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# Human Trafficking Crime Awareness Among Remote Communities in Central Vietnam

Ngoc TB Nguyen  
*Walden University*

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# Walden University

College of Social and Behavioral Sciences

This is to certify that the doctoral dissertation by

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2019

Abstract

Human Trafficking Crime Awareness Among Remote Communities in Central Vietnam

by

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MS, RMIT University - Australia, 1995

BS, La Trobe University - Australia, 1988

Doctoral Study Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Public Policy and Administration

Walden University

May 2019

## Abstract

Human trafficking crime is rising globally at an alarming rate, and Vietnam is one of the nations with the highest prevalence of trafficking female victims for forced sex services and forced marriages. This study explored human trafficking awareness in remote communities of central Vietnam and the factors for young girls dropping out of school for work at an early age. The study also investigated the link between gender inequality and the child labor problem in these communities. There is no extant empirical research pertaining to human trafficking awareness in the remote communities of central Vietnam. This research fills this gap and highlights the importance of awareness strategies to combat human trafficking. Gender inequality, human motivation theory, vulnerability, and victimology provided theoretical constructs to explain the findings of this research study. The data collection process was conducted through semistructured face-to-face interviews with 19 villagers, mothers of the child labor victims, teachers, human services workers, members of the Vietnam Women's Union, and village leaders in the research sites. The coding technique was used for the data analysis process. Participants had (a) little knowledge about human trafficking crime; (b) no awareness of the ramifications; and (c) the effects of a culture of gender inequality on the lives of people in the remote communities of central Vietnam. Findings of this study have implications for assisting policy makers and law enforcement officials and offer guidance that may help to protect people in the communities and bring offenders to justice. The findings also encourage the Vietnamese government to bridge the gender inequality divide so that young girls in these remote communities can achieve an equal voice and equal justice that they deserve.

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## Dedication

I would like to dedicate this work to my late parents, especially my mother, Mrs. Bong T, Nguyen, who taught me to believe in myself, as well as showing me the importance of giving and supporting the underserved people.

I would also like to dedicate this dissertation to the young girls in PV, who were the victims of child labor; and the people of PS, who have been victims of forced labor. Their painful experiences had inspired me to choose this research subject.

Finally, this dissertation is also dedicated to my husband, Mr. Anh Ho, for his patience, and support throughout my dissertation process.

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## Chapter 1: Introduction to the Study

### **Introduction**

Human trafficking (HT), also known as modern-day slavery, has become a global epidemic that violates the human rights of the victims, and it is a global threat to democracy and peace (Corfee, 2015; Dutta, 2015; Federal Bureau of Investigation [FBI], 2011; Farrell, 2014; Munro, 2012; Weitzer, 2014). According to Bradley and Szablewska (2015), International Labor Organization (IOL, 2017), and the U.S. Department of Commerce (USDOC, 2016), HT has become one of the three largest and most lucrative source of profit-organized crime enterprises in the world after illegal drug and weapons trading. HT involves a variety of abuses such as sexual exploitation, domestic servitude, forced labor, debt bondage, low-paid or prison labor, pornography, organ removing, and segregation (DiRienzo & Das, 2017; ILO, 2017; Ngwe & Elechi, 2012; UNICEFUSA, 2014; Weitzer, 2014).

HT exists on a massive scale, because it is a hidden crime; therefore, the actual global statistic reports on HT victimization are varied by different data sources (DiRienzo & Das 2017; Jani & Anstadt, 2013; Ngwe & Elechi, 2012; Okech, Morreau, Benson, 2012). The U.S Department of State (USDOS, 2016) found 77,880 victims of HT crime in 138 countries in 2015. The ILO (2017) reported that 89 million people experienced some forms of HT crime from 2012 to 2017. Furthermore, in 2016, 40 million people were identified as victims of modern slavery, of which 71% were women and girls (ILO, 2017).

In the last 3 decades, many Vietnamese women have been trafficked to other countries for forced marriages or have been sold into prostitution (Duong, 2015; Keo. Bouhours & Broadhurst, 2014; Le, 2014; Nguyen, 2015). According to a record from The Child Exploitation and Online Protection Centre (CEOP, 2011), approximately 6,000 children and women were trafficked from Vietnam to the United Kingdom from 2005 to 2009. The Ministry Public Security of Vietnam reported 5,500 victims in Vietnam from 2011 to 2015 (Hung, 2015). There were also reports of trafficking cases in remote communities in Central Vietnam, which includes high-risk areas for HT with economic hardship and insufficient social safety; however, no concrete figure has been obtained (UN-ACT, 2014; USDOS, 2016).

Despite several efforts from the Vietnamese government and nonprofit organization in developing an HT awareness program to combat crime in Vietnam, a gap exists in exploring how people to the remote communities in Central Vietnam understand HT crime. This gap may exist because of cultural or traditional gender beliefs among this population, as well as lack of adequate efforts from the Vietnamese government in protecting people in these communities.

In this research study, I explored how residents of remote communities in Central Vietnam perceived HT, and I investigated the factors of cultural sensitivity that might help to improve HT awareness training in these areas. I also examined how gender bias in the cultures of remote communities of Central Vietnam influences parent perceptions about the crime; and why the parents consented their young girls into child labor. The results of this study contain culturally relevant information to provide a better



understanding of HT for people in the remote and at-risk communities of Central Vietnam. My study's findings may also help to reduce the occurrences of crime in these areas. The outcomes of the study should raise alarm in the government of Vietnam with regard to gender inequality and how it violates the equal rights of young girls in the remote communities of Central Vietnam. My findings may be used to help achieve an equal voice and the equal justice that these women and girls deserve.

### **Background**

Farrell and Pfeffer (2014) found that a hesitant culture and the mistaken perceptions of police officials regarding HT were some obstructions in discovering cases of HT. HT crimes often happen in areas with limited education as well as regions populated by weak and vulnerable people with failing situations who have limited knowledge about the offense (Belanger, 2014; Duong, 2015; O'Brien, 2015; USDOS, 2016). HT is also often driven by several factors such as poverty, gender prejudice, lack of awareness, limited family support, and lack of social connections (Bradley & Szablewska, 2015; Jani & Anstadt, 2013).

HT awareness education holds a crucial role in campaigning against this crime, especially to the younger generation. Little to no teaching of the migration laws occurs; such teaching would increase awareness of illegal migration and fraudulent marriages (Chutikul, cited by UNODC, 2010; Dutta, 2011; Duong, 2016; O'Brien, 2015; Usman, 2014). Other researchers suggested encouraging the victims to share their stories with the public to increase awareness in the communities. Empowering the victims will help them to resume and restore their lives as well as prevent them from being trapped in HT again

(Dutta, 2011; Jani & Anstadt, 2013; O'Brien, 2015). Many scholars also believe that focusing on children's education and women's empowerment would help bring them future economic opportunities and prevent them from being vulnerable to HT (Farrell, Owens, & McDevitt, 2014; Rajan, 2011; Usman, 2014).

In addition, researchers have found that understanding the traffickers' activities and their methods of operation will help people to identify the traffickers so that they can protect themselves from being trafficked (Farrell, 2014; Kari, 2015; Okech et al., 2012). Studies have also found that many women and young girls in isolated communities of Asia are unaware about HT crime and do not have an opportunity for HT awareness training (Mansberger, 2011). Even with extensive research in HT, empirical research related to the perception of HT and HT awareness education for people in the remote communities of Southeast Asian countries is scarce (Keo, Bouhours, Bouhours, & Broadhurst, 2014; Munro, 2012; O'Brien, 2015).

### **Problem Statement**

In the last 3 decades, many impoverished people have been lured from the rural areas to large cities or overseas for hard labor in hostile working environments; some have even had body organs removed by the illegal organ trading business (Belanger, 2014; Columb, 2015; Corfee, 2015; UNDOC, 2016). Many women and children have been sexually exploited or have been forced into sex work (Bradley & Szablewska, 2015; Duong, 2012; ILO, 2017; Renshaw, 2016).

As previously stated in the introduction, the USDOS (2016) reported 77,880 victims of HT in 138 countries in 2015. (USDOS, 2016). In Vietnam, 544 suspected

traffickers were arrested and 442 were prosecuted, and 217 trafficking offenders were convicted in 2014 (USDOS, 2016). There were reports of HT cases in remote communities in Vietnam, the high-risk areas for HT crime due to economic hardship and insufficient social safety, but there has been no determination of concrete figure (UN-ACT 2014; USDOS, 2016).

Most studies discuss the financial, cultural, and social aspects of Vietnamese migration and their diaspora's life. However, no empirical research pertains to HT awareness in the remote communities of Central Vietnam as potential means to prevent HT crime in these areas, and this gap in the literature needs to be filled.

### **Purpose of the Study**

My purpose in this phenomenological qualitative research study was to explore perceptions of HT of people in the remote communities of Central Vietnam, and factors that are most relevant in an HT awareness program specifically designed for the residents in these areas. I examined the reasons that made the parents allow their young daughters to drop out of school for work in a private household or nongovernmental business, and the link between gender inequality tradition and the child labor problem in these communities. Understanding the issues of gender inequality and what people perceive with regard to HT might help to improve HT awareness among remote communities in Central Vietnam, as well as to encourage the authority officials to adjust their policies, providing support and guidance that help to protect people in the crime-ridden areas.

This study is important in promoting social change in that my findings may help generate solutions that minimize and prevent HT crimes in remote communities of

Central Vietnam. Participants in this study were residents in two villages of remote communities of Central Vietnam. I used the semistructured and unstructured face-to-face interview methods for the data collection process for this study.

### **Research Questions**

RQ1. How do residents of remote communities in Central Vietnam perceive HT crime?

Subquestion: What factors are most relevant in a HT awareness program specifically designed for the remote communities of Central Vietnam?

RQ2: How does gender tradition in remote communities of Central Vietnam influence a parent's decision in providing consent for their young daughters to drop out of school for work in the private household or private businesses?

### **Theoretical Framework**

Merging gender inequality, vulnerability, victimology, and human motivation theories was the best way to construct an integrated framework to address the questions of this study. I used concepts from the selected theories to increase understanding of the traffickers' behavior and their activities, as well as to provide insight into the situation of some individuals and groups that are easily victimized (Fattah, 1989, 2000; McKay, 1996).

Victimology theory describes the characteristics of victims who are associated with risk (Lauritsen, 2010). It explains why some individuals or groups of people are threatened by a potential crime (McWhorter, 2016), such as people in the remote communities in Central Vietnam being at higher risk of victimization by criminal acts

(Fattah, 2000). Vulnerability theory explains the situation of poor, undereducated people and dysfunctional families that make them vulnerable to becoming victims of crime (Ray, 2008).

I applied human motivation (HM) theory to explain motivations and behaviors of people who calculate the profits and benefits from participating or being lured into illegal businesses such as HT, including illegal organ trading (Columb, 2014; Fraser, 2016; Witte & Witt, 2002). The theory also explains the desire to earn high incomes, which drives people into the trap of the traffickers with the promises of jobs abroad and secure salaries.

Gender inequality theory refers to the differences between women and men based on their gender. The theory specifies that the cultural norms of several developing countries intensify favoritism toward males, whereas females are subservient outside the home environment and are less valuable in the home (Jayachandran, 2015; Kinias & Kim, 2011; Kirby, 1999). Understanding gender inequality theory allowed me to explain why the parents in some communities of Central Vietnam allow their daughters out of school and provide consent to allow them to participate in child labor, where they potentially become the victims of domestic servitude. The gender inequality theory also explains the dominant attitude toward women, and the desire of making profits from the sex-selling business of the traffickers (Hughes, 2004).

The elements of the existing theories mentioned previously helped construct an integrated framework for explaining the point of view of the people in the remote communities in Central Vietnam. Observing these views helped to provide the answer to

the research questions in this study. The theories could also explain the motive that drives offenders to commit HT, and the situations that make people in remote areas of Central Vietnam become victims of this crime.

### **Nature of the Study**

I used a phenomenological qualitative research approach in the research study, because this method focuses on the lived experiences and perspectives of participants in the phenomenon who share the same experiences, culture, and background (Creswell, 2013; Rudestam & Newton 2015). The qualitative approach allows the researcher to play a role as the principal instrument so that the researcher can have first-hand experience in gathering the research data and making interpretations of what he/she collected (Ravitch & Carl, 2016). This research design enabled me to explore the perception of HT awareness of the people in the remote communities of Central Vietnam and to understand their desires to learn about HT crimes. The design also helped me to explore the influence of gender tradition among the parents who consented to their young girls leaving school for work in private businesses or domestic services in large cities.

The researcher's motives, perspectives, and social or political viewpoints could affect the participants' responses, as well as the validity of the findings (Maxwell, 2013). Therefore, I separated the aspects of personal life from the study, as well as selected the sites and participants, and I performed data analysis cautiously.

I conducted this research study in two remote villages in Central Vietnam. The reason for choosing these villages was because they have the same culture, and a study has not been conducted in this region before. Furthermore, I chose the location because

these places have high levels of forced labor and child labor. I conducted the data collection process through semistructured and unstructured face-to-face interviews in a coffee shop meeting room in between the two remote villages where the participants reside.

I applied the purposeful sampling method to ensure an adequate data collecting process, where the selected participants represent target population and can answer the research questions (Maxwell, 2013; Ravitch & Carl, 2016). I used the coding process as a systematic procedure to analyze the collected data from small units to broader units (Creswell, 2013). The coding process is an analytical method in which data, such as interview transcripts, observation field notes, documents, journals, photo, and video, are categorized to facilitate analysis (Ravitch & Carl, 2016; Saldanã, 2016).

Trustworthiness of qualitative research, which includes credibility, transferability, dependability, and confirmability, is an essential factor to validate the value of the research study (Creswell, 2013; Guba & Lincoln, 1989; Morse, 2015; Patton, 2015). I used several approaches, such as the audit trail, triangulation, member checking, thick description, and negative case analysis, to ensure trustworthiness of the study.

### **Operational Definitions**

*Child labor* is defined as “. . . mentally, physically, socially or morally dangerous and harmful to children; and interferes with their schooling by depriving them of the opportunity to attend school, obliging them to leave school prematurely, or requiring them to attempt to combine school attendance with excessively long and heavy work.” (ILO, n.d., p. 1)

*Coercion*: As defined in The Trafficking Victims Protection Act (TVPA) of The Department of States, the term *coercion* means:

(A) Threats of serious harm to or physical restraint against any person; (B) any scheme, plan, or pattern intended to cause a person to believe that failure to perform an act would result in serious harm to or physical restraint against any person; or (C) the abuse or threatened abuse of the legal process. (USDOS, 2000, p. 7)

*Domestic servitude*: is a form of HT where people, mostly women, and young girls, work as domestic workers. Many of them end up being abused or held in bondage and isolation, harassment, and exploitation, including sexual and gender-based violence (USDOS, n.d.).

*Forced labor/labor exploitation*: The recruitment, harboring, transportation, provision, or obtaining of a person for labor or services, using force, fraud, or coercion for subjection to involuntary servitude, peonage, debt bondage, or slavery (USDOS, p. 8).

*Human trafficking/trafficking in person*: The recruitment, transportation, transfer, harbouring 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 (UNDOC, 2004, p. 1).



*Organ trafficking:* The recruitment, transport, transfer, harboring or receipt of living or deceased persons or their organs 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 to, or the receiving by, a third party of payments or benefits to achieve the transfer of control over the potential donor, for the purpose of exploitation by the removal of organs for transplantation (The Declaration of Istanbul on organ trafficking and transplant tourism, 2008, p. 8).

*Sex exploitation or sex trafficking:* “The term *sex trafficking* means the recruitment, harboring, transportation, provision, or obtaining of a person for the purpose of a commercial sex act” (USDOS, 2000, p. 8).

*Traffickers:* Traffickers or human traffickers are the criminals who organize, implement, and make money from trafficking human beings.

*Young daughter:* In this dissertation’s context, a *young girl* is defined as a girl from ages 8 to 16 years.

### **Assumptions**

I assumed that participants had the same culture and lived experiences and lacked knowledge about HT crimes due to limited education and restricted access to HT awareness training. I also assumed that participants understood the benefit of the research study and did not participate in the interviewing for other motives, such as receiving social benefit or aids. I assumed that the villagers were interested in participating in this study sincerely and freely, not under any pressure or communist propaganda influences.

Some participants in the villages have sent their young girls to large cities for work. The parents might believe that providing their consent for their girls to work at an early age is the right thing in the name of culture. The parents may believe that there is no point to keep their daughter at school because there will be no job opportunity when they finish school. The villagers do not know that working in the deep jungle in harsh conditions with low-paid forced labor is a form of HT.

### **Limitations**

In this study, I explored HT awareness of parents in remote communities of Central Vietnam where young girls were pushed into child labor in the name of culture and tradition. Many villagers, especially young women, have been hired to work in the forest in harsh conditions with low pay and no protections. Due to the cultural beliefs of the communities, where sensitive matters such as sexual exploitation or rape are not discussed in public, I could conduct only face-to-face interviews to ensure the privacy of the participants. I did not use focus group discussions or an observation method. I did not interview the child domestic workers. Because of the tight control of the communist government, I could not access the jungle where the villagers perform hard labor, so I could not use the observation approach.

### **Scope and Delimitations**

I focused on exploring the perceptions of HT crimes of the people in remote communities of Central Vietnam, such as sexual exploitation, forced labor that includes consented domestic child labor, or organ harvesting, as well as their knowledge about the characteristics of the traffickers. I investigated issues of cultural sensitivity that may help

to improve HT awareness training within remote communities in Central Vietnam. I also examined the reasons that made the parents allowed for their young daughters to drop out of school for work in a private household or business, and the link between gender inequality tradition and the child labor problem in these communities. I aimed to help those who have the authority to change policy by providing guidance that helps to protect people from HT in the remote communities of Central Vietnam. My findings may also contribute to protecting the domestic child laborers in the areas, who are the potential victims of emotional, physical, and sexual abuse that is linked to child HT.

I conducted this study in two remote villages in Central Vietnam where participants were appropriately identified and selected to ensure that they represented the population. The participants of this research study were men and women, ranging in age from 16 to 65 years, and participants came from four groups in the remote communities of Central Vietnam that included teachers, authority officials, local members of the Vietnam Women's Union, and ordinary villagers.

I focused on only participants of two remote communities in Central Vietnam, the high-risk areas of HT crime. I did not interview the victims of HT because they had already had lived experiences of HT. For the authority officials and social service providers, I did not invite people who worked out of the boundaries of the two remote communities of Central Vietnam for interviewing. Apart from tape recorders, a notebook, and writing stationery, I used no other instruments the data collection process. I did not invite the child labor victims for interviews to avoid retraumatizing them.

### **Significance of the Study**

HT can be prevented when people understand how the traffickers lure people into sexual exploitation and modern-day slavery (Farrell, 2014; Kari, 2015; Okech et al., 2012). The parents need to understand that allowing their young girls, ages from 5 to 15 years, to leave the home village for work in a private home or an industrial environment could cause harm to their children (ILO, 2012; Nguyen, 2012; Oelz, 2014).

### **Significance to Social Change**

From the findings of this phenomenological qualitative research study, some crucial factors may be illuminated for an awareness training program that suits the culture of the people in the communities of the research study. The culture-based HT awareness program might provide the villagers significant knowledge about HT and the fundamental human rights that they deserve; therefore, they can achieve an equal voice and cooperate with the authority officials to tackle the offenders. Finally, my findings may also help the villagers to break the cultural shame on all issues related to HT and sexuality. Understanding the villagers' perceptions of HT to provide proper awareness education is critical. Misperceptions of HT could result in victims never seeing their traffickers brought to justice (USDOS, 2016).

### **Significance to Practice**

The findings may also encourage the authority officials to adjust their policies, providing guidance and protection that will help to protect people from HT in the remote communities of Central Vietnam. I study aimed to justify the importance of awareness of

strategies to combat HT crime not only in the remote communities of Central Vietnam, but also throughout Vietnam.

### **The Need for this Study**

According to its trafficking report for 2016, Vietnam is a country where a high number of men, women, and children are subjected to HT in forms of sexual exploitation and forced labor (USDOS, 2016). However, many of the HT victims are women and girls (Belanger, 2014; Duong, 2016; Hoang, 2015; Lazzarino, 2014; United Nations [U.N.], 2014).

In Asian culture, the male is the favored sex in the family and parents offer endless devotion to the male offspring. Therefore, girls' opportunity for education and social and economic autonomy are blocked, and they often are forced to leave school to earn money at an early age in the name of culture and tradition. Especially in the underdeveloped areas of Vietnam, the male-oriented kinship rules have made domestic violence perpetuated by men toward women a norm, and women are encouraged to endure with violence rather than seek justice (U.N., 2014). Gender inequality has made women and girls who are victims of all kind of abuses reluctant to report the violence that they experience, including the HT abuse. Undereducated, and with limited opportunities for economic independence, women and young girls are more vulnerable to HT.

In 2012, I went to Vietnam for humanitarian work in remote villages of Central Vietnam, the high-risk areas of HT crime. I found people in these communities had no knowledge about HT and they did not think that this crime happened in their villages. According to the local authority official, though, there have been some girls who have

gone abroad for hard labor, but there had been few reports of HT violations in these places. Understanding the perceptions and awareness of HT of people among the remote communities of Central Vietnam is critical. Exploring the cultural factors associated with shame that prevent the villagers from discussing HT issues is needed to find a solution that helps the local people to protect themselves from this crime. I aimed to help the women in these communities achieve an equal voice and equal justice.

My purpose in this qualitative research study was to explore how people in remote villages of Central Vietnam perceive HT awareness, and the factors that made the parents consent to have their young girls to drop out of school for work in large cities. It is critical to understand the issues of cultural sensitivity that might help to improve HT awareness training among remote communities within Central Vietnam, as well as to support the young girls and women to achieve equal rights. Integrating elements of vulnerability, victimology, demand, economic, and gender inequality theories was the best way to construct a theoretical framework to address my research questions. I appropriately selected the participants, who were men and women ranging in age from 16 to 60 years, to ensure that they represented the population of the remote communities of Central Vietnam. I conducted semistructured and unstructured face-to-face interviews with 19 individuals from four selected groups that included teachers, authority officials, local members of the VWU, and ordinary villagers. This study is significant because it helps to fill the gap in previous studies by exploring the perceptions of people in remote communities of Central Vietnam with regarding the crime of HT. Furthermore, I provide suggestions for awareness training factors that are well suited to their culture. My

findings may assist the authority officials to adjust their policies by providing guidance that helps protect people from HT crime. In this study, I highlighted the importance of awareness strategies to combat HT crimes in the remote communities of Central Vietnam. The participants in this research study were mainly the everyday village people with low educational attainment; therefore, I used straightforward, simple interview question to reduce potential confusion and avoid vulnerability to harm (Miles & Huberman, 2014). I used several approaches, such as the audit trail, triangulation, member checking, thick description, and negative case analysis, to ensure trustworthiness.

In Chapter 1, I introduced the background of the research topic, problem statement, purpose of the study, research questions, theoretical framework, nature of the study, operational definitions of terms, assumptions, and scope. I concluded Chapter 1 with limitations, delimitations, the significance of the study, a summary of Chapter 1.

In Chapter 2, I review the most recent literature on forms of HT and their influences, as well as trends of combatting against HT crime in Vietnam and at the international level, I also discuss measuring awareness and legal frameworks. I then discuss the meaning of the theories that could be integrated into the theoretical foundation of the research study. In Chapter 3, I describe the design and methodology of the study, including data analysis and interpretation, validation, trustworthiness, and ethical considerations. In Chapter 4, I review the setting, demographics, data collection, findings, results, data analysis, and evidence of trustworthiness, as well as providing a summary. In Chapter 5, I provide a brief introduction, the interpretation of the findings,

limitations, recommendations for future research, implications for social change, a reflection of the researcher, and the conclusion.



## Chapter 2: Literature Review

### Introduction

HT, also known as modern-day slavery, has become a global epidemic that deprives victims of their fundamental human rights (Corfee, 2015; Dutta, 2015; FBI, 2011; Farrell, 2014; Munro, 2012; Weitzer, 2014). It has become one of the three largest and most lucrative source of profit-organized crime enterprises in the world after illegal drug and weapons trading (Bradley & Szablewska, 2015; ILO, 2017; USDOC, 2016). HT involves a variety of abuses such as sexual exploitation, domestic servitude, forced labor, debt bondage, low-paid or prison labor, pornography, organ removing, and segregation (DiRienzo & Das, 2017; ILO, 2017; Ngwe & Elechi, 2012; UNICEFUSA, 2014; Weitzer, 2014).

HT exists on a massive scale, and it is a hidden crime; therefore, the actual global statistic reports on HT victimization vary by data source (DiRienzo & Das 2017; Jani & Anstadt, 2013; Ngwe & Elechi, 2012; Okech et al., 2012). The USDOS (2016) found that there were 77,880 victims of HT crime identified in 138 countries in 2015. A total of 89 million people were victims of modern slavery from 2012 to 2017, whereas 71% of women and young girls were victims of sexual exploitation (ILO, 2017).

In the last 3 decades, many Vietnamese women have been trafficked to other countries for forced marriages or forced sex work (Duong, 2015; Keo. Bouhours & Broadhurst, 2014; Le, 2014; Nguyen, 2015). According to The Child Exploitation and Online Protection Centre (CEOP, 2011), approximately 6,000 children and women were trafficked from Vietnam to England from 2005 to 2009.

Reports exist of trafficking cases in remote communities in Central Vietnam, the high-risk areas for HT with economic hardship and insufficient social safety, but no concrete figures have been obtained (UN-ACT, 2014; USDOS, 2016). There has been literature concerning HT awareness education for people in isolated communities of underdeveloped countries (ATT, 2016; O'Brien, 2015). However, no empirical research exists pertaining to HT awareness in the remote communities of Central Vietnam to prevent the crime in these areas. Despite several efforts from the Vietnamese government and nonprofit organizations in developing an HT awareness program to combat crime in Vietnam, a gap exists in promoting an awareness program in the remote communities of Central Vietnam. The gap exists because of cultural or traditional gender beliefs among this population, as well as lack of adequate efforts from the Vietnamese government in protecting people in these communities.

My purpose in this qualitative phenomenological study was to explore how the people the remote communities of Central Vietnam perceive HT awareness. I also investigated the issues of cultural sensitivity and gender inequality that might help to improve HT awareness in these communities. My findings are important in promoting social change because they may help to find solutions that might minimize or prevent the crime of HT in remote communities of Central Vietnam. I used semistructured and unstructured face-to-face interview methods for the data collection process of the study.

In this chapter, I review my search for the most recent literature on HT crimes, the theoretical framework, the methodological approach to perceive forms of HT, and the

strategies to prevent crime and of combatting against HT crimes in Vietnam and international levels. The final part of this chapter is the conclusion.

I synthesized the perspectives expressed the articles related to the dimensions of HT such as the forms of HT, characteristics and backgrounds of victims and traffickers, and the responses of law enforcement to the crime in term of raising awareness about HT. The search included research of literature on HT from the past 6 years, including U.S. government documents, international conferences papers, and websites on matters that are related to HT crimes. My search covered profiles of HT victims and traffickers, as well as the destinations and routes selected for victims. I focused on what has been done to stop the crime in Vietnam and worldwide.

### **Literature Search Strategy**

I selected only articles that contribute information relevant to the research questions. Search strategies for the literature included gathering resources from databases provided by Walden University such as ProQuest, Sage Journals, SocINDEX. Social networking websites for scientists and researchers such as ResearchGate, Academia or other university resources such as Yale and Harvard databases. I also retrieved information from the FBI, U.S. Department of Justice, USDOS, U.S. Department of Homeland Security, and the U.S. Department of Labor. Moreover, I used sources from international organizations such as UNICEF and United Nations Offices on Drugs and Crime. I also accessed information from UN-ACT (United Nations Action for Cooperation against Trafficking in Persons). Finally, I used internet search engines such as Google Scholar and Stanford Encyclopedia of Philosophy, as well as related

information from nongovernmental organizations such as the Alliance Anti-Traffic Vietnam, Asia Foundation, Blue Dragon, Integrated Regional Information Networks (IRIN), Pacific Link, and Polaris Project. Because I focused on HT in Vietnam, I also accessed several of the Vietnamese government's legal web pages and online sources such as Vietnam Law & Legal Forum.

Key terms and keywords including the following: human trafficking, human trafficking in Asia, human trafficking awareness, trafficking in person, trafficking in person in Vietnam, gender inequality in Vietnam, child labor, forced labor, sexual exploitation, organ harvest, and illegal organ trading. It was difficult to collect the literature related to HT issues in Vietnam because reports of HT cases in Vietnam are scarce, and all information related to anti-HT laws are written in Vietnamese, so I used Vietnamese key terms and keywords to search for the relevant information.

For theories that were being used to conduct the theoretical framework for the research study, I found most of them in databases and university libraries. Most books that referred in this study were purchased from the bookstores or online versions.

### **Theoretical Basis**

I applied the Gender Inequality theory, Human Motivation theory, Victimology theory, and Vulnerability theory to the theoretical framework for this research study. Integrating the elements of these theories into this study could explain some of the factors that motivated both the offender to commit HT and the circumstances that made people become victims of this crime. These theory elements also explained gender inequality culture norms that drove parents to push their girls into child labor. Theoretical

integrating helped me to have a clearer vision for the study, as well as made the study evidence-based in a coherent and achievable way.

### **Gender Inequality Theory**

Gender inequality happens where males and females are treated unequally based on their sex (Beauvoir, 1949; Kirby, 1999). Each culture has its own gender hierarchy, and when coming to the culture issue, inequality is a way of life that is entrenched in the cultural perception of a person value based on the individual's gender regardless of whether they are rich or poor (Jayachandran, 2014; Kinias & Kim, 2011). Simon De Beauvoir (1949) a French existentialist feminist raised the inequality issue that women must endure throughout history just because “Woman has ovaries and a uterus; these peculiarities imprison her in her subjectivity, circumscribe her within the limit of her own nature” (Beauvoir, 1949, p. XXI). Beauvoir famous quote was “One is not born a woman, but becomes one”, “(p. 301), she found woman was always seen of as the "other" in the wrong side. More to the debate, Beauvoir bitterly stated, at a very young age the girl destiny is inflicted on her by society just because of her gender. According to Beauvoir both man and woman are human beings to an equal level, and women are not minorities; therefore, empowering women participating in production and freeing them from domestic and reproductive duties are the way to achieve equality for them (Beauvoir, 1949).

Ann Oakley (1972), a British feminist, set out to answer the question ‘What are the differences between the sexes?’ in the publication of *Sex, Gender, and Society*. Oakley tried to prove that sex mainly relates to the biological aspect of being either a man

or a woman. Conversely, gender more relates to the physicality. Oakley reviewed the opposite opinions definition about femininity and masculinity of different societies based on biology, psychology and cultural conditioning. The author stated 'Sexuality' defines angels of personality that related to sexual behavior. The characteristic of a person as being male, or female is based on categories differentiated by cultural variation rather than nature, as men and women are not two separate groups, they are socially constructed, and they are entirely equal in all aspects.

Kathleen Barry (1975), a feminist who debated about the issue of human right violation and prostitution constitutes, in her book, *Female Sexual Slavery*, argued the trafficking and prostitution are the forms of sexual slavery. Barry's perception of trafficking involves the exploitative of prostitution, and the author claimed that excluding the street prostitution and trafficking in women and children was invalid. According to Barry, female slavery existed in all situations where the victims cannot change the conditions of their existence nor get out. Barry also argued that acquiring for prostitution is one of the traditional forms HT that has been widespread in remote, impoverished and primitive communities where the trafficker stole women from their husbands and children from their parents. Sexual domination lead to HT in the form of sexual exploitation and stopping women's coercion is an effective way to end the crime, Barry stated.

Many researchers found the people's attitude toward gender equality are differences in different culture; for instance, the women in East Asian are more enduring with the gender inequality than women in the Western cultural perspective (Kinias &

Kim, 2011). The cultural norms of many developing countries and many Asian countries intensify favoritism, or value, toward males, in which females are subservient outside the home environment and are less valuable in the home (Jayachandran, 2015; Kinias & Kim, 2011; Kirby, 1999).

Gender Inequality theory was crucial in this study as it explains the history of patriarchy system. It also explains the connection of society, culture, and biology that maintains the persistence of male dominance and favoritism in many Asian societies.

### **Confucianism and gender inequality in Vietnam.**

Confucianism has been known as associated with the conquest of women in cultural practice and their daily lives (Duong, 2012; Koh, 2008). The Confucian philosophy, prevalent in Vietnam, has been known as the cause of varied situations of gender inequality, where women are placed at the bottom of its social hierarchy (Duong, 2012; Sung & Pascall 2014). The Confucian philosophy has influenced the Vietnamese's culture as a result of 1000 years of Chinese domination (Grosse, 2015). In the last 50 years, the Communist government in Vietnam has been trying to change gender relations away from traditional perceptions. However, these values still have been employed extensively in remote communities (Duong, 2016; Grosse, 2015). The Gender Inequality theory explained why some communities of Central Vietnam justify this gender inequality. Moreover, many parents in those communities allowed their daughters to drop out of school for work, where they potentially become the victims of domestic servitude and other related facets of HT. The disadvantages in social and economic positions have

made these young girls and women more vulnerable to HT crimes (Belanger, 2014; Jayachandran, 2014; Hoang, 2015).

### **Human Motivation Theory**

In 1943, Abraham Maslow presented the Human Motivation (HM) theory which introduced the fundamental needs that people must fulfill or achieve in a pyramid five-tier hierarchy model of needs. Maslow specified the needs in two groups; the basic needs, start from the lowest level that includes the physiological needs, safety needs, love, and belonging needs; and the growth needs at the top level (self-actualization). All basic needs must be achieved before a person can achieve self-actualization or the best outcome for each person that can be reached (Maslow, 1943).

According to Maslow (1943), every human being also has at least one of the motivations such as the needs for achievement, affiliation, or power, and these motivations have developed in them through culture and life experiences. The physiological needs would be a significant motivation, and that some needs have a different priority than the others, for example, a person who has no food would “hunger for food more than anything else” (p. 143). Once the needed level is satisfied, people will try to move up to the next level and so on until getting to the top level (Maslow, 1943).

Hopper (2017) indicated that the model of Maslow’s Human Motivation (HM) could be used to develop a process that helps the trafficking survivors. After establishing a relationship and getting informed consent from the victim, the first step is to focus on their urgent safety needs of the victims. Once the basic needs have been taken in, concentrating on building up positive futures for the victims is the following steps



(Hopper, 2017). Also, the traffickers also likely utilize the concept of human motivation to conduct their recruitment process. First, they identify the physiological needs of potential victims and fulfill their needs such as food, shelter, clothing. Second, the traffickers promise to satisfy security needs such as financial security and protection from harmful situations. Third, the traffickers may pretend to show affection or love for the potential victims to engage their emotional needs. Finally, they may compliment the potential victims with words or give them gifts to satisfy the victims' self-esteem. Traffickers may then exploit the victims' hope for Self-actualization of their needs by trafficking them into forced labor, illegal organs trading, or prostitution. The HM theory also explains the need for HT customers to buy sex to fulfill these customers unsatisfied sexual desires apart from the normal relationship, and the urgent need of some desperate patients for the illegally gotten organs for transplantation (Columb, 2014; Mason, 2006).

Concepts from the Human Motivation theory could also explain traffickers' behavior and their activities as well as provide the in-depth explaining the situation of some individuals and groups that are easy to be victimized. Integrating hierarchy structure of the HM theory into the HT study could explain why poor, vulnerable, uneducated people who live in hunger almost every day would go to nearly any extent to obtain food, and how they would become the target for human traffickers. The need for the betterment of needy families could cause them to become victims and thus to the nightmare of their new lives.

## **Victimology Theory**

Victimology Theory includes components of sociology, economics, anthropology, and law, in which the victimologists study the impact of the criminal acts that cause victims' agonies, as well as the social structure and context of the victimization (Fattah, 2000; Karmen 2016). The victimization refers to the unlawful act causing exploitation, oppression, pain, death, or economic destruction of asymmetrical relationships between one person or groups to another (Dussich, 2010; Karmen, 2016). Victimization has been defined as a significant part of the theory of criminology (Fattah, 2000; Lauritsen, 2010; McWhorter, 2016).

The empirical studies of victimization started by the criminologist Von Hentig in 1940, who developed a typology of victims in the book *The Criminal and his victims: studies in the sociology of crime*, blamed the victims' behaviors, intentionally or unintentionally, for leading to the criminal act (Dijk, 1997). Hentig typology was followed by several scholars who were interested in studying victims and offenders' relationships, and the victims' roles in the crimes (Fattah, 2000). In 1947, Benjamin Mendelsohn formed a classification of victims known as the six-category typology subject to the degree of their contribution guilt in the crime after examining the relationship between victims and offenders during the cases trial processes (Dussich, 2010; Fattah, 2000). As did Hentig, Mendelsohn stated that the victim is central to the criminal act (Dijk, 1997). The typology ranged from the completely innocent victim to victim with minor guilt, then the voluntary victim, victim guiltier than the offender; a victim who alone is guilty; and the imaginary victim (Dussich, 2010; Sengstock, 1976).

The works of Hentig and Mendelsohn had initiated the foundation of the victimology studying (Jaishankar, 2008; Fattah, 2000; Karmen, 2016; Sengstock, 1976).

After years of analyzing police records of criminals in Philadelphia, Wolfgang (1957) found that to some extent victims are responsible for their own victimization “Except in cases in which the victim is an innocent bystander and is killed in lieu of an intended victim” (p. 1). Wolfgang's definition of the term victim-precipitated was for the criminal homicides wherein the victim “direct, immediate, and positive contribution precipitates” (p. 11) in the crime. According to Wolfgang, there are four cases of the victim-precipitated homicides: (a) the victim either has an arrest record or has the apparent manners of an offender; (b) the parties involved in the homicide situation and one or some become offender/s, and one or some become victim/s, had a personal relationship before; (c) there had been several conflicts between the members involved; and (d) it happened when the victim had drunk alcohol. (Wolfgang, 1957).

In the years of the 1960s, the Crime Victim’s Rights Movement arose. Mostly in the 1970s, this movement led to the formation of coalitions of national organizations to supply funding for nationwide victims’ assistance programs from legislation.

Victimologists began to focus on the trauma of the victims, especially the women and children, rather than the blame (Boland, 2013).

The growth within victimology has been substantial in the last four decades. There were also differences in the early studies (from the 1940s to 1960s), and recent studies of victimization. While the early criminologists focused on the characteristics of the victims and their relationship with the offenders, nowadays the victims’ rights and

assistance have been developed in victimology within the context with social, cultural and political structures (Jaishankar, 2008; Fattah, 2000; Young & Stein, 2005). These recent victimologists also study how the officials handle the victims, and how agencies within the criminal justice system primarily interact with police officers, detectives, prosecutors, defense attorneys, judges, probation officers and members of the parole board. The victimologists also investigate to what degree the victims encounter an injury, economic hardship and emotional turmoil such as depression, terrorization, and traumatization so that they can work out the way to help the victims (Karmen, 2016).

Kleinfeld (2013) stated victimization is not the principle of empathy or sympathy, but it is the essential of sentiment. Kleinfeld suggested examining the victimization in both legal doctrine and social practice aspects (Kleinfeld, 2013). Dijk (1957) said, “criminal victimization is not a clinical phenomenon “(p. 3), the victims should not only be treated therapeutically, but the justice must also be given to them (Van Dijk, 1997).

In some degrees, the classic and recent victimologists have some points in common. Agreeing with Von Hentig (1940) and Mendelsohn (1947), Karmen (2016) stated that the people who often engage in criminal activities such as HT, gambling, pimping, and swindling could easily become victims of HT (Karmen, 2016). In the same line with Wolfgang (1957), Fattah (2000) found that males and youths commit more crime and are more often criminally victimized than females and old people (Fattah, 2000). The recent researches disclosed that some individuals or groups could be at substantial risk of being victimized by criminal acts than the others (Dignan, 2005).

Victimology theory explains why some individuals or group of people, such as people in the remote communities in Central Vietnam, are at high risk of being victimized by criminal acts caused either by their acquaintances or strangers (Fattah, 2000). The theory also affirms the situation when some traffickers gradually become victims of HT crimes as from the findings of several kinds of literature in this chapter. Even Wolfgang (1957) focused on criminal homicides rather than HT crimes, but the classification of victim-precipitated crimes provides information about the characteristics of traffickers and victims in modern crimes. The theory helped me to have more understandings about the situation of the victims so that I was more aware during the data collection process.

### **Vulnerability Theory**

The Vulnerability Theory argued that the diminished ability of an individual in a victimizing situation may affect the ability of the victim to predict, handle, resist, and recover from the impact of a menace caused by humans (intentionally or unintentionally) or nature (Pantazis, 2000; McWhorter, 2016; Walsh, 2006). The Vulnerability Theory also focuses on peoples' activities that others take for granted and that lead to them being victimized by crime (Fattah, 2000). In the context of this study, the crime vulnerability will be used as one of the key theories for the theoretical framework.

Vulnerable people are the individuals who encounter with financial or an unpredicted external shock such as divorce, loss of the loved ones or job redundancy (Pantazis, 2000; Walsh, 2006). Some sources believe that people who lack the physical or mental strength to protect themselves from crime might expect to be more vulnerable to

crimes than the others (Killias,1990; Pantazis, 2000). While Killias and Pantazis stated that the poorest people in society suffer the greatest, Song (2015) argued that the people who live in high crime or isolated areas, and poverty might be more vulnerable to exploitation (Song, 2015). Surveys showed that young girls, women, children, people with physical or mental disadvantages, and older adults are the most vulnerable to sexual assault, HT, and slavery than "average" citizens in the society (Fineman, 2000; Killias,1990; Walsh, 2006).

Fineman (2008) found that vulnerability is a universal human condition, and women and old adults may be the people who are most vulnerable to crime. With the ambition to achieving the formal equality, Fineman linked the vulnerability theory to theories of social justice. For that, Fineman suggested government and legislation consider vulnerability as a crucial factor in the policy-making decisions or adjustments, as well as furthering the movements for women's empowerment and social welfare to transform the social and economic situations for women and the elderly (Fineman, 2008).

Vulnerability theory explains the situation of poor, low-income, low education people or dysfunctional families that could lead to forced migration and make them vulnerable to trafficking (McWhorter, 2016; Pantazis, 2000; Ray, 2008). It also explained why the remote communities in Central of Vietnam are vulnerable to HT.

## **What Is Human Trafficking**

### **Definition of Human Trafficking**

The definition of HT of the Trafficking in Persons Protocol in 2000, known as the Palermo Protocol has been accepted worldwide. Many scholars have agreed that HT or

Trafficking in persons (TIP), has become a global epidemic that deprives the fundamental human rights of the victims (Corfee, 2015; Dutta, 2015; Farrell, 2014; Kara, 2015; Munro, 2012; Weitzer, 2014). Moreover, “No country is immune from trafficking in persons” (UNODC, 2016, p. 5).

HT is also defined as modern-day slavery that involves a variety of abuses such as forced prostitution, domestic servitude, forced labor, debt bondage, pornography, organ removing, and segregation. (DiRienzo & Das, 2017, Ngwe & Elechi, 2012; Shrestha, Karki, Suwal, & Copenhaver, 2015). The four major factors that contribute to HT crimes include migration, vulnerability, the incompetence of law enforcement and other institutions, and the motivation of the traffickers (Cho, 2015).

### **Reports of Human Trafficking**

Despite efforts of the US and many other governments in helping the law enforcement to identify the HT victims, few cases have been identified (Farrell, Pfeffer, Bright, 2015; Weitzer, 2015). Collecting reliable HT data is challenging due to corrupted local law enforcement officials and incompetence of the local authority officials (Jani & Anstadt, 2013; Farrell & Pfeffer, 2014). Additionally, not all victims may report these crimes due to social shame or fear of revenge from traffickers (Bradley & Szablewska, 2015; Cunningham & Cromer, 2016; DiRienzo & Das, 2017; Dutta, 2011; Duong, 2016).

HT is a vastly hidden crime, and the actual global statistic reports on the HT victimization are varied by different data sources (DiRienzo & Das, 2017; Jani & Anstadt, 2013; Ngwe & Elechi, 2012; Weitzer 2014). Doubtfully, Weitzer (2014) even stated that generally, the number reports lacked source-based evidence were more in

terms such as ‘millions of people’ or ‘estimated victims’ than actual numbers (Weitzer, 2014). For example, the International Labour Office (ILO) reported there were around 40.3 million victims of modern-day slavery worldwide during the year 2016 (ILO, 2017). The United Nation Office on Drugs and Crime found there were 63,251 victims detected in 106 countries between 2012 and 2014 (UNODC, 2016). In 2017, the U. S. Department of State reported that the number of global convictions was 66,520, around 10,000 cases fewer than in 2016 (USDOS, 2017). HT crimes have existed in South East Asia countries for centuries in many forms, and the most common were slavery and debt-bondage (Munro, 2012). ILO found Asia and the Pacific's region hold the most considerable number of victims, at 67% of the victims of HT (ILO, 2017). The reports vary in the scope of HT, but the estimated number of victims of HT violation did not change much over the years (USDOS, 2017). Reports of human trafficking cases in Vietnam.

Getting a reliable statistic of the amount HT in Vietnam is challenging as each organization and government department provided different numbers, and the reported numbers are always lower than the actual number of the crimes (An Giang University, 2011; Irin, 2016; Kara, 2015; UNDOS, 2016). Also, due to the limited budget, incompetence of staff, inadequate data systems of the local government, and the pressure of achieving goals assigned by the central government and the Communist party, the local governments tend to provide false positive records (Davy, 2016; Duong, 2016).

In 2016 the Vietnamese government brought to court 355 trafficking suspects, 295 trafficking offenders were prosecuted (USDOS, 2017). The Ministry Public Security of Vietnam stated that there were 2,200 cases of HT, 3,300 offenders were arrested, and



around 5,500 victims were rescued in the period from 2011 to 2015, whereas 85-percent of the victims were women and children (Hung, 2015). General Nguyen, the Deputy Head of the Police General Department of Vietnam informed that there had been 500 HT cases discovered each year in Vietnam that involved 700 offenders and 1,000 victims (Nhan Dan, 2017). General Nguyen also acknowledged that victims of HT in Vietnam were not just women and young girls but also included men, infants, and included harvesting of human body organs across many provinces (Nhan Dan, 2017). All reports of government officials in Vietnam did not explicitly identify the different forms of HT such as sexual exploitation, forced labor, nor organ trafficking (Nguyen, 2013; USDOC, 2017).

In the year 2017 report, The Department of State noted that although the government of Vietnam has put more effort in combatting HT crimes compared to the year before, Vietnam remained on Tier 2 (USDOC, 2017). Tier 2 means “Countries whose governments do not fully meet the TVPA’s minimum standards but are making significant efforts to meet those standards.” (USDOC, 2017, p. 36).

There have been reports of HT cases in isolated communities in North and South of Vietnam, which are known as high-risk areas for HT crimes with economic hardship and insufficient social safety. However, no actual numbers of traffickers or victims have been notified in remote communities of Central Vietnam (UN-ACT 2014; USDOS, 2016).

### **Transit or Destination**

In general, the victims often being transported from less developed countries to wealthier countries (UNDOC, 2016). The traffickers transport victims across international borders, or borders between nations in the same region. The borders have substantial effects on the economy, and crime, especially drug and HT crimes (Columb, 2015; DiRienzo1 & Das, 2017; Pati, 2012; UN\_ACT, 2012). Also, the social dynamics nature of the borderland's situation had weakened local authority the ability to provide adequate law enforcement in these regions in South East Asian countries such as Vietnam, Laos, and Cambodia (Munro, 2012). However, HT was also detected domestically in many countries (CEOP, 2011; Kneebone et al., 2014; Hoang, 2015).

South-East Asia has been known as one of the major hubs in many global trafficking networks (Munro, 2012; Ullah & Hossain, 2011). Victims from East Asia were also found in more than 20 countries throughout the world (UNODC, 2016).

Many victims in Vietnam were smuggled out of Vietnam and kept in China for several years for sexual exploitation or organ removal, (Hoang, 2015; Kelly & McNamara, 2015; Shipley, 2017). Laos and Cambodia are also known as the transit country for the traffickers to transport Vietnamese women and girls to Cambodia and Thailand for forced labor and sex exploitation (Lazzarino, 2014; Munro, 2012; USDOS, 2017). Most Vietnamese migrant workers were labor-imported to many Asian countries such as Japan, Malaysia, Taiwan, and South Korea (Belanger, 2014; Hoang, 2015). Vietnamese victims were also found being trafficked through Poland or Lithuania to Western Europe and Russia (Etchingham, 2017).

## **Forms of Human Trafficking**

The HT includes four major forms of exploitations: forced labor, forced marriage, sexual exploitation, and organ harvesting. The exploitation comprises nonconsensual exploitation that involves coercion or deception. Consensual exploitation transactions happen when all parties agree to the deals, but the individual who consents to the transaction or makes the rational decision did not know that they would be cheated or exploited (Belanger, 2014; Koettl, 2009).

### **Forced labor.**

The forced labor consists of debt bondage or slave labor, fraud, or coercion for subjection to involuntary servitude such as forced prostitution, forced domestic service (USDOS, 2017). Service in industries such as factories or fishing industry is also considered as a form of labor exploitation (Belanger, 2014; ILO, 2017).

### ***Forced sex or sexual exploitation.***

The worst form of trafficking is the sexual exploitation (Bradley, Szablewska, 2015; Duong 2016). Luring victims with the false promise of good jobs and false marriage were identified as primary modes of sex trafficking (Shrestha et al., 2015). There were one million children trafficked for sexual exploitation during 2012 – 2014. This number had made children the second largest group of victims of HT worldwide after women, (ILO, 2017).

In 2016, ILO found 5.8 million victims of forced sex, and among them, 3.8 million were adult females, 1 million were children. Many studies found that forced prostitution or forced sex happened to women and girls (Belanger, 2015; Dutta, 2011;

Renshaw, 2016). However, sexual exploitation also occurred in males; and the actual number is yet to be reported (ILO, 2017). According to the director of the Ministry of Public Security of Vietnam, around 2,000 women are being transported to Singapore and some other 3,000 to Malaysia every year to work as illegal migrant workers but end up in sexual exploitation (Hung, 2015).

### ***Labor exploitation.***

There around 24.9 million people were in forced labor among the 40.3 million victims of modern slavery, (ILO, 2017). While women and girls are trafficked for marriages, domestic work, or sexual slavery, men and boys are exploited in forced labor in the industries, such as in cannabis cultivation, on fishing boats or in agricultural farming (Dutta, 2011; ILO, 2016; Molland, 2011; USDOS, 2017). From 2012 to 2014, the ratio of forced labor of males (including men and young boys) was 63 percent, and females (including women and young girls) was 37 percent (UNODC, 2016).

Most forced labor victims in Vietnam started as migrant workers, who could not get legal aids for permanent settlement, joined the private recruitment network with a hope to get decent jobs (Belanger, 2014; Weitzer, 2014). However, when arriving at the destinations, they became guest workers with limited rights in abusive working environments (Bélanger & Wang, 2013; USDOS, 2016).

### ***Debt bondage.***

Debt bondage happens when the victim consent to the financial debt owed to the traffickers, with the condition they must accept all imposed fees and conditions given by the trafficker till the debt is paid off. For migration workers, the debt is for the

overcharged migrant processing fees and miscellaneous fees that could take years to completely pay off (Belanger, 2014; CEOP, 2011; LeBaron, 2014; UNODC, 2016). Sometimes, due to emergency needs in the family, the victims seek a loan from the agency, and the loan turns to a debt that initiates the trafficking situation (Fraser, 2016). The high fees during the migration process, along with lack of rights protection put the migrant workers in a debt bondage situation (Belanger, 2014; Renshaw, 2016; USDOS, 2016; Weitzer, 2014). According to ILO 50%, victims of forced labor were in debt bondage (ILO, 2017).

In Vietnam, the processing fees for each potential migrant worker from Vietnam to other Asian countries was from USD 585 to USD 5,850 (Belanger, 2014). Other source found that traffickers charged £10,000 to £33,000 to smuggle workers from Vietnam to the United Kingdom (Shipley, 2017). The fees exceeded the salaries for the first one or two years and made the victims vulnerable to debt bondage (Belanger, 2014; CPIN, 2016; Shipley, 2017; USDOS, 2016). Also, Vietnamese migration workers had to get a big loan for the safety deposit required by the government to prevent the migrant workers from leaving the employment before the term finish, and consequently, the victims become at risk of further debt bondage (Belanger, 2014).

### **Trafficking of children.**

Forced labor involves adults and children, but this study focused more on child labor that included child labor in the industrial environment and child domestic servitude to get the answer to one of the research questions addressed in Chapter One.

### ***Child forced labor.***

Child labor is a violation of fundamental labor rights. The ILO's Minimum Age Convention, 1973 (No. 138), the defined minimum age for employment is 15 years old (ILO, 1973). There 152 million children (64 million girls, and 88 million boys) who were forced to work long hours in harsh conditions, and even suffer sexual and physical abuses from the owners (Hoang, 2015; Kneebone, Yea, & Ligam, 2014; USDOS, 2017). Among them, Asia was ranked second, with an estimated total number of 62 million children in child labor (ILO, 2017).

There were around 3,000 Vietnamese children in forced labor in the United Kingdom, and many were found in cannabis factories, nail bars, sweatshops, domestic work in the private home (Kelly & McNamara, 2015), and many were also sexually exploited (Shipley, 2017). In some situations, the child's family knew the recruiter; Therefore, parents allowed the child to follow the recruiter go to Sai Gon, a big city in South Vietnam for a job that was promised by the recruiters (Kneebone et al., 2014). Minors working in developed countries can profile differently from minors working in Africa or Asia. (Weitzer, 2015).

***Child domestic servitude.***

Around two-thirds of children in child labor were reported doing domestic services globally (CEOP, 2011; ILO, 2017). ILO found there were around 17.2 million children, the age ranging from 5 to 17 years, engaged in domestic work worldwide in the year 2012. Amongst them, there were approximately 11.2 million children aged between 5-14 years old (ILO, 2012). There have been many children exploited for household jobs in unfavorable living conditions and long hours or overnight work (ILO, 2012; Nguyen,

2012; Oelz, 2014). Also, domestic servitudes are often subjected to rape, physical abuses, and result in emotional stress (Perry & McEwing, 2013). The 2016 Global Estimates by International Labour Organization indicated that 29 million girls aged 5–14 years performed household chores for a minimum of 21 to 28 hours per week, and the nearly 7 million girls worked for more than 43 hours each week (ILO, 2017).

In Vietnam, the increase of domestic service links to the growth of the social needs of the modern-day household. There were around 640.000 families in Hanoi, the capital city of Vietnam, employed as live-in domestic workers in 2012, where one-fifth of them were children under 18 years of age (Nguyen, 2012). The live-in domestic workers in Vietnam often receive the wages in advance to send home to pay the family's debt, but they have bound themselves to their debts (ILO, 2017; Nguyen, 2012).

### **Forced and Abusive marriage.**

#### ***Forced marriage.***

Among 24.9 million people being in forced labor between 2012 and 2014, there were 15.4 million woman and young girls who were victims of forced marriages (ILO, 2017; UNODC, 2016). While some women migrated to the foreign countries through a consenting marriage, some were trafficked overseas and forced into marriages.

At first, women reached the agents for a job opportunity, but after arriving in the destination country, the pimp confiscated their IDs and passports and sold them to some families to be wives or provide sex services to the men in the family (Bélanger, D., & Wang, 2013). While the ratio of adults to forced marriage was 1.9 in every 1,000 people,

the children in forced marriages were at a ratio of 2.5 for every 1,000 children (ILO, 2017).

***Marriage migration turns to abusive marriage.***

The marriage migration happens when a woman in a developing country consents to marry a man in a more prosperous nation for a better financial opportunity. However, once the woman arrives at the destination to be with her new husband, things turn to the worst, and the new bride might end up being trapped in an abusive and hostile marriage. The women endure domestic violence as well as bad relationships with her husband and his family members (Belanger, 2015; Bélanger & Wang, 2013).

***Forced and Abusive marriage of young girls and women from Vietnam.***

In the last two decades, many Vietnamese women have been trafficked to other countries such as Malaysia, Cambodia, China, Indonesia, and South Korea for forced marriages or to be sold into prostitution (Belanger, 2014; CEOP, 2011; Duong, 2015; Keo et al., 2014; Le, 2014). While the border of Vietnam-Laos and Vietnam-Cambodia are the doorways for trafficking women and girls to other countries for sexual exploitation, the border of Vietnam-China is the gateway in which women were trafficked into China as spouses or sex workers (Belanger, 2014; CPIN, 2016).

The Child Exploitation and Online Protection Centre (CEOP) in England reported approximately 6,000 women and children were trafficked from Vietnam, and Some 3,190 young girls and women were trafficked to China and forced to marry the Chinese men or forced prostitution between 2005 and 2009 (CEOP, 2011). The Vietnamese police



reported 1,200 cases linked to these marriages brokering rings and 2,000 people were arrested (Hung, 2015).

### **Organ trafficking.**

The terms organ trafficking, illegal organ trading, and organ transplant tourism are often used interchangeably with organs forcibly removed in the context of HT (UNODC, 2016). Due to the significant gap between supply and demand for human organs, organ trading has become rife, and it is one of the most profitable illegal businesses (Campbell, 2016; Columb, 2015). The human organ trading business includes organ trafficking, transplant tourism, organ sales and unconsented organ removing (Amahazion, 2016; Columb, 2015;)

Nevertheless, the organ trade is predominantly defined in terms of organ trafficking. Organ transplantation reflects advances in medical practice and has saved the lives of millions of people worldwide. However, it has become an issue in ethical practice when it involves the organ trading business (Corfee, 2016). Organ removal without consent is an act of HT as it exploits the poor and violates human health, human rights, and human life (Campbell, 2015; Corfee, 2016; EP, 2015; Yousaf & Purkayastha, 2016).

The problem of trafficking for human organs has drawn the attention of scientists, scholars, and government authorities worldwide. The Declaration of Istanbul was established in the International Summit on Transplant Tourism and Organ Trafficking in the year 2008 to increase global efforts to combat organ trafficking. Hundreds of governments and respected organizations around the world endorsed the declaration of Istanbul in the last several years (UNODC, 2015).

The World Health Organization rejects the purchasing of organs in all means, consensual or un-consensual, and “Cells tissues and organs should only be donated freely, without any monetary payment or other reward of monetary value” (WHO, 2008, p. 5). The shortage of human organs has triggered the traffickers to enter illegal organ trading, and the wealthy patients are eager to contact the organ traffickers for available organs in the market, and organ trading becomes inevitably exploitative (Campbell 2016; Columb, 2015; Yousaf & Purkayastha, 2016).

China is one of the highest countries of organ transplantation. Before the year 2010, only 130 organs were donated but the official organs transplanted were 120.000 in China (EP, 2015). Most organ transplants in China were gathered from unethical sources such as prisoners on death row, newly executed prisoners, living prisoners, and organs of the trafficked victims from other countries (Columb, 2015; EP, 2015).

Hokshe, an isolated community in Nepal, has been famous as a hunting ground for kidneys, and many villagers have only one kidney left. The sellers were poor and desperate for money, they sold the kidney for a low price and received no medical aids for post operations. In consequence, they must endure the pain so consistently that they cannot perform a daily routine for years after the organ is harvested (Jezzera, 2016).

Organ trafficking is the most dangerous crimes in the world, but not many cases have been brought to the judicial level, and it keeps increasing every year (Campbell, 2016; Columb, 2015). Campbell suggested allocating the organs based on the medical need, not the financial ability of the patients, increasing deceased donations, and eliminating illegal trade. Corfee (2016) argued that it is essential that the physicians make

the ethical decision and engage in the social justice approach for many patients who have no voice and no access to medical care (Corfee, 2016).

Yousaf & Purkayastha (2016) concerned due to little support the victims on legal, financial and reintegration, most victims did not seek for legal services help because they were afraid of being convicted as criminals (Yousaf & Purkayastha, 2016).

### ***Organ trafficking in Vietnam.***

Vietnam has become a hotspot of providing the human organ sources, the increment in organ supply boosts up the organ trafficking problem (Corfee, 2015). At the Anti-criminal meeting in 2015, the deputy director of the Advisory Department, stated that the HT issue in Vietnam had increased rapidly in 63 cities and provinces; especially the trafficking in organs of adults, children and newborn babies has become more dangerous (Hung, 2015; Nguyen, 2015).

In 2016, there were sixteen cases of kidnapping for human organ harvesting in Ha Giang, a province along the border of Vietnam and China (Ong, 2017). The traffickers focused on children and infants from needy families, or students of schools as their targeted victims (Ong, 2017). The victims or sellers of illegal organs trading were transported to China for organ removal in private clinics (Ong, 2017; Hung, 2015). However, organ trading also happened domestically in Vietnam (Vietnam.net, 2013). In 2014, thousands of human kidneys were traded through the black market in Vietnam. The seller received from USD 2,500 to USD 5,000 for each kidney. However, the patient had to pay around USD 50,000 for each kidney (Hung, 2015). The Vietnam government has

taken measures to stop this horrifying crime, but it remains on-going (Hung, 2015; UNODC, 2016).

### **Profiles of Victims and Traffickers of Human Trafficking**

#### **The victims.**

The economic motivation, along with the demands from factories, domestic work, and the sex industry have always been the primary factors that drive people to migrate from rural areas to the big cities or overseas for economic betterment (Belanger, 2014; Duong, 2012; Le, 2012; USDOS, 2016; Weitzer, 2014). Most trafficking victims started as the migrant workers who were looking for job opportunities overseas through HT agents. However, once arriving at the destination, the agents confiscate their passports, and they encounter a low paid job with unexpectedly harsh working conditions, deprivation of liberty, or even sexual assault (Bélanger & Wang, 2013; Weitzer, 2014; USDOS, 2016). Many women and girls were lured or kidnapped from their homes and transported to other cities or overseas for forced prostitution or serving as a sex worker for one or more people (Belanger, 2014; ILO, 2017; Duong, 2015; Dutta, 2011; Renshaw, 2016). The Ministry of Public Security of Vietnam reported, from 2011-2015 about 85 % of the victims were women and children in which 70 % were brought to China, and the rest were trafficked to other Asian countries for sexual exploitation. (Hoang, 2015; Hung, 2016). The mounting demand for organs has increased the numbers of victims, especially children being kidnapped from home and transported to China (Nguyen, 2016). Also, high demand in virgins and children in sex services in Asian countries results in rising numbers of children placed in sex tourism (UN-ACT, 2014; Hoang, 2015; Molland,

2011; Lazzarino, 2014). The tyrannical government system often drives people to take risky migration decisions for better lives financially and politically (Kara, 2015).

The victims of HT crimes are usually impoverished, often illiterate, lack awareness, lack family, and community support, or are in severe debt bondage (Jani & Anstadt, 2013; Keo et al., 2014; LeBaron, 2014; Ngwe & Elechi, 2012; Usman, 2014). The gender bias, the seeking of a better life, high debt, and political instability are the factors that made women and girls become vulnerable to the HT (Cho, 2015; Columb, 2015; Pati, 2012).

While women and girls are the primary victims of sexual exploitation, boys from ten to fifteen years old, and men are trafficked for forced labor in industries, agriculture and even for organ transplantation (Dutta, 2011; Oelz, 2014; UNODC, 2016). However, there are male victims detected in sexual exploitation in nightclubs, massage parlors, or gay bars (Blanch & Miles, 2012). The Vietnamese male migrant workers, often from rural areas or ethnic minorities, are forced to work in hostile environments in brick factories, farming fields or in the fishing industry in China, Cambodia, Laos, Thailand, Korea, and Hong Kong (Belanger, 2014; Hoang, 2015, USDOS, 2017).

Victims of sex trafficking are mostly trafficked from more impoverished regions to more affluent areas (Cho, 2015). Women below 20 years old and young girls are the most at-risk group of being trafficked (Shrestha et al., 2015). Often, the sexually exploited victims are reluctant to seek help as they fear further abuse by traffickers or the stigma of being labeled as a prostitute; the fear leaves them vulnerable to re-trafficking (Asia Foundation, 2016; Duong, 2012).

**The traffickers.**

HT is an international crime, and the traffickers have no border. Traffickers can be the recruitment agents, neighbors, friends, or even relatives of the victims, who can speak the same dialect or language, share the same culture with the victims and gained trust from them (Ullah & Hossain, 2011; Le, 2014; Shrestha et al., 2015; UNODC, 2016). Most of the time they lure the victims with phony promises of well-paying jobs or beneficial marriages at the destination. Barry (1989) condemned, the traffickers abduct women away from their husbands or girls from their parents for labor and sexual exploitation (Barry, 1989).

The traffickers often work within the network of organized trafficking and using different methods kidnaping, luring, trapping (Shrestha et al., 2015). Recently, the trafficking operations use internet technology to recruit the potential organ sellers and advertise the organs for sale to the desperate patients or to lure victims to the labor and sexual exploitation (Fraser, 2016; Tidball, Zheng & Creswell, 2016; USDOS, 2016).

In common, the traffickers were the citizen of the origin countries; they traveled to destination countries not to recruit the victims but to exploit them (Ullah & Hossain, 2011; Shrestha et al., 2015; UNODC, 2016). The average age of trafficker was around between 38 to 40 years, most male traffickers were single and younger than female traffickers, and the most women were widowed or divorced (Keo et al., 2014). Some traffickers were aware the activities they involved is unlawful, but they did not know that the punishment would be severe, and very few were fully aware of their offenses (Keo et al., 2014). The illegal organ traders in Nepal did not know that they were committing a

crime as they believed that they were helping the patients and the poor sellers (Jazeera, 2016). In Vietnam, apart from trafficking the victims to overseas for forced labor and forced sex, many organized crime groups directly trafficked victims in foreign countries such as in the forced labor on cannabis farms, in massage parlors or nail shops in the UK and many Asian countries. (UN-ACT, 2016).

### **Human Trafficking Knowledge and Awareness Among People**

Several studies indicated that mass communication such as television, radio, newspaper or internet plays a crucial role in campaigning the anti-HT crime (Azage, Abeje, & Mekonnen, 2014; Dando, Walsh & Brierley, 2013; Shrestha et al., 2015). Due to lack of communication along with limited education, the perception of HT was different among rural and city people (Ali, Muhammad, Shah, Abdullah, & Imran, 2013; Shrestha et al., 2015).

The study of Shrestha et al. in 2015 found that young females from low-income families have less awareness and less sympathetic toward sex trafficking victims (Shrestha et al., 2015). Finding from Ogwokhademhe' study (2013) indicated that age, marital status, religion, educational level, reflect people perceptions of women trafficking crime in Edo State (Ogwokhademhe, 2013). The findings proved that age and family background have a significant impact on the people mindset about the victims of sex trafficking and trafficking awareness campaigns. These findings were consistent with those reported in studies in South Asia, Nigeria, and South Africa. In South Asia the degree of people awareness about HT is limited (Duong, 2012).

Conducted survey about people perception of HT in the United Kingdom, Dando, Walsh & Brierley (2013) found 58% of survey respondents believed people were trafficked into prostitution, but they had no idea about sexual exploitation. Most three-quarters of respondents thought that HT has no impact on their lives, and most believe that trafficking did occur in the UK. (Dando, Walsh & Brierley, 2016). Researchers discovered that the organ sellers and the patients who purchased organs did not know that organ selling is illegal nor having any knowledge about the post-transplant implications (Columb, 2015; Jazeera, 2016; Nguyen, 2015; Nga 2016). In Nepal, discussion about HT awareness is a taboo topic; many sellers were not aware of the medical complication (Jazeera, 2016).

Due to the lack of access in Vietnam, including lack of all means of communication and lack of awareness education about the HT crime, many Vietnamese victims in rural areas of North Vietnam were easily lured by the traffickers (Nga, 2017, RFA, 2017). A lack of interagency coordination, unfamiliarity with anti-trafficking legislation and the inexperience of the local authority about the characteristics of HT, identifying the traffickers has been a challenge for the local government in Vietnam (Ong, 2016; RFI. 2017). In addition, the issues of HT crimes hardly broadcasted on television or radio, therefore once the warning announced on TV and radio, people was confused, and many people contacted the local police to find if the announcement was genuine (Ong, 2016). There have been no studies about the perception of HT and the awareness of people in remote areas of Central Vietnam.



## **Gender Inequality and Human Trafficking**

HT is a gender-based crime where most victims are females (Duong, 2012; ILO, 2017; Jani & Felke, 2015; Kara, 2015). Gender is not just a distinction between the sexual characteristic, but it involves economics, politics, and culture (Duong, 2016). Usman (2014) found at full global perspective, women are socially, economically, politically, culturally, and lawfully unfavored to men (Usman, 2014). Davies & Jacqui (2017) found that the sexual and gender-based violence (SGBV) is a result of gender inequality and it is a silent crime as most victims' fear of public stigma, shame, and lack of public and authority support. Women and young girls are still much of the population who suffer widespread and systematic of sexual and gender-based violence, experienced social rejection, financial security threat, and potential vulnerability to further abuse (Davies & Jacqui, 2017).

In South Asia, especially in remote communities, the girls are often faced with the gender bias issue at their births (Jani & Felke, 2015; Le, 2014). The bias restrains the girls from access to all fundamental rights such as education, healthcare, and job opportunities. Also, the bias can make the women and young girls in remote communities of the patriarchal social system more vulnerable to HT (Belanger, 2014; Cho, 2015; Columb, 2015; CPIN, 2016; Duong, 2012; Jani & Anstadt, 2013; Kara, 2015). Apart, the female victims of exploitations have a culturally low identity and often encounter difficulties in filing complaints, obtaining benefits, and gaining access to justice (Duong, 2016; UNHR, 2016).

The economic renovation reform gives the Vietnamese women employment opportunity, but the discriminations often bring them to sexual exploitation or work exploitation and lack of access to health and justice (CPIN, 2016; Duong, 2012; UNHR, 2015). The women in the patriarchal social system always got the blame for all crises of their personal lives, and every adverse outcome vies with a different meaning. For example, when a woman faced a broken marriage, she is considered as a failure. If she was raped or sexually exploited then she is regarded as just unlucky or even labeled as a prostitute; the female victims always faced with guilt and shameful (Cunningham & Cromer, 2016; Lazzarino, 2015; Bélanger, D., & Wang, 2013). Usman (2014) argued that no woman could ever willingly choose to be a prostitute; even with those who migrate for prostitution (Usman, 2014).

Traditionally, Vietnam is a patriarchal society with Confucian influence social system; the girl is always responsible for household chores and is also the first one to be sent to work to help the family's economic difficulties (Duong, 2017; ILO, 2017; Le, 2014). In Vietnam, if a female worker lost her job due to unexpected or early termination, she will be suspected by a community of having immoral behavior or criminal act (Bélanger & Wang, 2013). Also, when some married migrants have troubles with the marriage, they might face the dilemma of expressing the problem, so most of them bear with their problems; even worse, the victim in prostitution are often labeled as a social evil (Duong, 2012; The diplomat, 2014). Stigmatized by the community and devastated by painful life experiences, make it so difficult for the women to in reintegrating into their societies (Asia Foundation, 2016)

## **Responses to Human Trafficking**

Since early 2000, hundreds of policies and programs toward sex trafficking have been established by Non-government organizations (NGOs), governments, and international organizations to combat HT (Davy, 2016; Dutta, 2011). In 2000 the United States Congress initiated the effort in combating HT through the 'Trafficking Victims Protection Act' (TVPA). At the same period, the United Nations endorsed the convention on 'Protocol to Prevent, Suppress, and Punish Trafficking in Persons' referred as the Palermo Protocol (Dutta, 2011).

In 2007, *The United Nations Global Initiative to Fight Trafficking* (UN\_GIF) was launched, in the incorporation of the ILO, Office of the United Nations High Commissioner for Human Rights (OHCHR), United Nations Children's Fund (UNICEF), United Nations Office on Drugs and Crime (UNODC), the IOM and the Organization for Security and Cooperation in Europe (OSCE), to fight against forced labor (UN.GIFT, 2015).

The issue of organ trafficking at the early stage was not included within the legal framework of HT (Yousaf, & Purkayastha, 2016). However, in the late 1990s and early 2000s, The UN protocol to prevent, suppress and punish trafficking in person was formally identified organ trading or exploitation of human beings for organ removal as HT. Later in 2008, The Declaration of Istanbul on organ trafficking was formed to raise concern about the mounting problems of illegal organ trade, transplant tourism, organ trafficking, and strengthened the international effort in combating organ trafficking.

In 2010, United Nation launched the United Nations Global Plan of Action to Combat Trafficking in Persons that requested for incorporation and collaboration in tackling the HT (UNDOC, 2010). In 2015, the Council of Europe Committee of Ministers adopted the Council of Europe Convention against Trafficking in Human Organs to combat trafficking in human organs (COE, 2015). Researchers called for international collaboration in strengthening legal frameworks to protect the rights of victims, and to bring the traffickers, practitioners and all parties involved on organ trading, organ trafficking to justice (Amahazion, 2016; Corfee, 2015; Farrell, Pfeffer, 2014; López-Fraga, Domínguez-Gil, Capron, Van Assche, Martin & Delmonico, 2014).

The forming of The National Plan of Action 2004 - 2010 (NPA) and (2010-2015) were Vietnamese Government official commitment to combat the HT crime and support the victims through several national policies and policies (CPIN, 2016; Trinh, 2015). The Vietnam Nation Action Plan (VNAP) was deployed in 64 cities and provinces nationwide and carried out by four ministries: Justice, Labour, of Public Security, Defense, and Ministry of Social Affairs (Duong, 2016; Trinh, 2016). However, Hoang (2015) argued that the Vietnamese legal framework dwindled to follow the international framework in term of victim human rights, especially the protection right (Hoang, 2015). The Vietnam government consider HT is an issue connected to prostitution. Therefore, they “ignore the link between trafficking and labour migration” (Hoang, 2015; p. 25), and focuses on combating the trafficking in children and women to protect the “national pride and identity” (p. 25). Farrell and Pfeffer (2014) found the reluctant culture, the wrong

perceptions, and limited knowledge of law enforcement officers about the HT victims have been the obstacles in identifying cases of HT (Farrell, Pfeffer, 2014).

### **Awareness Campaign**

There is a compelling need for stopping the HT and awareness campaign play a vital part in the HT combating efforts (O'Brien, 2015). Researchers suggested raising awareness about HT crime among communities in rural and at-risk areas help to protect people from the crime is essential. Also, empowering poor girls and women through skill and development training will foster job opportunity, as well as breaking the barrier of gender inequality. Also, many researchers recommended educating people about the consequence of health complications and required nurses, medical practitioners to include social justice approach to ethical decision making (Amahazion; 2016; Corfee, 2015; Yousaf & Purkayastha, 2016).

The process of combatting crime via awareness campaigns includes identifying and recusing the victims, detecting the traffickers and bringing them to justice (Shrestha et al., 2015; USDOS, n.d.). Fostering structural interventions to reduce the crime is also essential (O'Brien, 2015).

In the US, The Department of State's Trafficking in Person (TIP) Office, partners with the Department of Homeland Security (DHS) has developed online awareness and training programs that raise awareness and train tackling of HT crime (USDOS, n.d.). The US Department of Justice launched the National Strategy to Combat Human Trafficking in January 2017 to fight against the of HT and bringing the traffickers to justice, as well as assisting survivors of the crime (USDOJ, 2017). The United Nations

also found Blue Heart Campaign to raise awareness and fight against the impact of HT on society (UNDOC, n.d.).

### **Awareness campaign in Vietnam.**

The Central Vietnamese Women's Union (CVWU) is responsible for campaigning the awareness for the entire nation (Duong, 2016; Trinh, 2016). Although the Vietnam government conducted 20 anti-HT training sessions for more than 500 officials in different governmental sectors (USDOC, 2016). However, due to the budget constraint along with a limited understanding of anti-trafficking guidelines of the local staff, the campaign has not been efficiently integrating into remote communities where most victims originated (CEOP, 2011; CPIN, 2016).

Many nongovernmental organizations such as The Asia Foundation, Blue Dragon, Pacific Link foundation (PAL), UN-ACT, have done tremendous jobs in developing programs to raise awareness, engaging local communities to prevent and combat trafficking. The NGOs came up with strategies to support the victims and people at-risk of the crime in Vietnam (Asian Foundation, 2016; PAL, n.d.; UN\_ACT, 2014). However, most of NGOs operated the HT awareness programs in major cities and provinces of North and South Vietnam not many awareness programs conducted in Central Vietnam. Alliance Anti-Traffic (AAT) conducted *Sexual education course, reproductive health and social prevention for children at school* (ATT, 2017), in several provinces and cities in Vietnam, but the courses for schools and communities in remote villages of central Vietnam yet to be mentioned. Although many non-profit organizations, charitable foundations have put lots of efforts to raise awareness and to tackle the HT, the academic

scholars study the perception of people in remote communities of Central Vietnam about HT crime has been slower to develop.

### **Summary**

Merging the greatest elements of existing theories such as Gender Inequality Human Motivation Theory, Vulnerability, and Victimology is the best way to construct a framework that could explain the questions of the research study. Concepts from the selected theories could describe the relationship between victims and offenders, traffickers' behavior and their activities. The selected theories also explain the situation of some individuals and groups that are easy to be victimized, as well as the method to conduct an adequate awareness program for people in remote communities (Fattah, 1989; Fattah, 2000; McKay, 1996). The HT crime includes forced labor, forced sex, and illegal organ removal. The reports of HT crime are alarming global wide; However, the reported numbers of HT cases did not reflect the real number, especially in the South Asian countries. Although many governments and organization have developed several the awareness programs; the HT crime is still growing every year. Vietnam has been known as one of the high rated countries of trafficking female victims for forced sex services and forced marriage. Latterly, many victims in Vietnam had been trafficked for organ removal domestically or internationally. Despite the efforts of Vietnam government and many non-profit organizations in developing the awareness programs to combat the HT crime in Vietnam (Trinh, 2016; USDOC, 2016), the awareness programs yet reached to many people in remote communities of Central Vietnam.

## Chapter 3: Research Method

### **Introduction**

My purpose in this qualitative phenomenological research study was to explore HT awareness of people among remote communities within Central Vietnam and to investigate the issues of cultural sensitivity that might help to improve HT awareness training in the areas. I examined the reasons that the parents consented to their young daughters to drop out of school for work, and the link between gender inequality tradition and the child labor problem in these communities. This study is essential in promoting social change in that my findings may help generate solutions to prevent HT crimes in remote communities of Central Vietnam. Participants in this study were people in the studied sites. I used semistructured and unstructured face-to-face interview methods for the data collection process in this study.

In Chapter 3, I explain the qualitative tradition research design and rationale, role of the researcher, setting, and sample, as well as data collection procedures, data analysis, trustworthiness, and participants' rights. I then present the connection between the research design and statement problem and research questions of the study.

### **Research Design and Rationale**

Research approaches provide specific methods of data collection, analysis, and interpretation of a study (Creswell, 2013). The most common approaches are quantitative and qualitative research. The quantitative approach deals with numbers, testing hypotheses, and addressing causes and effects. In contrast, qualitative research seeks to discover and observe, and it uses in-depth open-ended questions to understand and



interpret daily life and experiences of participants in their natural settings (Ravitch & Carl, 2016).

In this research study, the phenomenological qualitative research method enabled me to understand the lived experiences and perspectives of participants of the phenomenon who share the same experiences, culture, and background (Creswell, 2013; Rudestam & Newton 2015). There are several approaches of data collection methods in qualitative research such as in-depth interview, focus group discussion, observation and documentary analyses that include scholar literature, books, memos, and annual reports (Maxwell, 2013; Ravitch & Carl, 2016; Patton, 2015). I applied the face-to-face in-depth interview because this approach enabled me to obtain compelling, individual opinions about the HT crime, and it allowed me to understand the traditional culture issues of gender inequality in the remote communities of Central Vietnam.

In exposing phenomenological qualitative research studies, I could discover the answers to the research questions: How do residents of remote communities in Central Vietnam perceive HT? And what factors are most relevant in a HT awareness program specifically designed for the remote communities of Central Vietnam? How does gender tradition in remote communities of Central Vietnam impact parents' perception of HT?

### **Role of The Researcher**

Qualitative research allows the researcher to serve as the principal instrument to collect research data and use the theory lens to view their research study interpret what they observe (Ravitch & Carl, 2016). Interviewing is the heart of qualitative research, where the researcher uses the art of interviewing to establish a relationship with the

participant and engage him/her to contribute to the conversation as much as possible (Janesick, 2016; Laureate, 2016). In qualitative methodology, the researcher refines missing parts in previous studies and conducts an in-depth analysis of the issues through one-to-one interviews or directed discussions; this approach requires dedication, skills, and proper preparation and practices from the researcher (Jamshed, 2014).

The qualitative approach allowed me to use unstructured interviews to explore the exceptional culture or complicated social phenomena throughout the data collection process (Creswell, 2013; Maxwell, 2013; Miles & Huberman 1994; Ravitch & Carl, 2016). Working with the diverse population such as a vulnerable or minority ethnic group requires extra efforts, time, reflexivity, and integrity from researchers (Ravitch & Carl, 2016). The relations between researchers and participants that developed in various stages of the study can be ethically challenging as moral questions can arise during the interviews at any time. A tendency bias might happen, as participants might avoid extreme response categories or choosing the positive answer to please the interviewer. (Laureate, 2016). Also, the personal motives, perspectives, and social or political viewpoints of the researcher could affect the participants' responses, as well as the validity and reliability of the findings (Kidd & Finleyson, 2006, Maxwell, 2013). Therefore, when performing data collection and data analysis, I separated the aspects of personal life from the study. I also avoided using exploitive questions, because invasive interviews could harm the participants.

## **Participant Selection Logic**

### **The Population**

The participants in this study were the people in the remote communities of Central Vietnam, who have the same culture and some experiences that related to the research problem of the study. Also, these communities have been known as high-risk areas of HT (UN\_ACT, 2014).

This research study included four groups of participants; the first group was ordinary villagers of the two remote communities in Central Vietnam, who at least heard or have some ideas about HT. The three other groups included teachers, authority officials, and members of the Vietnam women's union, who have been working closely with the villagers in the studied sites. Conducting study in multiple places helped to reduce bias and researcher's assumption (Ravitch & Carl, 2016).

### **Characteristics of the Selected Sample**

To be able to achieve accurate and consequential outcomes, the participants must not have a mental problem nor drug problems. I invited the participants, ranging in age from 18 to 65 from the four selected groups that include teachers, authority officials, members of the Vietnam Women's Union (VWU), and ordinary villagers.

The ordinary villagers were the center of the study whom I explored their perception of the HT awareness; therefore, I did not select the convicted traffickers. Also, the nature of this study did not aim to collect the experiences of victims of the HT crime, so the victims were not be invited for the interview to avoid resurfacing trauma of their

lives. Only ordinary villagers who have heard about HT crime and parents of the child labor victims were invited.

Teachers who have been having close relationships with students and understood the community's culture; so, through them, I could explore the issue of gender inequality and obtaining their opinions about the situation of the young girls who left school for work. The authority officials who are familiar with situation HT crime in the communities and understand the government's measurement to stop the HT crime and to prosecute the offenders. Local members of the VWU are the government officials, who work at the local level as a social worker on all issues related to local women wellbeing and welfare such as family planning program, microloan program, domestic conflict, family conflict, and so on.

### **The Sampling Sizes**

According to Patton (1990), there are no special rules to verify a suitable sample size in the qualitative research study; However, the existing resources could determine the sample size, timeframe allowed, and objectives of the study (Patton, 1990).

Qualitative research sample size has been suggested variously among different scholars.

Morse (2015) stated that the problem of estimating sample size has “not yet been resolved, but it perhaps is a little clearer” (Morse, 2015, p. 1318). The most important thing in choosing the sample size is to ensure that the selected units are representative of the population of interest (Boslaugh & Watters, 2008). Creswell (2013) and Patton (2015) recommended using 20 to 30 individuals to get data saturation as well as ensuring that all essential factors of the studied phenomenon will be informed (Creswell, 2013; Patton,

2015). Researchers often use saturation as a tool to ensure that the data sources are sufficient. Saturation is the process of collecting and analyzing data until the information is saturated (Mason, 2010). For the nature of this research study, I chose small size samples with 20 participants for individual unstructured interviews so that I could collect the extensive detail about the HT perception of the participants. I was cautious in selecting the participants to ensure that the ordinary participants, were not the victims of the crime to avoid the psychological harm to participants, as well as avoiding the research bias regarding sample selection.

### **Instrumentation**

There are several interviewing methods in qualitative research study such as interviewing over the phone, by video conference, by e-mail, or online chat. However, online or phone interview was unattainable as the internet access in the studied sites was limited, and the majority the participants were the ordinary villagers who are poor and illiteracy or have limited ability of reading and writing. Also, the target population in this study are solidly bound with Asian culture attitudes, and often people do not want to reveal their views on the sensitive issues in public such as sexual and labor exploitations. Therefore, semistructured and unstructured face-to-face interviews were the most appropriate data collection instrument for this study. The unstructured interview gave me the opportunity to conduct an in-depth interview and allowed participants to respond freely in their words, so I could clarify the answer and steer the direction of the interview for valuable information (Creswell, 2013; Maxwell, 2013; Rubin & Rubin, 2012). Each

interview lasted from 60 minutes to 90 minutes depending on the responsiveness of the participants.

I prepared a notebook, pens, and pencil for taking notes of all essential responses from the participants. I also used an audio recorder to tape all the responses and played later to ensure that no information was missed out. After completing the data collection process I translated, transcribed all information from notebooks, recording tapes and transferred them to my personal computer.

### **Procedures for Recruitment, Participation, and Data Collection**

#### **Recruitment Process**

I used the purposeful sampling method to ensure that the selected participants can represent the target population and can answer the research questions efficiently (Maxwell, 2013; Ravitch & Carl, 2016; Rudestam & Newton 2015). Quality research inquiry focuses on specific types of communities that are best to answer the research questions.

As mentioned previously, there were four different groups of participants, therefore for each group, I applied a different strategy to invite them to participate in the interview. For the social workers, local teachers and authority officials, I directly telephoned them to explain the purpose of the study, rights of the participants and invited them to join the interview. I also left an email address and phone number to the participants if they need further inquiries before deciding to join the interview. For the villagers, I met them in person to give them a throughout idea about the study and explain the objective of the interview before inviting them to participate in the study.

I selected the first 20 people who showed their interest in taking part in the study. After completing the list of potential participants, I contacted each of them to discuss about the procedure of the study including meeting time and place for the interview.

### **Data Collection Process**

The interviews were carried out in a private function room at a coffee shop in between of PV and PS, the two remote villages of Central Vietnam. I conducted all interviews in Vietnamese, and each interviewing process only happened between the participant and me; no other study participants were there. Before processing the interview, I explained the purpose of the research study, research topic, duration, process of the interview to the participants, as well as the term of confidentiality to avoid misleading them (Collins. Shattell, Thomas, 2005; Ravitch & Carl; 2016). After giving explanations, I obtained the informed signed consent forms in Vietnamese from participants.

The instruments for the interview included pen, audio recorder, and a log book. I documented all's responses in a log book and recorded to an audio recorder. The purpose of documentation was to make short notes in the margin of the relevant information and to sum up the process of data collection, change the data, read over and analyze to get the real meaning of the data that are connected to research questions. I highlighted, circled and underlined all essential keywords and phrases to make data to become more lucid (Creswell, 2013; Ravitch & Carl, 2016). Soon after each interview, I transcribed all the audio clips to the written structure in the log book, and then transferred to Microsoft word and excel data files. I also save all photographs in image files on a computer and backed

them up along with the Microsoft data files to an external device. The backup routine of all documents and images were scheduled to be done on a regular basis.

To avoid the social desirability bias, I only raised the questions and let the participants answered in their ways, as well as using the body language to encourage the participants to continue during the interview (Patton, 2015, Rubin & Rubin, 2012). After the interviews, I contacted the participants to ask for more follow up questions.

I used the straightforward, and simple interview questions to reduce the potential confusion and minimize the respondents' decision-making errors (Miles & Huberman, 2014). Based on the literature of the previous study and elements of the selected theories, I made a list of pre-coding about the themes and categories that derived from a conceptual framework and research questions before conducting the interview (please see Appendix D: Provisional Code List). The provisional start list had 20 categories and five themes, but the study outcomes had 16 categories and six themes, one theme and four categories less than the prediction.

### **Data Collection Instrument for Research Questions**

RQ1. How do residents of remote communities in Central Vietnam perceive HT crime?

Subquestion: What factors are most relevant in a HT awareness program specifically designed for the remote communities of Central Vietnam?

For this question, I collected the data through face-to-face interviews with 19 participants of PS and PV communities in Central Vietnam. I conducted the interviews in a private room of a coffee shop between the two villages. Each participant attended the



one interview for sixty minutes. Later, I contacted some participants for follow up questions or to verify information given by some participants.

RQ2: How does gender tradition in remote communities of Central Vietnam impact the parents' decisions in consenting their young daughters to drop out of school for work in the private household or private businesses?

This question was mainly for the parents in PV who consented their young daughters to drop out of school to earn money in the big cities. Each interview lasted eighty minutes. Apart from exploring their perception of HT, this study also investigated the reasons why the parents only consented the daughters to leave home for work at an early age, from ten to fourteen, but not the sons. I wanted to investigate if the parents knew that allowing their underage daughters to work is an act of HT, and their decisions in letting the young girls to stop schooling for work had any connection with the tradition of gender inequality. To avoid vulnerability to harm, I did not ask the parents with a direct question related to HT or gender inequality. Therefore, I diplomatically asked the participants to provide the answers that linked to the research questions. For the local authority officials, teachers, and the local members of the VWU, this study focused on investigating their perspective about HT as well as their viewpoint about gender inequality. The questions to these people were more direct to the issues, and from their answers, I understood their competency in handling HT issues in the area. All responses were written in a notebook and recorded to the audio recorder so that I can play back for reviewing the information later.

**Participants exit the study.**

I informed all participants that they could leave the study at any time for any reasons, but all participants stayed until the end. At the end of each interview, each participant in PS village received 20 USD, and each participant in PV village got 25 USD as tokens of appreciation from the researcher for their effort in the study (Rubin & Rubin, 2012). I went through all documented responses of the interview to each participant to ensure that they agree with the document.

**Debriefing procedures.**

The debriefing is a part of the consent process when the research study involves deception or incomplete disclosure. The debriefing process should occur at the end of the research study, and the researcher explained to the participant the purpose of the study (Rudestam & Newton, 2015). This study was straightforward, and there was no deception or incomplete disclosure involved. Therefore, prepared debriefing forms were not used.

**Follow-up Plan.**

Follow-up procedures are essential elements of the research study, they can be conducted during the data collection process but can also be performed afterward. The follow-up question can also be brought up at the interview when the participants are providing the hint or the opportunity to do so. The follow-up question gives the researcher chances to clarify any confusion on the issues that relevant to the research question. In the situation that the participant provides the answer that is relevant to the study, but it is incomplete or too broad, too extreme or too narrow, the follow-up question can also be used (Ravitch & Carl, 2016). Rubin and Rubin (2012) suggested using a how,

why and can question as a follow-up such as ‘How did it happen,’ ‘can you tell me more about that’ or ‘why do you think so? Etc. Follow-up procedures help to achieve responsive interview and increase the effectiveness and credibility of the research findings. I only raised the follow-up question when the opportunity arrived and did not pressure the participants to respond to the follow-up questions (Rubin & Rubin, 2012).

### **Data Analysis Plan**

The interviews were conducted in Vietnamese. Therefore, I translated all responses from Vietnamese to English then transcribed, stored them in Excel spreadsheets and Microsoft word files.

### **Coding Process**

Most researchers use coding as a systematic procedure to analyze the collected data from small units to broader units (Creswell, 2009; Saldaña, 2016). The coding process is an analytical method in which data, such as interview transcripts, observation field notes, documents, journals, photo, video, and so on, is categorized to facilitate analysis (Ravitch & Carl, 2016; Saldana, 2016). I applied the coding technique for the data analysis process in this study. The coding technique helped me to bring out the essence and the real sense of the raw data, as well as developing ‘What’ and ‘How’ do people experience the phenomenon (Creswell, 2013; Saldana, 2016). It also enabled me to lessen bundles of information into an accurate and summarize form of data.

Three components of the coding process are code, category, and theme. In the coding process, I used the data coder method to extract initial data then filtered it further and finally refined them to get the correct code. Moreover, I grouped all codes with the

same characteristic in a category and arranged all categories had the same meaning in a theme. All themes were organized into a larger unit that could represent the meaning of the data (Creswell, 2013; Ravitch & Carl, 2016; Saldaña, 2016). Creswell (2013) suggested having from 20-30 categories and five or six themes for one research study, regardless of the size of the database. In the process of developing themes, I read the data sets several times to ensure that no data is missed out so that the themes could reflect real meaning of the raw data (Ravitch & Carl, 2016).

Initially, I predicted to have five themes, and 20 categories that I believed could answer the research questions. However, when performing the data collection process, there was one more theme, and six more categories came out from the significant sources of collected data (Table 3).

### **Software Used for Analysis.**

The NVIVO Software was used for organizing the data storage, comparing, linking, coding, retrieval the collected data (Miles & Huberman, 2014; Rudestam & Newton 2015). NVIVO has a useful function for analyzing literature and organizing them by topic, academic discipline, author, date of publication, country of publication. NVivo also offers features for managing, sharing and analyzing data, as well as displaying data and research results (Woods, Paulus, Atkins, Macklin, 2015). It can merge data and files in a single file and allows the users to use several languages (Creswell, 2013). The applications also allow the user to organize the codes that are associated with words, phrases, images, or even multimedia to display patterns and built conceptual structures of

data. However, I performed the data analysis manually to get satisfactory outcomes (Patton, 2015).

### **Treatment of Discrepant Cases**

It is hard to predict if the participants' experiences or viewpoints contradict the theories that the researchers selected for their study framework. One of the research questions in this study was to why the parents allowed their young girls to drop out of school to earn money. I was interested in proving that the long tradition of gender inequality culture has driven the parents to scarify their daughters in the name of culture and beliefs. The findings clarified the connection between young girl labor issue and the gender inequality tradition. However, if there were responses from the participants that have no links to the gender inequality culture, then I would have reviewed the collected data and the data analysis process and investigated why did the participants come up with the responses and use those cases for modifying the gaps in the theoretical framework.

### **Issues of Trustworthiness**

In qualitative the researchers do not use instruments to establish the validate the value of the study. Therefore, credibility, transferability, dependability, and confirmability, are the crucial components in establishing the trustworthy of the research study (Creswell, 2013; Guba & Lincoln, 1989; Moore, 2015; Patton, 2015).

### **Credibility**

The Credibility includes the well-establishing research method that ensuring the adequacy and internal validity, is one of most essential elements in forming the trustworthiness (Creswell, 2016). Credibility was employed in this study through several

ways to validate the construction of the research study such as audit trail, member check, thick description and triangulation in data collection (Creswell, 2013; Patton, 2015).

*Prolonged engagement:* To ensure the *adequacy* and *internal validity*, I spent just enough time in the natural environment to understand their culture, or phenomenon of the topic of interest to establish rapport and trust between researcher and the participants (Ravitch & Carl, 2016).

*Triangulation:* Triangulation involves using a combination of different methods such as observation, focus groups, and interviews. The triangulation plays a crucial role in elevating confirmability to minimize the effect of researcher bias (Ravitch & Carl, 2016; Shenton, 2003). The face-to-face interview was used to collect data. So, to apply triangulation, I gathered data through differing sampling strategies such as collecting data at various times to check for the consistency of what people said about the same thing over time; and comparing the perspectives of people from different points of view.

*Member check:* I invited two independent researchers to analyze the same qualitative data set and then compare their findings provides an essential check on selective perception and blind interpretive bias (Patton, 2015).

### **Transferability**

Transferability is a technique of achieving external validity where the researcher sufficiently explains a phenomenon to which the reader can transfer the findings to other times, settings, people, or situations (Creswell, 2013; Shenton, 2004). I achieved this technique by explaining a detailed description of the research process to demonstrate that

if the results are applicable to other contexts/settings that have similar situations, similar populations, and related phenomena.

*Thick description:* Is proof of achieving external validity that includes the fieldwork research journal and research log (Patton, 2015). I wrote my research progress in a fieldwork research journal that included details of my experiences about the patterns of cultural and social relationships of the research site and kept track of all detailed modifications of research design, research plan and data collection processes in the research log (Ravitch & Carl, 2016). I also included a rich description of the environment such as cultural and geographical factors of the communities, as well as taking photos, notes, record and provided very detailed descriptions of everything to convey the actual situations around the contexts of HT issue. Most remote communities in Vietnam, except the ethnic minorities, have a similar culture, rural farming works such as raising cattle, breeding animals, growing crops, forestry works, and share the same language, so the findings in this study are transferable to other isolated communities of Vietnam.

### **Dependability**

Dependability is the concern of reliability in a way that the data collected would be reliable enough to answer the research questions (Creswell, 2016; Guba, 1985). To be able to address the dependability issue directly, I checked the if the interpretations, findings, are proven by the data. I invited a peer review to check for any mistakes in conceptualizing the study, in collecting the data, in interpreting and reporting the findings. The dependability audit also enables readers a full understanding how the

research study was conducted for neutrality in the findings that based on participants' responses and not any potential bias (Creswell, 2013; Ravitch & Carl, 2016).

### **Confirmability**

Confirmability refers to neutrality and confirmation of the data rather than interest and objective of the researcher (Guba, 1985; Ravitch & Carl, 2016). The audit trail is an essential factor in the confirmability. My audit trail included records of all the changes made during the research process of all raw data, field notes, documents, the structure of categories, themes, findings, and conclusions. It also included the methodological documents such as designs, strategies, rationales (Lincoln & Guba, 1985; Shenton, 2004). I also invited an external auditor to conduct the confirmability audit at the same time as the dependability audit.

## **Ethical Procedures**

### **The Institutional Review Board Application**

All students and faculty members must submit the IRB application when conducting research projects of any scope involving collection or analysis of data that are related activities involving human participant (Walden, 2013). The Institutional Review Board (IRB) members ensure that all researchers at Walden University comply with the university's ethical standards and U.S. federal regulations. Walden University does not accept research conducted without the IRB's approval, and the university will not grant credit for student work that failed to comply with the policies and procedures related to ethical standards in research. Therefore, before performing the data collection process, I



had obtained Walden University's IRB approval for all recruitment plans, and materials before inviting all potential participants to the research study.

I equitably distributed benefit and burdens of the study by providing the informed consent signed by the research participants. There were several ethical issues which I carefully considered when recruiting the participants such as privacy, risk harm, or well-being of the participants. I did not pressure the participant to engage in the conservation to avoid vulnerability to harm or risks to the participants. Honoring the diversity policy, I selected the participants equally and equitably, as well as respecting the anonymity of the participants and maintaining the participant's rights to privacy and confidentiality.

When using the telephone as the recruitment method, I considered the privacy by ensuring that the phone messages were securely protected and designated only to the participants. I also avoided focusing on the personal information that was not relevant to the research study such as sexual practices, family history, medical or mental health, and so forth. I did not compensate the participants with the overpaid amount to induce them to risk harm. When invited the potential participants, I clearly and accurately explained to them the purpose, duration and location of the study in simple language, not technical terms or scientific jargon.

### **The Ethical Issues During the Data Collection Process**

There are several ethical issues which the researchers must consider when processing the data collection. Data collection for a research study cost the researcher and research participants time and effort as well as potential risks. The risks could be reduced when the researchers consider the relational approach, informed consent, protect

accuracy, security, privacy, and confidentiality of the data and research participant's information (Miles & Huberman, 2014; Shaw, 2008)

**Informed consent.**

Before conducting the interview, I informed the participants about the research topic, procedure, and obtaining the participant's verbal or signature on the consent form. See Appendix A: Consent Form. The informed consent process is designed to assure that the participant has the right to refuse or accept to participate in the research study, as well as ensuring that their answers and personal information are kept confidential (Miles & Huberman, 2014; Smith, 2003). Apart from protecting the participant's right and the validity of the research study, the informed consent also helps to amend the troubles caused by the misinterpreting of information (Shawn, 2008).

**The well-being of the participants/respondents.**

The participants in this research study were mainly the simple, low educated people and vulnerable people, so I used the straightforward, simple interview question to reduce the potential confusion and avoid vulnerability to harm (Miles & Huberman, 2014). The informed consent documents informed that involvement in the study is voluntary and the participants have the rights of joining and leaving the research study at any time without penalty.

To protect the participants from physical and mental harm, I did not explore information that might affect their safety and well-being, nor asking the questions during the data collection process that might cause harm or retraumatize the past events of the participants' experiences (Rubin & Rubin, 2012).

To avoid the tendency bias of the perceived coercion to participate, I maintained the conversation engaged on the main topic during the interview, only raised the questions and let the interviewee provides answers in their ways, so they did not feel the pressure of trying to please the interviewer (Bernard, 2005). Maintaining mutual respect and confidence between investigators and participant is a crucial ethical factor in the data collection process, and respondent validation is valuable for a research project. Therefore, I gave the participants the hard copies of the interview's audio transcripts, as well as the translated and transcribed versions in a word document to ensure that I did not miss interpreting their responses (Creswell, 2013; Maxwell, 2013).

#### **Culture ethics.**

From the traditional perceptions, the Confucian philosophy prevalent in Vietnam has been known as the cause of varied situations of gender inequality, where women are placed at the bottom of its social hierarchy (Duong, 2016; Sung & Pascall 2014). Addressing gender inequality issues might offend male participants. Therefore, I avoided asking the questions that are connected to cultural sensitivity.

#### **Protecting accuracy, privacy, and confidentiality.**

Maintaining the participant's rights to confidentiality and privacy is a principle of the researcher (Miles & Huberman, 2014; Smith, 2003). The interview transcript or field note contains names of the participants or individuals referred by the participant. Therefore, to respect the anonymity of the participants, I did not use their identification numbers or date of birth to categorize data but replaced their personal information with pseudonyms to respect the anonymity of the participants (Ravitch & Carl, 2016).

### **Protection of Confidential Data and Information Security**

Nowadays, most information is stored on the computer or being clouded to internet storage; therefore, I secured the access to the computer with a password to protect the records of all parties involved in the study (Stahl, Doherty, Shaw, and Janicke, 2014). The transmitting information through the internet could also be easily decoded or stolen by a stranger, so I was meticulous when sending participants information through email or any forms of electronic transmission (Miles & Huberman, 2014). The data are only accessible to me and the chairs with some special security privileges.

Research ethics includes unexpected occurrences, and nowadays with the expansion of information technology, anonymity and confidentiality are the challenges to the researcher (Ravitch & Carl, 2016). I did not collect data through online social media forms such as a blog, Facebook, Twitter, LinkedIn, and so forth. So, getting online consent to protect the privacy of online profiles is not an ethical issue. However, by any means, I took strategies in safeguarding the information of the participants that were obtained from the face-to-face interviews. I set up a password for not only on computers but also all backup devices such as USB or external driver on a regular interval to ensure that data will not be accessed in undesirable events such as losing the USB stick to protect the participants, the researcher, and the institution. I all so locked away all hard copies such as video, audio tapes, interview notes in a secured place such as in the filing cabinet of the home office.

## Summary

I used the phenomenological qualitative research approach in this research study. Participants were the people in two remote communities of Central Vietnam, who share the same experiences, same culture, and background. There were 19 participants from the four groups of that include teachers, authority officials, local members of the Vietnam Women's Union, and ordinary villagers. I conducted semistructured and unstructured face-to-face interviews in a private room of a coffee shop locates between the two the remote villages where the participants reside.

For data analysis, I used the coding technique and performed data management manually. Besides, I also used NVIVO, a computer software, to support analyzing and organizing literature, sharing, and analyzing data, as well as displaying data and research results.

Trustworthiness of qualitative research, which includes credibility, transferability, dependability, and confirmability, was an essential factor to justify the value of the research study. For the ethical concerns, I informed the participants about the research topic and procedure of the interview. Also, I obtained the participant's informed consent to assure that they have the right to refuse or accept to participate in the research study. I maintained mutual respect and confidence with the participants by encouraged them to answer in their thoughts. I replaced all the participants' answers and personal information with pseudonyms to respect the anonymity of the participant's data, and locked away all hard copies such as video, audio tapes, interview notes in a secured place.

Chapter 4 includes a review of the research questions, a description of the setting used for the research, the participant demographics, and the characteristics relevant to the study. Chapter 4 will also explain the data collection process, participant size, location, duration, tools used for each interview, and the data analysis process followed by the evidence of trustworthiness of the study. The findings section of Chapter 4 includes the answers for each research question along with tables and figures to illustrate the results. Last part of Chapter 4 is the conclusion.

## Chapter 4: Findings

### **Introduction**

My purpose in this phenomenological qualitative research study was to explore how the residents of remote communities in Central Vietnam perceive HT and investigated the factors that may help to form an HT awareness program that suits the culture of the residents in these areas. I also examined the reasons that made the parents allowed their young daughters to drop out of school for work, and I investigated the link between gender inequality tradition and the child labor problem in these communities.

In this chapter, I introduce the setting, participants, data collection, and data analysis processes. I used elements of vulnerability, victimology, gender inequality, and human motivation theories to construct a theoretical framework that could explain the questions and findings of this study. I also discuss evidence of trustworthiness that includes credibility, transferability, dependability, and confirmability. The last parts of this chapter contain the findings of the study that connect to the research questions, and a summary of the chapter.

I used the phenomenological qualitative research approach for this research study, because this method allows me to focus on the lived experiences and perspectives of participants. I also applied the purposeful sampling method to ensure that the selected participants represented the target population and could answer the research questions (Maxwell, 2013; Ravitch & Carl, 2016).

RQ1. How do residents of remote communities in Central Vietnam perceive HT crime?

Subquestion. What factors are most relevant in a HT awareness program specifically designed for the remote communities of Central Vietnam?

RQ2: How does gender tradition in remote communities of Central Vietnam impact parents' decisions in consenting their young daughters to drop out of school for work in private households or private businesses?

### **Demographics of the Study**

I conducted the study in two communities of Central Vietnam, where the people are harshly affected by poverty and limited job opportunities. PV is a remote coastal village where the number of young girls ages 10 to 14 years, who left school for work, are high. Apart from the teacher and the VWU members, all participants in PV did not have high levels of education and worked as day laborers. PS is an isolated mountainous community where people are still living in primitive conditions with no running water, limited electricity, and no community health care facility. PS was formed in 1975. It started with 105 families, which included 90 children; there was no school in the area until 1993, and the first class was established for young children by an NGO. For 18 years, the children grew up without education, therefore, the number of illiterate adults is high in the community. The participants from PS are poor and do not have high levels of education; Many of them work in unsafe conditions in the deep forest for long hours, with a low salary and no benefits; their situations are considered as hard labor.

### **Setting and Participants**

I purposely invited participants by age, from 15 to 65 years, and by occupational categories, rather than by their education levels or financial status. The target participants



were the people who share the same culture, living conditions, and experiences so that they represented the population related to the research questions of the study.

The occupational categories included ordinary villagers, teachers, and authority officials such as human services workers, VWU members, village leaders, and law enforcement officers. I invited the ordinary villagers of PS, who have heard about HT crime, and parents of the children in PV, who left school for work at a young age (from 10 to 14 years). I also invited the teachers to participate in the interview because they have close relationships with students and understand the situations of the young girls who left school for work. The local authority officials are people who can share information about the HT crime in the villages and discuss the measurement to prosecute the offenders or to stop the crime. The last group I invited was the local members of VWU, who were working at the local level as social workers and human services.

Initially, I sent out invitations to 30 people of PS; 18 people responded, and selected 11 responders for interviews, which included one social worker, one member of the VWU, one community leader, one local police officer, and six villagers. One person came for the interview then became so nervous and decided to withdraw, so I gave a small gift to thank her effort and did not replace the spot. The policeman did not come for the interview as scheduled; a day later, he sent apologies and refusal message. I tried to contact another local authority official, but no one was available.

Table 1.

*Demographic Characteristics of Participants in PS*

Participant	Age (y)	Gender	Education	Occupation	Financial situation	Marital status
PS1	26	F	Grade 6	Social services	Small salary	MA
PS2	24	F	Grade 5	Sewing machinist	Surviving	Divorced
PS3	28	F	Grade 2	Log Peeling	Difficult in winter	MA
PS4	40	M	Grade 1	Tree cutting	Difficult in Winter	MA
PS5	37	F	Illiterate	Log peeling	Surviving	MA
PS6	55	M	Grade 11	Village leader	Small salary but OK	MA
PS7	41	F	Illiterate	Log peeling	Difficult in winter	MA
PS8	42	M	Grade 2	Tree Cutting	Difficult	MA
PS9	38	F	Illiterate	Log peeling	Difficult in winter	MA

*Note.* F = female; M = male; MA = married.

For PV community, I sent invitations to parents of 15 families of young girl/s who left school for work, five teachers, four members of the VWU, the community leader and two law enforcement officers in the PV district. Twenty responded, and I selected ten participants for the interview in which included three teachers, one VWU member, and six villagers. Some people came for the interview, but they were so nervous and decided that they could not be able to participate in the interview, so I gave each of them a little gift as a token appreciation and invited the people in the second list.

Table 2.

*Demographic Characteristics of Participants in PV*

Participant	Age (y)	Gender	Education	Occupation	Financial situation	Marital status
PV1	24	F	Grade 6	Factory worker	Small salary	MA
PV2	32	F	Master of science	Teacher; Vietnam Women's Union district representative.	Reasonable	Divorced
PV3	42	F	Illiterate	Day laborer	Difficult	MA
PV4	50	F	Grade 5	A representative of VWU in PV	Small salary, barely enough for food	MA
PV5	47	F	illiterate	Day laborer	Financial difficulty	MA
PV6	56	M	College	Teacher; fish farming	Stable	MA
PV7	41	F	Can read and write simple words	Day laborer in a mussel farm	Financial difficulty	MA
PV8	45	F	Grade 1	Day laborer in the market	Financial difficulty	MA
PV9	43	F	University	Teacher	Stable	MA
PV10	38	F	Grade 1	Day laborer in the fish market	Financial difficulty	MA

*Note.* F = female; M = male; MA = married.

### Data Collection of the Study

I administered the data collection process in a small private room of a coffee shop between the two the villages, because most the participants did not want the interviews to be held at their residents. Each interview was conducted in Vietnamese between myself and the participant; no other study participants were there. The first phase of the interviewing section I explained to the participants the purpose of the research study, the research topic, procedure, and the details in the form of consent. Some participants could not read nor write, so I read and explained the content of the form, including the term of confidentiality to avoid misleading them. After ensuring that the participants fully

understood the idea of the form, the participants were asked to sign the form with their fingerprints. Each participant was only requested to attend the interview one time for sixty minutes. However, some interviews lasted longer as some participants provided more information and were responsive to follow-up questions.

I recorded all responses in a hand-held recorder. Most participants had never been interviewed before, sometimes the participant got exhausted, and I had to stop the interview for the participants to have a tea break. Several participants did not want their voices to be recorded, so I only have my written responses of their comments documented.

Even though I had explained the term of confidentiality; most participants did not want their faces to be revealed, so no photos or video were taken in the interview sections. According to the participants, even though the information they gave did not disclose their political views, they did not want to be in trouble with the government. At the end of the interview, I went over all of the participant's responses before concluding the interview to ensure that no answer was left out. Finally, each participant in PS village received USD 20, and each participant in the PV community got USD 25 as a token of appreciation for their efforts in the study.

Soon after each interview, I highlighted, circled, and underlined all the essential keywords and phrases to ensure data became more lucid. At the end of the day, I transcribed the audio clips to written structures and translated them into English and transferred the interview notes to Microsoft Excel data files. I took only some of the

geographic photos of the research sites, and saved them on a computer. I backed up all photos, original and transcribed data files to an external device.

### **Follow up**

The semistructured, unstructured face-to-face interviews often give the researcher the opportunity to conduct in-depth interviews and allow participants to respond freely in their words. Also, the unstructured interview enabled me to get more valuable information about the link between the gender inequality culture and child labor issue in the villages, as well as clarifying some answers that are relevant to the research questions.

After the interview, I contacted the participants to verify if the daughters who they had consented to drop out of school for work were still underage and still at work. All participants confirmed that the girls are now grown up and work in industries with full benefits and receiving the standard salaries.

## **Data Analysis**

### **The Coding Process**

I manually performed the data analysis through the coding technique. I read and reread the data and organized them into systematic patterns for analysis. Coding is the process of creating ideas and concepts, and the researchers often use the coding process as a systematic procedure to analyze the collected data from a small unit to broader units (Creswell, 2009; Saldaña, 2016). The coding technique helps the researcher lessen bundles of information into the essence and the real sense of the raw data, as well as developing 'What' and 'How' do people experience the phenomenon (Creswell, 2013; Saldana, 2016).

Three components of the coding process are code, category, and theme. In the coding process, the data coder extracts initial data then filters it further and finally refines to get the correct code (Creswell, 2013; Ravitch & Carl, 2016; Saldaña, 2016). I grouped all codes with the same characteristic in a category and arranged all categories have the same meaning in a theme, and finally organized all themes into a larger unit that represents the meaning of the data. I read the data sets several times to ensure that no data were ignored and the themes reflect real meaning of the raw data (Ravitch & Carl, 2016).

From the direct quotations, I colored the essential keywords (codes) that relate directly to the category and theme which answer the research questions, such as the participants' viewpoint of why the boys are preferable over girls. For example: "*Boy* can continue the family tradition, and family name" or "*Boys* support us when we are old"; "*Boy* can take good care of his family, his parents and extend the family."

Sometimes there were more than two codes found just in one answer, for example: when asked about the perception of HT crime; the participant, PS6 responded, "It includes labor exploitation, sexual exploitation, and illegal organ removal" \*PS6). There are three codes in this response: Labor exploitation (LE); Sexual exploitation (SE) and Illegal Organ Removal (IOR).

Before conducting the interview, I made a list of pre-coding categories about the themes and patterns that derived from the conceptual framework and research questions, as mentioned in Chapter Three. The pre-codes helped to structure the collected data and enable me to familiarize with the data (see the Appendix D). The prediction was based on the professional literature and elements of the selected theories.

## The Coding Outcome

The outcome matched and exceeded the predicted codes. There were 16 categories and many sub-categories nested under six themes (as listed in Table 3) that answered the research questions.

Table 3.

### *Themes, Categories, and Codes*

Themes	Categories	Subcategories/codes
1. Participants' profile	Background information	Age Sexes Education Financial status
	Job and financial status	Marital status Job
2. Participant's perception of HT crime	Sexual exploitation	Forced prostitution Forced marriage Forced selling virginity
	Labor exploitation	Forced labor
	Illegal organ removal	Child organ removal Adult organ removal
3. Perceptions of victims and traffickers	Victims	Poor, low educated, socially isolated, from a dysfunctional family, naïve.
	Traffickers	Dangerous, murderers, cold-blooded, power hunger, money minded, greed.
4. HT awareness education		

	Never attended HT awareness training	No program organized in the community.
	Desired to learn about the HT awareness	Want to understand all types of HT crime; Want to know how to identify the traffickers; Want to learn who and where to report the HT situation.
	Suggested factors to improve the quality of HT awareness education	Simple language; include more pictures, videos, audios in the training material and less writing.
	Cultural factors to be considered in HT awareness education	No sexual appeal material such as photos, videos or sketches. No demonstration on participants' bodies.
5. Participants and government	Positive rapport with the government officials	Can be helpful; willing to report problems to the government officials.
	Negative rapport with the government officials	Cannot be trusted as the government officials are so corrupted, never listen nor offer help to the villagers.
	Suggestions to the government	Provide support and guidance. Promptly respond to the reported cases. Organize HT awareness education in the remote communities. Bring the offenders to justice.
6. Child labor and gender equality	Child labor issue	Many girls dropped of school at an early age for work to support the families; The young girls



The gender inequality culture in PV and PS

worked long hours and low wages. Boys are more favorable to girls; girls should stay home, and boys need to continue schooling for better futures as they will extend the family name. Gender inequality is a cultural tradition in the communities.

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### **Discrepant Cases**

There were no discrepant cases in this study. The participants' experiences or viewpoints did not contradict the theories that were selected for the study framework. The outcomes proved that the long tradition of gender inequality culture had driven the parents to sacrifice their daughters and give consent for them to work at an early age where they potentially could become victims of HT crimes.

### **Evidence and Trustworthiness**

In the qualitative research study, credibility, transferability, dependability, and confirmability, are the crucial components in establishing the trustworthiness of the qualitative research study (Creswell, 2013; Guba & Lincoln, 1989; Patton, 2015).

#### **Credibility**

Credibility is one of most essential elements in forming the trustworthiness. The credibility includes the well-established research methods that ensure the adequacy and internal validity. Credibility can be improved through several methods to validate the construction of the research study. These methods include 1. audit trail, 2. member check, 3. thick description, and 4. triangulation in data collection (Creswell, 2013). Each

of these elements has been considered in this research study and analysis. I have a substantial audit trail and have completed member checking both with the participants and with others in the academic field. All interviews were audiotaped, and field notes have detailed descriptions. Finally, the data have been triangulated within the two communities and with the professional field.

*Prolonged engagement and transparency:* To ensure the *adequacy* and *internal validity* before conducting the interview I spent enough time in the natural environment to develop relationships with the target population and understand their culture, or phenomenon of the topic of interest to establish rapport and trust between researcher and the participants. I also ensured that the coding process is transparent.

*Triangulation:* The triangulation plays a key role in elevating confirmability to minimize the effect of researcher bias (Ravitch & Carl, 2016; Shenton, 2003). The face-to-face interview was the only method to collect data in this study. So, to apply triangulation, I gathered data through differing sampling strategies such as checking for the consistency of what people say about the same thing over time by requesting the participants to repeat their responses. I also went over the responses with the participant before the interview ended (Patton, 2015). As stated earlier, I was able to verify data analysis between the two communities as well.

*Member check:* I invited two separate researchers who analyzed the same qualitative dataset independently and then compared their findings to provide an important check on selective perception and blind interpretive bias (Patton, 2015).

## **Transferability**

Transferability of the data analysis is based on the thick description provided by the data. It is a technique of achieving external validity because the researcher sufficiently explains a phenomenon to which the reader can transfer the findings to other times, people, situations or setting that have similar situations, similar populations, and related phenomena (Creswell, 2013; Shenton, 2004).

*Thick description:* This exists when a researcher provides detailed, thorough descriptions of the field site, the participants, the comments of the participants. To achieve external validity, I included the research journal and log that covers details of the researcher's personal experiences about the patterns of cultural and social relationships of the research site (Ravitch & Carl, 2016). In this study, I kept track of all details and any modifications of the research design, research plan, and data collection processes. A rich description of the environment such as cultural factors and geographical factors of the communities was also included.

Most remote communities in Vietnam, except the ethnic minorities, have a similar culture, rural farming works such as raising cattle, breeding animals, growing crops, forestry works, and share the same language; so the findings in this study are transferable to other isolated communities of Vietnam.

## **Dependability**

Dependability is the concern of reliability as such the data collected would be reliable enough to answer the research questions (Creswell, 2016; Lincoln & Guba, 1985). The *dependability audit* also enables readers a full understanding how the

research study was conducted for neutrality in the research study's findings that were based on participants' responses and not any potential bias, as well as ensures that the study is consistent and repeatable (Creswell, 2013; Lincoln & Guba, 1985; Ravitch & Carl, 2016).

To address the dependability issue directly and to check if the interpretations, analysis, and findings were consistent and proven by the raw data. I invited Mrs. Hoang, a teacher at the Hue University, and Dr. Larson, associate professor of Brandman University, a Chapman University System, USA, to provide *peer reviews* that checked for any mistakes in conceptualizing the study, in collecting the data, in interpreting, and in reporting the findings. The outcome is consistent with the participants' responses, and it allows a future researcher to repeat the work.

### **Confirmability**

Confirmability refers to neutrality and confirmation of the data rather than interest and objective of the researcher (Guba, 1985; Ravitch & Carl, 2016). The audit trail is an essential factor in the confirmability. I recorded the details of all raw data, field notes, documents, the structure of categories, themes, findings, and conclusions, during the research process, and kept a reflexive journal of all the methodological documents such as designs, strategies, rationales. To ensure the data collected were reliable to answer the research questions, I kept checking my interpretations based on the raw data by refining the analysis. I made sure the interpretations could explain all cases within the data to address dependability issues. Further, I asked an external auditor professional to conduct the confirmability audit at the same time as the dependability audit.

## Findings of the Study

### Profiles of the Participants

The participants included two the teachers, two members of the Vietnam Women's Union, one village leader, and 14 ordinary villagers. Most ordinary villagers are illiterate or low educated, and in financial difficulty, especially the impoverished participants in the mountainous village, who still live in primitive conditions with no running water, limited electricity, no government protection, and no healthcare facility. Generally, the ordinary villagers do the low-paid jobs such as farming, day labor, or work in harsh conditions such as tree cutting or log peeling in the forest.

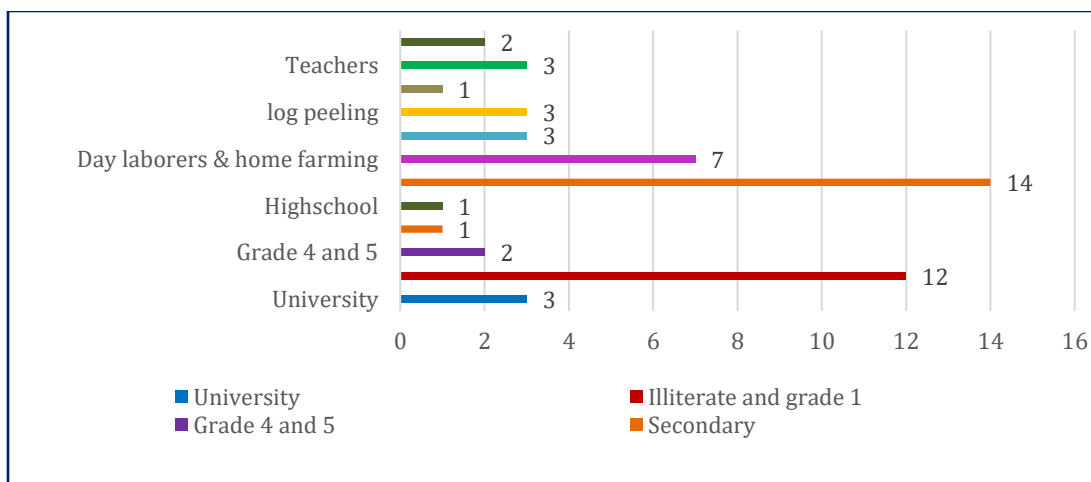


Figure 1. Demographic characteristics of participants.

### The Research Question 1

How do residents of remote communities in Central Vietnam perceive HT crime?

#### Perception of human trafficking.

Seventeen (17) of nineteen (19) participants believed that HT crime includes illegal organ removal. Among them, 15 said HT mainly includes illegal removal of

child's organ, and only one said it involves removal of the adult's organ. Eleven (11) participants believed that HT crime includes sexual exploitation, mainly prostitution, four said sexual exploitation includes forced married, and one thought it includes forced selling virginity. Most participants indicated that China was the destination of victims of illegal organ trading and forced sex and forced labor could happen in nearby countries, but the participants could not name the countries.

Only three participants believed HT included forced labor, but when asked about the forms of forced labor they just said it means manual labor "Lao động chân tay" with low pay (PS4, PS6, PV10). However, the participants could not define the unhealthy working conditions, when being asked if their working conditions, environments are unhealthy, most of them said, "I am not sure." The PS8 explained, "We have been working in such environments all our lives, so we do not know any better working conditions" (PS8). No participants mentioned child pornography, sexual assault, or debt bondage. As a result, 89% of participants thought that HT crime mainly involves illegal child organ removal. Additionally, 47% of the participants said HT includes sexual exploitation, mainly forced prostitution, and only three believed it includes forced labor (see Figure 2 and Table 4).

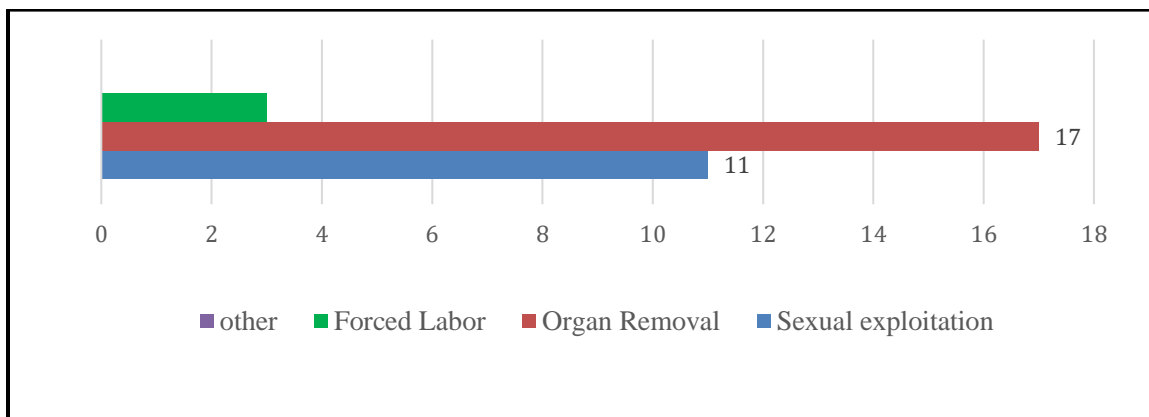


Figure 2. Perceptions of HT of participants in PS and PV.

Table 4.

*Participant's Perceptions of Human Trafficking*

	PV	PS
Sexual exploitation	6	5
Prostitution	5	5
Forced married	1	3
Forced selling virginity	1	0
Illegal organ removal	8	9
Removal of children's organs	8	8
Removal of adult	0	1
Forced Labor	2	1
Low paid	2	1
No benefits	2	1
Unhealthy working condition	1	1
Child domestic servitude	0	0

***The victims.***

Sixteen participants described the victims as poor, low educated women with limited job opportunities who live in the high areas of HT and wish to have chances for betterment. Thus, they are easily lured by the traffickers with promises for good jobs and a better life. Ten participants believed the victims are the children of isolated

communities where they run loose with no guardians nor protection, and so they easily become targets of the traffickers. Taking advantage of the situation, the traffickers lured the children of poor families with tricks such as food or games, toys to gain the children's friendship, and then kidnap them away from their families. One participant (PS7) thought victims were "socially isolated, lonely people," and only one participant believed that the crime could happen to anyone. All participants believed that victims did not have prior knowledge about HT.

*The offenders/traffickers.*

All 19 participants believed that the traffickers are dangerous, greedy individuals who would do anything to harm people for money, even "make money on children bodies and women" (PS6). Twelve (12) participants said the offenders are strangers and not known to the victims; while only one participant believed that they could be relatives, friends, or acquaintances. The participants believed the traffickers committed the crime(s) for money rather than power or any other motives.

*The at-risk areas.*

Thirteen participants said the HT crime(s) only happened in isolated, remote, and mountainous regions; eight participants believed it happened in mountainous areas of Northern Vietnam, one said it happened in the villages along Mekong river in South Vietnam, and only one thought it happened everywhere. All participants in PS believed that their community is at risk of the HT crime. Six participants in PV also agreed that their community could be the target for the traffickers, and four participants did not think that their community was in danger of the crime.



Subquestion: What factors are most relevant in a HT awareness program specifically designed for the remote communities of Central Vietnam?

***Human trafficking awareness education.***

None of the 19 participants attended HT awareness education, and all of them wish to learn more about the issues of HT crime (see Figure 3).

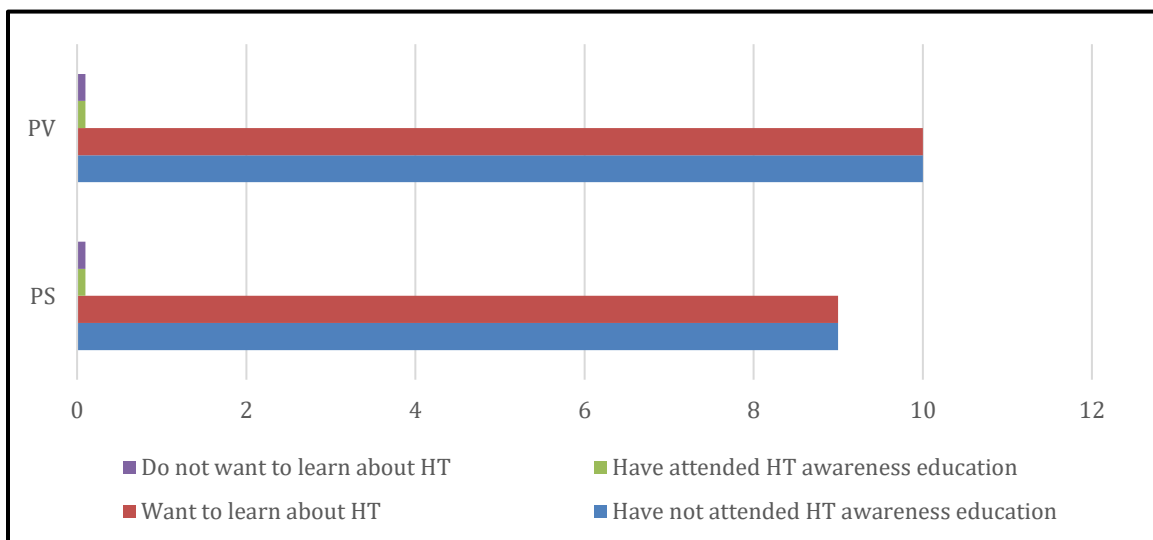


Figure 3. Participants and HT awareness training.

***Factors that help to form a culture based human trafficking awareness program.***

The target population in this study are solidly bound with Asian culture attitudes; many people might not want to reveal their views on the sensitive issues in public such as sexuality. To them, “sexuality is a taboo subject” (PS5, PS1, PV8, PV9). Most participants mistook the sexual exploitation education with a sexuality discussion. The participants PV5 shyly shared, “Just hear the term prostitution, I could imagine it has somethings nude like naked men or women, terrible” (PV5). Therefore, they suggested

not to talk about sexual exploitations in the HT awareness training; or if it is a must, then do not show the sexually appealing materials, and no demonstrations on the learners' bodies. Also, many of the villagers are illiterate, so most participants suggested having videos, photos, drawing in the training materials to make it easier for them to understand. For the HT awareness educators, this is a mixed message: do not show sexual appeal pictures or bodily demonstrations; yet use pictures to help the villagers understand.

**Relationship with the local government on the human trafficking awareness issues.**

Half of the participants in PV and two-thirds of participants in PS stated that they would rather report a HT crime to the community leaders than police, as the police are viewed as corrupt. It was feared the police would never listen or take the villagers' concerns seriously. Some participants complained that the police often ask them "to provide evidence of an identified crime" (PS2, PV5) before investigating the problem. So, the participants have no trust of the police. Most participants said that they do not have any protection from the government. Thus, participants said there was no HT awareness training held in their communities. Many participants wanted "to have guidance and protection from the government" (PV1, PV2, PV5, PV8, PS2, PS7, PS8). The participant PV8 sincerely asked, "I need the government to show me what to do, so I can be at ease and feel protected" (PV8).

## **The Research Question 2**

How does gender tradition in remote communities of Central Vietnam impact parent's decision in consenting their young daughters drop out of school to work in private households or private businesses?

For this research question, apart from the 15 standard questions, I added five additional questions given to 10 participants of PV community in which included three teachers and seven parents who allowed their daughters to drop out of school for work at a very early age (from 10 to 14).

### **Child labor.**

Due to the family's financial difficulty, there were 14 young daughters from seven participants, who left school for work in the nearby cities or bigger cities far away from the villages. And among them, 11 young girls worked from 12 to 16 hours per day six days a week in private sewing companies with low pay, no health insurance, only having Sunday afternoon off every week, and without an annual vacation. Three girls worked in private families as domestic helpers. The domestic helpers working conditions were a bit better, as they only worked nine hours per day and had seven days of vacation per year. The domestic helpers were also not provided health insurance. All girls are now grown up and work in big companies or have returned to the village. None of the parents signed the contracts for their daughters' employment, and they did not know the living conditions of their daughters who worked as domestic helpers. One participant even said, "oh, I did not even think about my daughter's living condition at the workplace, I thought at least she will have food to eat daily" (PV8). The participants PV10 sadly said, "No, I

did not know anything about the work contract. We are so poor; we could not afford to feed for all children and I thought to work for the rich my daughter does not have to go to bed with an empty stomach, and she can bring money home. I did not dare to ask for anything else” (PV10). The parents of young girls received their daughters’ salaries in advance to pay the family’s debt, and they did not concern so much about living and working conditions of their daughters, where they may be subjected to rape, physical abuses, and result in emotional stress (Perry & McEwing, 2013).

The child labor in PS is not as popular as in PV; the participants informed me there had been several young girls who dropped out of school at grade 6 or 7 because the distance from the village to the secondary school is too far to walk. Those girls stayed home with their parents doing farming until they reached 15 years old when they would leave the village for work.

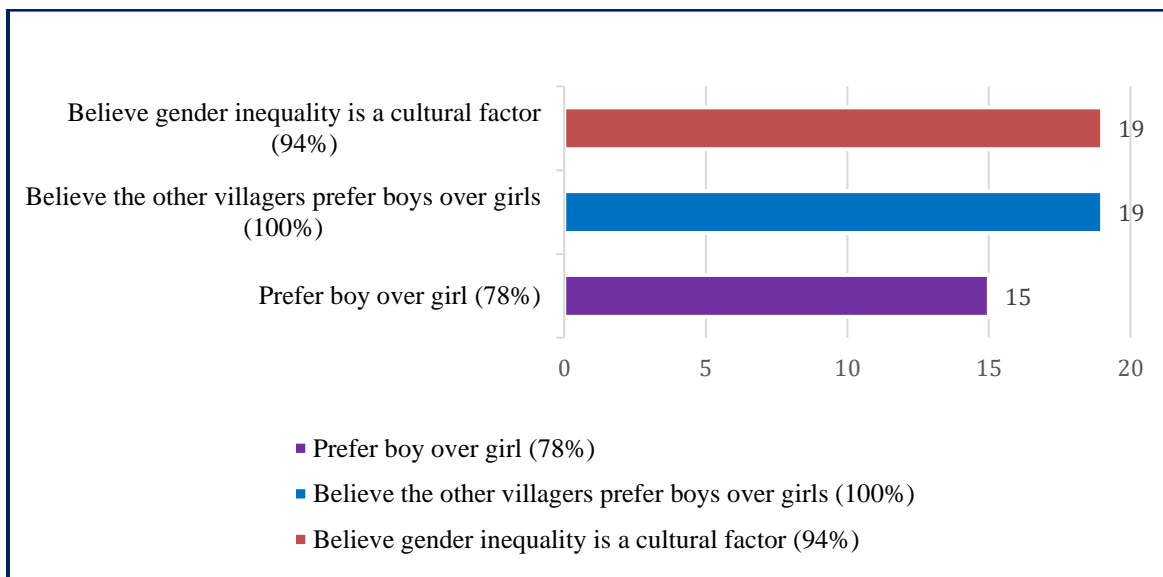
Furthermore, the findings indicated that the parents did not know that allowing their daughter to work at a private family or in industries could be an act of HT. Likewise, they are ignorant of child labor laws in Vietnam and lack understanding of the nature of HT crime.

### **Gender inequality issue.**

The research study also investigated if the parents’ decision in allowing the young girls to go out to earn money for the family had any connection with the tradition of gender inequality. In exploring this sensitive issue, I had to establish rapport with the participants by having tea and social conversation before our interviews. Then I diplomatically asked the participants questions about beliefs about gender issues. Their

answers linked back to the research questions. When asked if in a critical situation that required one of the children to stop schooling, between son or daughter, which one would the participant select? The three teachers and two early twenties female participants did not want any of their children to stop school, 14 participants selected girls as the child to stop school and go to work. However, when asked how the other villagers would decide if the situation required one of their children, son versus daughter, to stop schooling, which one does the participant think the people in the village will select? All 19 participants chose girls, including the three teachers and two young mothers who did not want to sacrifice their daughters to leave school for work in the first question.

Fifteen participants (80%) believed that boys should stay in school to achieve good futures, so they can keep the family tradition alive, and look after their parents in their old age. All participants admitted that favoring boys over girls is a cultural norm in their communities (see Table 4.4 and Figure 4). Many participants stated that “girl does not need to study so much as she will get married and belong to her husband’s family.” (PV7, PS3, PS5, PV8, PS8, PV10). Participant PV6 said, “I love my girls dearly, but I would let them drop out of school and save the boys at school” (PV6). One male participant answered, “Girl should learn to do the household chores than being at school for so long” (PS4). Participant PV7 believed, “Boy must study so he can come back and help the parents and we can rely on them” (PV7).



*Figure 4. Gender inequality in PV and PS.*

### Summary

The study was conducted in two communities of Central Vietnam, 19 participants were invited for interviewing sections. All participants had some understanding of HT crime. The purpose of this research study firstly was to explore the participants' perception of the HT crime, and factors that would help to improve the quality of HT awareness program for the people of remote communities of Central Vietnam.

The finding showed most participants thought that HT crime consisted mainly of illegal child organ removal, where only half of the participants said it includes sexual exploitation and relatively small number believed it includes forced labor. Most participants thought that the HT crime only happened in isolated remote, mountainous areas and yet, it could happen in their communities. Sixteen participants believed victims of HT are poor, naïve, low educated, and have no knowledge of HT, who looked for a

better life or job opportunity. All participants believed that the traffickers were dangerous strangers who were willing to do anything for money, even harming people; while only one participant said that traffickers could be relatives, friends or acquaintances.

None of the participants attended HT awareness education before as there have been no awareness training organized in the communities. All of them wished to learn more about HT crime(s). Furthermore, many of them wanted “to have guidance and protection from the government against HT crime” (PV1, PV2, PV5, PV8, PS2, PS7, PS8). Many participants suggested, “the government to organize the HT awareness training for the people in the village” (PV6, PV9, PV10, PS7, PS8).

This research study also investigated if and how gender inequality existed in the communities. Unfortunately, the people in the village did demonstrate gender bias by allowing their daughters to leave school for work, but not their sons. All participants of the PV community including three teachers and seven parents who allowed their girls to drop out of school for work at a very early age (from 10 to 14) had five additional questions. Due to the family’s financial difficulty, there were 14 young girls from eight participants left school for work in the cities. Eleven of the young girls worked long hours with low wages and no benefits in private sweatshops or private sewing companies. Three girls worked in private families as domestic helpers, and two girls worked on the family’s farm. Even though the domestic helpers had the same salary as the other fourteen girls, their working conditions were better as they only worked nine hours per day and had seven days of vacation per year. Most participants chose the girls to drop out of school for work instead of the boys if required. All participants, indirectly and directly,

admitted that favoring boys over girls is a cultural norm. The parents did not know that allowing their girls to work at a private family or industries is an act of HT. These ordinary villagers are the most vulnerable people who are in financial difficulty and either illiterate or can barely read and write. The findings also revealed that the participants with limited education were the parents of child workers or victims of the hard labor who worked in the deep forest in an unsafe condition, no benefit and low paid.

Chapter 5 presents a summary of the research, including the problem, purpose, research questions and a brief synopsis of the methodology, interpretation, context of the study findings, the connection between outcomes and theoretical framework, connection of findings to the existing literature. Chapter 5 also includes the limitations of the study, significance of the study, social change implications, reflection of the research and recommendation for further research.



## Chapter 5

### **Introduction**

My purpose in this phenomenological qualitative research study was to explore how the residents of remote communities in Central Vietnam perceive HT. I also examined how HT awareness could help the participants to improve their knowledge of HT crime, and what factors are most relevant in an HT awareness program specifically designed for the remote communities of Central Vietnam. In exploring this matter, I asked for the participants' thoughts about the nature of HT crime(s), including both the victims and offenders, as well as the areas of risk for the crime. I also asked the participants about their experiences with HT awareness education and for their suggestions for implementation of such a program. Likewise, I asked what cultural factors need to be considered in the awareness education material.

I also investigated the reasons the parents provided their consent for their young daughters to drop out of school for work, and the link between gender inequality tradition and the child labor problem in the communities. In studying this issue, I asked the participants some questions in a diplomatic way such as, "Why do you select daughters to leave school instead of sons?" or "What are the roles of boys and girls in the family?" so that the participant could give honest answers. I also raised several key questions to clarify whether the participant preferred a son over a daughter. Questions included those such as: "In the situation that requires one of the children to stop schooling for work, between boy and girl which one the participant would choose?" The participants' response, either boy or girl, gave me the opportunity to raise the follow-up question:

“Why?” The issue of gender inequality and its link with the child labor issue in the communities could be determined from the responses of the participants. For the Research Question 2, I investigated why the participants allowed their young daughters to drop out of school at an early age to earn money.

### **Interpretations of the Findings**

In this chapter, I also discuss the summary, interpretation, and context of the study findings, the connection between results and the theoretical framework, and links to the results to the existing professional literature. I also address the limitations of the study, significance of the study, social change implications, reflection of the research, and recommendations for further research.

I conducted this study in a coastal village, PV, and PS, a mountainous community of Central Vietnam, where the people are harshly affected by poverty and limited job opportunities. The participants were 19 men and women who ranged in age from 17 to 60 years and who shared the same culture, living conditions, and experiences, and could represent the overall population in the remote communities of Central Vietnam to provide the answers that related to the research questions. I conducted interviews with every participant individually in Vietnamese; no other study participants were present.

#### **Theme 1: Participants' Profiles**

Most participants live in an isolated remote village or isolated mountainous communities with a lack of security, inadequate protection, and limited access to equal rights. The participants not only suffered from financial problems, but also from social isolation and social neglect. Furthermore, the participants' backgrounds represent the

elements of victimology theory where some individuals or group(s) of people are associated with increased risk of a potential crime or criminal acts (Fattah, 2000; McWhorter, 2016).

I selected the participants based on their age, rather than education levels or their financial situations. Surprisingly, apart from the teachers, members of VWU and the village leader, 11 of 14 villagers of PV and PS were illiterate and poor and had little knowledge about HT. The profiles of participants clarify that perspectives of vulnerability theory can be used to explain the situation in which people with low levels of education, and those who suffer poverty, lack awareness, lack government support, and have social vulnerability, are more vulnerable to exploitation (Fineman, 2000; Killias, 1990; Jani & Anstadt, 2013; Keo et al., 2014; Ray, 2008; Song, 2015; Walsh, 2006). The findings also connect to the concept of the Human Motivation theory that poor, vulnerable people who live in hunger almost every day only focus on obtaining their primary needs: food, water, and shelter. Last, the desire to earn adequate incomes drives people in PV and PS into the trap of hard labor and unsafe working condition with low salaries (Maslow, 1943).

## **Theme 2: Perception of Human Trafficking**

The findings showed that most of the participants erroneously believed that HT crime(s) is mainly illegal child organ removal. Only one participant thought the organ removal also happens to adults. The participants did not know that the organ trafficking could happen to both adults and children. Most of the participants said the traffickers transport the victims to China for organ removal, which supports the reports of Columb

(2015), EP (2015), and Ong (2017). However, the participants did not know that organ trading also happened domestically in Vietnam (Hung, 2015; UNODC, 2016).

Some participants mentioned the HT includes sexual exploitation, mostly forced prostitution; two participants said trafficking involved forced marriage, and one mentioned virgin seeking. Very few talked about the concept of forced labor. When specifically asked the meaning of forced labor, they could not answer except saying forced labor means manual labor by hands and feet with low paid wages and unhealthy working conditions. However, the participants could not explain the meaning of unhealthy conditions and showed no understanding about the Vietnam labor law. This ignorance of the meaning of hard labor and understanding of Vietnam's labor law could easily make the participants victims of forced labor. Also, when asked about HT, none of the participants mentioned the issue of child labor, debt bondage, nor pornography. This is a significant gap in the participants' perception of the HT crime.

Furthermore, the participants believed most destinations of the HT victims was China. The participants did not know that, apart from China, many Vietnamese women also have been trafficked to other countries such as Malaysia, Cambodia, Indonesia, and South Korea for forced marriages or to be sold into prostitution (Belanger, 2014; CEOP, 2011; Duong, 2015; Keo et al., 2014; Le, 2014).

### **Theme 3: Participants' Perceptions about Victims and Traffickers**

#### **The traffickers.**

Likewise, many participants believed that the traffickers are dangerous strangers, who are willing to do anything for money even harming people. Criminology theory

could explain the motivations and behaviors of the traffickers who go to the full extent to hurt or even kill people for illegal organ trading to achieve their demand for power and money (Columb, 2014; Fraser, 2016; Witte & Witt, 2002). These one-sided beliefs; however, make the participants more vulnerable to victimization by individuals they may know.

### **The victims.**

Additionally, most participants believed that HT crime only happened to women and children in isolated areas. Only one participant mentioned that the offense could happen to anyone. Sixteen out of 19 participants believed victims of HT are poor, naïve, low educated women, and do not know about HT. They think these individuals are always looking for betterment or job opportunity. Likewise, 99% participants believed victims are children in the mountainous areas. No one thought that men or boys could also be exploited in forced labor in industries or agricultural farming (Dutta, 2011; ILO, 2016; Molland, 2011; USDOS, 2017).

The findings showed due to lack of understanding labor law(s) and illiteracy, many participants in PS were taken advantage by employers who offered them hard labor in unsafe conditions for low pay. For example, the dangerous conditions of the tree cutters and tree bark shredder have caused many injuries and deaths in the last several years. The people of PS became victims because of their vulnerabilities and the unlawful act of the employers that caused exploitation, pain, and even death. The asymmetrical relationship between the people of PS and the employers has been described in the elements of the Victimology and Criminology theories (Dussich, 2010; Dignan, 2005;

Fattah, 2000; Karmen, 2016). Von Hentig (1940), the pioneer criminologist stated, the people's ignorance could become central to the criminal act (Dijk, 1997; Hentig, 1940). Victimology theory explains why some individuals or group(s) of people, such as people in PS, are at high risk of being victimized by their acquaintances (Fattah, 2000). The Vulnerability theory argued that the diminished ability of an individual in a victimizing situation, as people of PS experience, might affect their ability to handle or resist the impact of a menace caused by humans, and they can easily become vulnerable to labor exploitation (Pantazis, 2000; McWhorter, 2016; Walsh, 2006).

I contacted the local authority to report the exploitation problem of people in PS. However, according to the authority officials, the participants were not held hostages, they are adults, and as such. Working in the deep forest was their choices.

#### **Theme 4: Participant and Human Trafficking Awareness Education**

None of the participants ever attended the HT awareness education. The findings showed that the participants had minimal knowledge of HT crime. All mentioned learning about the crime(s) from rumors passed around the villages. None of them has ever attended HT awareness education as no training have been organized in the communities. The fact there was no cohesive training could explain the deficiency of HT knowledge of most participants. Amazingly, all participants strongly desired to learn about the nature of HT. They wanted to know how to identify a perpetrator, and how to protect themselves from the traffickers. Additionally, many participants wanted to have guidance and protection from the government to fight against HT crimes.

**Factors to improve the quality of the HT awareness program.**

All participants suggested having more visual material such as photos, videos, or drawings in the awareness training materials. This way the villagers can understand easier (especially if they cannot read) so that they can improve their knowledge and protect themselves from crime.

**Culture factors to be considered for a culture-based HT awareness program.**

The participants also suggested the instructor use simple language and avoid academic language so that the villagers can understand better. Most participants did not want to discuss sexuality in the training sections, as they mistook the definition of sexuality as sex, not sexual exploitation. The participants do not know that sexual exploitation is about protection from unwanted sexual experiences, it is not an offensive or taboo subject.

The lack of knowledge of Vietnam labor law and the nature of HT could easily make the people of PS and PV more vulnerable to HT crimes. The villagers are the victims of the social system that lets villagers live with no adequate education, no social protection, and an exploitative condition. The Vulnerability Theory states that people who lack mental strength or knowledge to protect themselves might expect to be more vulnerable to crimes than the others in a community/area (Killias, 1990; Pantazis, 2000). Both PS and PV meet these criteria.

**Theme 5: Participants and Government**

Most of the participants stated that they would rather report a HT crime to the community leaders than police, as the police are viewed as corrupt. It was feared the

police would never listen or take the villagers' concerns seriously. The participant PV3 said, "I don't know what to say to the government, I am scared" (PV3). Some participants complained that the police often ask them "to provide evidence of an identified crime" (PS2, PV5) before investigating the problem. So, the relationship between the people in the community and the law enforcement has been tense, as the participants have no trust of the police. Most participants said that they do not have any protection from the government. The participants PS9 raised concern, "The police should listen to the people and care for the safety of the villagers." The participant PS8 whined, "I do not see any measurements of the government in protecting people from HT crime. We need the government to strengthen the security in the remote villages like my village" (PS8). Thus, participants said there was no HT awareness training held in their communities, so they even cannot identify the traffickers nor HT case (PS2, PS7, PV8, PV5), and "don't know how to report" as the participant PV7 concerned. The participant PV2, a district Vietnam Women's Union representative, strongly suggested "Government should have tighter control on the security of the area. Help people to understand the crime and take prompt action when people report the problem, do not question their concern and do not ask for proof" (PV2). Study of Hoang (2015) supported the outcomes of this study that the Vietnamese legal framework felt to follow the international framework in term of victim human rights, especially the protection right (Hoang, 2015). The finding was also in line with the previous study where reluctant culture, lack protection and limited knowledge of law enforcement officers about the crime have been the hindrances in identifying cases of HT (Farrell, Pfeffer, 2014).



**Theme 6: Child Labor and Gender Equality****Child labor.**

Due to the family's financial difficulty, eight participants of PV community consented for their 16 young daughters (ages ten to fourteen) to leave school for work. Among these 16 girls, 11 young girls worked around ten to 14 hours per day, with low wages and no benefits, in private sweatshops or private sewing company; three worked as domestic helpers, and two worked on the family's farm. Even though the domestic helpers had the same salary as the other girls, their working condition was a bit better as they only worked ten hours per day and had seven days of vacation per year. The girls working conditions are characterized as child labor. The parents did not know nor understood that their daughters were the victims of child labor, a form of HT crime. The parents even did not sign an employment contract of their children as the participant PV3 responded: "Oh, no we did not sign any contract. When the opportunity arrived, I just let them go, I did not think about anything else" (PV3). All girls now have grown up and work in big companies or have returned to the village. The Vulnerability theory proves that financial difficulties and gender inequality practice explain how the daughters were vulnerable to child labor crime. The participants were vulnerable because they did not know that allowing their underage daughters to work at private family or industries is an act of HT. The daughters were vulnerable because they were sent from their families to work and were susceptible to even more crime.

**Gender inequality issue.**

More than three-quarters of the participants believed that boys should have a good future. So that they can look after their parents when they are older, extend the family lineage, as well as keeping the family tradition alive. Twelve participants (70%) believed that it is not worth the effort to invest in daughters as they will get married and belong to their husband's families. The participants PV4 said, "The girl will one day get married and belong to other families; the boy should have a better future, so he can support the family and also extend the family surname" (PV4). In the same line, the participant PS8 stated: "Because the girls will get married and belong to the husband and his family, they might not have the chances to support aged parents." Therefore, if required, most participants chose to make the girls drop out of school for work instead of boys. The participants PV7 even confirmed "I have one boy and one girl are still attending school. If I must make such a choice, I will select the girl" (PV7). Eighteen participants admitted that favoring boys over girls is a cultural norm. All 19 participants, directly and indirectly, admitted that favoring boys over girls is a cultural norm and "the gender inequality culture still exists strongly in the community" (PV2). Gender inequality theory was applied in this study to identify gender discrepancies in child labor in the remote villages of central Vietnam.

The findings indicated that the gender inequality culture has a substantial impact on the daily life of people in the remote communities of Vietnam, particularly the parents who allowed their young daughters to drop out of school to work. The previous professional literature supports these findings. Vietnam is a patriarchal society with

Confucian influence social system; the daughters are always responsible for household chores and are also the first ones to be sent to work to help the family's economic difficulties (Duong, 2017; ILO, 2017; Le, 2014). This parallels the cultural norms of several developing countries, where favoritism toward males is strong and where females are subservient outside the home and are less valuable in the house (Jayachandran, 2015; Kinias & Kim, 2011; Kirby, 1999).

### **Limitations**

In an authoritarian political system as Vietnam, people are afraid of publicly revealing all kinds of true opinions. Therefore, I could only conduct individual face-to-face interviews, no focus group discussions nor observation methods could be applied. Furthermore, getting into the research sites was not easy so no advanced research pilot could be completed. The data and analysis are only based on the interviews, so the truth value of the participants' interviews could not be verified by other observational data—another limitation of the study.

To avoid retraumatizing the daughters of my participants, who did fit the definition of HT/child labor crimes, I did not interview the child domestic workers. Hence, the firsthand stories of the child workers could not be collected in this study. Further research should be done to document their experiences. Also, fourteen out of nineteen participants were either illiterate or could barely read or write. For them to read and understand the consent form was time-consuming and challenging work. The low ability of reading and writing of participants had made it harder for the researcher to ask

more in-depth follow-up questions on some aspects that related to the HT crime such as legal, social or economic. These issues contributed to the limitations of the research.

Due to tight control of the communist government, and limited time spent at the sites, I could not access the jungle where the participants of PS perform their hard labor work. Thus, the observational data were not achieved, another limitation that could be rectified with later research.

I invited two local police officers and two authority officials for the interviews, but most of them said they were so busy to come for the interview, only one village leader and three Vietnam Women's Union representatives participated for the interviews. Thus, due to the unwillingness of the local law enforcement participate I could not obtain the viewpoints of the government officials about the research questions.

### **Recommendation**

It is recommended that future research should be done by observational protocols in addition to the interviewing method. Since the filtering and censorship programs in Vietnam restricts the citizens from the freedom of speech and expression, the people in Vietnam become hesitant in telling their honest opinions, even on non-political matters. Although the interview was carried out only between the researcher and the participant, on some issues that related to the government, the participants were extremely cautious in answering. For example, when asked if the participants have ever attended the HT awareness training, all participants responded "No" but when I asked "why" the participants were reluctant to answer. They asked if their answers might cause harm to them, as they were so afraid of being accused of criticizing the government to the

foreigner. Therefore, observations would help examine and document the participants in real life situations better, especially the people who worked in the deep forest.

Research on the stories of child labor should be studied further to get an extensive understanding about the situation of the young girls at the workplaces, so further suggestion could be made to protect the girls from working and living in hostile environments. Additional studies should involve as many law enforcement officers as possible, the study about the HT crime in the communities cannot be completed without the voices of the authority officials.

### **Policy Implications**

The Vietnam government should be aware of the findings. Firstly, the results indicated that people in the researched communities heard rumors about HT but had very little accurate knowledge about the crime(s). This problem could be solved if HT awareness training could be delivered to the remote communities of Central Vietnam, and particularly are PS and PV. Due to lack of understanding about the nature and characteristics of HT, the participants have become the victims of the crime(s) without their knowledge. The government of Vietnam should provide as many HT awareness training programs to all isolated areas as possible. The findings also showed most people in remote community misunderstood the meaning sexual exploitation; so, they kept reminding me to leave out the sexual discussion in the training material, as talking about sex is seen as a taboo in the remote communities in central Vietnam. Therefore, to improve the quality of the awareness training program, the government should modify the training material that meets the culture of the communities. When inviting the

villagers to attend the training sessions, the instructor should clearly explain to the participants the real meaning of sexual exploitation—sexuality might be taboo, but sexual exploitation is a protection issue. It is a very different concept and must be understood to help their children.

Second, the child labor problem in the remote communities should be eliminated. Every child should have the chance to complete the standard education level of the community. The government of Vietnam should enforce the Law on Children (Law No. No. 102/2016/QH13) to ensure the children achieve all the rights listed in the law act (MOLISA, 2016) that includes right to live in peace, right to obtain the education, right to ask for protection. Children of Vietnam are entitled to these rights. Furthermore, the government should educate their citizens, especially the people in the remote communities, about the equal rights between males and females. Vietnam needs to diminish the gender inequality culture and protect children from being abused by their employers.

Likewise, the government should also investigate the situation of hard labor in the deep forests of the countryside. Employers must provide the safety equipment and workers essential living resources such as water, shelter, medical kit boxes, torches, stove, etc. Also, the findings show 60% of participants do not trust the law enforcement. Thus, the government and communities need to build trust relationships where the citizens' voices can be heard without reprisals. The local police need to listen to ordinary people, so they can be a legitimate source for people to turn to.

Lastly, the government needs to improve the education of the people. Most villagers are either illiterate or can barely read and write. Therefore, providing primary education for the adult villagers is necessary. All people need basic literacy skills, so they can achieve competence and develop their thinking and understanding about the world around them. Furthermore, the government and the Non-profit organizations should support children, with special emphasis in remote communities, to complete high school education or apprenticeship programs so that they can earn income in the future. Creating the empowerment programs that fit basic competency and ability with the villagers' needs such as sewing, handicraft, etc. These programs give them additional tools to achieve both financial well-being and self-empowerment; as well as provide them the means to support their families.

### **Implications for Social Change**

This study's findings are essential towards creating social change that help to find solutions that minimize or prevent HT crimes in remote communities of Central Vietnam. From the findings of this phenomenological qualitative research study, the researcher suggests some crucial factors for an awareness training program that meets the culture of the people in the remote communities of Central Vietnam. The need to understand the villagers' perception of HT is critical. Educators can then design programs that are understandable to the villagers. The culture-based HT awareness program will provide the villagers with significant knowledge about their fundamental human rights; so, they can achieve future equity. Likewise, the program needs the cooperation with the local authority officials to arrest the offenders. Misperceptions of HT could result in victims

never seeing their traffickers brought to justice. Understanding the nature of HT crimes will encourage people to help and support the victims with the goal of bringing them back to their families and communities.

At the social level, the outcomes of this study may help the villagers to break the cultural shame on all issues related to HT and sexuality, so the raped or assaulted victims will be more open to discuss their experiences and free themselves from the emotional or cultural bondage.

Across history, child labor and child domestic service have always been a social practice in Vietnam. It will not be easy to end the child domestic labor in the country, but this study could help push the government of Vietnam to enforce the laws. Unfortunately, today, children are being robbed and abused by their employers when they should be protected. Further, this highlights the issue of gender inequality and child labor in the remote communities of Central Vietnam. We need to encourage the government of Vietnam, human services officers, or Non-profit organizations to find a solution to help the many young girls who have been treated with prejudice and discrimination. Likewise, the decision makers and human services officers should be encouraged to stand in solidarity with girls to protect them and enable them equal participation in society with equal value and respect. Thus, safeguarding them against HT crime.

### **The Methodological, Theoretical, and Empirical Implications of the Study that Relate to Positive Social Change**

This research undertook to examine the role of gender inequality, human motivation, and Victimization theories as they relate to participants' world view on the



roles of HT in remote villages in Central Vietnam. The qualitative research requires the researcher to play a role as the principal instrument to collect the data and use a theoretical lens to analyze and make interpretations of the findings. The qualitative research model enabled me to use the art of interviewing to establish a relationship with the participant and engage him/her to contribute to the conversation. The phenomenological qualitative research approach allowed me to use the unstructured interview to explore the culture, understudied or complicated social phenomena, throughout the data collection process and enabled me the chance to revise my questions as new information emerges.

The theoretical framework was based on the perspectives of Criminology, Gender Inequality, Human Motivation, and Vulnerability Theories. These theories gave me the vision for the study and helped me develop my evidence-based research strategies. The outcomes of this study explain gender inequality culture norms and the vulnerable situations that drove parents in PV to push their daughters into child labor and potentially in situations where they are sexually exploited.

### **Significance to Practice**

The findings may encourage policy makers, law enforcement, local health, and human service officials to adjust their policies. The goal should be to provide guidance and protection that will ensure the vulnerable people in the remote communities of Central Vietnam are not victims of HT. The study also aims to justify the importance of awareness strategies to combat the HT crime(s) in the remote communities of Central Vietnam. In both, government-level and local grassroots interventions, the study helps the

policy makers taking steps to reduce trafficking exposures not only in the remote communities of Central Vietnam but also in many other remote communities in the whole country. HT can be prevented when people understand how the traffickers lure people into sexual exploitation and modern-day slavery (Farrell, 2014; Kari, 2015; Okech et al., 2012). The parents need to understand that allowing their young daughters (ages ten to fifteen years) to leave the home village for work in private homes or the industrial environment could cause harms to their children (ILO, 2012; Nguyen, 2012; Oelz, 2014).

### **Reflection of the Researcher**

The qualitative research method allows me to play a role as the principal instrument to collect the research data and used the theory lens to view my study then make interpretations of what I found. However, it was not easy to interview with participants who are low educated, isolated with the outside world and had never been participating in interviews for a research study before. Even though the participants acknowledged that they understood the contents of the study before signing the form of consent, but they kept asking the meaning of the questions or a word several times before giving the answers. The hard part was trying to explain the meaning of the terms or question without providing the examples that implied the suggested answers. The participants used lots of regional languages, so I had to understand the responses from the perspective of a local person, instead of a researcher, to present the outcomes.

Influence in Vietnamese was very beneficial for my research study because I could communicate and establish rapport with the participants much easier. In general, I believe the findings of my research study were successful. The results have shifted my

life and made me more of a future humanitarian activist. I am blessed to have lived in a nation where I could achieve my goals and have the rights to speak up for myself. Upon completing the study, I will raise fund to organize anti-HT programs for people in the remote communities of Central Vietnam to bring awareness to real issues that destroying others

## Conclusion

The purpose of this phenomenological qualitative research study was to explore perceived HT awareness and culture factors that made the parents allowing their young girls to drop out of school to work in a private household or nongovernmental business. Educators, Social Service workers and others who help in remote Vietnam villages need to understand the issues of cultural sensitivity that might help to improve HT awareness training, as well as to support the young girls and women to achieve equal rights. Integrating elements of human motivation, gender inequality, vulnerability, and victimology theories, are the best way to construct a theoretical framework that could explain the data of this study. The participants, who are men and women ranging in age from 16 to 60 years, were specially selected to ensure they represented the population of the remote communities of Central Vietnam. Semistructured and unstructured face-to-face interviews were conducted with 19 individuals from four selected groups of the community: teachers, authority officials, local members of the VWU, and ordinary villagers. The credibility, transferability, dependability, and confirmability were applied in this study to ensure trustworthiness.

Findings showed that apart from the teachers, the Vietnam Women's Union members and local authority officials, most ordinary participants, are poor, low educated or illiterate and vulnerable to HT crimes. All 19 participants never attended HT training sessions as no training organized in the communities nor at the workplace. Therefore, most participants have very little knowledge about HT crime(s), and they believed much of HT crime was illegal organ trading, and victims of this crime are mainly children.

Forced prostitution is also considered as the second problem and only happens to women in mountainous areas of North Vietnam or villages along Mekong river in South Vietnam. The participants seldom mentioned hard labor or male victims.

The people in the communities are very conservative, so they mistook sexuality issues with sexual exploitation. So, most participants suggested not to include any descriptions of sexual materials into the HT awareness training course. The participants did not want to connect human sexuality to their daughters. Also, many villagers are illiterate, so to make it more understandable for them, the participants suggested to have more visual material such as photos, drawings, videos in the training content, yet, not to use any sexual pictures. Likewise, the instructor should use ordinary or practical language rather than academic language.

All participants indicated that favoring boys over girls is the cultural norm in the communities and that is why most families in PV allowed their young daughters (age from 10 to 14) instead of sons to leave school to work. The girls did not know that they were victims of child labor, a form of HT crime(s), and their parents even did not know that they were committing a criminal act. The findings also indicated that the gender inequality culture has a substantial impact on the lives of people in the remote communities of Central Vietnam.

There are several limitations in this study that future studies might illuminate such as doing observational fieldwork to document the situation of people of PS who do hard labor jobs in the deep forest with unsafe working and living conditions with lack of basic supplies such as water, lights, and food. Also, the first-hand stories of the young girl

laborers should be explored to give readers, researchers, human service and government officers a better understanding of the problems that the girls have encountered—all for the goal to find a possible solution to help future victims and to stop the crime.

This study is significant to develop social change as it will help to fill the gap in previous studies by exploring the perception of people in remote communities of Central Vietnam about the crime of HT and provide suggestions for awareness training factors that are well suited to their culture. The findings may assist the authority officials and local health and human service officials to adjust their policies and to provide guidance that may help protect people in remote or isolated areas of Vietnam. This study also highlights the importance of awareness strategies to combat HT crimes in the remote communities of Central Vietnam and helps parents realize that forcing their young daughters to leave school for work is a crime. The outcomes of the study should raise an alarm to the government of Vietnam and about the issue of gender inequality that violates the equal rights of the young girls and about the situation of the people of PS who work hard labor work in the deep forest. Actions should be undertaken to stop the traditional practice where boys are more favorable over girls. The government should also take measures to understand the situation of forced labor where people are left alone in the deep forest to perform the tree chopping and bark shredding without any essential resources provided by the employers. The government should organize as many HT awareness programs and adult literacy education opportunities as possible to enable the villagers the ability to read and write and to enrich their knowledge about the HT crime(s), so they can protect themselves from this social evil.

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## Appendix A: Consent Form in English

You are invited to participate in a research study that focuses on exploring the human trafficking awareness of people in the remote communities of Central Vietnam, and associated culture factors that made the parents consented their young girls to drop out of school for work in a private household or private business sectors

The title of this study is: Exploring Human Trafficking Crime Awareness Among People in Remote Communities in Central Vietnam

The researcher is inviting the individual above 18 years of age of PV and PS of Thua Thien Hue province, Central Vietnam to the study. This form is part of a process called “informed consent” to allow you to understand this study before deciding whether to take part.

This study is being conducted by Ngoc TB Nguyen, a doctoral student/candidate at Walden University.

### **Background Information**

The purpose of this study is to study is to explore human trafficking awareness of people in the remote communities of Central Vietnam, and associated factors that drive the parents who consent their young children to drop out of school for work in a private household or private business sectors.

### **Procedures**

If you agree to be in this study, you will be asked to:

- Participate in an in-depth face to face interview



- Lasting between 45 minutes – 60 minutes. However, we can go longer if we have more to talk or we can cut the interview short if you want to stop.

- After the interview, I will analyze your response, and an outcome summary will be sent to you to ensure that it reflects your thoughts.

***Here are some sample questions***

1. Please briefly tell me about your level of education, your current job, and your financial status.
2. What do you think about the human trafficking crime?
3. In your opinion, please tell me the characteristics of the human trafficking offenders?
4. In your opinion, what the areas are at risk of human trafficking crime?
5. Could your village be the targeted location for the trafficker?
  - a. (if yes) Would you please tell me more about it? For example, how could it happen?
  - b. (If no) Why do you think that the crime does not occur in this village?
6. What would you do if you identify a potential human trafficking situation?
7. Have you ever participated in a human trafficking awareness training program?
8. What do you think about human trafficking awareness education? What do you want to learn about the human trafficking awareness training program?
9. What are the cultural factors should be considered in the human trafficking awareness training program?

10. What do you want to suggest to the authority officials and people in your communities for actions to prevent or to stop the human trafficking crime in your village?

### **Voluntary Nature of the Study**

This study is voluntary. You are free to accept or turn down the invitation. No one will treat you differently if you decide not to be in the study. If you decide to be in the study now, you can still change your mind later. If you do not want to answer any questions, please say pass, and we can continue to the next question.

### **Risks and Benefits of Being in the Study**

Being in this type of study involves some risk of the minor discomforts that can be encountered in daily life, such as feeling tired, experience increased stress, or become upset. If you experience any of these feelings and would like to take a break or leave the interview section, please do not hesitate to let me know. Being in this study would not pose a risk to your safety or wellbeing.

If you wish to speak with someone in confidentiality, please call The Compassion Flower, an American Nonprofit organization, in Central Vietnam at the number 0905090590 for help. The Compassion Flower offers assistance for trafficking victims including outreach, shelter, legal advocacy, mental health.

The results of this study will provide an understanding human trafficking awareness of people in the remote communities of Central Vietnam and associated factors that drive the parents who allow their young children to drop out of school for work in a private household or private companies. Understanding the issues of cultural

belief and what people perceive about human trafficking might help to improve human trafficking awareness that might minimize or prevent human trafficking crimes in remote communities of Central Vietnam.

If any the criminal activities or any cases of human trafficking abused are identified, I will contact the authority officials and the office of the Social and Human Services or Office of the local Vietnam Women's Union for supports, and you will not be harmed by the reports.

### **Follow up**

Each participant is only requested to attend the interview one time. However, I will also contact the participants to facilitate changes or to ask more follow up question if required. If the follow-up questions last within 30 minutes, the participant will be compensated ten dollars, if the process last more than 30 minutes, the participant will be received 20 US dollars for his/her valuable time and effort.

### **Payment**

Participants will receive \$20.00 as a token of my appreciation for your time and effort to come for the interview.

### **Privacy**

Reports coming out of this study will not share the identities of individual participants. Details that might identify participants, such as the location of the study, also will not be shared. The researcher will not use your personal information for any purpose outside of this research project. In any report that might be published, the researcher will not include any information that will make it possible to identify you. In the report, you will be referred to, as "people in the remote communities of Central

Vietnam.” All hard copies such as audio tapes, interview notes, will be to be locked away in a secured place. All transcribed data will be kept secure in a locked file and on a secured computer; only the researcher will have passwords access to the data, and they will be kept for five years, as required by Walden University.

### **Contacts and Questions**

You may ask any questions you have now. Or if you have questions later, you may email at [bich-ngoc.nguyen@waldenu.edu](mailto:bich-ngoc.nguyen@waldenu.edu) or contact the researcher at the phone number 091245611. If you want to talk privately about your rights as a participant, you can call the Research Participant Advocate at 001-612-312-1210 from outside the USA, or email address [irb@waldenu.edu](mailto:irb@waldenu.edu).

The approval number for this study is 08-16-18-0454749, and it expires on August 15th, 2019.

You will be given a copy of this form for your records. Thank you very much, your participation is appreciated.

### **Obtaining Your Consent**

If you feel you understand the study well enough to make to decide about it, please indicate your consent by signing here.

Printed Name of Participant \_\_\_\_\_ Date \_\_\_\_\_

Signature of Participant \_\_\_\_\_ Date \_\_\_\_\_

Signature of Investigator \_\_\_\_\_ Date \_\_\_\_\_

Hôm nay chúng tôi mời anh/chị đến đây để tham gia vào chương trình nghiên cứu tập trung vào khám phá nhận thức phòng vệ về nạn buôn bán người của cộng đồng vùng sâu ở miền trung Việt Nam. Nghiên cứu sinh mời quý anh chị trong độ tuổi từ 18 trở lên của làng PV và PS của tỉnh Thừa Thiên Huế, miền trung Việt Nam để tham gia nghiên cứu. Tờ cam kết này là một phần của một quá trình được gọi là "thỏa thuận thông báo" cho phép anh/chị hiểu nghiên cứu này trước khi quyết định tham gia

Nghiên cứu này được thực hiện bởi bà Nguyễn Thị Bích Ngọc, ứng cử viên tiến sĩ của Đại học Walden, Hoa Kỳ.

### **Thông tin**

Mục đích của nghiên cứu này là khám phá nhận thức về nạn buôn người trong các cộng đồng miền xa của miền trung Việt Nam, và các yếu tố liên quan đến việc các cha mẹ đồng ý con gái vị thành niên của họ rời trường học để đi làm việc cho các hộ gia đình hoặc doanh nghiệp tư nhân.

### **Thủ Tục**

Nếu anh/chị đồng ý tham gia, anh/chị sẽ:

Tham gia một cuộc phỏng vấn từ 30 đến 60 phút.

### ***Sau đây là một vài ví dụ***

1. Xin vui lòng giới thiệu sơ về trình độ của giáo dục, công việc hiện tại của bạn và tình trạng tài chính của anh/chị.
2. Anh/chị có biết nạn buôn bán con người là thế nào không?

3. Theo ý của anh/chị những đặc tính của những tội phạm buôn bán người là gì không?
4. Theo ý của anh/chị thì vùng nào dễ có nguy cơ của nạn buôn người ?
5. Anh/chị có nghĩ là làng của anh/chị là nằm trong tầm ngắm của bọn buôn người ?
  - a. (Nếu có) Anh/chị vui lòng giải thích tại sao?
  - b. (Nếu không) Tại sao lại không thể xảy ra ở trong làng của anh/chị đang ở?
6. Anh/chị sẽ làm gì khi tình nghi sự có mặt của kẻ buôn bán người?
7. Có bao giờ anh/chị tham gia chương trình tập huấn phòng chống nạn buôn người ?
8. Anh/chị có muốn tham gia chương trình tập huấn phòng chống nạn buôn người hay không? Anh/chị muốn học được điều gì trong chương trình tập huấn phòng buôn bán người?
9. Theo anh/chị có những yếu tố gì cần quan tâm để phù hợp với trình độ của dân làng trong chương trình tập huấn về nạn buôn người ? Có những yếu tố gì về thuần phong mỹ tục cần lưu ý trong chương trình tập huấn phòng buôn bán người để cho có hiệu quả tốt hơn?
10. Anh/chị có điều gì cần nhấn nhủ với giới chức trách hay người dân trong làng để có phương pháp phòng chống nạn buôn người tại địa phương?
11. Nếu có sự chọn lựa giữa trai và gái phải cho 1 cháu nghỉ học để đi làm thì anh/chị sẽ chọn ai? Tại sao?

### **Bản chất tự nguyện của nghiên cứu**

Đây là công việc nghiên cứu tự nguyện, anh/chị có quyền chấp thuận hay từ chối tham gia. Sẽ không có ai làm phiền anh/chị nếu anh/chị từ chối tham gia. Nếu anh/chị chấp thuận tham gia lúc này, anh/chị vẫn có thể đổi ý sau này. Nếu anh/chị không muốn trả lời câu hỏi thì nói “bỏ qua” và chúng ta có thể tiếp tục câu khác.

### **Những rủi ro và lợi ích trong việc tham gia nghiên cứu**

Tham gia vào nghiên cứu này một số nguy cơ tâm lý có thể gặp phải chẳng hạn như cảm thấy mệt mỏi, căng thẳng, hoặc trở nên buồn bã. Nếu anh/chị gặp bất kỳ những cảm giác này và muốn nghỉ ngơi hoặc hoãn lại phần phỏng vấn, xin vui lòng cho tôi biết. Tham gia nghiên cứu này sẽ không ảnh hưởng đến sự an toàn hay đời sống của bạn. Nếu bạn muốn nói chuyện riêng tư với ai đó, xin vui lòng gọi The Compassion Flower, tổ chức phi lợi nhuận của Mỹ, có hoạt động tại miền trung Việt Nam tại số 0905090590 để được giúp đỡ. The Compassion Flower có chương trình hỗ trợ nạn nhân tị nạn buôn bán người bao gồm cung cấp nơi trú ẩn, cố vấn pháp luật, giúp đỡ sức khỏe và tâm lý.

Các kết quả của nghiên cứu này sẽ cung cấp thêm thông tin về sự hiểu biết và nhận thức về tị nạn buôn bán người của người dân trong các cộng đồng vùng sâu vùng xa của miền Trung Việt Nam và các yếu tố liên quan đến việc các bậc cha mẹ buộc con gái nhỏ của họ rời trường học để làm việc trong các gia đình hoặc công ty tư nhân. Tìm hiểu về các vấn đề về niềm tin phong tục và cảm nhận về buôn bán của con người có thể giúp người dân có ý thức về nạn buôn người để góp phần ngăn chặn nạn buôn bán người trong các cộng đồng từ xa của miền trung Việt Nam.

Nếu thấy được bất kỳ hoạt động tội phạm hoặc bất kỳ trường hợp buôn bán của con người bị lạm dụng, tôi sẽ liên lạc với các quan chức thẩm quyền và văn phòng của các Dịch vụ Xã Hội và Con Người hoặc Văn Phòng của Hội Phụ Nữ địa phương để hỗ trợ và bạn sẽ không bị liên lụy bởi sự tường thuật này.

### **Quà**

Mỗi thành viên tham dự phỏng vấn sẽ nhận 20.00 đô la mỹ như một món quà nhỏ để tỏ lòng cảm ơn cho sự đóng góp của họ.

### **Quyền riêng tư**

Báo cáo của nghiên cứu này sẽ không tiết lộ danh tính và chi tiết của mỗi cá nhân tham gia, ngoài ra địa điểm nghiên cứu cũng sẽ không được chia sẻ. Các nhà nghiên cứu sẽ không sử dụng thông tin cá nhân của anh/chị cho bất kỳ mục đích nào ngoài dự án nghiên cứu này. Trong bất kỳ loại báo cáo được công bố, nhà nghiên cứu sẽ không đưa bất kỳ thông tin nào mà khiến cho độc giả có thể để xác định anh/chị. Trong báo cáo, anh/chị sẽ được gọi, như là "người dân trong các cộng đồng từ xa của miền trung Việt Nam". Tất cả các bản sao cứng như băng âm thanh, ghi chú phỏng vấn, sẽ được khóa và cất giữ tại một nơi bảo đảm. Tất cả dữ liệu phiên âm sẽ được giữ an toàn trong một tập tài liệu bị khóa và trên một máy tính; chỉ có các nhà nghiên cứu sẽ có mật khẩu truy cập vào dữ liệu, và tài liệu sẽ được giữ trong một khoảng thời gian 5 năm, theo yêu cầu của đại học Walden.



### **Chi tiết liên lạc và câu hỏi**

Anh/chị có điều gì thắc mắc ngay bây giờ thì xin vui lòng hỏi. Hay là sau này có điều chi muốn hỏi, xin vui lòng liên lạc với chúng tôi ở số 091245611or email tôi ở địa chỉ bich-ngoc.nguyen@waldenu.edu

Nếu anh/chị muốn nói chuyện riêng về quyền lợi của một người tham gia nghiên cứu như anh/chị, bạn có thể gọi cho người cố vấn tham gia nghiên cứu tại trường đại học Walden nơi tôi đang học ở số 001-612-312-1210 ở ngoài USA, hay email irb@waldenu.edu

Mã số được chấp thuận cho công trình nghiên cứu này là 08-16-18-0454749 và có hiệu lực đến ngày 15 tháng 8 năm 2019.

Anh/chị sẽ được cung cấp một bản sao của mẫu cam kết này. Cảm ơn anh/chị rất nhiều. Chúng tôi trân trọng sự tham gia của anh/chị.

### **Cam kết thỏa thuận**

Nếu anh/chị hiểu được đầy đủ và đồng ý về nghiên cứu này, xin vui lòng ký vào đây.

Họ và tên của người tham gia \_\_\_\_\_ Ngày \_\_\_\_\_

Chữ ký người tham gia \_\_\_\_\_ Ngày \_\_\_\_\_

Chữ ký của người nghiên cứu \_\_\_\_\_ Ngày \_\_\_\_\_

## Appendix C: List of Abbreviations

AT - Anti-Human Trafficking

ATT - Alliance Anti-traffic

CEOP - The Child Exploitation and Online Protection Centre

CPIN - Country Policy and Information Note

CRC - Convention on the Rights of the Child

DHS - Department of Homeland Security (DHS)

ECHR – European Convention on Human Rights

EU – European Union

GATW - Global Alliance against Trafficking in Women

HT – Human Trafficking

HM - Human Motivation

IRIN - Integrated Regional Information Networks

ILO – International Labour Organization

INTERPOL – International Criminal Police Organization

IOM – International Organization for Migration

FBI – Federal Bureau of Investigation

MOLISA Vietnam - Ministry of Labour, Invalids and Social Affairs Vietnam

NGO – Nongovernmental organization

OHCHR – Office of the United Nations High Commissioner for Human Rights

PAL – Pacific Link Foundation

PV – Pseudo-name of the fist studied site

PS – Pseudo-name of the second studied site

SGBV - Sexual and gender-based violence

TIP - Trafficking in persons

TVPA- The Trafficking Victims Protection Act

UN-ACT United Nations Action for Cooperation against Trafficking in Persons

UN – United Nations

UNICEF USA - The United States Fund for United Nations International Children's  
Emergency Fund

UNHCR – United Nations High Commissioner for Refugees

UNODC – United Nations Office on Drugs and Crime

USDOS – U.S. Department of State

WHO – World Health Organization

WTC - World Transplant Congress

VWU –Vietnam Women’s Union

## Appendix D: Provisional Code List

There are five themes in this list

**Perception of Human Trafficking:** This theme answers the research question one (1), and connects to the elements of Gender Inequality, Human Motivation, Victimology, and Vulnerability

**Child labor:** Answers the research question two (2), and relates to the elements of the theories Gender Inequality, Vulnerability, and Human Motivation

**Gender Inequality Issues:** Answers the research question two (2), and connects to the elements of the gender inequality theory

Human Trafficking Awareness Education: Implication for Social Change

**Support from local authority:** Implication for policy adjustment

Themes	Categories	Code Description	Code	Code Definition
Perception of Human Trafficking				
	Sexual Exploitation		SE	The exploitation of victims for forced sex work for goods or money.
		Forced sex	FS	Forcing someone to have sex that against their will
		Prostitution	P	Victims sell sex in brothel or street
		Child Pornography	CPN	sexually image that depicts a minor engaging in sexually conduct
		Forced Marriage	FM	Victims being lured to marriage that against their will

	Labor Exploitation		LBE	The exploitation of victims for forced labor or commercial exploitation
		Forced Labor	FLB	Forced people to do works against their will
		Hazardous Condition	HC	Unsafe working conditions that exposure to hazardous material
		Hostile environment	HE	Abusive, bullying and controlling workplace
		Long hours	LH	Work long hours without extra pay
		Low wages	LW	The worker earns much lower than the standard wage
	Organ trafficking		OT	Illegal human organ trade by force, deception, or unlawful obtaining
		Organ removal by deception	OD	Lure/trick the victims to sale organ
		Organ Removal by Force	OF	Force or Steal organ against owner's will
		Abduction	OB	Kidnap abduct victims to remove their organ
	Areas at risk			
		Remote or Isolated	RA, IA	Areas far away from the central business such as mountainous, Highland, or remote coastal areas
		Low-income community	LIC	The community that has high numbers of poverty
		Borderlands	BDL	Areas along the borders of two or several countries
	Trafficker		TRA	The person who commits the human trafficking crime
		Criminal	CRI	A person has a criminal history
		Recruiter	REC	A person who recruits/lure victims to the HT ring

		Friend	FRI	A friend of the victim
		Relative	REL	A Relative of the victim
		Kidnapper	KNA	A person who abducts kidnaps the victims
		Motivation	TKM	Traffickers making money and seeking power
	Victim		VI	The victim of the human trafficking crime
		Poor	VPOO	People with financial difficulty
		Lonely	VLON	Social insolated
		Limited education	LE	illiteracy or only can read and write at a basic level
		Vulnerable	VUL	People who are in a situation of risk of abuse or neglect.
		Dysfunctional family	DF	People of an unhappy and abusive family
		Motivation	VIM	Urgently need money to support the family; Seeking for life's betterment
Child Labor (Research question 2)				
	Gender			The child's sex
		Boy	B	A male child
		Girl	G	A female child
	Age left school		AGE_L	The age when the child left school for work
		10,12,13,14,15		The number of age
	Types of work		W_TY P ES	The work that the child does after leaving school
		Domestic Help	DM	The child does the household chores in a private family
		Private business	PB	The child works in the small business such as restaurant, shops
		Farming	FARM	The child works in the farming business
	Working Condition		WCON D	The condition of the child's workplace

		Hazardous Condition	HC	Unsafe working conditions that exposure to hazardous material
		Hostile environment	HE	Abusive, bullying and controlling workplace
		Long hours	LH	Work long hours without extra pay
		Low wages	LW	The worker earns much lower than the standard wage
	Work Contract		WCT	The child's working contract
		Yes	YCONT	The parent signed the child's work contract
		No	NCONT	The Parent did not sign the child's working contract
		Verbal Contract	VCONT	Only came up with some agreement verbally
	Motivation			Reasons for dropping school for work
		Support family	SP	To support the family difficulty
		Follow the culture norm	CUL_N	It is normal practice in the community
		Life's betterment	L_BETTER	The child seeks for a better life
Culture Belief/ Gender Issues (Research question 2)				Issues of gender inequality
	Education			
		Privilege to boys	B_EP	Education is only for boys
		No privilege for girls	G_NEP	The girl does not need much education
		The same for boy and girl	E_EDU	Both Boys and Girls can achieve the same education
	Inequality Culture factors		I_CUL	Patriarchy, male predominate system
		Girl should work	G_W	The girls should work to support the family

		The boy keeps the family tradition	B_TRA	The boy should in charge of the family after the father
		Household chores are only for girls	G_HW	Boys traditionally do not do household work
		Teenage girls should work	TG_W	In some culture, teenage girls are expected to work
Human Trafficking Awareness Education				Exploring the participant's HT awareness and desire to learn about the crime
	Awareness			Level awareness of the participants
		No	NO_A	Not aware of HT at all
		Yes	YA	Fully aware of the HT crime
		Very Little	LA	Heard a bit about the crime
	Desire to learn			If the participant wants to learn about human trafficking
		Yes	Y_AE	Yes, she/he wants to learn
		No	N_AE	No, she/he does not want to learn
		Not Sure	UN_AE	Uncertain
	What to learn			What do the participants want to learn about the HT crime
		Identify the traffickers	I_TK	The participant wants to know how to identify the traffickers
		All forms of HT	FHT	The participants want to understand all about the HT
		Protection rights	PR	The participants want to know their rights to be protected against the HT crime
		Not sure	N_SUR	The participants are not sure
	Instruments			The tools the participant suggest to be used in the training section



		Text	T_TXT	Plain text
		Video	T_VID	Video
		Images	T_IM	Pictures, photo
		Newspaper	T_NEWS	News from all kind of media,
	Culture Sensitivity issues			The culture-sensitive issues that should be avoided in the HT training context
		Avoid sensational language	NO_SLANG	Not to use language to shock, startle, thrill, excite, or sex descriptive language.
		Avoid Sexual content	NO_SEXC	No sexual content in the course material
		No demonstration	NO_DEMO	No demonstration on the body parts
Support from the local authority				Responses from the local authority to HT crime
	Awareness education			Have HT awareness education ever been conducted in the communities
		Yes	Y_A	Yes
		No	N_A	No
	Seek help from law enforcement			Will participant try to get help from law enforcement over the issue of HT
		Yes	Y_LAW	Yes, the participant will approach the authority official for help if needed.
		No	No	No, the participant will approach the authority official for help
		Do not trust	No_T	The participant does not trust the local law enforcement
	Guidance from the local authority			Have participant received guidance from local authority officials on issues of HT

		No	Y_G	No, participant have never received guidance from the local authority
		Yes	N_G	Yes, the participant has received guidance from the authority
	Suggestions to the authority officials			Suggestions of participants to the authority official
		Need guidance	NeedG	Participant needs guidance from the local authority officials
		Need Protection	NeedP	Participant needs protection from the authority officials
		Need support	NeedsS	Participant needs protection from the authority officials
		Need trust	NeedTr	Participant needs protection from the authority officials
		Not at all	NO_NE EDS	Participant has no suggestions to the authority officials