

# Anti-Human Trafficking

Sharing good practice

Second African regional conference  
held in Nairobi, Kenya


June 2018



**ANGLICAN ALLIANCE**  
Development • Relief • Advocacy





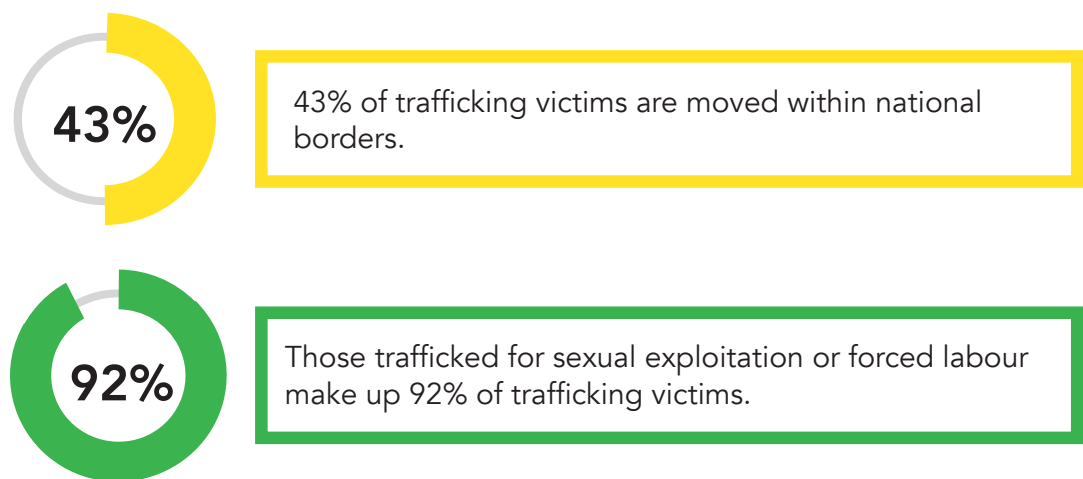
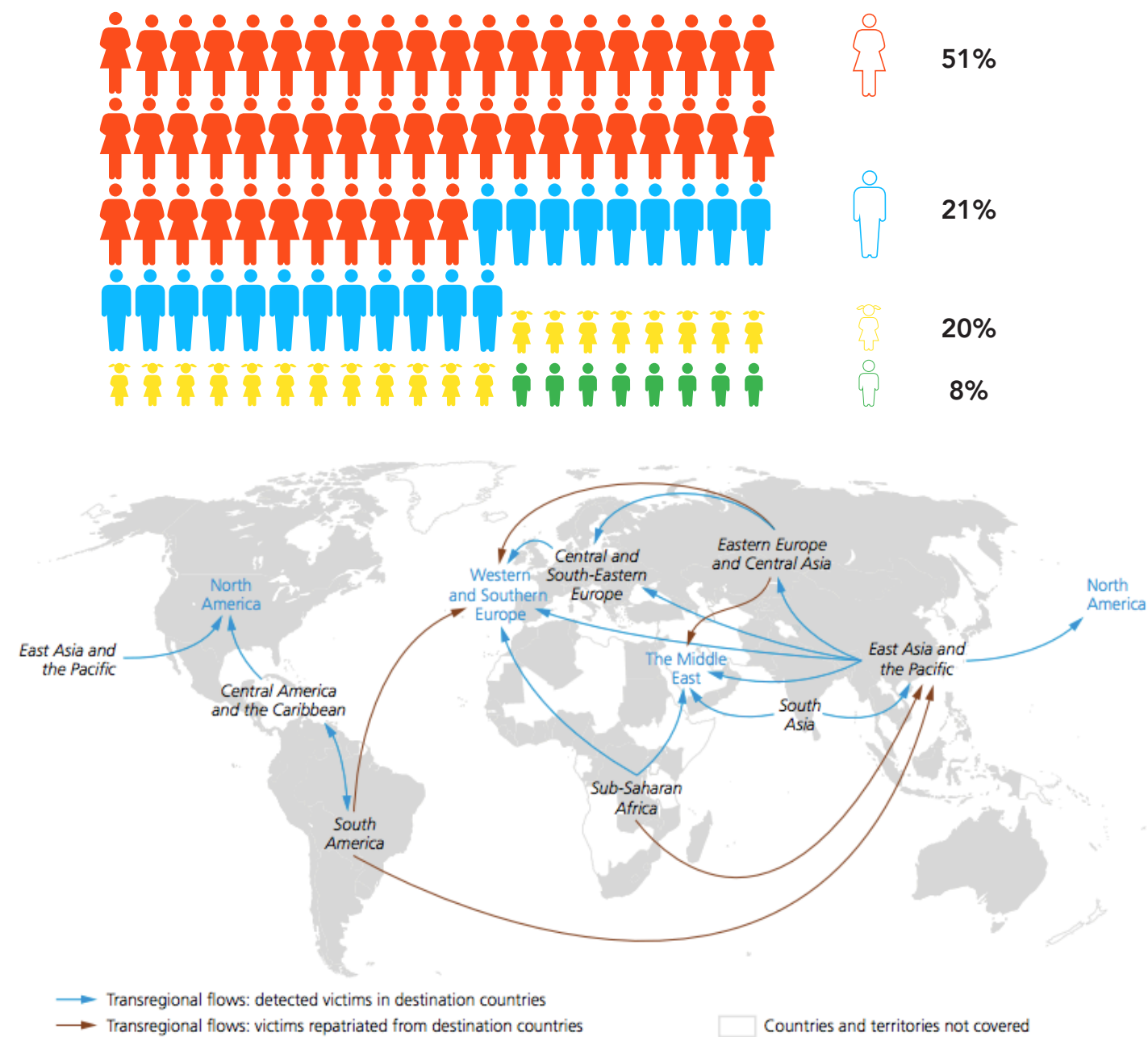


**"He has sent me to proclaim freedom  
for the prisoners ...to set the oppressed free,  
to proclaim the year of the Lord's favour."**

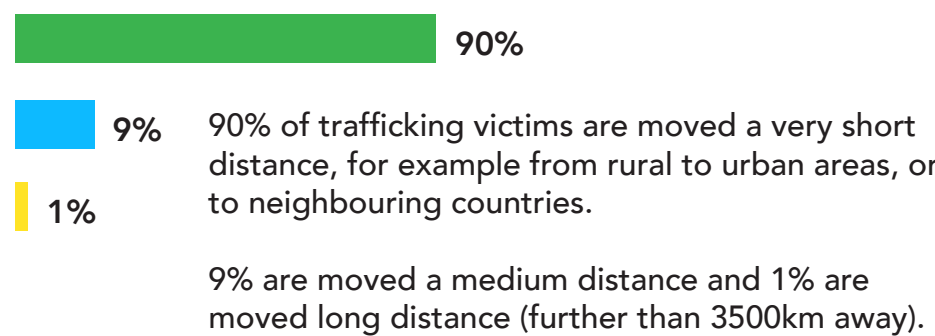
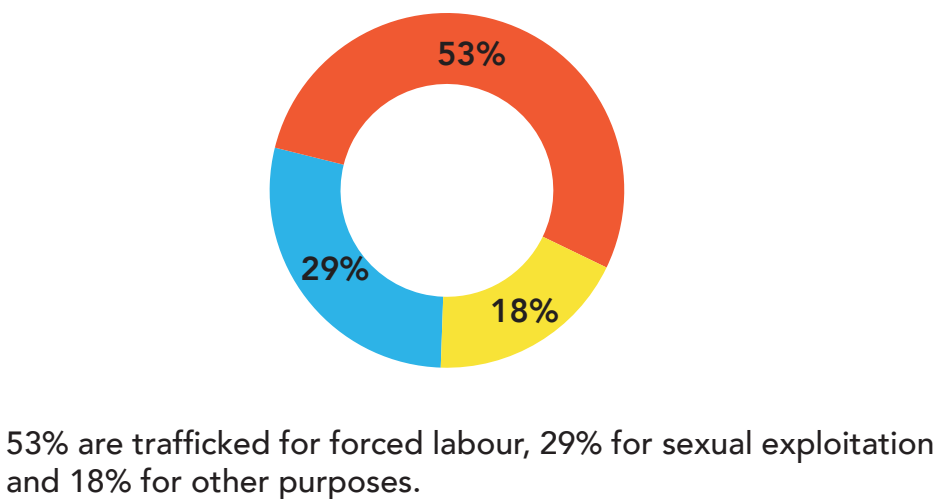
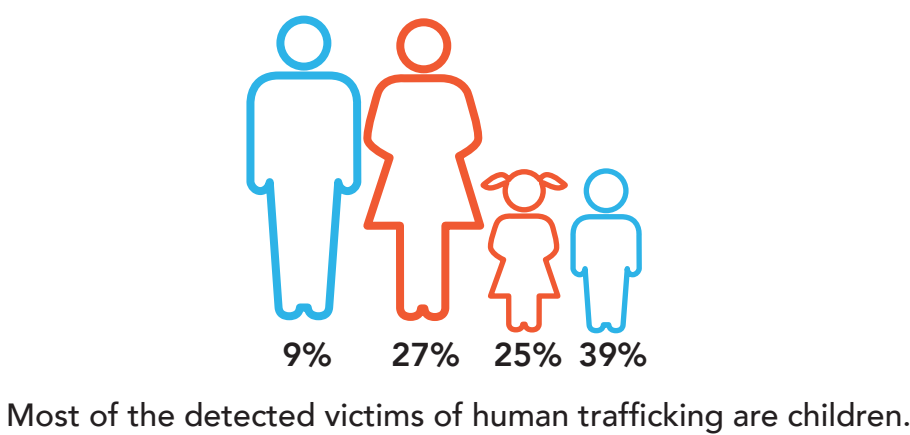
**LUKE 4:18-19**



# Worldwide statistics on human trafficking



# In Sub-Saharan Africa...



Figures from UNODC 'Global report on trafficking in persons 2016' accessed at: <https://bit.ly/2jqIZ09>

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# Acronyms

<b>ACC</b> Anglican Consultative Council	<b>MS</b> Modern Slavery
<b>AHT</b> Anti Human Trafficking	<b>NGOs</b> Non-Governmental Organisations
<b>CAPA</b> Council of Anglican Provinces in Africa	<b>STT</b> Stop The Traffik
<b>CCMP</b> Church and Community Mobilisation Process	<b>TSA</b> The Salvation Army
<b>CoP</b> Community of Practice	<b>UN</b> United Nations
<b>FBF</b> Faith Based Facilitation	<b>UNODC</b> United Nations Office on Drugs and Crime
<b>FBOs</b> Faith-Based Organisations	
<b>FECCLAHA</b> The Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa	
<b>HAART</b> Awareness Against Human Trafficking	
<b>HT</b> Human Trafficking	
<b>HTMS</b> Human Trafficking and Modern Slavery	

# Key Terms

<b>Faith based facilitation</b> Faith based facilitation (FBF) is a way of working to help people think, talk, explore and respond to their issues in the light of faith. A fuller explanation is provided in the appendices.
<b>Umoja</b> A community envisioning and transformation process that brings the church leadership, congregation and community together to bring about change using the assets of the community. A fuller explanation is provided in the appendices.



# Introduction

This was the second African Regional Conference, hosted by Stop The Traffik, Kenya, and supported and funded by the Anglican Alliance, the UK Home Office, and the Salvation Army.



as a priority in all of the Anglican Alliance regional consultations as well as in Salvation Army global and regional fora.

The first conference was held in South Africa in May 2016. The purpose of the workshop was to strengthen our capacity as churches and practitioners for an effective response to human trafficking across Africa. The consultation aimed to define best practice with a focus on three of our 7P strategic response: prevention, partnership and participation (see Appendices, pg. 49).

Human trafficking and modern slavery are growing global crises, with recent estimates of 30-45 million people (*ILO and Global Slavery Index*) oppressed in slavery across the world. This includes those trafficked both within Africa and from Africa to other regions. The issue has been raised

We want everyone to ask, "How can we have people enslaved when this is so against the will of God? How can we respond?"

## Key outcome: Community of Practice

A key outcome from the workshop was the establishment of an anti-human trafficking community of practice in order to continue the relationships and learnings beyond the workshop.

Academically, Communities of Practice (CoP) are a formalised learning system with this definition: a community of practice is a group of people who share a concern or a passion for something they do, and learn how to do it better as they interact regularly.

There are three essential components of communities of practice:

1. That there is a commitment to a shared 'domain'. For us this is anti-human trafficking.
2. That there is a community of members of this specific 'domain' who interact, engage in shared activities and share information with each other. They build relationships to learn from each other.
3. There is a practice: members should be practitioners who can develop shared resources, helpful tools, experiences, ways of handling problems etc.

The Salvation Army (TSA) and Anglican Alliance believe in igniting a passionate movement through a CoP.

# Organisations



Stop the Traffik Kenya is part of a global coalition known as Stop the Traffik.

Stop the Traffik is a pioneer in human trafficking prevention, working to unite people around the world by inspiring, informing, equipping and mobilising communities.

Stop the Traffik exists to end the buying and selling of people. It is a global movement of activists from all

sectors of society around the world who passionately give their time and energy, unite to build resilient communities and disrupt and prevent human trafficking. We seek to build a traffick-free world!

Stop The Traffik seeks to prevent trafficking by engaging in:

- Community Transformation
- Global Campaigning
- Gathering and sharing knowledge

## Stop the Traffik coalition: objectives

To foster closer partnership by promoting coordination between their activities for the achievement of the following Global Strategic outcomes:

1. An increase in the number of identified communities that have become resilient to trafficking.
2. An increase in awareness of human trafficking.
3. An increase in number of people engaged in prevention of human trafficking.
4. More businesses make public commitments about and implement human trafficking prevention.
5. Human trafficking prevention programs embedded within more identified institutions and delivered by professionals with a duty to care for those who are vulnerable.
6. More governments put in place effective legislation to prevent human trafficking and ensure its enforcement.
7. Gather evidence on the nature and scale of human trafficking.

We believe that it is only together we can Stop the Traffik. A coalition approach shows our strength, increases our reach & builds best practice and resource sharing amongst members.





The Salvation Army was started by William Booth and has been involved in the campaign for social justice since it began.

Human Trafficking is driven by such injustice, whether poverty, lack of employment opportunities, gender inequality or lack of education. These are issues in which we have a tradition of engagement, such as employment agencies, income generating activities, schools, including those for children with disability, raising the age of consent for legal sexual intercourse and of course, the abolition of slavery.

This tradition is continued in our engagement in the arena of human trafficking. The Salvation Army is actively responding in all five zones, dependent on local needs and capacities. The response internationally covers all the areas of response: Prevention, Protection, Prosecution, Policy, Participation, Partnership and Prayer for victims and survivors of human trafficking.

The range of responses is wide, including:

- Prevention programmes that address the vulnerabilities underlying human trafficking, particularly income generating and vocational training opportunities
- Awareness raising
- Providing places of safety
- Community based care for survivors with rehabilitation and reunification with families and communities including repatriation where necessary
- Training of staff who may be involved in anti-human trafficking efforts or care for victims, including law enforcement, hospital staff, homeless shelter staff, addiction care staff and community care workers. The training may cover recognition, what to do when you suspect trafficking, how to care for the victims and survivors, or advocacy and combatting stigma.
- Working with offenders, particularly those who use commercial sexual services
- Partnership and Leadership: The Salvation Army is in partnership with many others in the effort to end human trafficking and modern slavery. Some of these are local partnerships, others are national partnerships and some are International.
- Our response as the Salvation Army is inspired by our Christian belief that every person is made in the image of God and is therefore of intrinsic and equal value and should be treated with not just dignity but with love and compassion. In responding in such a way we attempt to reflect the grace of God that has been extended to us.



**ANGLICAN ALLIANCE**

Development · Relief · Advocacy

Across the worldwide Anglican Communion, the Anglican Alliance brings together the Anglican family of churches and agencies to work together on a shared mission to respond to human need, to promote human flourishing, justice and reconciliation, and to safeguard creation.

Born from the vision of the 2008 Lambeth Conference, the Anglican Alliance is an initiative of the Archbishop of Canterbury and the Anglican Communion.

Archbishop of Canterbury Justin Welby, says: "The Anglican Alliance reflects the gospel priority of a bias for the poor".

The Anglican Alliance has a Secretariat based at the Anglican Communion Office in London and regional facilitators across the world. It has a global Board chaired by the Archbishop of Central Africa and a global Advisory Council.

The Anglican Alliance has three pillars of work:

- Development – identifying examples of good practice and sharing expertise for holistic mission and asset-based development.
- Relief – providing a convening platform at times of humanitarian crisis for the local church to connect with agencies and churches across the Communion for prayer and practical support, including skills for peace and reconciliation.
- Advocacy – connecting and resourcing Anglican leadership along with affected communities to speak out on advocacy issues, such as climate justice.

Modern slavery/human trafficking is one of the core priorities of work for the Anglican Alliance, as it connects and helps to equip the ministry of the churches across the Communion.

## Other participating organisations

The following organisations participated in this workshop:

- National Agency for the Prohibition of Trafficking in Persons (NAPTIP), Nigeria
- Joint Learning Initiative (JLI)
- ACT Alliance
- Caritas
- Addis-Ababa University
- Kenya Government



# Bible Studies

## Faith based facilitation and Umoja

We can use both of these ways of working to address the issue of trafficking in faith communities at all levels. You can see more about these in the appendices at the end of the report. A key part of the methodology is to look back on biblical scripture through a thorough contextual analysis to seek guidance. The following studies were completed during the week.

### 1. Luke 24:13-35 - The road to Emmaus

“ Were not our hearts burning within us while he talked with us on the road?

This wonderful story tells of the meeting between the risen Jesus and two of his disciples, Cleopas and perhaps his wife, Mary, on the Easter evening.

#### QUESTIONS

- Can you identify the features of faith-based facilitation in this story:
  - the issue, the ‘describe and analyse’ phase
  - the reflection using the scriptures
  - a Kairos moment
  - a plan
  - action on that plan?
- How did Jesus approach the disciples initially?
- What manner did Jesus use when reflecting on the issue using the scriptures?
- What triggered the Kairos moment?
- Why do you think Jesus disappeared from the view of the disciples at that point?
- What skills of a facilitator did Jesus display?
- What are the implications for us when we address an issue?

#### WHAT CAN WE LEARN?

- Jesus used faith based facilitation tools of discussion, listening skills, questions and awareness of surroundings
- People listened to the women who had met the risen Christ and women were involved in his ministry.
- By breaking the bread Jesus did something that the community was familiar with and could identify with – so that it made sense to them
- Jesus used resources to seek fact

### 2. Mark 6:33-44 - Feeding the five thousand

“ When Jesus landed and saw a large crowd, he had compassion on them.

#### QUESTIONS

- Describe the events in the story
- What was the need?
- How were the available resources used to meet the needs identified?
- Describe the steps taken. Why do you think Jesus used those steps to meet the need?
- What does this passage teach use about the way we should facilitate the church and the community to reduce vulnerability?

#### WHAT CAN WE LEARN?

- People had both spiritual and physical needs. The resources were few, but Jesus multiplied them.
- People were hungry – spiritually and physically. So Jesus used the resources of both the disciples and the people.
- Jesus demonstrated the power of prayer.
- Jesus built people’s faith, even when there seemed to be nothing. It is about meeting the holistic needs of the community, showing the love and compassion we need to show people, shows that the church needs to have an efficient and coordinated response. It is important for both the church and the community to look at what they have, be stewards of and share their resources.
- Jesus prayed and broke the bread – reminding us that faith without action is not faith.
- Jesus could identity when the time for rest was, and when they needed to meet the needs of the community over the need for rest: but also gave rest to everyone through this process.
- Everyone was sitting on the floor and showed equality.



### 3. Isaiah 6:1-13 and Psalm 13 - For How long O Lord

“ Look on me and answer, Lord my God. Give light to my eyes.

#### QUESTIONS

Is. 6 is the call of God to Isaiah and his response. He was called to prophesy to the people of Judah.

- How would you describe Isaiah’s attitude to his calling?
- What does it tell us about what our attitude should be?
- Do we always manage to maintain that attitude?

Isaiah was told to prophesy a very unwelcome message. It was a message that would also cause him deep distress. He was prophesying destruction of his own people and the devastation of his home nation. Sometimes we can feel that nothing is changing despite doing our best and working to stop modern slavery and human trafficking.

- When have you felt disheartened? What caused you to feel that way?
- What was your expectation of achieving abolition of slavery when you started this work?
- Has that expectation changed?
- What was Isaiah’s response to learning that Judah’s heartache would last for many years?
- What implications does this have for us?

Another bible passage where the cry of “How long O Lord” is found in Psalm 13. This is a Psalm of David. He was known as the friend of God because he talked with him often. He shared his emotions with God, saying what he felt.

- What does this tell us about our communication with God?
- David goes on a journey through this psalm. What stages do you see?
- What can we learn from this about how to deal with things that distress us?

#### WHAT CAN WE LEARN?

The message of Isaiah is one of judgement followed by salvation, destruction followed by restoration.

- Isaiah was a willing messenger when God called and prepared him for the ministry he was to perform, despite its distressing nature.
- It is easy to feel disheartened when nothing seems to improve or things only seem to get worse despite our efforts.
- God plans for the long term
- God provides the grace to last the journey

### 4. Matthew 5:13-16 - Salt and light

“ Let your light shine before others, that they may see your good deeds and glorify your Father in heaven.

#### QUESTIONS

As we read through the passages, what can we do to combat trafficking?

1. What do we think Jesus meant by the word ‘world’ or ‘earth’?
2. What are the behaviours of the world?
3. What are the outcomes of being in the world?
4. What should the church be to the world?
5. What is salt and what should it be used for?
6. Jesus said you are the salt of the world. What did he mean?
7. In what way is the church showing the saltiness?
8. What does salt losing its taste mean?
9. In what ways is the church losing its saltiness?
10. What is the light? What are its uses?
11. When Jesus said you are the light of the earth, what did he mean?
12. In what way can the church in Africa show the light to the vulnerable and to people who have experienced trafficking?
13. In what way is the church in Africa failing to show its light to the vulnerable and to people who have experienced trafficking?

#### WHAT CAN WE LEARN?

- We can be witness to the values of life. We can normalise exploitation but the church needs to bring back a holy normal.
- In food salt is tasted (felt) not always seen! We can bring out God’s ‘flavour’ in the world.
- We might feel like the problem of trafficking is too much for us. However if all of us bring out the flavour of the world then we can make the difference.



# Strategic Action Framework for church response in Africa

A summary of group discussions

**"We want our work on anti-human trafficking to be recognised and really have an impact."**

**"As a church we have a voice. "**



# Child and Labour trafficking

## Policy

- Articulate theology on HT and MS
- Policy on churches as safe spaces – ‘safe church’ policy
- Practical support for those in danger
- Work with government in law reforms
- Monitor implementation of policy and give feedback to government
- Have measurable objectives for policy work
- Ensure those working with children are safe/checked
- Undertake research to inform policy – baseline study on HT prevalence, awareness and behaviour

## Prosecution

- Advocacy for more robust laws and penalties for perpetrators
- Mobilise lawyers to give legal assistance
- Survivor / witness support for holistic needs – protection when identifying perpetrators, right to anonymity in court & accompaniment
- Information sharing about laws and legal processes through courts
- Support local police stations to have child-friendly spaces for victims
- Consider risks for churches/individuals involved in this work and put in safety measures

## Prevention

- AHT national strategy for churches
- Targeted awareness e.g. Freedom Sunday/ World AHT Day in churches, brochures...
- Address social norms – e.g. adopted child in domestic servitude
- Capacity building for education/ awareness raising in local churches, youth & women groups
- Sensitise children about rights in Sunday schools/pre-school up
- Family based approach to education on children’s rights, incl. with disability
- Train law enforcement officers
- Sensitise transport workers on AHT

## Protection

- Creation of an office/desk where cases can be reported
- Practical support for those violated / survivors, incl. skills training
- Church as point of contact with established referral mechanism to access services
- Monitoring and evaluation to improve quality of programmes and shelters & host families
- Assist in voluntary repatriation of victims to their countries/ assist those returning
- Create safe spaces for children
- Capacity building for local law enforcement

## Partnerships

- Work with others to set up/join Ecumenical & interfaith network on AHT/MS
- Join/form national/regional/local task force
- Collaborate with local/national governments to ensure HT awareness & all children are registered at birth
- Build formal and relevant partnerships and share good practice



- Work with partners nationally and internationally
- Build relationships with NGOs with same values bringing range of services

## Participation

- Rally & train churches and communities to respond
- Promote the STOP App and research
- Encourage participation on global days: Day of African Child; AHT Day
- Involve and include survivors
- Mobilise whole congregations, including men and children
- Have a silent march to

- remember all child victims, including those who died
- Encourage participation of child ambassadors

# Trafficking for sexual exploitation

## Policy

- Help and advocate with government to formulate policy and legislation
- Teach and train church members on laws and policies on AHT
- All churches to have protection policies and procedures for children and vulnerable adults
- All churches to have policies on AHT to be shared with all members

## Prosecution

- Create effective structures to offer professional legal advice
- Encourage all to embrace the act of forgiveness to enable all to move on
- Share information on legal approaches to tackling prostitution – e.g. Nordic Model -where law criminalises clients.
- Promote inter-sectoral rapid response team – headed by justice department. Churches to hold them accountable.



Prevention

- Build community awareness based on context
- Use FBF/CCMP – community-led responses to build resilience - identify issues & own strengths & solutions
- Campaigns in schools
- Strengthen family values – e.g. preventing sale/exploitation by family members
- Strengthen economic family resilience
- Teach parenting skills
- Start livelihood & empowerment programmes for youth & vulnerable adults
- Girl child education
- Put alternative rites of passage – no sexual exploitation
- Engage males & reduce demand
- Popularise the law – teach on rights & responsibilities

Protection

- Create a network with church and survivors
- Offer safe havens in terms of security, accommodation, acceptance and confidentiality
- Offer counselling, guidance, follow-up and prayers
- Assistance to economic survival of survivor so not re-trafficked, with local gov and agencies
- Train health workers to recognise sexual abuse in children
- If appropriate, offer temporary

- accommodation with host families (vetted) before re-integration
- Put up signs on helplines & how to escape
- Promote a Victims Charter

Partnerships

- Each church should seek honest partnership with all stakeholders
- Encourage more partnerships at the grassroots with other churches, FBOs and NGOs
- Sharing Monitoring & Evaluation data with partners and STT
- Create a safe environment for effective partnerships
- Cross-sector partnership essential for recovery of survivors and perpetrators

Participation

- Proper re-integration of the victims and follow up
- Platform for survivors and support to share their experiences so their voices are heard
- Churches to push for the involvement of survivors in the shaping of local policies / response
- Develop a safety net – so communities know who they can trust with information
- Tackle pre-conceived ideas to promote acceptance of survivors



Trafficking in the context of armed conflict

Policy

- Advocating for policy that under 18 = child so they cannot be recruited for military service and are always victims, not perpetrators, when have been abducted/ forced into armed conflict
- Advocate for policy and framework for protection/ reintegration of survivors
- Promote birth registration

Prosecution

- Journeying with and ensuring protection of victims as witnesses, advocating for national programme of witness support and protection
- Prison ministry to accompany perpetrators to achieve rehabilitation

Prevention

- Peace building – locally, nationally, regionally
- Build community resilience through community-led responses
- Community-based child protection committees – developed locally with guidance nationally
- Provide livelihood training for youth & vulnerable people`
- Identify vulnerability post conflict – e.g. children of rape victims – challenge stigma by claiming value of each child

Protection

- Resourcing and equipping local churches & communities to provide holistic and culturally appropriate support to survivors – including reintegration and mediation
- Promoting concept of church as sanctuary for escapees from conflict and capacity building for church leaders to meet their needs

Partnerships

- Church at regional level has responsibility and is best suited to form partnerships and connect them with national and local level
- Partnering with women’s groups – internally (within denominations) and externally for a shared platform
- Link with police victim support unit

Participation

- Using church platform to address issues and raise awareness on prevention and protection
- Promoting processes for healing and reconciliation post-conflict
- Use church community radio phone-in talk show



# Trafficking of human organs and body parts

## Policy

- Church needs to identify the ‘right’ spokespeople for this area, speak with first hand experience and information
- Raise credible voices
- Advocate on policy for protecting victims
- Advocate for law reforms against harvesting of human organs and body parts without consent – e.g. SA law cannot buy or sell human organs
- Collection of evidence

## Prosecution

- Deliver and provide powerful information (incl. the STOP App collection tool) to create strong cases for successful prosecution
- Be companions on the journey for those who seek justice, especially at the local level
- Idea: would be powerful for the church to support a ‘Muslim victim’ to get justice

## Prevention

- This issue is little understood and is dramatically increasing – church leadership, institutions, community leaders, organisations and groups need to get educated
- Make Christian medical professionals and hospitals aware of this issue so they can become ‘storytellers’
- Identify and support vulnerable groups, both those in need of organ transplantation and those potential donors so both groups

- are not exploited
- Specific focus on people with albinism & children/babies, very vulnerable –body parts for ritual purposes

## Protection

- Give support to victims and support through justice process

## Partnerships

- Must work with health authorities and medical syndicates and other country medical forums, ministry of health
- Include all other stakeholders, police, legal, business. Law enforcement
- Work with traditional leaders

## Participation

- A challenging idea: introduce an Africa-wide campaign for organ donation – consent upon death for medical professionals to use for transplantation to those in need. We realise that this is difficult in some African contexts as it can be confused with the use of body parts for ritual exploitation, yet we recognise that this used to be the case with giving blood – and that is now common practice.

# Responses: global and regional

## Policy

- To provide dedicated personnel to work with the UN and permanent Anglican/Salvationist representative to advocate for legislative change
- To maintain an overview of church and governments’ policy and identify the challenges and opportunities for positive change

## Prosecution

- Identify strategic partnerships and engage major bodies such as the UN, trade delegations, Interpol, and others to try to earn a seat on the review processes (those bodies that examine implementation of policies such as the UNODC, UN Women, Human Rights Council, Santa Marta Group, etc)

## Prevention

- Reinforce the ACC resolution 15:10 and propose a more inclusive, urgent and practical action plan/ Highlight the fight against modern slavery and human trafficking is named as one of the International Priorities of the Salvation Army.
- Mobilise all Anglican Provinces to issue a statement and synod resolutions/ Mobilise Salvation Army Territories and Divisions to be involved.
- Create a Survivor Movement for mutual support and awareness raising

## Protection

- Link Anglicans/Salvationists with government, faith-based and other agencies providing appropriate protection mechanisms
- Provide training in conducting contextual assessment:
  - local forms of slavery
  - availability and gaps in resources and services
- Guidelines on how to identify victims and activate resources and services
- Specific calls to action – from global to local

## Partnerships

- Launch a global public awareness campaign in partnership with other international churches and organisations
- Create a group of Champions, including expertise from various areas, including survivor groups

## Participation

- Facilitate development of evidence-based contextual guidelines on:
  - Social/behavioural change
  - Attitudinal change
  - Practical action
- Identify, generate and contextualise study, worship, prayer materials and contextual Bible studies, ie. Freedom Sunday/Day of Prayer for Victims of Human Trafficking
- Build platform for information and resource sharing and resource mobilisation at local church level.



# Responses: provinces and dioceses/ territories and divisions



## Policy

- Convince and equip leadership to recognize the priorities in terms of legislation and best practice
- Monitor and hold governments accountable for passing/ implementing effective legislation

## Prosecution

- Link with strategic partners and engage with professionals within our Church to assist in providing training at appropriate state /federal levels for all law enforcement (judicial, investigative Interpol, FBI, police, prosecutorial, defense):
  - psychology and condition of survivors (ask the right questions)
  - extent of the traffickers’ operations (evidence gathering)
  - education/awareness throughout the legal process

## Prevention

- Make resolutions at synods/ boards on supporting the ASHT campaign.
- Ensure the implementation of a strategic prevention programme in every province and diocese/ division and territory.

## Protection

- Investigate with partners the potential to create network of safe houses / fostering and resettlement network
- Identify skill sets of faith leaders to engage congregations – awareness, attitudes /beliefs, action

## Partnerships

- Understand our context - Support forum / networks for analysis about specific issues on slavery/ trafficking/migration
- Support platforms and partnerships for action with clear goals set
- Monitor to ensure that local projects and diocesan/provincial priorities are aligned

# Responses: congregations/corps



## Policy

- Understand provisions of the legislative framework within their own country.
- Hold local government – and services such as police, judiciary – to account for implementation of legislation.

## Prosecution

- Link with partners and engage professionals within our churches to provide training at local level for all law enforcement
- Psychology and condition of survivors (ask the right questions)
- The extent of local traffickers’ operations (evidence)
- Education awareness throughout the legal process
- Educate/increase awareness within our congregations so that the public demands action, hold responsible officials to account, and even serve as the eyes and ears of law enforcement.

## Prevention

- Facilitate education and training programmes for communities aimed at prevention, including the most vulnerable groups

## Protection

- Create a culture of safe spaces in the churches
- Provide pastoral care for victims/ survivors
- Develop anti-poverty and micro finance opportunities to minimise vulnerability to trafficking

## Partnerships

- Find out what bodies, government and NGOs work on ASHT and establish ways of collaborating.

## Participation

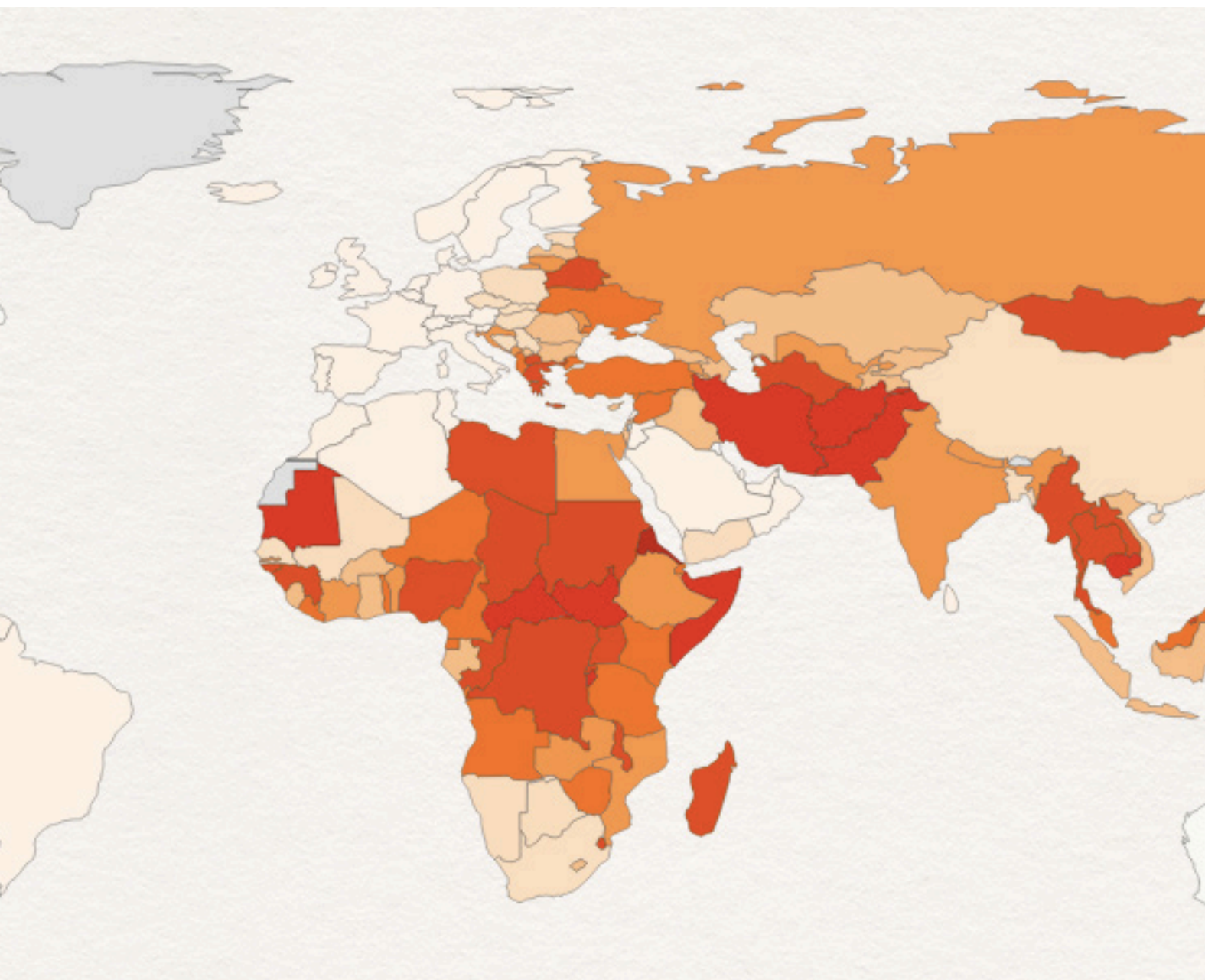
- Prioritise education and awareness raising
- Adopt/adapt Bible study, worship materials. e.g. Freedom Sunday
- Youth ambassadors



# Trafficking routes in Africa

**Dr Sunday Angola OKELLO**  
**Addis Ababa University**

**A presentation of independent research**



## Key learnings

- Trafficking is a business that exists within the broader migration process. Research informs us how to understand and deal with issues of human trafficking by looking at different levels of society considering policy, practice and interventions.
- Mixed, complex population migration and movement can hide practices of trafficking: be prepared to ask more questions about people's experiences as refugees and asylum seekers.
- There are enabling and dis-enabling environments. We learnt that situations of violent conflict, war and political unrest create situations of vulnerability. So does the Family-Uncle cultural practice. Often a family with many children, or a family without protective systems, will believe and trust a family member. Organised criminal groups (extreme violent groups) and social factors or social norms can enable trafficking: the culture of self-help, the practice of placing the child where the blood relation is closest. This is a strong cultural practice, until it becomes abused. For example, marrying children young, selling children. Trafficking for human sacrifice including trafficking of children with albinism for use of body parts.
- Orphanages: children brought into orphanages in order to receive funding from churches or international donors.

## Enabling environments for trafficking

- Situations of violence and conflict
- Political unrest
- Family – uncles/aunts adopting children – community subjugation
- Organised criminal groups (terrorist groups etc). Story of youth worker with young children in Mombasa – played with them, was trusted, after two years suggested going for a football tournament. Hired two buses. All children disappeared into Al Shabab.
- Social factors and social norms including demography. What to do when it becomes a situation of abuse, of selling, of early marriage. Need research into social norms which improve society and norms which increase vulnerability. Also increasing youth population. (Can define youth by responsibility, age, culture) Youth is group most affected by HT
- Economic (poverty etc)
- Trafficking for human sacrifices. E.g. trafficking of children with albinism. Belief that bones and flesh are medicinal. Under orders of traditional healers. Beliefs in using the body parts of babies and children for 'witchcraft' – increases at time of elections
- Cases where adoption involves HT e.g. children adopted in Europe. Parents have no idea the children were trafficked. Forged documents. Trafficked even at birth.

## Triangle of actors against trafficking in Africa

Governments, African Union:  
set policies and strategies

Civil society:  
can tell us the policy and  
work on programmes

A wide range of actors  
including churches and families



# Mapping trafficking routes in Africa



## East & Central Africa routes

From Kenya, people usually go to Saudi Arabia and other Arab countries; more recently Oman has become a new destination for trafficking. It is difficult to know with certainty the trafficking trends in the Gulf states since there is no one on the ground to give information and so we are reliant on the governments and embassies to provide information. However, it has been identified that organ trafficking into the Gulf states is increasing.

One of the most common routes is Kenya to Ethiopia, and to Sudan and then Libya. On this journey, there are a lot of deaths due to exhaustion, dehydration, lack of food and weakness.

Once in Ethiopia, people are trafficked by air outside of Africa. Traffickers acquire false identification documents that allow people to travel using cheap airlines out of Ethiopia.

East Africans are also trafficked to South East Asian countries such as Thailand, Hong Kong and China, mainly for sexual exploitation. Rwandans are also trafficked to Malaysia. At times it is difficult for East Africans to come back home as they are trapped in South East Asia.

Trafficking also occurs within Africa itself with Kenyans travelling by road to Uganda and South Sudan and vice versa, mainly for sexual exploitation. Tanzanians are also trafficked into Kenya. It is also common for East Africans to be trafficked into South Africa for forced labour or sexual exploitation.

Child trafficking is also prominent in Africa, with many being trafficked from Uganda into Congo to work in mines and fight as child soldiers. The Uganda-Congo border is a hub for recruitment as it is extremely poor and so people are more prone to trafficking.

There is little information to indicate the trafficking route from Central Africa and also tourist destinations such as Seychelles and Madagascar.

## West Africa routes

Most people cross the Sahara Desert to Tripoli, whilst some go through Niger and into Libya. Almost all West Africans use the same routes, going through Algeria (in the Sahara) and Tripoli, Libya. This is also similar for South Sudanese people who travel to Egypt and then up to Libya; from Libya, people travel by boat to reach Europe.

People are trafficked from Idi-irok, Saki, Seme (Republic of Benin, Togo, Ivory Coast, Ghana, Mali) towards Magama-jibia (Chad) or Oron Bakasi (Cameroon).

## South Africa routes

Southern Africans are trafficked to Nigeria; there is also a lot of movement from Kenya, Zimbabwe, Burundi, DRC, and Malawi to South Africa mainly for criminal activity and forced labour. Some are trafficked for labour in farms, domestic servitude, or sexual exploitation in brothels/clubs.

South Africa also receives people from Asia since there are many parlours (beauty and massage) opening in South Africa. Likewise, South Africans are also entering Asia for sexual exploitation and drugs, with many women and girls trafficked from rural to urban areas.



# Prevention

## Forms of trafficking

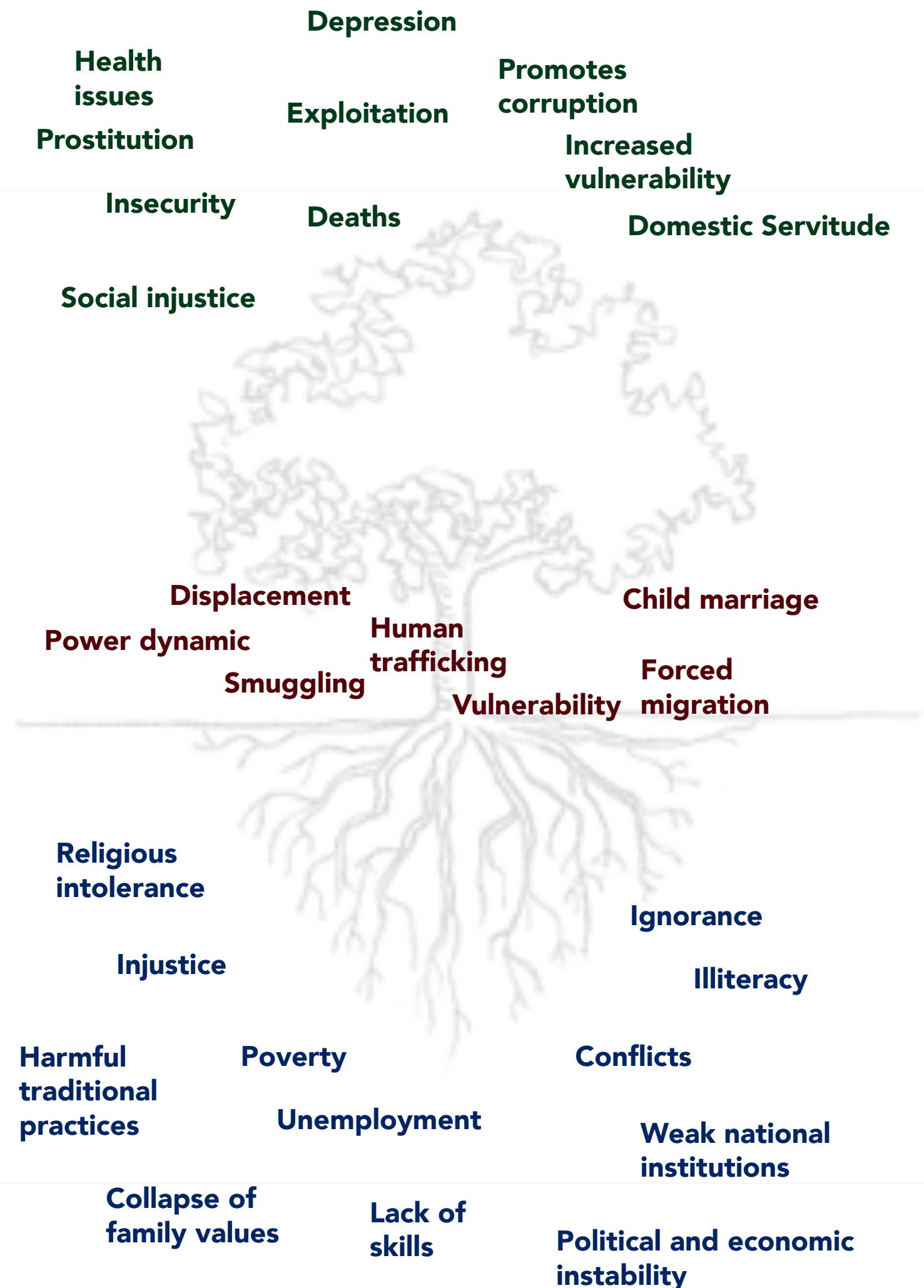
- Labour trafficking( e.g. weaving clothes in Ethiopia)
- Domestic servitude
- Sexual exploitation (e.g. cyber sex)
- Criminality (e.g. stealing, begging on the street)
- Organ trafficking
- Ritual trafficking (e.g. people with albinism)
- Early and forced Marriage
- Child labour
- Child soldiers
- Debt bondage (Labour is sold to someone they have a debt to, but then they cannot leave because the debt increases through being forced to pay for food, accommodation etc. The family can then be pulled into the debt cycle.)
- Selling of babies and children
- Baby factories (deliberate impregnating of women and giving promise of finance or opportunities. Or when a woman is pregnant out of wedlock.)

## Building community resilience

When working with communities, it is important to recognise that we are not the ones who should be driving the communities; the communities themselves should be in the driving seat. We are only here to support them and facilitate their journey of building resilience and empowerment. Communities need to ensure that they are standing up for themselves as we cannot always be present.

Resilience can be defined as the capacity of individuals or a community to cope with stress/problem and overcome adversity and challenges. It often includes the following elements: wellness, access, education, engagement, self-sufficiency, partnerships, quality and efficiency.

Communities often face various challenges which prevent them from becoming resilient. The diagram on the next page portrays some of the problems (the middle or trunk of the tree), their root causes and the effects that communities may face (the top or branches of the tree).





# NAPTIP

Several of the root causes identified lead to the problem of human trafficking which can have severe repercussions not only for the individual but also on the community as a whole. One organisation which aims to prevent and combat trafficking is the Nigerian National Agency for Prohibition of Trafficking in Persons (NAPTIP).

With the tag line ‘empowered to protect you’, NAPTIP are working on high level advocacy and awareness raising to stop trafficking in Nigeria. As a law enforcement institution, NAPTIP focus on the ACT, the MEANS and the PURPOSE – without these three elements, it is difficult for a successful prosecution to take place.

In regards to human trafficking, there are usually two effects identified by NAPTIP:

1. **On the person** – such as violation of human rights, degradation and dehumanisation, loss of property rights (for example to a person’s own body) and personal health risks
2. **On the nation** - including fuelling public sector corruption; irregular migration (including document fraud); diversification into other crimes including arms smuggling, drug trafficking, kidnapping and abduction, money laundering and financial crimes.

NAPTIP specify it is necessary to look for indicators so that you can prevent the exploitation from taking place. An indicator for example might include stopping a vehicle and passengers not having permission. NAPTIP educate different civil services so that they can be aware of indicators of trafficking in their areas of work.

Apart from sexual exploitation/prostitution, forced labour and domestic servitude, NAPTIP have come across two prominent human trafficking (and new) cases in Nigeria:

1. **Child soldiers** - children are being recruited to fight in wars and battles. Child traffickers have no emotional attachment or connection to the children they take which allows them to be extremely abusive.
2. **Organ harvesting** - NAPTIP have seen that young fit boys are being recruited for football, but in reality they are being recruited for their healthy organs.

NAPTIP are in a position to complete high level advocacy with service chief to service chief. NAPTIP meet with the military, Navy, secret service and have come up with an agreement of raising the red card of trafficking – if you raise this then you are agreeing to be a part of the fight against trafficking.

# How can we build resilience?

Building community resilience must come from the communities themselves. It involves communities being aware of human trafficking, a strong community connection and shared values, high community participation and coordination and efficient use of the available resources. It’s also important to recognise whether the communities we are working with understand the issue and whether they can come up with their own solutions to their problems.

Each and every individual within the community, therefore, has a responsibility to ensure that their peers are protected and free from this heinous crime. Here are some of the protective factors that different community members can contribute to:

## Individuals

- Awareness
- Employment
- Provide safe space
- Knowledge
- Skills
- Vocational training
- Social engagement
- Support to survivors
- Support to perpetrators

## Families

- Awareness
- Empowerment
- Counselling
- Support groups
- Family values
- Capacity building
- Economic opportunity and stability

## Communities

- Awareness
- Advocacy and mobilisation
- Self-help groups
- Partnership
- Community structures
- Safe space
- Active community structures
- Capacity building for community and religious leaders
- Community policies (including how they are going to behave)
- Cultural Days



# Case Studies on Prevention

## COMMUNITY AWARENESS AND RECOVERY (CAR)

The Salvation Army's Community Awareness and Recovery (CAR) project is a 2 year project funded by the UK Home Office and is implemented in Nigeria and the Philippines.

One of the key outcomes of the project is to increase awareness of, and changed attitudes and behaviours towards, modern slavery within the communities. For this objective, the CAR project in Nigeria currently uses different awareness models to ensure that materials are targeted towards the right people within the community.

The awareness models aim to:

- Change attitude and behaviour
- Developing a protective and resilient community
- Identify risks and vulnerabilities
- Understanding strengths of the community

Some examples of awareness tools used within the project are home to home visitation, media campaigns, school based programmes such as anti-human trafficking clubs and community meetings involving community leaders and community members of all ages. One of the key benefits of the awareness model is that it is the local volunteers, known as AHT Champions, who are driving the awareness campaign within their own communities, which leads to stronger and more effective engagement.

## RAHAB

Rahab was established in 2005 in Uganda by a group of Christian women to pray, love and serve. Rahab works with minors who have come out of the sex trade. The Government in Uganda has had a slow response to the increasing trafficking cases, but in 2009 they brought in a response to trafficking and set up a national taskforce. Rahab were included as civil society to inform policy and hold government accountable.

As part of their prevention work, Rahab focused on organisations who had experienced successes in their work which they could learn from. As a result, Rahab decided to target and address root causes such as poverty, broken families and peer pressure.

Further to this, Rahab wanted to explore the demand side of trafficking in order to understand male engagement in the trafficking process and to bring out male guided solutions

The following are some awareness raising techniques adopted by Rahab:

- Harmonising and popularising laws - for example labour export and child protection
- Provide awareness and take people to a place of reflection - some exploitation has become normalised and socially acceptable by some communities. By providing awareness and reflecting on this, it can lead people to take action that allows people to create a new 'normal'.



## Awareness tools

Different audiences need different tools and messaging in order to ensure that the awareness tool is most effective. Here are some questions you need to ask yourself when deciding on awareness tools:

- Ask yourselves: what is your purpose?
- What is the message? Who is your audience? What do you want to get out to your audience?
- What is the tool intensity e.g. capacity and resources needed?
- Choose a tool which is right for you and your group. Think about what resources you already have, the community you will be working with and the funding you have.

## Influencing the national prevention plan

We want our work on anti-human trafficking to be recognised and really have an impact for those who have experienced this heinous crime. As a church we have a voice. Lobbying the national or local government raises our profile and increases our ability to influence policy making on human trafficking and ensure stronger, more effective laws.

### Example: Government of Kenya

The government currently have an advisory committee working to combat human trafficking. Some of their achievements to date have included:

- Build capacity of criminal justice and duty bearers
- Identify partners working on human trafficking issues
- Conduct public information campaigns on counter trafficking in persons
- Lobby for the establishment of the Trust Fund for victims of trafficking
- Develop the National Referral Mechanism

The committee recommends what to lobby for when speaking with the government:

- A strong national action plan to which NGOs/charities contribute, specifically in capacity building and protection
- Ensure employment agencies are registered with the government (and vetted)
- Once registered, employment agencies to send names to the Labour Office of people who they have supported
- The Labour Office to share names and information to countries where people are being trafficked

## Practitioners' advice for Prevention

- Involvement of range of stakeholders, leaders and building partnerships
- Address the root causes of trafficking.
- Partner with those addressing different aspects, be aware of other possible partners
- Prevention of re-victimisation – use of survivors in campaigns. Do not claim a rescue.
- Media relations – protection of those involved
- Multi-lateral and multi-agency involvement to get buy in and support through guided advocacy for resource
- Community – community take responsibility. The church is 'asleep' – create churches as safe space.
- Church has a role in addressing corruption in strengthening families and marriages
- Identify and work with community influencers and opinion leaders including religious leaders
- School clubs – because of peer pressure
- No one size fits all – different contexts need different responses. Tailor everything for the community and audience, know the target audience
- Self Help Group strategies (in church): empowering people, using resources they have, creating new business, business for transformation
- Poverty: greed, a lack of satisfaction, poverty is in mind, values system, provide alternatives, investing in people
- Theological principles: all created in image of God, love your neighbour – underpins our way of working
- Capacity building for education, knowledge and skills
- Acknowledgment of local culture
- Life skill education for young people and duty of care to parents
- Do not address Human Trafficking and Modern Slavery alone.
- Appreciate local justice overall and attend to driving factors, mental health, the brokenness of those affected.
- Develop guided and tailored awareness
- Risks reduction
- Building community level resilience – e.g. community champions and group

Achieve a 'Kairos' experience through effective awareness raising

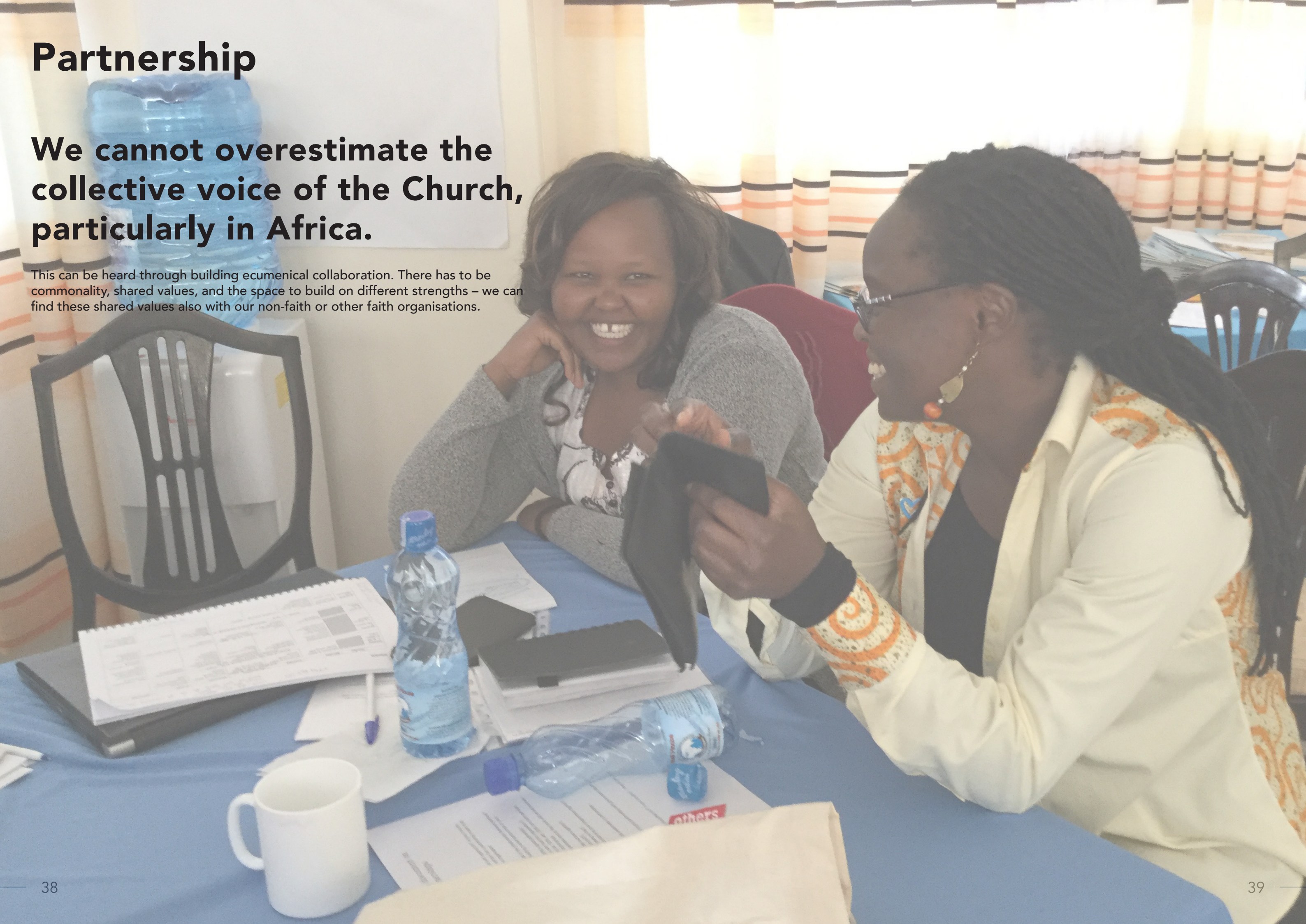
- Know the underlying causes of vulnerabilities – the risk and protective factors
- Use a Problem Tree – to identify root causes, problems and effects - then list individual, family and community protective factors
- Learn from survivors' stories – survivors guiding the principles for interventions
- Shift from reactive to a preventative approach
- Approach in a culturally sensitive way – respect for traditional structures
- Enter communities through an indirect approach to bring communities and traditional leaders together – build confidence, find issues which concern them. Identify quick wins.
- Essential to have backing of the leadership – work in each context
- Build understanding for the law and respect for human rights
- See yourself as a member of the community to learn from people



# Partnership

**We cannot overestimate the collective voice of the Church, particularly in Africa.**

This can be heard through building ecumenical collaboration. There has to be commonality, shared values, and the space to build on different strengths – we can find these shared values also with our non-faith or other faith organisations.





# What does partnership involve?

Human trafficking is increasing - traffickers are successful in this illegal business because they are thinking globally, have strong connections and make use of the most up to date technology.

As such, to be successful in disrupting the trafficking business, partnerships have to be multi-disciplinary which means involving a range of stakeholders such as law enforcers, NGOs/charities, community leaders, schools and so on and so forth.

In addition to this, we need to be smart, creative and adaptable so that we can prevent traffickers from escaping conviction.

A network is a form of partnership that can be a point of connection, a channel of communication and a network of collaboration.

When deciding to partner with another organisation or institution it's important to think about the following:

- **Trust** – partnership is about trusting each other not only in the work that you are doing, but also to what you are jointly committed
- **Team work** – having a partner is about team work that provides some sort of space or forum where you can report back
- **Win-win** – not all partnerships are always equal, but we need to recognise the value of each part. As such partners must complement each other
- **Partnership ethics** – a collaboration often involves clarifying ethics or a strategic direction around what you are doing or hope to achieve
- **Success** – sharing successes and achievements with each other encourages a stronger relationship
- **Collaboration** – a strong collaboration can lead to achieving goals and objectives more efficiently and effectively. Partnerships do not need to be for all of your response work, for example we may partner in one area, prevention, but not protection
- **Performance** – holding our partners and ourselves accountable builds cohesion and trust

## Example: The Salvation Army and the National Freedom Network

The Salvation Army South Africa are currently partnered with the National Freedom Network in which they aim to promote and facilitate a joint response by agencies in South Africa who are involved in the fight against trafficking in persons. The partnership was established in 2011 with the vision of establishing and maintaining a national network of agencies and stakeholders working together against human trafficking. The partnership is recognised as a point of connection, channel of communication and network of collaboration. Some activities of this partnership have been a commitment pledge card, the organisation of the first official church leaders meeting and the first regional programme team meeting.

# Beginning a partnership

- Utilise the opportunities that are available at the time. For example, coming together to engage and lobby for the enactment of laws in a country
- It can start with informal consultations and meetings
- Independent of one organisation (not owned by one organisation)
- Independent of the government
- You don't need to reinvent the wheel – you can borrow and learn from those before you and contextualise them
- Peer vetting of organisations to confirm desirability as partners. Need to show that your organisation has a strategic plan.

# Maintaining partnerships

It has been recognised that some partnerships cannot be maintained in the long term for various reasons including lack of funding, lack or change of strategic direction and staff turnover. So few organisations are working in this area that it can be difficult to find and connect with AHT organisations specialising on this issue within the sector. Therefore consider in partnerships possible strategies for sustainability:

- Sustain the network through having an administrator
- Can the organisations involved commit funds to support it?
- STT Kenya have used one year intern to complete some administrative tasks
- Have structures in place before inviting new organisations to join the network.
- Establish a membership fee (this pays for the administrator in STT)

Staff and organisational safety: networks need to have safety plans for individual carers and organisations. Talk about these together and decide on the steps to be taken. At the beginning you may not be a threat, but the more prominent you become the higher the risk of retribution becomes. Sometimes connections and knowing people on the 'street' can act as protection. Establish a lone-working policy.

## Example: Stop the Traffik Kenya

Stop The Traffik (STT) Kenya was established after The Salvation Army Kenya received a phone call from the police who sought advice after a child with albinism was rescued from being trafficked along the borders of Kenya and Tanzania. The Salvation Army acknowledged their lack of expertise and capacity in handling such cases as well as the lack of data and networks they were associated with. It triggered The Salvation Army to join up with other organisations in Kenya in order to fight against human trafficking in Kenyan communities. Today, STT Kenya is an umbrella organisation comprising five organisations: The Salvation Army Kenya, Trace Kenya, HAART, FECCLAHA and CAPA. The aim of STT is to prevent trafficking by engaging in community transformations, campaigning and gathering and sharing knowledge to build resilient communities.

It took 24 months of work to launch STT Kenya. The five organisations agreed to fund all the activities of this network. People with a common mind and common commitment were needed. We have opened up the network for more people to join. We conduct peer vetting at two levels – organisations, individuals or a corporation with general interest in AHT to ensure these are appropriate to partner with. This will include whether strategic directions are aligned.



One of the key areas where partnerships often fail is that of sharing information. Reasons for this include fear of sharing too much that could lead to damaging the organisational reputation and a lack of organisational culture of sharing information and therefore not prioritised.

With recent advancement in technology, Stop the Traffik Global have developed new ways of sharing and reporting human trafficking cases with the STOP APP. This enables them to collect data on the issue but also, when shared, assists other organisations and institutions to understand where the trafficking hot-spots are in the world, which can impact the work being conducted in that particular area.

**About the STOP APP**

The STOP APP can be downloaded on most smartphone devices by any individual in the world. The APP enables people to submit any cases – whether seen or heard – that they believe to be linked to human trafficking or modern slavery safely and securely.

The information submitted on the STOP APP is fed directly to the Centre for Intelligence Led Prevention where the information is analysed to understand trends and hot-spots of human trafficking, which assists understanding and prediction of criminal activities, aiding prevention. Organisations that submit information on the STOPP APP are also entitled to receive reports and analysed data from STT Global.

**When partnership doesn't work**

Partnerships may not always work and you may find this as you journey with your partner – you may find that you have different ways and styles of working, a different vision as a result of change of staff and priorities. Despite this, it important to ensure that you are honest with your partners, maintain the respect, but learn and review who you can work with. If growth happens you may need to renegotiate the relationship at a different time. Remember also that partnerships do not need to be for all of your response work, for example we may partner in one area, prevention, but not protection.

**Practitioners advice for Partnership**



- Shared values & aims
- Understanding values and mission of own organisation and others you're seeking partnership with
- Identify and align with organisations that share similar interests, goals and visions
- Identify synergies and agree on how you can work together
- Have a clear understanding of the goals of the group/network
- Avoid unnecessary conflict and competition
- Take responsibility in the partnership and encourage the responsibility of others
- Clear roles, structure and guidelines of and between individual organisations within the group should be established
- Mutual accountability, respect & benefit
- Honesty & Transparency
- Good communication
- Openness and building trust– being open to one another and seeing what they are doing. i.e. sharing information, sharing reports
- Confidentiality
- Written understanding of partnership, not just verbal
- We need to know who we are and our capacity before we enter a partnership
- Think before about the benefits you want to gain and what you can provide in exchange
- Knowledge of existing partners to avoid duplication
- Develop terms of reference for the group
- Welcome feedback from partner organisation



# Participation

**A key strength of faith based organisations is the mobilisation of its members to continuous action.**

Participation of local churches may include engagement with the problem, responding to the problem, welcoming and working with survivors and raising awareness of human trafficking.

## Activities for the local church

Practically this may mean a church or faith community can:

- Identify communities that have trafficking issues and also the churches around them
- Build relationships and embark on the journey with the congregation
- Sensitisation to fit with community transformation
- Gain buy-in from leaders
- Provide a platform for people to engage with the issue
- Make use of what you already have; for instance actively engaging in Freedom Sunday or Human Trafficking Awareness days
- Know your landscape, who you are dealing with, the community and the situation
- Where appropriate, approach people through theological principles
- Involve children - they are a huge resource since they may know who has been trafficked and who is going to be trafficked
- Provide training to local churches; they are usually aware of the situation but lack capacity to deal with it

Actively engaging your congregation with human trafficking issues provides them with knowledge and awareness so that they can then take this back to their communities and spread the message amongst their peers. Below is a list of activities which you may want to carry out in your local church that engages the congregation with the issue:

- Sports competitions organised for Sunday school children. Posters and messages of human trafficking put around the stadium
- Poems and songs related to human trafficking
- Theatre and drama performances
- Walks and marches
- Sharing stories of human trafficking occurring in communities
- Training and capacity building of church leaders on human trafficking issues

Once your local church is well-equipped in understanding and knowledgeable about human trafficking, their response to cases will be efficient and effective.

## Working with survivors

Your local church may receive referrals of survivors of trafficking seeking some form of assistance in their recovery process. It is important that the church is equipped to welcome survivors and to know where and how to refer them to specialised support services.

We heard from two powerful and brave women who have experienced trafficking to learn from them how the church can respond. Here are their stories.



### Sara's story

Sara had been raised by her grandparents since she was abandoned by her mother, Martha at birth. When she was 14, both of Sara's grandparents passed away. As there was no one to look after her, Sara's family encouraged Martha to take responsibility and raise her daughter.

After being persuaded to do so, Martha invited Sara to live in Johannesburg with her and her husband. At first the relationship was smooth; over time though, Martha often abused Sara by beating her.

One night, whilst Martha was away, Sara's stepfather invited her to watch TV together. Despite refusing, Sara's step father encouraged her and later raped her. The rape continued for days and Sara was too scared to tell anyone about her ordeal. She eventually told her mother about her stepfather but Martha claimed that Sara was lying.

One day, Sara was ordered to buy some bread for her mother. Upon returning from the market, she was kidnapped by masked men and taken to an accommodation for 10 days. Her ordeal continued at the accommodation where she was forced to sleep with several men a day.

The police later raided the accommodation where Sara was found tied up in a wardrobe. She was taken to the hospital by the police and received treatment.

After being discharged from hospital, Sara was aware of a rehab centre for men located near the hospital and decided to stay there for the time being. Many people from the church donated items at the rehab centre and Sara came across a lady who promised her a job as a cleaner. Sara eventually left the centre and went to work for the lady and her family.

However, Sara was admitted into hospital again as she needed treatment for trauma. She was referred to the Anglican Church and accommodated in their centre where she has been able to regain her strength and dignity. She also won a competition which has helped fund her courses. Today, Sara designs t-shirts to raise awareness of human trafficking and also to give voice to survivors.

Sara recommends that churches do the following when working with survivors of trafficking:

- Engage with survivors and give them love and support
- Provide a platform for survivors to share their stories and facilitate workshops on anti-human trafficking

### Josephine's story

According to her family's cultural tradition, Josephine was forced by her father to marry at a young age and undergo female genital mutilation.

Although her father had fixed a price with the family of a fellow tribal member, Josephine refused to marry and decided to run away from home. She came across a woman who accommodated her and told her about a job as a house girl in Dar es Salaam.

Josephine went to work as house girl but worked very long hours. The house where Josephine worked was near a Salvation Army church and Josephine was able to talk to the pastor of the church about her experiences. The pastor was able to refer her to a governmental organisation in which Josephine was accommodated at a Salvation Army centre for trafficked women. She received food, love and support whilst living in the centre and also developed life skills.

Josephine now has the opportunity to study a hotel management course and hopes to open her own hotel in the future.

Josephine recommends that churches do the following when working with survivors of trafficking:

- Assist survivors with either providing education or helping survivors into education
- Be friendly and show love to those who have been through trafficking situations
- Establish groups to overcome the issue of human trafficking and help reunite survivors with their families
- Help and support victims with getting justice

## Key learnings

As the two stories reveal, survivors of human trafficking have lived through horrendous experiences leaving them with deep scars.

Some survivors suffer mentally, some physically and others psychologically or emotionally.

Although we may never come close to relating to a survivor's experience, we can use our own personal experiences or challenges in life, which can help us identify with a survivor and understand their pain and ordeal.





## Relating to survivors

We can relate to survivors if we think about:

- How others may have stood in the way of our opportunities or if other people may have made decisions on our behalf. We could use this pain to empathise with those we work with who had no control or choice about their lives
- Agreeing that we are survivors of different circumstances. If we recognise that we are all survivors then we can empathise with survivors of human trafficking
- Acting rationally
- Having empathy and not sympathy; listening attentively and understanding the pain that survivors have gone through

## Recovery for survivors

Recovery for survivors can take days, months or years – it's important to recognise that each survivor is unique and will need different forms of support throughout their recovery journey. Survivors may heal physically but can take more time to heal emotionally. Here are ways that the church can respond to a survivor of trafficking to help them heal emotionally:

- Recognise that the process of healing is a personal journey. All we can do is create an environment which enables one to go on this emotional journey
- We should first see each as an individual person. Recovery is not a quick fix; we need to work with survivors and build on their strengths.
- We should set boundaries, but always love them as a person
- Many survivors have come from broken families, so we can provide a family-like environment for their healing

# African Community of Practice

## Principles for anti-human trafficking

All at the consultation in Kenya drafted together and agreed to the following practice principles in their work to end anti-human trafficking in Africa.



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## Theological underpinning

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Humankind is created in the image of God (Genesis 1:26). All people are valuable to God, holding a special place in God’s creation (Psalm 8:5). Nonetheless, the Bible describes horrifying realities that are as real now as when the Scriptures were written for example the story of Joseph in Genesis 37:12-36 where Joseph was sold by his brothers. The Bible is emphatic about the injustice of this. No one should be exploited or damaged. The Christian conviction is that the present broken and sinful state of the world is not the last word. God who made people wants no one to be lost.

Jesus came into the world that everyone might have life in all its fullness (John 10:10). He said, ‘The Lord has sent me to announce freedom for prisoners, to give sight to the blind, to free everyone who suffers, and to say, “This is the year the Lord has chosen”’ (Luke 4: 18 – 19 CEV). When Jesus said this, he was quoting Isaiah 61: 1 – 2. Later in Isaiah 61 are these words, ‘I, the Lord, love justice! But I hate robbery and injustice’ (v8). Micah 6:8 asks, ‘What does the Lord require of you?’ and answers: ‘to act justly and to love mercy and to walk humbly with your God’. The neighbour is to be loved as one loves oneself (Matthew 22:39; Lev 19:18). Consequently, Christians are called upon to work for the elimination of all forms of slavery and human trafficking.

We also believe that prayer can move mountains. God has promised in His Word that we need to bring to him all our cares – He cares for us (1 Peter 5:7) So we maintain that prayer is the foundation on which we build our community of practice.

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## General practice principles

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1. We believe that the church has a role in stopping trafficking.
2. Our work should be grounded in and guided by reliable information & research.
3. Photos or any form of media of children and vulnerable adults need to protect their identity and dignity.

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## Prevention

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1. We believe that sharing information including research and resources between practitioners will mean that we all have a better understanding of and therefore will have greater impact against trafficking.
2. We believe that prevention builds community resilience against trafficking.
3. Engaging communities in the issue is an important first step as they may not be able to self-identify trafficking.
4. When working with communities to build resilience, it is important to have community led responses which are inclusive and based on Faith Based Facilitation/Church Community Mobilisation, both of which approaches use a strengths based approach.

5. There are root causes that create an enabling environment for Human Trafficking, and therefore we need to support communities to identify these root causes and to discover their own possible solutions in order to respond and build resilience against trafficking.
6. Working to build resilience should involve other stakeholders (see partnership principles) as well as the local community at every level. Bearing in mind the cost communities eventually pay if trafficking and modern day slavery are not addressed. The church must be a strategic part of this process.
7. Awareness is an element of prevention. Awareness on human trafficking is filtered across individuals, families and communities. It is one of the first steps to make communities knowledgeable, and thereby resilient to and about the issue. Different audiences need different tools and messaging in order to ensure that the awareness tool is most effective. The tool needs to be fit for purpose (research based), multi-sectoral and should use community resources.

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## Partnership

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1. When fighting human trafficking we need to work together with both local and national government as well as local community structures in order to formulate good partnerships that will ensure our response and resources are most effective and sustained.
2. We believe in seeking strong partnerships based on shared values, trust, teamwork, maintaining professional relationships, building collaboration and encouraging effective and lasting change.

We acknowledge that partnerships require commitment, resources and evaluation of effectiveness. They are not always easy. We may need to reach out for support and guidance from this CoP as we navigate these waters.

3. We may need to recognise when a partnership hasn’t worked and in these cases we will be honest with our partners and maintain respect.

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## Participation

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1. We believe that the voice of the local and national church is powerful, particularly in Africa, and therefore key to combatting human trafficking is the response of the local church to prevent and mitigate HT
2. We believe that the church should mobilise its members to take action to:
  - Identify communities that have trafficking issues
  - Build relationships and embark on the journey with its local congregation, other denominations and local community members
  - Provide a platform for people to engage in HT prevention.
  - Provide training to local churches and communities as they may be aware of the situation but lack capacity to deal with it.
  - Recognise that trafficking may be a cultural blindspot.



- 3. Church leaders need to be fully engaged and supportive through prayer, preaching and small group participation.
- 4. We recognise that survivors may be in our faith communities and although we may never come close to relating with a survivor’s experience, we should have empathy and not sympathy; listening attentively and understanding the pain that survivors have gone through.
- 5. We agree that recovery for survivors can take days, months or years – it’s important to recognise that each survivor is unique. We acknowledge that a person can heal physically before they heal emotionally. We therefore commit to journey with survivors in our faith communities being guided by being sensitive to their individual needs.
- 6. We will be inclusive of all people regardless of their background, gender, ethnicity, culture or faith in our mobilisation work. Children have important role to play because they will have information not available to adults and can be powerful agents for change.
- 7. Start small.



# Appendices

## 7P Strategy

The Anglican Alliance and Salvation Army use the ‘7P’ strategy to tackle human trafficking. The 7Ps have their origins in the United Nations Palermo Protocol, which sets out how countries should respond to human trafficking through Prosecution, Protection, Prevention, Partnership and Policy & Advocacy.

The 7Ps used by the Anglican Alliance and Salvation Army are:

### Policy

- Reforming laws
- Advocacy & research
- Accountability

### Prosecution

- Changing human trafficking from a high profit and low risk business to a high risk and low profit one
- Court witness support
- Judicial processes and procedures
- Police response

### Prevention

- Address push factors (also known as vulnerability factors) to reduce the supply of people
- Address the pull factors to reduce the demand for people
- Targeted and informed awareness

### Protection

- Identifying and rescuing victims
- Array of recovery services
- Support survivors as they rebuild their lives

### Partnerships

- Networks
- Relationships
- Communities of practice
- Funding

### Participation

- Involving and encouraging people – active involvement of the church (mobilisation)

### Prayer

- Covering all responses
- For perpetrators, survivors and victims



# The Salvation Army: International Positional Statement 2018

## Modern Slavery and Human Trafficking

The Salvation Army is deeply committed to fighting modern slavery and human trafficking. Modern slavery is an umbrella term including human trafficking for sex, labour or organs, exploitative labour practices, child labour and early and forced marriage. It involves not just individuals but also social and economic systems.

The Salvation Army believes in the biblical principles of the inherent and equal value of all persons and the duty to care for one's neighbour. The exploitation of human beings commodifies and dehumanises the individuals who are trafficked, rewards the inhumanity of the traffickers, and weakens the moral, social and economic fabric of society. The Salvation Army is opposed to the abuse of power against other human beings that is inherent in modern slavery and human trafficking.

Addressing modern slavery and human trafficking must involve addressing both supply and demand. The Salvation Army is committed to achieving justice by working with all involved. Restoration of persons who have been exploited and traumatised may be a long and complex process. Recognition of their inherent dignity, and restoration of choice and control of their own lives are critical.

Modern slavery and human trafficking needs to be stopped. Everyone has the responsibility, both individuals and institutions, to work for the liberation of those who have been subjected to slavery and trafficking. Legal and social mechanisms to stop slavery and trafficking must be established and those involved held to account.

Transformation and healing of hearts and minds of everyone involved in modern slavery and human trafficking is both necessary and possible.

## Background and Context

Modern slavery and human trafficking includes those who create the demand for trafficked people and those who create the demand for commodities that are made and sold under coercive conditions. It also includes the traffickers and those entrusted with protection of communities (government, judiciary, law enforcement, banks).

Modern slavery and human trafficking take many forms. Sufficiently comprehensive definitions are often missing. The United Nations statement known as the Palermo Protocol defines human trafficking as: "Trafficking in persons" shall mean 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 labour or services, slavery or practices similar to slavery, servitude or the removal of organs.<sup>1</sup>

The International Labour Organisation, an agency of the United Nations, defines forced labour as 'all work or service which is exacted from any person under threat of a penalty and for which the person has not offered himself or herself voluntarily'.<sup>2</sup>

The term 'modern slavery' is an umbrella term covering many ill-defined practices. Generally included are human trafficking for sex, labour or organs, forced labour, bonded labour, inherited family servitude, domestic servitude, child labour, early (child) and forced marriage. This list is not exhaustive and other forms of modern slavery and human trafficking include the taking of babies and children for sale for adoption, the entrapment of people in religious ritual roles as well as those taken for religious rites that involve forms of human sacrifice.

It is difficult to establish reliable data as much of the modern slavery and human trafficking is hidden. However, the best estimates are that millions of people around the world are being exploited in this way. People who are victims of modern slavery and human trafficking are often among the most vulnerable in societies. They include all ages, genders, ethnicities and creeds. The most vulnerable groups include refugees and migrants, minority groups, women, children and people experiencing extreme poverty.

The techniques used by traffickers and the forms in which exploitation are manifest are various, but what is common to them all is the exploitation of some people by other people.

Each form of modern slavery and human trafficking has features specific to that form, which need to be understood if they are to be addressed.

- Human trafficking for sexual exploitation is found throughout the world. The majority of those trafficked for sex are women and girls. However, boys, men and transgendered people should not be forgotten. They often remain hidden, not wishing to speak out about their shame and humiliation but are equally in need of assistance. The exploitation is not confined to prostitution but includes pornography and sex tourism. The growth of the internet and cyber technology has created new opportunities for exploitation. Combatting this requires international cooperation on judicial and law enforcement measures.
- Modern slavery includes the exploitation of people in a work situation. Men, women and children are being forced to work under unacceptable and sometimes dangerous conditions, often with inadequate pay and an inability to leave that employment. Domestic servitude is a particular type of labour exploitation involving people, mostly women, who are domestic servants. Unable to leave their employer, they are often physically and sexually abused and exploited financially. In some places they have no legal protection. Debt bondage and descent-based labour are practices that still occur in some cultures. Both practices are exploitative in nature with the debtor being rendered powerless to seek fair treatment. The support of good work practices and prevention of abuse and exploitation in the labour market is a key component in the abolition of modern slavery and human trafficking.
- Child labour, child sexual exploitation, the trafficking of children and child marriage are all forms of child abuse that are included in the term modern slavery. They all impact negatively on the health, education and well-being of the child. Forced marriage at any age involves both labour and sexual exploitation of a spouse unable to leave the situation.



- Trafficking for harvest of body parts for whatever purpose - transplant, sacrifice or use in religious ritual - is a violation of the person. Even when the person has agreed to sell the organ, informed consent is not given because the implications of the procedure are not explained. Unscrupulous people have been known to take essential organs (for example, both kidneys, leaving the donor to die), or even commit murder to obtain the organs.
- A perpetrator of exploitation may come from a similar background to their victims, and the loss of income if they stop exploiting can lead to severe hardship for their families. Unless alternative economic provision is made, the cycle of exploitation will continue.

### Grounds for the Position of the Salvation Army

Humankind is created in the image of God (Genesis 1:26). All people are valuable to God, holding a special place in God's creation (Psalm 8:5). Nonetheless, the Bible describes horrifying realities that are as real now as when the Scriptures were written:

Psalm 10 describes the wickedness of the one who entraps others. 'He lies in wait to catch the helpless; he catches the helpless and drags them off in his net. His victims are crushed, they collapse; they fall under his strength. He says to himself, "God will never notice."'

Isaiah 42:22 says, 'But this is a people plundered and looted, all of them trapped in pits or hidden away in prisons. They have become plunder, with no one to rescue them; they have been made loot, with no one to say, "Send them back."'

Joel 3:3 says, 'They cast lots for my people and traded boys for prostitutes; they sold girls for wine that they might drink.'

The Bible is emphatic about the injustice of this. No one should be exploited or damaged. The Christian conviction is that the present broken and sinful state of the world is not the last word. God who made people wants no one to be lost.

Jesus came into the world that everyone might have life in all its fullness (John 10:10). He said, 'The Lord has sent me to announce freedom for prisoners, to give sight to the blind, to free everyone who suffers, and to say, "This is the year the Lord has chosen"' (Luke 4: 18 – 19 CEV). When Jesus said this, he was quoting Isaiah 61: 1 – 2. Later in Isaiah 61 are these words, 'I, the Lord, love justice! But I hate robbery and injustice' (v8). Micah 6:8 asks, 'What does the Lord require of you?' and answers: 'to act justly and to love mercy and to walk humbly with your God'. The neighbour is to be loved as one loves oneself (Matthew 22:39; Lev 19:18).

Consequently, Christians are called upon to work for the elimination of all forms of slavery and human trafficking.

### Practical Responses

Since its inception, The Salvation Army has sought to reduce the worldwide phenomenon of abuse of individuals or groups of people by others. As recognition of the issue of modern slavery and human trafficking has grown, The Salvation Army has intensified its efforts to combat this evil throughout the world, even taking the lead role in some places.

The Salvation Army continues the fight through its individual members, corps and centres. It has developed an international strategy to increase the effectiveness of this work. This is built around the suggestion of the responses needed outlined in the Palermo Protocol, but includes two elements that are specific to the church.

The responses include one or more of the following:

- Prayer: For The Salvation Army prayer is an essential practice in the fight against modern slavery and human trafficking. Prayer gives people a way to gain God's perspective and guidance in complex situations. Prayer keeps us in relationship with God and empowers our work.
- Participation: The local church is a resource in the battle against modern slavery and human trafficking and serves in some isolated communities that other agencies do not reach. Although appropriate training is needed for working with victims and survivors, every church can raise awareness in their communities of the presence of such abuse and exploitation, and provide a place of loving welcome for those on the journey of restoration. The Salvation Army will continue to build the capacity and provide resources for their members, corps and centres to participate.
- Prevention: We cannot combat what we do not recognise. Raising awareness of modern slavery and human trafficking is a vital element of prevention. Prevention also involves addressing both the factors that make people vulnerable and those that create the demand for exploited labour or for sexual exploitation. This can include income generation, child sponsorship, working with offenders, promoting fair trade and many other activities.
- Protection: The Salvation Army has a holistic view of health and seeks to assist survivors regain their health, physically, mentally, emotionally, relationally and spiritually. Victims need protection within their places of exploitation and survivors need protection and assistance during their rehabilitation. This could include reporting unsafe labour practices and advocating for change. Protection for survivors may include providing a means of exit for victims, transfer to a safe place, providing safe havens and opportunities for restoration to the survivors, both short and long term.
- Prosecution: The Salvation Army often works closely with law enforcement and judicial agencies. For example, by providing training, accepting referrals and receiving victims. There are also places where The Salvation Army works with offenders or their families.
- Policy: The Salvation Army calls upon all legislators and policy makers to develop and implement mechanisms to fight modern slavery and human trafficking and bring justice for all involved. The Salvation Army will work with government, businesses and community organisations in this regard. Human trafficking flourishes because there is a demand for the services trafficked or exploited people are forced to provide. The Salvation Army therefore undertakes education and awareness raising activities so that those who use products or services supplied by trafficked or exploited people are confronted with the human misery, suffering and injustice created by their continuing use of these services or products. The Salvation Army will continue to monitor our employment and purchasing practices and work to ensure we are exploitation free.
- Partnership: The Salvation Army recognises there are a number of reputable organizations working locally and globally on eliminating human trafficking. The extent of the exploitation is such that no single agency can address it alone. Collaborating and networking with these agencies is encouraged to achieve the elimination of modern slavery and human trafficking and to provide a holistic service for those who have been exploited as they journey towards restoration.

Approved by the General, April 2018.

*The views expressed in this international positional statement constitute the official position of The Salvation Army on the issue addressed, and they may not be modified or adapted in any way without the express written permission of International Headquarters.*

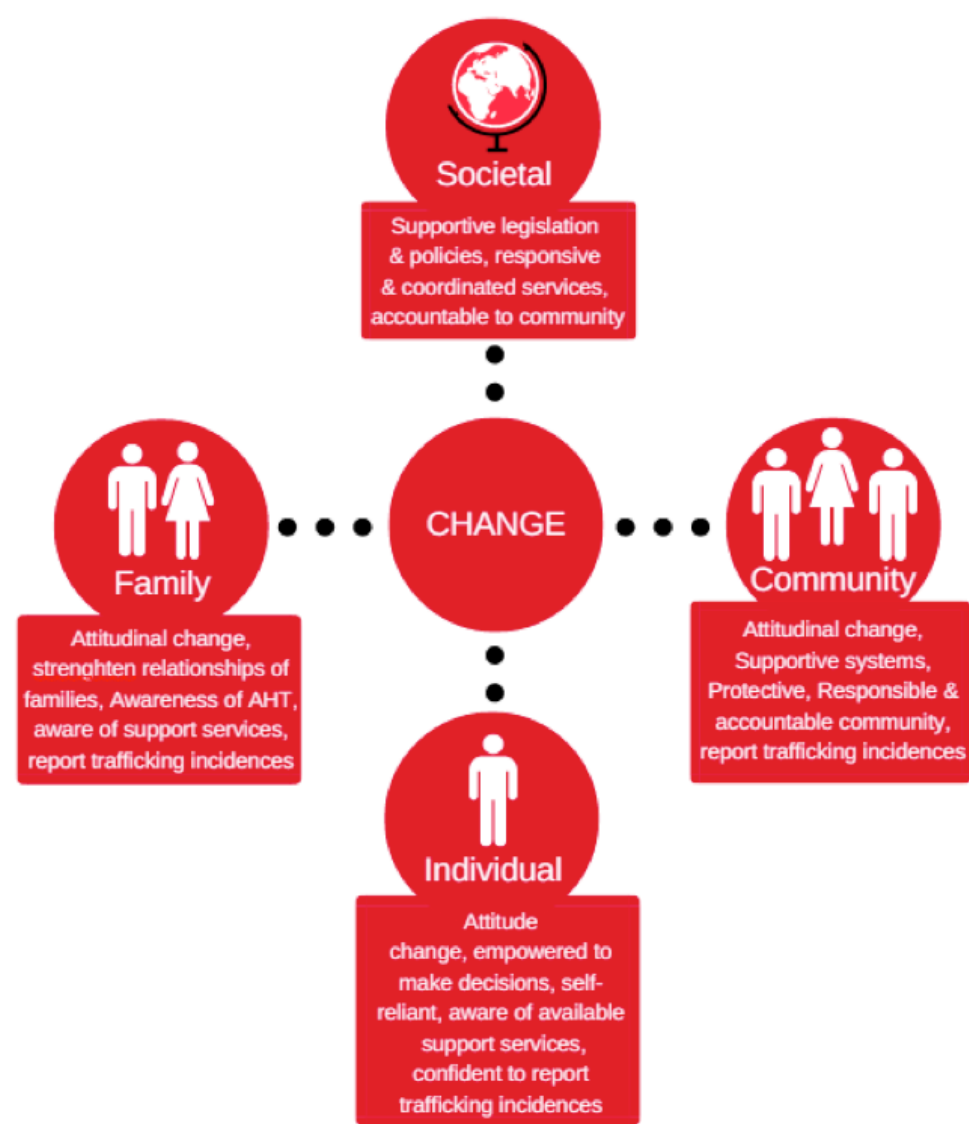
<sup>1</sup> Protocol to Prevent, Suppress and Punish Trafficking in Persons Especially Women and Children [www.ohchr.org/Documents/ProfessionalInterest/ProtocolonTrafficking.pdf](http://www.ohchr.org/Documents/ProfessionalInterest/ProtocolonTrafficking.pdf)

<sup>2</sup> ILO Forced Labour Convention 1930 (No. 29), Article 2

[www.ilo.org/wcmsp5/groups/public/---asia/---ro-bangkok/documents/genericdocument/wcms\\_346435.pdf](http://www.ilo.org/wcmsp5/groups/public/---asia/---ro-bangkok/documents/genericdocument/wcms_346435.pdf)



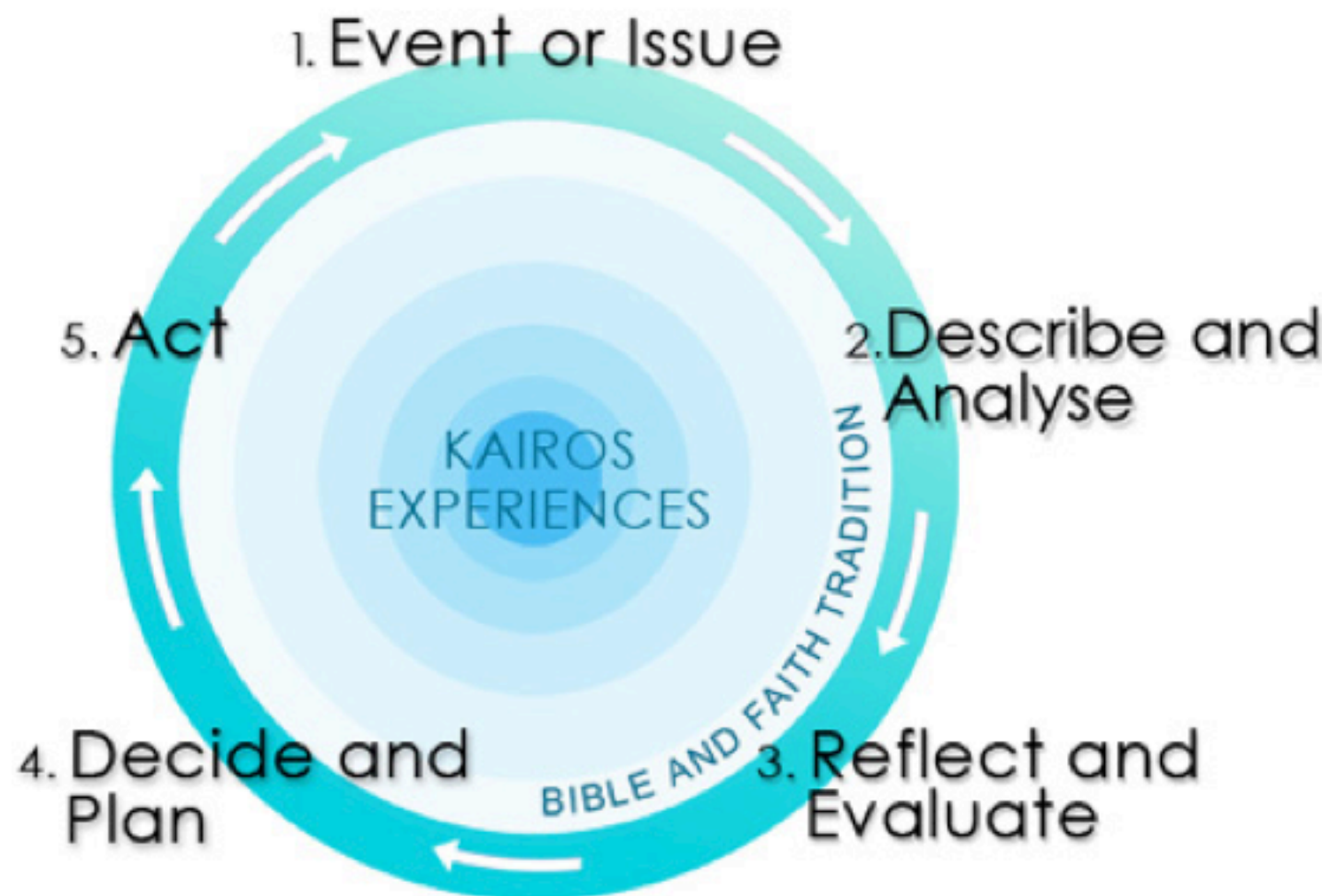
# Preventing trafficking through changes in societal, family, community and individuals



Credit: The Salvation Army anti-trafficking ministry department

# Faith-based Facilitation

Faith-based Facilitation is a process that uses specific tools to help people enjoy deeper, healthier relationships. The FBF process is based on The Pastoral Cycle, which is widely used to help people of faith in their work.



Further details on the FBF model can be found here: <https://www.salvationarmy.org/fbf>



## Umoja<sup>3</sup>

Umoja, which means 'togetherness' in the Swahili language of East Africa, is an exciting and transformational church and community initiative. It helps church leaders and their congregations work together with the local community to bring about positive change for the whole community.

Umoja helps local churches and communities build on the resources and skills they already have. It is a process that inspires and equips local people with a vision for determining their own future with their own resources.

Umoja is based on more than 20 years of experience of working with churches and communities throughout Africa and Asia.

Further details on Umoja can be found here:

<https://learn.tearfund.org/en/themes/church/umoja/>

<sup>3</sup> Description taken from Tearfund website: <https://learn.tearfund.org/en/themes/church/umoja/>

## Safety for Workers: Mitigating the Risk

As a starting point the following have been collated by practitioners, The Salvation Army and Anglican Alliance to support delegates to work safely within the field:

- Working where we are known to the community
- Work with local leaders
- Need to have awareness of the area
- Always do a risk assessment
- Coordinating with the authorities
- Safety comes through the church and the government - as long as you have law enforcement, or government on your side, or you have backing from their offices, then you are more likely to be safe.
- The police need to do the rescue work – that is not the role of TSA or AA
- The church platform gives some safety
- Find the good people in the government
- Never working alone – safety in numbers
- Need to have some training on reality of threats

## Sustainable Development Goals

In 2016 the United Nations officially launched the 17 Sustainable Development Goals (SDGs) composed of 169 targets for the next 15 years. These built on many of the accomplishments that were achieved with the original Millennium Development Goals (MDGs). Three of the SDGs specifically mention a focus on human trafficking and slavery.



### SDG 5: Achieve gender equality and empower all women and girls

The context:

Women in Northern Africa hold less than one in five of the paid jobs in the non-agricultural sector.

- More than 700 million women alive today were married before they turned 18, 1 in 3 of these before the age of 15.
- Women and girls made up 70% of detected human trafficking victims between 2010-2012. They encompass the vast majority of detected victims for sex trafficking.

Target 5.2 specifically addresses trafficking and calls for countries to, "Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation." This goal conceives trafficking and exploitation as a form of gender discrimination and violence against women. Many of the other goals under this target address societal norms that are connected to trafficking, including the elimination of harmful practices such as child marriage, domestic labour, and the creation and implementation of policies to promote gender equality at all levels of society.



## SDG 8: Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all

The context:

- Nearly 2.2 billion people – roughly half of the world’s population – still live on less than US \$2 per day, trapping them in extreme poverty. Stable, well-paid jobs are needed to address this disparity. According to the ILO, 40 million people are affected by forced labour, trafficking and slavery around the world today. Of those, 68% are exploited in the labour sector – in industries like agriculture, mining, construction, and domestic work.
- 470 million jobs are needed globally for new entrants to the labour market between 2016 and 2030.

Target 8.7 calls for nations to, “Take immediate and effective measures to eradicate forced labour, end modern slavery and human trafficking and secure the prohibition and elimination of the worst forms of child labour, including recruitment and use of child soldiers, and by 2025 end child labour in all its forms.” This is arguably the most direct target focusing on the issue of human trafficking, and has been celebrated by the anti-trafficking field.

The other targets under this goal are equally important in ending trafficking since they have a particular focus on access to decent, stable work. In too many places, people are without work, and the jobs that are available to them do not offer an escape from poverty. Poverty is one of the root causes for slavery and human trafficking. Situations of desperation are created when families and parents struggle to put food on the table, access health care, or afford school fees to educate their children. Offers to travel abroad in the hopes of a better life become more tempting for parents and children alike. Many cases of human trafficking begin with an individual looking for decent work. If nations truly invest in economic opportunities over the next 15 years, we would address one of the main vulnerabilities that place people at risk of trafficking in the first place.

### Goal 16: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels

The context:

- In countries affected by conflict, 50% of children were not attending primary school in 2011. Children who are not in school are more likely to be working, and are vulnerable to trafficking.
- Although basic laws to address human trafficking are in place in most countries, conviction rates remain extremely low, creating a high profit low risk industry.
- The ILO estimates that human trafficking and forced labour create illicit profits of \$150 billion annually.
- A recent report by UNICEF illustrated how violence to young children can affect the development of the brain, similar to the effects of malnutrition.

Target 16.2 calls for the nations to “End abuse, exploitation, trafficking and all forms of violence against and torture of children.” Other targets, such as combatting organized crime, promoting the rule of law, and reducing all forms of violence are all connected to ending trafficking. In particular, one of the targets focuses on providing legal identity for all, including birth registration. When children lack a legal identity, they are often unable to access health care, education, and other social services. They also can’t prove their age. Traffickers often exploit this vulnerability and force children who are too young to legally work, into labour and force young girls into marriages. It’s crucial that all children have access to a birth certificate.

Adapted from <https://www.unicefusa.org/stories/sustainable-development-goals-aim-end-human-trafficking/29864>

# Freedom Cry

## Nick Kwach

Like birds of the air float over the winds of the sea,  
Like monkeys of the jungle shake up the branches of a tree,  
Like the blossom of the flower compliments the buzz of the bee,  
I want to be free.

Freedom, the seven letter word that makes it sound like I want to start politicking,  
Freedom, the status word that determines who is the slave and who is the king,  
Freedom, the basic form of human dignity everyone should be having,  
Freedom, the unfortunate victim of the ghost that is human trafficking.

Just because they talk like human dress like human and even look like human  
does not make them human,  
Because some of these black hearts think themselves more human and the rest of us less human,  
Families are being put apart, generations destroyed,  
Putting a price on another, that’s the absence of a heart and the presence of greed,  
And the silence of the rest of us who have been freed,  
Is what this monster uses to breed.

Help a person in bondage and restore a family unit,  
Educate a person before bondage and save humanity,  
For as Nelson Mandela says,  
“For to be free is not merely to cast off one’s chains,  
But to live in a way that respects and enhances the freedom of others.”

