balance between work and rest and be committed to healthy practices for body, mind, and soul. It is vital for volunteers to have a strong support system outside their ministry team. To mitigate the stress of trauma work, therapists or volunteers working with SEIs must acknowledge and address the negative impact this work has or can have on them. Furthermore, they need ongoing supervision from someone who recognizes trauma's potential effects plus a safe place to discuss the personal impact of their work as well as their emotional reactions toward it. The International Critical Incident Stress Foundation (ICISF), an organization which prepares people as crisis responders for critical incidents such as bombings and natural disasters, recommends that every person who works directly with victims should have a support circle of three to five people who are not involved in the response with whom he or she can debrief (Frick, Trainer for ICISF). In addition, to further minimize secondary trauma, those working in the field must find a balance both between differing tasks at work and between work and personal life (Cunningham 342).

Burnout and Compassion Fatigue

Volunteers working with sexually exploited individuals are exposed to stories of trauma and abuse. As a result, the volunteer should guard against compassion fatigue which could lead to burnout. Burnout – first mentioned by Bradley in 1969 in relation to those working in the helping profession (Community Based Treatment for Young Adult Offenders) – is exhaustion of physical or emotional strength or motivation usually as a result of prolonged stress or frustration. While Bradley is credited with coining the term 'burnout,' Freudenberger was the first one to describe this syndrome, comparing it to a building that looks the same on the outside but is gutted by fire on the inside. He described the symptoms of burnout as exhaustion, boredom,

cynicism, a feeling that "no one else can do it, only I can," paranoia, disorientation, psychosomatic complaints, denial of feelings, and depression (65). In contrast to depression unrelated to burnout, Freudenberger notes that burnout depression is "usually temporary, specific, and localized, pertaining more or less to one area of life" (67). Volunteers can set themselves up for burnout if they are not mentally, emotionally, physically, and spiritually healthy and if they do not maintain a balance in their lives between work and other life activities. Regarding this subject, Bill Hybels shares, "I learned the hard way that if I'm not eating, exercising, and sleeping properly, I will run down physically. And if I'm not enjoying times of recreation and relaxation, I will run down emotionally" (131). Volunteers can be especially susceptible to burnout if they meet any of the many following criteria identified by Gill (24-25): they work exclusively with distressed persons; they work intensively with demanding people who feel entitled to having their problems solved; they are responsible or feel responsible for helping too many people; they feel strongly motivated to work with people but prevented to follow through because of time consuming paperwork; they have an inordinate need to save others: they are perfectionists who invite failure (perfectionist to a fault); their personality champions underdogs; they can't tolerate variety, novelty, or change in their work and life; and they lack criteria for measuring success but have an intense need to know they are doing a good job. Another factor that can lead to burnout is a volunteer's lack of time, lack of ability to help, lack of personal support, and lack of a strong sense of self (Wicks 336).

Burnout can be debilitating and lead to volunteers not being able to continue in ministry and even result in their having to leave their cross cultural assignment and return to their home

country, in some cases for a time of recovery including professional counseling. Maslach further defines the term:

> Burnout is a syndrome of emotional exhaustion and cynicism that frequently occurs among individuals who do 'people-work' of some kind. A key aspect of the burnout syndrome is increased feelings of emotional exhaustion. As their emotional resources are depleted, workers feel they are no longer able to give of themselves at a psychological level. Another aspect is the development of negative, cynical attitudes. (101)

To be effective in work with SEIs, adult volunteers who have suffered from abuse themselves need to identify the impact of their own sexual abuse and must have healed sufficiently to be able to distance themselves enough from their personal pain so that they can 'step into' the pain of those whom they are ministering. Otherwise, these volunteers may not be emotionally equipped to deal with the similar trauma and pain they confront, which can, in turn, make them more susceptible to burnout.

The ability to self-regulate and set physical, emotional, and mental boundaries can help volunteers guard against the potential for burnout (Torretta). Physical boundaries refer to personal space and tangible interactions. Emotional boundaries refer to a person's self-esteem, feelings, and mental boundaries include beliefs, thoughts, decisions, and choices (Whitfield, 1993). Volunteers who are solid, stable, and healthy know how to set boundaries both for the good of the people they are trying to help as well as to protect themselves from developing unhealthy relationships. Torretta lists indicators of unhealthy boundaries (see Appendix A) and suggests alternative actions and attitudes to avoid potential problems, including burnout. One such suggestion is that volunteers find positive outlets to discharge negative emotions or energy

that may result from their interactions with someone in a difficult situation. He also recommends

that volunteers keep their senses of humor, make sure to exercise, and talk with colleagues who

understand the situation and can help them release stress by encouraging healthy perspectives

(2004). This advice is particularly helpful with new volunteers who want to help but may be

driven by enthusiasm more than by training or experience.

## 6. Soul Care and Self-Awareness

Self-awareness can be a powerful protection against burnout. Whitfield states that

individuals must know themselves so that they can establish healthy boundaries (4). Not taking

care of oneself can also lead to being less effective in helping others. As Webb points out, "Self-

care should be considered the foundation of care for others" (354). Rothschild and Rand stress

the importance of self-evaluation when attempting to help others. They also encourage

caregivers to take a self-inventory and identify areas that cause stress or emotional reactions;

they further recommend caregivers to participate in therapy themselves so they may process the

negative stories they hear and help reduce the possibility of experiencing symptoms of trauma

themselves (66-68). Life/work balance helps guard against burnout, a high risk for caregivers

and volunteers working with traumatized people[9]. It is essential for caregivers to prioritize self-

evaluation and self-care as a commitment to doing the "inner work" of soul-care. Part of taking

care of the self – not only mind and body but also soul – involves recognizing the value and need

for taking care of one's soul by tending to spiritual growth and well-being. To do so, volunteers

might read scripture or inspirational works, pray, meditate, and actively participate in corporate

worship. Sarah Jirek, in her research titled *Soul Pain: The Hidden Toll of Working with Survivors*

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[9] I have included a self-assessment inventory (Appendix B) for volunteers to use to evaluate whether they are currently at risk for compassion fatigue and possible burnout.

*of Physical and Sexual Violence* explores how working with and being exposed to the pain of others not only has the potential to affect helpers physically, emotionally, and psychologically, but also spiritually, an area often overlooked. She describes the term 'soul pain' as "a deep, gut-wrenching ache that pierces the core of one's being. It is a spiritual pain, a sorrow born of seeing the cruelty that human beings inflict on one another and of feeling powerless to stop it" (1). She further describes the effects of the soul pain on caregivers, stating that their worldviews change, that they generally become more cynical and less hopeful. "This shift, combined with the intense frustration of seeing their best efforts seemingly have no effect on the systems of oppression that pervade their clients' lives, causes advocates to experience a deeper, spiritual level of weariness and woundedness that seeps into the core of their beings" (10). Burnout and vicarious trauma can cause a deep mental and emotional effect; indeed, if volunteers do not care appropriately for themselves, burnout and trauma can negatively affect the very cores of their being. ). In writing about volunteerism, Hybels relates: "A friend said, 'Radical self-sacrifice requires radical self-care.' It's true. If you have been neglecting yourself, thinking you can be a hero and defy the realities of life, you're in dangerous territory. Self-care is not an option. It is the antidote to exhaustion, broken relationships, and burnout" (131).

Vicarious trauma can damage a volunteer's spirituality, but at the same time, spirituality can aid in minimizing the risk of burnout and the effects of secondary trauma and compassion fatigue. "Spirituality entails experiencing basic joys while also allowing an individual the space to cry and grieve, for social work is a profession that deals primarily with loss and grief" (Csiernik 248). Although volunteers are not always social workers, they experience some of the same responses as do professional personnel who work with SEIs. Non-professional and/or

younger volunteers are potentially more susceptible to burnout and secondary trauma since they do not have the same level of experience and clinical training to assist them in building resilience. Paying attention to the spirit and tending to care for their souls will enable volunteers as caregivers to become more resilient against the potential effects of secondary trauma as response to the pain of those they serve. Prevette succinctly expresses this need for soul care:

> As people who are engaged in care for the broken, marginalized or working with people living with trauma, we have a solemn responsibility and mandate from God to maintain wholeness in our 'inner lives'. Our public selves are a reflection of what we carry and nurture in our souls and in our subconscious being.  If we are healthy and well, we have some chance that we will reflect to others the grace and peace of God that we have been careful to nurture in our innermost being. Conversely, if we are inwardly fragmented, anxious, or working in a constant state of frenzy, then we will reflect that dysfunction to others in our circles of influence.  'Soul care' is a continual and life long process of hearing the inner voice of the Spirit, speaking to our human spirit, reminding us that God is present in each and every situation. (William Prevette, Ph.d).

When the soul becomes weary and drained, Christians can stand on scripture's encouragement. For example, these helpful words from Psalms and Isaiah: "My soul is weary with sorrow; strengthen me according to your word" (NIV Psalm 119: 28) and Isaiah 48:29, "He gives strength to the weary and increases the power of the weak."

Countertransference, vicarious trauma, and burnout are all very real concerns that volunteers should consider before they work with SEIs.  To guard against these negative

outcomes, volunteers must first become self-aware and take time to do the necessary inner work; this need is especially true for individuals who have suffered their own trauma. Second, volunteers should honestly answer the "volunteer questionnaire" to help them define their positive inner attributes that will increase the likelihood of their effectiveness. While prospective volunteers may not necessarily divulge all pertinent information during interviews or on questionnaires, leaders know the beneficial attributes they seek in a volunteer. They also know the potential detrimental attributes to guard against. The questionnaire, then, with careful reading, can increase the leaders' likelihood of recruiting effective volunteers, ones who are likely to experience negative effects of working with SEIs. Several of the desired and detrimental aspects will be discussed in the next section.

**7. Potentially Beneficial and Detrimental Attributes in Volunteers as Identified by Ministry Leaders**

According to Combs et al., effective helping practitioners share several traits: they have feelings of personal adequacy, identify easily with others, are freeing rather than controlling, and are more self-revealing than self-concealing, They found that effective helping practitioners are committed to gaining knowledge in their field, view people as worthy, and are more process-oriented than goal-oriented (149, 161). Another vital trait in successful volunteers is unconditional positive regard which means that they are able to communicate acceptance of persons regardless of their life style, words, or pain, and that they also display their genuineness by being real, honest, and sincere. Volunteers' words and actions should line up harmoniously so that those they are helping trust that they can achieve wholeness themselves.  There is something very healing in seeing this harmonious wholeness modeled in another person's life (Kirwan 57-

58). Kirwan also stresses that counselors must examine their own beliefs to identify any disconnects from what they say and how they act. If such disparities exist, counselors and volunteers alike need to recognize the potential impact their non-harmonious words and actions have on those they serve. These negative can also pose a possible hindrance to their own growth as counselor or volunteers (63). Thus, it is essential that volunteers examine where they are in their own healing journey and recognize the importance of knowing themselves before attempting to help others. This inner-work is necessary: volunteers cannot help others take an honest inventory of their thoughts, actions, and attitudes as they relate to their negative situations if the volunteers have not also done this hard, inner work in their own lives. Problems arise from disconnects between what volunteers say they believe and how they act, and it causes more confusion and distrust for those they are trying to help. When volunteers know themselves and are emotionally healthy, they are more likely to volunteer for positions they are suited for and more likely to report satisfaction with their volunteering experience (Carey et al. 1998).

Julia Smith-Brake conducted research with leaders from fourteen organizations (the majority of which worked with SEIs) working with volunteers and found that these organizations often listed emotional stability and spiritual maturity as desired traits in potential volunteers. Being independent, showing initiative, and being a self-starter were other characteristics leaders valued, in addition to humility, flexibility, and adaptability. Leaders also identified having knowledge, experience, and education pertaining to a specific relevant topic for their ministry as factors they looked for in potential volunteers (45-46). In addition, in my survey of leaders working specifically with trafficked and prostituted individuals across three continents, fourteen countries, and fifteen organizations, I gathered first-hand research and insights for this thesis.

The results indicated which attributes leaders identified as most beneficial, as well as which attributes they considered to be potentially most problematic in volunteers working with SEIs. The characteristics and behaviors listed in the survey are positive attributes, identified from the literature, ones that will effectively help people volunteering to work with those who have experienced trauma or abuse. My conversations with leaders working with volunteers in anti-trafficking ministry have also contributed to choosing the characteristics I added. Specifically, I asked survey respondents to rate certain characteristics either on a scale of 'not necessary to extremely necessary" and 'not problematic to extremely problematic'. Leaders also had the opportunity write in additional characteristics they considered significant.

Some important personality characteristics are critical in a volunteer, and some are critical to avoid. The positive characteristics normally result in a volunteer who is productive, helpful, and a blessing to the team and to the women in the program. There are three levels of positive characteristics: attributes they must have, attributes that are important to have, and attributes that are nice to have but not absolutely necessary.

The must-have characteristics are empathy, authenticity, humility, and teachability, and 100% of the survey respondents rated these as highly necessary to extremely necessary. Another 'must have' characteristic is cultural awareness, and 94% of the responses placed it in the highly to extremely necessary category. The important characteristics were rated from 'somewhat necessary' to 'extremely necessary' with the majority registering as 'highly necessary' and include flexibility/adaptability, emotional stability, spiritual maturity, unconditional positive regard, self- awareness, and transparency. Other important, necessary attributes include interior life aspects of emotional stability, spiritual maturity, and self-awareness. Earlier, I discussed the

importance of inner work as it relates to building resilience against secondary trauma, possible countertransference issues, and burnout. This survey shows that leaders of ministries working with SEIs consider the aspects of inner work to be among to top desired traits in potential volunteers.

The survey attributes rated 'good to have but not necessary' are education and experience. Interestingly, leaders in this survey did not highly value experience (47% said it was moderately necessary, and only 5% marked it as highly to extremely necessary), while leaders in Smith-Brake's survey did value it highly. A likely reason for this difference emerged in an interview with a leader of an anti-trafficking organization who said that it is better to have someone who does not have a lot of training so he/she can more easily learn how to work inside their volunteer organization. Education and experience, however, are important if the person is volunteering for a specific job that requires a focused area of knowledge (Smith-Brake 2015). A curious result of our survey is that while leaders rated education in this particular field between 'not necessary to somewhat necessary', 100% of the leaders rated 'teachable' as very important, with 42% marking it as 'highly necessary, and 58% as 'extremely necessary'.

As a leader of an organization, I prefer volunteers with servants' hearts and teachable minds over those with education and experience but who may be unwilling to adapt to the culture, setting, and needs of the organization. Volunteers need to come to their assignments with an attitude of flexibility and humility, accepting that they are serving the needs of the organization and that the local staff usually knows best what those needs are (Smith-Brake 2015). Ministries often take years to learn what works best in their community, and volunteers need to acknowledge themselves as students in a new setting. This factor can be important in the

volunteers' success if they see themselves as coming to 'lead' rather than to 'serve' the people and the organization or ministry. Short-term volunteers should recognize that they do not have long-term responsibility for the outcomes of the ministry. Therefore, the best way to adapt to the new context is to be teachable and serve instead of trying to lead, especially when they first arrive.

Showing initiative rated a highly to extremely important attribute in 52% of the survey responses. The almost 50/50 split between leaders regarding the importance of this characteristic likely stems from the structure of the organization and whether or not the organization considers it an important volunteer trait. If the organization is highly structured, has a detailed plan to follow, and has someone in place to guide new volunteers, then initiative is not as important as teamwork. If the organization is less structured, has general guidelines, and typically asks the volunteers to make decisions on their own, then initiative becomes more important. This necessity also depends somewhat on leadership style: some leaders prefer 'team oriented', 'horizontal' structures and other leaders prefer 'top-down', 'hierarchical' structures. The length of time of the organization's establishment will also likely influence the importance of initiative. New or start-up organizations may still be determining the best structures, where long-established organizations may have more formal structures and understanding of operations in place.

The negative characteristics also fall into three categories: biggest potential problems (traits or behaviors which were rated most negatively impacting), potentially problematic (rated moderately negative), and not as likely to be problematic (traits which received least negative scores). The two traits identified as the biggest potential problems are unresolved anger (90%)

and emotional instability (89%). As indicated earlier in this thesis, "unaware" volunteers who have not intentionally focused on doing the inner-work of tending their souls through focusing on spiritual, mental, emotional health and growth are more susceptible to experience vicarious trauma and counter transference issues. Not taking time to do the inner-work can leave volunteers with their unresolved anger or emotional instability that, in turn, open them to the aforementioned concerns. Volunteers should aim to be as effective as possible, and recruiting organizations must ensure that they are as mentally, physically, emotionally, and spiritually healthy as possible.

The potentially problematic areas are depression, lack of spiritual disciplines, and lack of belief/faith, relationship problems, and past work-related problems. Ministries seeking healthy volunteers should carefully consider these problematic characteristics because volunteers who display them may well cause disruptions in the local team and ministry. I confirmed these findings in informal conversations with leaders who related stories of difficulties they had experience with volunteers who demonstrated these characteristics. For example, one leader, a volunteer coordinator for a well-established ministry based in Europe, said after several negative experiences with volunteers who admitted struggles with depression, if the volunteer application indicated issues with depression (or any emotional instability), she would not consider the applicant for service with her organization. She added that she had found that such a volunteers moving to a new culture seemed to exacerbate preexisting problems with depression and interfered with ability to serve in a healthy way. Another leader related that if she had known one of her difficult volunteers had been fired from her previous two jobs, she would have asked more directed questions of this volunteer, which probably would have resulted in the volunteer not

being approved. As it turned out the volunteer had problems getting along with the rest of the team and ended up returning home early at the request of her leaders. Ministries must assess the level of need and amount of time required to help volunteers to through these problems before ministries bring them to a new assignment. Many organizations do not have the time, money, and resources to provide counseling for volunteers if any of these issues become a problem or interferes with the objectives of the ministry, especially in an overseas setting.

The weak but manageable characteristics leaders identified are low energy and not practicing healthy self-care in the sense of attention to nutrition, exercise, and sleep habits. While these will affect the volunteer's mood, leaders indicated it would result in a minimal effect on the organization.

At the end of the survey, leaders had the option to include further volunteer characteristics that they deemed important for their organizations. The additional characteristics noted most were the ability to "deal with personal trauma," and having "a compassionate and kind personality/demeanor/way." Several respondents listed additional factors they considered important to ask or know about a potential volunteer: have you been abused or been an abuser yourself? What is the role of God's calling in your motivation to volunteer? Do you have a support system? They also included as important the need for communication skills and the ability to keep the victims'/survivors' stories confidential. Several organizations also cited experience working in different cultures as well as cultural and religious tolerance as significant volunteer qualities. (See Appendix D for full survey results).

It is important to understand cultural differences and to realize that culture immensely influences views of self-care and inner-work. Cultural values can strongly affect methods or

willingness to seek out counseling for help dealing with trauma. For example, some cultures place emphasis on the welfare of the family rather than the individual within it (Webb 352). This value can prevent individuals of this culture from opening up or from being willing to accept counseling or help to process and deal with their own trauma.

## 9. Conclusion and Suggestions for Further Work

Before volunteers pack their bags to move overseas and work with a ministry that assists sexually exploited individuals, they must become self-aware and honestly answer crucial 'motivation' questions to determine their suitability for such service. These questions relate to their own motivations, experiences, core values, and expectations. Ministry leaders also need to realistically assess volunteer applicants' experiences, strengths, and possible challenges so that they can better ascertain if the applicants will be a good fit for the ministry, and if so, in what role or roles they will best be suited.

The thesis has argued that volunteers need to be stable and healthy to serve effectively, to minimize the effects of vicarious trauma, and to avoid burnout. Many volunteers who have suffered abuse may choose to work in a compassion ministry before they fully realize the negative impact of their personal loss or past experiences. In this case, a focus on others is actually a hindrance to the volunteer's own healing. After they take the time for personal work and healing, however, they may become more effective in this kind of ministry and actually help model what a healthy life looks like. Heitritter and Vought recommend that those in recovery process themselves should take a year or two of rest before engaging in ministry to SEIs (233). According to the American Institute of Stress, Mother Teresa understood the dangers of compassion fatigue. She advised her superiors that it was mandatory for her nuns to take an

entire year off from their duties every four to five years to allow them to heal from the effects of their caregiving work (Website).

To help avoid potential negative outcomes such as unhealthy interactions with victims/survivors, vicarious trauma, countertransference, and burnout – which can lead to a volunteer's quitting or being sent home early, I have created a 'Prospective Volunteer Handbook' with a threefold purpose: 1) to give potential volunteers a realistic picture of the complicated, yet, rewarding work with sexually exploited individuals in cross-cultural setting. 2) to help potential volunteers better understand themselves and define their motivations to serve, and 3) to help the leadership of Breaking Chains Network better evaluate if a potential volunteer will work well with the ministry, and, if so, in what area of ministry. The handbook includes personal assessment tools - links for personality tests and a strengths' assessment questionnaire - plus a questionnaire to encourage potential volunteers' critical evaluation of their own holistic personal health (physically, spiritually, mentally, and emotionally). I will offer this Handbook to other leaders who may wish to use it for the same reasons, as does Breaking Chains Network: to better guarantee the success of both the ministry and its volunteers as they seek to avoid disappointment, inconvenience, and most importantly negative impact on the women we are ministering to.

When volunteers are self-aware, have realistic expectations and healthy motivations, and have sought healing from past trauma, they are more likely to have honed the right attributes and characteristics suited for compassion work. When these factors come together, they suggest a higher likelihood for positive outcomes for everyone involved including victim, volunteer, and ministry.

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**Appendix A: Signs of Unhealthy Boundaries**

o Giving your home phone number to clients and/or telling them to call anytime

o Giving intimate information about yourself to clients

o Believing that only you can "save" this person(s)

o Believing that the "system" doesn't understand, but only you do, therefore you must intervene.

o Believing that colleagues don't understand when you discuss/defend your behavior with

clients

o Lending clients money

o Physical abuse

o Taking sides in an argument between clients

o Considering yourself "part of the family" with clients

o Experiencing stress induced illnesses such as asthma, angina, back pain, migraines, etc., when

involved in interactions with clients

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Source: Torretta, Alayne. "Maintaining Healthy Boundaries When Working with At-Risk Audiences."

**Appendix B: Compassion Fatigue Assessment**

**COMPASSION FATIGUE SELF-TEST: AN ASSESSMENT**

Answer the questions below to the best of your knowledge. There is no right or wrong answer.

Assign one of these numbers to each one of the questions below:

Responses: 1 = Very True 2 = Somewhat True 3 = Rarely True

You will find summation directions at the end of the test.

1. _____ When people get upset, I try to smooth things out.

2. _____ I am able to listen to other's problems without trying to "fix" them and/or take away

their pain.

3. _____ My self-worth is determined by how others perceive me.

4. _____ When I am exposed to conflict, I feel it is my fault.

5. _____ I feel guilty when others are disappointed by my actions.

6. _____ When I make a mistake, I tend to be extremely critical of myself. I have difficulty

forgiving myself.

7. _____ I usually know how I want other people to treat me.

8. _____ I tell people how I prefer to be treated.

9. _____ My achievements define my self-worth.

10. _____ I feel anxious in most situations involving confrontation.

11._____ In relationships, it is easier for me to "give" than to "receive".

12. _____ I can be so focused on someone I am helping that I lose sight of my own perceptions,

interests, and desires.

13. _____ It is hard for me to express sadness.

14. _____ To make mistakes means that I am weak.

15. _____ It is best to not "rock the boat" or "make waves."

16. _____ It is important to put people at ease.

17. _____ It is best not to need others.

18. _____ If I cannot solve a problem, I feel like a failure.

19. _____ I often feel "used up" at the end of the day.

20. _____ I take work home frequently.

21. _____ I can ask for help but only if the situation is serious.

22. _____ I am willing to sacrifice my needs in order to please others.

23. _____ When faced with uncertainty, I feel that things will get totally out of control.

24. _____ I am uncomfortable when others do not see me as being strong and self-sufficient.

25. _____ In intimate relationships, I am drawn to people who are needy or need me.

26. _____ I have difficulty expressing my differing opinion in the face of an opposing viewpoint.

27. _____ When I say "no," I feel guilty.

28. _____ When others distance from me, I feel anxious.

29. _____ When listening to someone's problems, I am more aware of their feelings than I am of my own feelings.

30. _____ I find it difficult to stand up for myself and express my feelings when someone treats me in an insensitive manner.

31. _____ I feel anxious when I am not busy.

32. _____ I believe that expressing resentments is wrong.

33. _____ I am more comfortable giving than receiving.

34. ____ I become anxious when I think I've disappointed someone.

35. ____ Work dominates much of my life.

36. ____ I seem to be working harder and accomplishing less.

37. ____ I feel most worthwhile and alive in crisis situations.

38. ____ I have difficulty saying "no" and setting limits.

39. ____ My interests and values reflect what others expect of me rather than my own interests and values.

40. ____ People rely on me for support.

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It is important for you to periodicaFlly review your self-care, along with your needs and action plans to meet those needs. If you find that you responded with a 1 (Very True) to more than 15 of these items, it's definitely time to take a close and careful look at self-care issues.

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**Appendix C: Survey Questions**

**Characteristics and Behaviors of Volunteers Working with**

**Trafficked and Exploited Women**

**Please rate the following characteristics in volunteers from Not Necessary to Absolutely**

**Necessary**

(Check boxes for following options were included: Not Necessary, Somewhat Necessary, Moderately

Necessary, Highly Necessary, and Extremely Necessary)

1. Empathy: the ability to come along side someone in their pain

2. Authenticity: the ability to be genuine

3. Humility: Not acting superior or above anyone else

4. Teachability: willingness to learn from leaders, team members, victims, etc.

5. Unconditional Positive Regard: not reacting negatively to what a person says or does.

6. Self-awareness: knowing what your strengths and weaknesses are

7. Transparency: willingness to be upfront about your gifting's and shortcomings

8. Emotional Stability: being somewhat predictable and not having major mood swings

9. Spiritual Maturity: Having knowledge of Scripture and evidence of applying it to own life.

10. Showing Initiative: being a self-starter and able to work independently

11. Flexibility/Adaptability: being able to accept change and adapt accordingly

12. Education: having a college degree in related field

13. Experience: having knowledge through experience working in this specific area.

14. Cultural Awareness: Understanding and being sensitive to cultural differences when working

in an international community

**Please rate the following characteristics in volunteers from Not Problematic to Extremely**

**Problematic**

(Check boxes for following options were included: Not Problematic, Somewhat Problematic, Moderately

Problematic, Highly Problematic, and Extremely Problematic)

15. Instability: Tendency to unpredictable behavior or erratic changes in mood

16. Unresolved Anger: resentment, holding on the past hurts

17. Depression: clinical or non-clinical, prone to feelings of despondency and dejection

18. Lack of Spiritual Disciplines: praying, personal devotions, fasting, etc.

19. Lack of belief: not demonstrating belief in God's power to save, to heal, to restore

20. Past Work-Related Problems: history of conflict in the work place

21. Relationship Problems: history of broken, strained relationships

22. Low Energy: lacking physical stamina

23. Not Practicing Healthy Self-Care: lack of exercise, proper nutrition, good sleeping habits

24. Please add any character traits or behaviors (and how you would rate them following scale

used) not included in this survey you think are important to consider when screening a potential

volunteer to work with sexually exploited people.

_____

_____

_____

_____

_____

_____

## Appendix D: Results from Survey of Leaders

Values below are percentages for each area or category

| Necessary | Not | Somewhat | Moderate | Highly | Extremely | Highly+Extremly |
|---|---|---|---|---|---|---|
| Empathy | | | | 68 | 32 | 100 |
| Authenticity | | | | 47 | 53 | 100 |
| Humility | | | | 47 | 53 | 100 |
| Teachable | | | | 42 | 58 | 100 |
| Cultural Awareness | | | 5 | 68 | 26 | 94 |
| | | | | | | |
| Flexibility/Adaptability | | 5 | 11 | 74 | 11 | 85 |
| Emotional Stability | | 5 | 11 | 42 | 42 | 84 |
| Spiritual Maturity | | | 21 | 58 | 21 | 79 |
| Unconditional Positive Regard | | | 21 | 58 | 21 | 79 |
| Self-awareness | | | 26 | 58 | 17 | 75 |
| Transparency | | | 26 | 63 | 11 | 74 |
| | | | | | | |
| Showing Initiative | | 11 | 37 | 47 | 5 | 52 |
| | | | | | | |
| Experience | 11 | 37 | 47 | 5 | | 5 |
| Education | 37 | 37 | 26 | | | 0 |

| Problematic | Not | Somewhat | Moderate | Highly | Extremely | Highly+Extremly |
|---|---|---|---|---|---|---|
| Unresolved Anger | | | 11 | 58 | 32 | 90 |
| Instability | | | 11 | 68 | 21 | 89 |
| | | | | | | |
| Depression | | 11 | 21 | 37 | 32 | 69 |
| Lack of Spiritual Disciplines | | 21 | 16 | 53 | 11 | 64 |
| Lack of belief | | 21 | 16 | 37 | 26 | 63 |
| Relationship Problems | | 11 | 32 | 58 | | 58 |
| Past Work-Related Problems | | 11 | 37 | 37 | 16 | 53 |
| | | | | | | |
| Low Energy | | 32 | 32 | 37 | | 37 |
| Not practicing personal care (sleep, Nutrition, and exercise) | | 21 | 53 | 26 | | 26 |

## Additional attributes to consider
## as noted by leaders

|  | Times written |
|---|---|
| Dealt with personal trauma | 4 |
| Compassionate and Kind | 4 |
| Work within in a team | 2 |
| Work with different cultures | 1 |
| Cultural and Religious tolerance | 1 |
| Have they been an abuser | 1 |
| God's Calling | 1 |
| Have a support system | 1 |
| Communication skills | 1 |
| Able to keep confidences | 1 |

**Appendix E: List of Organizations Participating in Survey**

(Listed alphabetically)

A21-Greece

Breaking Chains Network- Belgium

Daughters of Bulgaria- Bulgaria

European Freedom Network,-Europe wide

Face of Justice- Costa Rica

Fiet Gratia- Spain

International Christian Alliance on Prostitution- Netherlands

International Christian Fellowship- Italy

Nea Zoi- Greece

Not For Sale Campaign- Netherlands

One Way Out- USA

Point of Hope- Austria

Project Rescue- France, Moldova, India

ROSE Project- Finland

Stop the Traffic- Belgium

Survey conducted through Survey Monkey November 2016