

# Safe Migration and Human Trafficking

The second South Pacific and East Asia conference

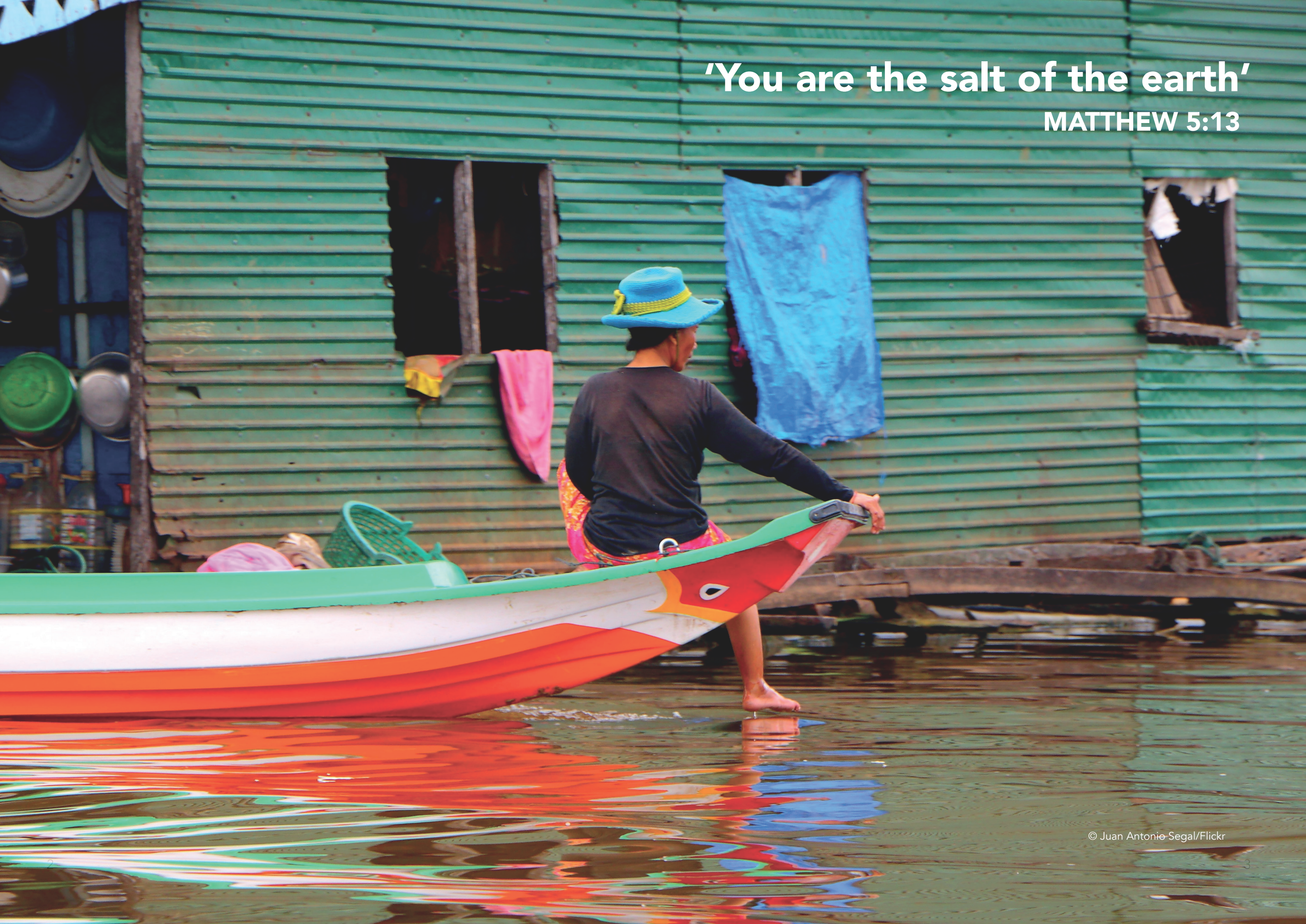


**ANGLICAN ALLIANCE**  
Development · Relief · Advocacy



'You are the salt of the earth'

MATTHEW 5:13





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# Acronyms

<b>ACC</b>	Anglican Consultative Council
<b>AHT</b>	Anti Human Trafficking
<b>CCMP</b>	Church and Community Mobilisation Process
<b>CoP</b>	Community of Practice
<b>FBF</b>	Faith Based Facilitation
<b>FBOs</b>	Faith-Based Organisations
<b>HT</b>	Human Trafficking
<b>HTMS</b>	Human Trafficking and Modern Slavery
<b>MS</b>	Modern Slavery
<b>NGOs</b>	Non-Governmental Organisations
<b>TSA</b>	The Salvation Army
<b>UN</b>	United Nations

# Key terms

**Faith based facilitation**  
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.

**Umoja**  
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.





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

## Introduction

This was the second South Pacific and East Asia (SPEA) conference on safe migration and human trafficking supported and funded by the Salvation Army, UK Home Office and the Anglican Alliance. It was hosted by Chab Dai, a Cambodian coalition of organisations tackling human trafficking, exploitation and abuse.

The purpose of the workshop was to strengthen our capacity as churches and practitioners to respond effectively to human trafficking and promote safe migration across the South Pacific and East Asia. The consultation aimed to define best practice with a focus on four of our 7P strategic response (prevention, partnership, protection and participation). Human trafficking and modern slavery are growing global crises, with recent estimates of 30-45 million people oppressed in slavery in almost every part of the world, including within SPEA and from SPEA to other regions (ILO and Global Slavery Index). The issue has been raised as a priority in all of the Anglican Alliance's regional consultations as well as in the Salvation Army's global and regional fora.

Since 2016, five workshops have been held across Africa, South America and Asia, convened by the Anglican Alliance, Salvation Army and Caritas Internationalis. These workshops aim to develop communities of practitioners who are connected and equipped to respond to human trafficking in their communities.

## Community of Practice

During the workshop we began the process of establishing an anti human trafficking community of practice in order to continue the relationships and learning 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 combating human trafficking.
2. That there is a community of members of this specific 'domain' who interact, engage in shared activities, 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 the Anglican Alliance believe in igniting a passionate movement through a CoP. 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 learnings for CoP design

Meeting face to face is important. The cost of travel to CoP workshops needs to be budgeted for in projects or annual budgets.

Sustainability is critical for a CoP. Sometimes it takes years to develop a strong CoP and buy in from all levels of leadership. Online communication is often not enough.

Learning and sharing the RIGHT things is important in a CoP. It is therefore helpful to have some form of oversight on content.

There is a large amount of administration required to maintain a network – particularly at the beginning - in order for people to feel it is robust and active, and that activities are followed up on. We need to factor this in when growing the CoP.





# Bible studies

## Luke 24:13-35 - Faith-based facilitation

Faith-based facilitation (FBF) is the process used by the Salvation Army in their approach to community development and problem solving. FBF is a cycle of several steps:

- Identify:** Identify an issue or event (this can be anything).
- Analyse:** This requires searching for information and asking questions. When looking at a social problem, this analysis is done in community - asking the people in the community to dig deeper to find out the root causes of an issue.
- Reflect:** Use scripture to think about the Biblical insights that can be gained on the issue? It is easy to miss this stage, but it is important to listen to God's spirit, to reflect on the scriptures and to pray - not just jump to action. Seeking a Kairos moment of discernment. This then naturally leads to...
- Decide:** Make a decision and form a plan.
- Act:** Take action on your plan.

The last step is not the end of the process; it is circular and continuous. So now you return to the beginning to look afresh at the issue and go through the process again.

At the centre is the Kairos experience - Jesus at the centre, holding it together. All should be centred on Jesus, on scripture, listening to God's Spirit, prayerful and reflective.

Consider the account of the Road to Emmaus: Luke 24:13-35 and we will see this process in action in the encounter between Jesus and the disciples.

## QUESTIONS

1. Can you identify the features of FBF in this story?
2. How did Jesus approach the disciples initially?
3. What manner did Jesus use when reflecting on the issue using the scriptures?
4. What triggered the Kairos moment?
5. Why do you think Jesus disappeared from the view of the disciples at that point?
6. What skills of a facilitator did Jesus display and what are the implications for us when we address an issue?

## KEY POINTS

1. Jesus came alongside the two disciples and walked with them. He listened in order to learn what they were talking about, to find out what was on their hearts, knowing they were traumatised and in grief from recent events. Jesus asked questions and drew them out, even though he knew everything already; he helped them reflect and opened their minds, knowing that they already had capacity. Jesus did not impose his knowledge on the disciples or tell them what to do but helped them to understand their situation.
2. The disciples were walking TOGETHER. We, too, walk together in the task God has entrusted to us - in AHT work we need each other. We also need to be responding to the Spirit of God, knowing Jesus walks alongside.

## Mark 6:30-44 - Church and Community Mobilisation

The Church and Community Mobilisation (CCM) methodology is the Anglican version of FBF and is almost identical. CCM is a family of approaches. One strand, Umoja, comes from East Africa. Umoja means "we do it together", reflecting the common thread of these approaches: the understanding that God has already gifted us with the assets (resources, skills and experience) we need to bring about transformative change using a community-wide approach.

### Stages in the process

1. Local church envisioning
2. Local community envisioning
3. Dreaming dreams - what would it look like for God's Kingdom to be realised here?
4. Finding our gifts and assets; planning to take action
5. Taking action
6. Evaluating
7. Repeat!

Bible studies awaken awareness of what the local church can do to bring about transformation in the local community.

## QUESTIONS

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



KEY POINTS

- 1. The feeding of the 5000 follows on from the death of John the Baptist. The disciples wanted quietness and rest and/but the people needed a shepherd. At the point of this story there were both physical and spiritual needs that needed to be met. As the story progresses, the disciples are moved from being needy and questioning to being caught up in the transformative process, to being givers. The same is also true of the crowd: the disciples initially see them as needy ("they have no food") but through the story Jesus releases the gifts that are already there and the "needy" receivers become givers, agents of transformation.
- 2. Parallels for us: we often see communities as needy but they are full of resources and can be agents of their own change.
- 3. Did Jesus need to get the bread and fish from the community? Probably not but he chose to use what was there. Only one person, a child, volunteered what they had. Did Jesus use the child to shame/encourage/enable others to share what they had hidden away? Was this, too, part of the miracle - enabling sharing and the release of what was already there to meet the community's needs?

Isaiah 6:11-13 - How long, O Lord?

QUESTIONS

- 1. How would you describe Isaiah's attitude to his calling?
- 2. What does it tell us about what our attitude should be?
- 3. Do we always manage to maintain that attitude?
- 4. When have you felt disheartened? What caused you to feel that way?
- 5. What was your expectation of achieving the abolition of slavery when you started this work?
- 6. Has that expectation changed?
- 7. What implications does this have for us?

KEY POINTS

**When have you felt disheartened?**  
"We are doing what we can but we keep hearing more - even this week. So we think, 'are we even making a difference?'

"It's a huge problem. When you hear more and more about the suffering it hurts me. We're doing what we can, but it hurts. Before I knew about human trafficking, before I had in-depth knowledge, it didn't affect me. But now that I'm becoming more aware of what's happening and how traffickers are always working on their techniques, it keeps me awake at night."

"So yes, I feel disheartened. Alone, we will always feel this hurt because we can never do enough on our own to stop the trafficking. But events like this that bring us together give us hope that we can do this together. 'How long O Lord?' is the refrain in Isaiah and the passage ends with an answer: until a new shoot emerges and there is hope. So we keep moving, together."

Expectations

"I came to this conference with the expectation of leaving with knowledge of what we could do. There's a lot of despair here because of the size of the problem, so my expectations are changing. However, there are lots of Isaiahs in this room!"

"Referencing v11 - 13, the church is too caught up in its own busyness, its own internal projects and wealth. God has to break it in order to prepare it for the challenge... it needs to soften, but for us who are Isaiahs, we keep going."

Implications

"Isaiah was privileged and comfortable but he felt the pain of ordinary people."

"Malaysia is a receiving country for human trafficking. Other countries, like Cambodia, are sending countries and so they feel the pain more because it's happening to them. We need to ask the church in Malaysia, 'Do you feel the pain like they do in Cambodia?' We need to do something. We are comfortable but we need to feel the pain."





# Introduction to human trafficking

“People trafficking: the fastest growing means by which people are enslaved, the fastest growing international crime, and one of the largest sources of income for organized crime.” The United Nations Office on Drugs and Crime





# Definitions

Human trafficking is not a new phenomenon; it is deeply entrenched in the history of many societies and cultures. Although illegal, it continues today. Vulnerable children and adults are abducted, tricked, groomed or enticed by traffickers of varied profiles, motives, relationship to victims and techniques. Victims of trafficking are trapped and exploited; their rights, personal choices, identity and freedom stripped from them. If rescued, survivors of trafficking need recovery in all areas of their lives in order to regain control and avoid being re-trafficked.

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## Palermo Protocol

The most widely accepted definition of ‘trafficking in persons’ is found in the ‘[Palermo Protocol](#) to Prevent, Suppress, and Punish Trafficking in Persons, especially Women and Children’, supplementing the United Nations Convention against Transnational Organized Crime:

“‘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.’

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## Three elements

This definition has three elements; for trafficking, there needs to be:

**an ACT** - recruitment, transportation, etc

**a MEANS** - the threat or use of force, etc

**a PURPOSE** - exploitation: for prostitution, domestic servitude, etc.

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## Two provisions

It is important to note two extra provisions:

1. Consent of a victim is irrelevant if any of the means listed above were used.
2. A child is considered a victim if there has been the act of movement or recruitment for the purpose of exploitation, even if they have not been exploited.

# Forms of trafficking

There are various forms of human trafficking – the most common in the South Pacific and East Asia region are the following:

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## Forced labour

All work or service exacted from any person under the menace of any penalty and for which the said person has not offered himself voluntarily.

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## Debt bondage

A status or condition where one person has pledged their labour but is not given a fair wage.

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## Forced marriage

Any situation in which persons, regardless of their age, have been forced to marry without their consent.

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## Child or early marriage

As above but involving minors (children under age of 18).

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## Child labour

The sale of trafficking of children for forced labour, recruitment of children in armed conflict, offering of a child for prostitution, production of pornography and any other work which is likely to harm the health, safety or morals of minors.

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## Sex trafficking (including cyber-sex trafficking)

Any persons who are forced to perform or provide a service involving sex or sexual activities.



# 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:

<b>Policy</b>	<b>Partnerships</b>
<ul style="list-style-type: none"><li>• Reforming laws</li><li>• Advocacy &amp; research</li><li>• Accountability</li></ul>	<ul style="list-style-type: none"><li>• Networks</li><li>• Relationships</li><li>• Communities of practice</li><li>• Funding</li></ul>
<b>Prosecution</b>	<b>Participation</b>
<ul style="list-style-type: none"><li>• Changing human trafficking from a high profit and low risk business to a high risk and low profit one</li><li>• Court witness support</li><li>• Judicial processes and procedures</li><li>• Police response</li></ul>	<ul style="list-style-type: none"><li>• Involving and encouraging people – active involvement of the church (mobilisation)</li></ul>
<b>Prevention</b>	<b>Prayer</b>
<ul style="list-style-type: none"><li>• Address push factors (also known as vulnerability factors) to reduce the supply of people</li><li>• Address the pull factors to reduce the demand for people</li><li>• Targeted and informed awareness</li></ul>	<ul style="list-style-type: none"><li>• Covering all responses</li><li>• For perpetrators, survivors and victims</li></ul>
<b>Protection</b>	
<ul style="list-style-type: none"><li>• Identifying and rescuing victims</li><li>• Array of recovery services</li><li>• Support survivors as they rebuild their lives</li></ul>	

# Resources

Currently, there is a wide variety of sources which provide information on human trafficking and modern day slavery. Two of the most reliable and well known are the Global Slavery Index and Trafficking in Persons report:

## Global Slavery Index - <https://www.globalslaveryindex.org>

The Global Slavery Index provides a country by country ranking of the number of people living in modern slavery or slavery-like conditions. It also includes information on actions that governments are taking to respond to modern slavery and the factors which make people vulnerable.

The Index estimates that there are currently 40.3 million people living in slavery with 71% of all victims being women. The most common form of slavery is forced labour. Countries with the highest prevalence of modern slavery include North Korea, Pakistan, Eritrea, Cambodia, Iran, Burundi, and Mauritania.

It also finds that the more repressive the regime

of a country, the greater the prevalence of modern slavery. People in countries experiencing conflict are also very vulnerable to human trafficking where there is a breakdown in the rule of law, social structures and existing systems of protection.

In regards to governmental response, countries which have taken the strongest action to tackle modern slavery include the UK, USA, Sweden, Belgium, Croatia and Norway. One of the main achievements from governments across the globe is that there are now 36 countries taking steps to address forced labour in businesses or supply chains compared to only four countries in 2016.

## Trafficking in Persons Report - <https://www.state.gov/j/tip/rls/tiprpt>

The Trafficking in Persons report is the U.S Government's diplomatic tool to engage foreign governments on human trafficking issues. The annual reports provide a global perspective, nature and scope of trafficking in persons and the range of government actions to confront or eliminate it. The report also ranks governments based on their perceived efforts to acknowledge and combat human trafficking; the division of nations is based on their compliance with standards outlined in the Trafficking Victims Protection Act (TVPA) of 2000 and includes the following:

Tier 1: Countries whose governments fully comply with the TVPA's minimum standards.

Tier 2: Countries whose governments do not fully comply with the TVPA's minimum standards, but

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

Tier 2 Watchlist: Tier 2 , AND  
a) The absolute number of victims of severe forms of trafficking is very significant or is significantly increasing;  
b) There is a failure to provide evidence of increasing efforts to combat severe forms of trafficking in persons from the previous year; or  
c) The determination that a country is making significant efforts to bring itself into compliance with minimum standards was based on commitments by the country to take additional future steps over the next year.

Tier 3: Countries whose governments do not fully comply with the minimum standards and are not making significant efforts to do so.

### Other research and useful links

Freedom Collaborative <https://www.freedomcollaborative.org/>

Freedom Fund <https://freedomfund.org/>

Anti-slavery International <https://www.antislavery.org/>

Anti-trafficking Review <https://www.antitraffickingreview.org/index.php/atrjournal>



# Types and routes of trafficking

Defining and mapping trafficking routes across the region





# Act, Means and Purpose

## Forced labour on land

**Act**  
Recruitment

**Means**  
Fraud  
Deception  
Abuse of power or vulnerability

**Purpose**  
Domestic servitude  
Forced labour

## Child trafficking

**Act**  
Recruitment  
Transfer

**Means**  
Fraud  
Deception (to parents)  
Payments or benefits (to parents)

**Purpose**  
Sexual exploitation  
Forced labour  
Cyber sex  
Removal of organs  
Domestic labour

## Domestic servitude

**Act**  
Transport

**Means**  
Fraud  
Deception

**Purpose**  
Forced labour

## Forced labour on sea

**Act**  
Recruitment  
Transport  
Transfer

**Means**  
Fraud  
Deception

**Purpose**  
Forced labour  
Debt bondage

## Forced marriage

**Act**  
Transfer

**Means**  
Negotiations with parents  
Abduction

**Purpose**  
Under-age marriage  
Forced marriage

## Sex trafficking

**Act**  
Recruitment  
Transfer  
Transport

**Means**  
Threat or use of force  
Abduction  
Fraud  
Deceived  
Abuse of power or vulnerability  
Payments or benefits

**Purpose**  
Sexual exploitation  
Pornography

## Cyber-sex trafficking

**Act**  
Recruitment

**Means**  
Deception  
Payments or benefits (to parents)  
Technology

**Purpose**  
Sexual exploitation

## Organ trafficking

**Act**  
Recruitment  
Transport  
Transfer  
Harbouring  
Receipt of persons

**Means**  
Threat or use of force  
Coercion  
Abduction  
Fraud  
Deception  
Abuse of power or vulnerability

**Purpose**  
Removal of organs







## Mapping trafficking routes

### Forced labour on land

It has been acknowledged that forced labour on land is particularly significant in Malaysia and Singapore. In both countries, people are trafficked from countries such as Bangladesh, Pakistan, India, Sri Lanka, Nepal and Myanmar, where victims are induced with attractive contracts of a fake job with a good salary and accommodation.

Upon arriving at their destination, victims are given a different contract with poor terms and conditions often forcing victims to work in factories or farms. As the 'new contracts' are legitimate, it is often difficult for the government to do anything about it. There have been several cases of young people from Bangladesh deceived into thinking they have enrolled on a college course in Malaysia but once reaching their destination these students are informed their college fees are much higher than reported and they must pay this back to the agency, thus being forced into exploitative work to pay their debt.

Additionally, people from Hong Kong and the Philippines are trafficked to the Middle East to work in the construction industry. Internal trafficking is also high in this region with victims being trafficked from rural areas to larger cities and towns.

### Forced marriage

'Agreed marriage' is also included under this category as some are willing to marry in order to gain benefits but are later exploited. It has been identified that the one child policy in China has left many unmarried men, thus women are trafficked from neighbouring countries as the demand for young women is high. Women from Hong Kong however, are forced to marry mentally disabled men from China so that they can gain citizenship.

There are also cases in Myanmar where women agree to live with Chinese men and bear their babies – these women are offered a payment but once the baby is born, they are sold on to other families for domestic servitude or sexual exploitation.

In the Philippines, young women sell themselves on social media for marriage as they are in need of money and are often bought and transported to the USA, Middle-East, Japan, South Korea, and China.

Indian women are trafficked to Fiji for marriage as it has been identified that there is a decline in population of Indian-Fijians. Furthermore, some women in Sarawak (Malaysia) are Christian and fear they must convert to another faith if they marry outside of their community.

### Forced labour on sea

Forced labour on sea is significant in the SPEA region predominantly due to the geographical location of countries situated next to the sea. This type of exploitation is deemed to be common amongst Filipinos, with many trafficked to work at sea and ending up in countries such as Taiwan, Hong Kong, Thailand, PNG, Sudan, Japan, Myanmar, Vietnam, Saudi Arabia and Indonesia, where they are further exploited.

It is noteworthy that Japanese companies in the Philippines contract people to work in Japanese industries, therefore drawing potential victims of forced labour (sea) across borders.

Thailand is also a popular destination for Rohingya refugees from Myanmar where they are at risk of being trafficked onto Thai fishing boats. Victims from Thailand who are also trafficked to Indonesia, Taiwan and Somalia.

### Child trafficking

There is significant amount of internal trafficking within the SPEA region whereby children are trafficked from rural villages to the city for domestic servitude, sexual exploitation, cybersex crime and forced begging.

Cambodia is identified as a source country with children being trafficked to Thailand; likewise, Vietnam has a high proportion of teenagers being trafficked to the UK to work in nail salons, massage parlours and forced labour.

Migration of Rohingyas from Myanmar to Bangladesh means that traffickers are able to exploit vulnerability and recruit young children from refugee camps in Bangladesh to work in Indian brothels. Moreover, Malaysia has been identified as a destination country with children being recruited from China, Philippines and Indonesia to work in the tourism industry. There are however tighter controls in place at borders in some countries within the region, meaning that traffickers are exploiting alternative routes before transporting their victims to their destination.



## Sex trafficking

This form of trafficking is highly prevalent in the region with most countries as a source or transit country. Most countries within SPEA do not require a visa for nationals within the region and obtaining a tourist visa is effortless, allowing the free movement of people across the region.

Cambodia, North Korea, Indonesia and Myanmar are source countries with a large proportion of women being offered a marriage proposal by a Chinese trafficker and taken to China, only to be sexually exploited.

Internal trafficking is common in the Philippines with many victims being trafficked from rural areas to the city; some victims will transit through Manila or be taken by boats from the southern ports to Malaysia only to be trafficked to Japan, UAE, America, Europe, Thailand and South Korea.

Border controls are tight within Manila airport, but it is easier to traffick a victim via boat as there are minimal checks on documentation at sea ports, thus traffickers are able to use false documentation.

Hong Kong is one of the highest transit points in the region since there is large international hub for flights as well as several short-haul flights.

Malaysia is a popular destination country with victims from Bangladesh, Indonesia and India being trafficked to work in bars and pubs where sexual services are offered. There is bribery in the police force and army structures, making it easy for traffickers to move people in and around Malaysia.

Thailand, Singapore and Korea are also a common destination for sexual exploitation.

## Cyber-sex trafficking

Cyber-sex trafficking is a form of trafficking where victims are selected, groomed, recruited, trafficked and exploited online, mostly in sexual exploitation. The cyber-sex trafficking has been mainly reported in the Philippines, with perpetrators mainly being paedophiles targeting children and vulnerable women. Readily accessible internet and cheap data have been the main facilitating factors, alongside endemic poverty.

Many children and women in the Philippines have been reported as victims of online sexual exploitation (OSEC). This form of exploitation has been challenging to crack down and identify victims as it can also happen in private homes, hotel rooms, internet cafes and social networks and the traffickers do not have to travel as they rely on technology.

The perpetrators use people that the children or victims can trust for the grooming, these include parents, close relatives or neighbours of the children to facilitate the exploitation. Most of the perpetrators are paedophiles that are located in other countries for example in Australia, USA, Canada, Germany and Britain.





# Prevention

"It's really difficult and expensive to try to rebuild a life. How much better to prevent the harm in the first place."

Christa Foster Crawford.





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. Thus prevention can include income generation, child sponsorship, working with offenders, promoting fair trade and many other activities.

## The importance of research

By Christa Crawford, Payap University, Thailand

Christa's presentation, a sound recording of her talk and associated resources can be found here: <https://bit.ly/2JG1kqa>.

### One too many

Don't focus on statistics - no one knows the true numbers of trafficked people. It's a hidden problem. There are no common definitions and there is much conflation of terms for key categories (e.g. prostitution/sex trafficking; labor exploitation/modern slavery).

There is little rigorous research so no one really knows. Anyone who says they do know is coming from a biased position (we all have a bias). For example, national governments have an incentive to give a lower number, organizations who are seeking action or funding have an incentive to give a higher number. But in the eyes of God, even one is too many!

Sensationalistic statistics should not compel us to reaction. Instead we should take considered action based on factual evidence. Before, during and after our work we should seek to do research, baseline studies, surveys, etc. using reliable and verifiable research methods to create a body of evidence-based data (including statistics) to better inform action and policy of ourselves and others (e.g. measuring trends, impact, etc.).

### Why research?

Why research? Because accidental success is not enough to end trafficking; because good intentions are not good enough and heart-led good intentions can do lasting harm; and because traffickers 'research' how best to exploit people. And if they are willing to do that for exploitation, how much more should we be prepared to research how best to bring lasting freedom.

Why is research important for prevention and protection?

- We can't solve the problem unless we know what the problem is (e.g. forced labour at sea, what it is, where, and why).
- Research confirms anecdotal knowledge.
- Research helps us to see the bigger picture.
- Research gives information to build our capacity to respond more effectively.
- Research can influence policy. The information you gather at the grass roots (research inputs) is important for influencing policy.

You and your communities are the experts. We are all researchers.

Glenn Miles: "As an experienced practitioner you will already have been doing research as you observe and learn from those you work with. If you know the context, you are more likely to be asking the right questions than somebody from an overseas University who doesn't."

### Research before action

- Follow your heart, but take your brain with you.
- Jill K Reimer: "Helping others is clearly an imperative that Christians take seriously. But do Christians help as well as we can? Many Christians seem to think that responding with our hearts means we can't use our heads. Indeed, humanitarian organizations in general – secular and Christian – seldom generate or use research to inform their efforts and seem reluctant to learn from others. Caring well is not only practical, but, more importantly, is a Biblical imperative."
- Jill K Reimer: "Christian responses to social injustice and human need require thoughtful compassion that integrates 'heart' and 'head.'" Don't just do something... do the research! Do the research before you act, in order to act!"
- What is the point of doing any of the Ps if they don't work? We are accountable to God to be good stewards - and we are wasting time and resources, and not serving the people God wants us to, if we aren't doing things that actually work."We need to be constantly learning what is happening in our context.

### The 8th P

Research is important across all 7Ps – should we add Proof as an 8th P?

### Resources

- Universities; Online Academic Search Engines/Databases; Google Scholar; Anti-Trafficking Journals; Bibliographies from articles/reports
- Joint learning communities – such as the Joint Learning Initiative ([www.jliflc.com](http://www.jliflc.com))
- UN/INGOs (e.g. IOM, ILO, UNODC, UN-ACT)
- Global Slavery Index ([www.globalslaveryindex.org](http://www.globalslaveryindex.org))
- Freedom Collaborative ([www.freedomcollaborative.org](http://www.freedomcollaborative.org))
- Glenn Miles Research ([www.gmmiles.co.uk](http://www.gmmiles.co.uk))
- Butterfly Project
- Beyond Awareness Study (Interact): Learning from Local Experiences to Move Forward in Fighting Human Trafficking (Interact, 2018)
- Aftercare Successful Outcomes (ASO) – International Justice Mission
- Polaris Project ([www.polarisproject.org](http://www.polarisproject.org))



- Global modern slavery directory (<http://www.globalmodernslavery.org/>)
- The counter trafficking data collaborative (<https://www.ctdatacollaborative.org/>)
- Victim journeys mapping ([www.freedomcollaborative.org/victimjourneys](http://www.freedomcollaborative.org/victimjourneys))
- Products made by child/forced labor ([www.productsofslavery.org](http://www.productsofslavery.org)).

Use the internet but “Question Everything!”

## Questions

Delegate: Do you have any advice on working with people whose views we don’t agree with?

Christa: Partner where you can - find the commonalities. Look up Helen Sworn’s work on collaboration.<sup>1</sup>

Delegate: People don’t always recognise they are trafficked. What can we do about this?

Christa: Absolutely! I no longer use the term “trafficking” but “exploitation”. Don’t put people into a box - instead ask what their needs are. There are many different terms: human trafficking, modern slavery, labor exploitation, etc. The terms are related, but they are also distinct. It is important to know - but not get stuck on - the definitions and frameworks, especially so that we can advocate for victims.

For instance, if a person is considered a victim of human trafficking, they are often legally entitled to a host of services and supported by political will of governments to combat trafficking. But if the person is considered to be a victim of bonded labor rather than human trafficking, they are often not entitled to legal protection, are treated as irregular economic migrants, and are jailed, fined and deported. So, if they qualify as a both a trafficking victim and a victim of bonded labor we need to be able to advocate on their behalf for better protection (and also better laws that protect other types of victims).

On the other hand, governments, NGOs and others must not be so concerned with the question of "is this trafficking or forced labor?" - in a very real sense the distinction is meaningless. It's about the exploitation.

Video: Unlocking the Mysteries of Human Trafficking - <https://bit.ly/2WM9TU9>.

## References

<sup>1</sup> Miles, G. and Crawford, C. (2014). Stopping the Traffick: A Christian Response to Sexual Exploitation and Trafficking. Oxford: Wipf and Stock. (Chapter Title: What Are the Challenges of Partnership? How Do We Work with People and Organizations Who May Seem Controversial or Who May not Espouse Similar Christian Values)

And: Crawford, C and Miles, G. (2017) Finding Our Way Through the Traffick: Navigating the Complexities of a Christian Response to Sexual Exploitation and Trafficking. Oxford: Regnum Books International. (Chapter Title: How can we promote sustainability and succession in terms of vision, leadership and funding for the organizations we work with?)

# Community resilience

## By Captain Merlinda Boone, Community Awareness and Recovery Project, Philippines.

Strengthening resilience is an important part of preventing human trafficking.

Resilience is like a durian fruit. It is hard and spiky on the outside, protecting a flourishing healthy community on the inside. More formally, resilience is the ability of individuals, communities, organizations or countries exposed to disasters, crises and underlying vulnerabilities to anticipate, prepare for, reduce the impact of, cope with and recover from the effects of shocks and stresses without compromising their long-term prospects. In our work, we are trying to build resilience against human trafficking and modern slavery.

The Community Awareness and Recovery (CAR) project in the Philippines works with communities to raise awareness of human trafficking in order to change attitudes and behaviours, so that communities themselves are robust in responding to human trafficking issues and modern slavery and also recognising that human trafficking is a communal concern, meaning that everyone has a part to play in eradicating the crime.

## Questions for communities

- What attitudes does the community have concerning human trafficking and what behaviours does it show to survivors of trafficking?
- Are there any risks and vulnerabilities that may prevent you from developing protective factors?
- What about the strengths of the community? Can any of these be utilised?
- How can you promote and maintain cohesive community communication?

Once you are able to answer these questions, then you are on the path to building community resilience. We can consider a holistic approach that involves the individual, family, community and society. For resilience to be authentic and sustainable, every member of the community, and particularly the most vulnerable, needs to have the opportunity to engage in the process.

## Actions for churches

- Churches should acknowledge and recognise that human trafficking exists in communities and it’s the responsibility of the church to act. Producing materials and awareness-raising in our churches should be conducted to educate members on indicators of human trafficking. Weekly programmes and child-safe programmes can strengthen awareness of child protection and safeguarding amongst the community.
- We should question our own practices and ensure that there is no discrimination or exploitation.



- Churches should aim to work collaboratively with NGOs, other FBOs and government, to share resources, stories and lessons learnt to have a robust response to human trafficking.
- We need to adopt a multilateral approach, which includes people from the community as well as church leaders, in order to address local issues such as corruption and unemployment.
- We need to accept survivors, provide safety for them, listen to them and include them in our response to human trafficking.
- We can incorporate an integrated mission and draw on biblical teachings such as the stories of Noah, Esther and Joseph; churches can also partake in global and national human trafficking awareness days such as AHT Sunday and Freedom Sunday.

## Achieving resilience

Resilience is achieved when a community:

- Does not tolerate harmful practices that affect and put members at risk of abuse and exploitation.
- Does not tolerate corruption, and people can trust laws, services and policies.
- Protects, supports and looks out for its members, is caring and accountable to its members and treats all people as equal.
- Has strong family, church and community values, relationships and protection systems.
- Empowers local leaders who are able to support the needs of the people in the community.
- Empowers local people with economic opportunities such as earning a fair wage and promotes fair and safe working conditions.
- Has a proper understanding of the reality of work abroad and learns from those who have been trafficked and exploited.

## Interviews

During this session, some of the delegates took part in a pretend TV interview. The purpose was to share experiences and information as to what work churches are doing in the region in response to tackling human trafficking and modern day slavery.

Here are some of the responses from the interviews:

- We need to ask people questions: the main question we need to ask is 'are you sure?' Are they sure about that job they are going for? Are they sure about that education opportunity they have applied for? Are they sure they will be paid and be able to work in a safe and fair environment? The church needs to ask these questions to their congregation and members to prevent them from being trafficked.
- Understand the issue of human trafficking. For instance, in the SPEA region, we need to recognise that human trafficking is present at sea and not just on land; people at sea are usually perceived as invisible since they are away from home and not always present.

- Provide awareness-raising and training to the local community, working in collaboration with other organisations. For instance, in Hong Kong there are 600,000 domestic migrants working in Hong Kong mainly from Philippines and Indonesia. They are usually ignorant when coming to Hong Kong and can end up living in poor conditions with little pay and poor standards of living. So the Salvation Army works to raise awareness about this in local churches and works with domestic workers to make them aware of their basic rights, both before they come (in their home countries) and after they arrive, collaborating with other churches and partners. TSA also works with employers, families and the youth as we need to change mind-sets (for example, seeing migrants as carers rather than workers). This is done through educational programmes. Likewise, in the Philippines, at first there were no laws or programmes to support migrants. It is necessary to give information and raise awareness amongst people in congregations. For churches it is about understanding why people go abroad, why do they leave their families? So part of the advocacy is to teach people how to make an informed decision (i.e. showing the realities of migration, the benefits and disadvantages of migration etc.).

- How do we know when someone is a victim of domestic servitude? Focus on indicators of trafficking - is the employer holding the victims' documentation such as their passport? Are you working in the same conditions you were offered? Are you exposed to any form of abuse (i.e. physical, mental, emotional etc.)? What are your living conditions (i.e. do you eat the same sorts of food as the family you are working for)?

To avoid people being exploited, domestic workers who travel into Singapore have to have two days training. Workers also have the opportunity to attend Corps where the church can promote safe migration.

- What is debt bondage and how is it a sign of trafficking? Debt bondage is when victims have to pay back money to the employer/trafficker that has been spent by the employer/trafficker in the process of transporting the victim from one place to another.

The church requests bishops to speak to their congregation about human trafficking issues to raise awareness of the issue. Debt bondage is common amongst seafarers so it is important to train seafarers about their legal rights.





# Protection

From the place of exploitation to rehabilitation in a shelter and reintegration back into their communities.



We have a holistic view of health and seek to assist survivors to 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. Provision 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.

## Field visit to Chab Dai

Delegates had the opportunity to visit Chab Dai to learn more about their work and how they are responding to the issue of human trafficking in Cambodia. Chab Dai was established in 2005 as a response to the growing but uncoordinated number of anti-trafficking individuals and organisations coming to Cambodia to tackle the issue. Recognising this gap, Chab Dai connected with all these groups and asked if they would be willing to work together. Today, there are 51 organisations within the Chab Dai coalition consisting of both international and local NGOs working on issues of human trafficking, exploitation and abuse.

### Context

The National Director for Chab Dai provided the following context in regards to current trafficking trends in Cambodia:

Trafficking is always changing in Cambodia with the majority of victims coming from dysfunctional families. Children are especially recruited for sexual exploitation and forced labour. In Cambodia it is easy for one to change their identity (such as age and names) and so traffickers exploit this by changing the names and age of their victims. Young girls often have their ages changed to make them seem older – this means that it is easy for traffickers to transport them through ports as they can claim the girls are their wife or partner. For those victims who escape their exploitation, many return to their communities but there is

### Raising awareness

Following this introduction, staff members at Chab Dai gave short presentations on some of their prevention work. It was revealed that Chab Dai raises awareness of human trafficking issues in the community through the radio, loudspeakers, and television and film screenings. The Hero Community Prevention Project is also significant as it provides sustainability in anti-trafficking work within communities. This project recruits volunteers who are trained to work closely with the community and local authorities to tackle human trafficking issues and report any cases. They are the key in communicating messages about human trafficking in their community – thus they are known as ‘community heroes’.

### Suggestions

It was suggested that the following should be noted when doing protection work in the community:



- Encourage the community to be involved in awareness raising activities – select volunteers from the community to follow up any activities which have been carried out. Volunteers are key drivers in the community as they are known to their members and rooted at the heart of where human trafficking issues emerge. Volunteers need to have the right resources and need support from all levels in the community such as community leaders, faith leaders, community members and so on.
- Follow up with the community to assess the impact of our work and learn best practice. When following up, we can interview community members and carry out discussions where everyone can be involved.
- Use materials – such as posters, curriculums, leaflets. These are all bound to have some form of impact. Within these materials, include a hotline number people can call if they suspect any cases of human trafficking in their community.

- Due to the lack of capacity of social workers, participants have little access to social capital to overcome trauma.
- For some participants who were reintegrated back into their communities their families would prefer for them to return back to the shelter as they cannot afford to look after the participant. This has left some participants feeling unwanted at home.
- Some participants who lived in the shelter and reintegrated back into their communities have re-entered exploitative situations.

## Butterfly project: longitudinal research project

The Butterfly project commenced in 2010 and is a longitudinal study following the lives of 128 women and children who are survivors of human trafficking, exploitation and/or abuse. It follows their journey from rehabilitation in a shelter to reintegration back into their communities. The research aims to address the question: 'What happens to survivors of human trafficking after they were assisted by an NGO and (in most cases) subsequently re/integrated back into the community? Is freedom truly free?'

### Findings

- For male survivors of trafficking, living in a shelter has been highly emotional and often violent as they experienced bullying, xenophobia and elitism. Separation of survivors was thought to mitigate these negative experiences.
- Shelters have led to stigmatisation of the children and youth they are aimed at helping. This is because participants in this study have lived in shelters for many years and upon returning to their community, they are regarded as promiscuous.
- There is a real sense of shock when participants are reintegrated into their communities. Once this 'shock' has stabilised support by the NGO is usually cut off, which often leaves survivors wondering why they were treated so well in the shelter but later 'dropped' back in the community.
- It has been identified that the NGOs in this study did not work sufficiently with participants' families, both before and during the reintegration process.
- There is a lack of reintegration protocols, oversight in the stabilisation of the family and limited local resources. This has caused participants to move to areas (internal or external to their country) in order to find opportunities, exposing them to the risk of re-trafficking.





[illegible]

Every church can raise awareness in their communities and provide a place of loving welcome for those on the journey of restoration.

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.

## Building relationships with trafficked survivors

We may come across a survivor of human trafficking and it is important to understand how we can work with them. Survivors of human trafficking have been through horrendous situations and it can take them years to recover. Although we may never come close to experiencing what a survivor has been through, we need to be able to understand things through their perspective. Survivors need empathy – they need to be welcomed, they need to be listened to and they need love.

Many survivors experience trauma which is a condition that occurs as a result of violence, abuse, neglect, loss, disaster, war and other emotionally harmful experiences. As such, we need to be very sensitive and careful when working with survivors.

## The three Es of trauma

## Events

- Circumstances that may include extreme physical or psychological harm or severe neglect that is life-threatening or imperils healthy development.
- The event can occur once only or repeatedly over time.
- Reaction varies from person to person.
- Survivors often question 'why me?' and have feelings of guilt, shame, humiliation and betrayal.

## Experience

- This is how the event is experienced by the survivor.
- Experience is often linked to the individual's cultural beliefs (e.g. subjugation of women).

## Effects

- Long lasting adverse effects of the event.
- Occurs immediately or delayed onset which can be long-term or short-term.
- Effects can range from health, trauma (e.g. hypervigilance, constant state of arousal).
- Traumatic events have an impact on the spiritual beliefs of a person and the capacity to make sense of their experiences.

## Compassion fatigue

As a practitioner in anti-human trafficking work, we must also take care of ourselves so that we do not experience 'compassion fatigue'. This is the cumulative physical, emotional and psychological effect of exposure to traumatic stories or events when working in a helping capacity, combined with the strain and stress of everyday life. It is slightly different to burnout, often encompassing second-hand shock and secondary stress reaction. As such, we need to ensure that we have undertaken the appropriate trainings and take rest and breaks when required.



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## Jenny's story

Jenny is 37 years old and a single parent. She has a Bachelor of Science degree and used to work as a teacher. Despite this, Jenny experienced financial issues and was compelled to apply for jobs outside her community, especially in urban areas and cities like Manila. One day, she was offered a job as a domestic maid for a private home in Bahrain in the United Arab Emirates which she blindly accepted. However, when she reached Bahrain, her employer took away her passport and mobile phone and she could not get in touch with her family. She was forced to work long hours and despite being a non-Muslim, Jenny was prohibited from eating and drinking during the Islamic festival of Ramadan.

Her employer had two sons who Jenny had to look after, on top of her daily domestic chores. The children used to fight with one another and Jenny would be used as a punch bag. One day Jenny was allowed to contact her family and told them about her ordeal – but by this time, her employer had made arrangements for Jenny to be sold on to another family.

In the new employer's household, Jenny once again had her passport taken away but she was allowed to keep her phone. She had no food to eat and worked long hours. She could not do anything as she was in desperate need of money so stayed in the job and endured the pain. One day Jenny was asked to go to London with her employer. She refused as she was aware her contract was to work in Bahrain only. Without her consent, Jenny had her visa processed and went with the family to London as she was afraid of her employer.

When Jenny arrived in the UK, the exploitation continued. She didn't have any food and used to eat leftovers. Jenny would just think about going home. One day, she contacted her aunty and told her of her situation. Her aunty then contacted the police in London and Jenny's employer was arrested. Jenny was referred to the Salvation Army where she received counselling and basic financial needs.

Jenny later expressed that she wanted to return back to the Philippines. She was referred by the Salvation Army UK onto the Community Awareness and Recovery (CAR) project which was being implemented by the Salvation Army Philippines. Upon her return to the Philippines, Jenny was hosted by the family of a CAR project volunteer and, after leaving the project, was given financial support to start her own business. Today, Jenny is self-employed with her own rice business.

Upon reflecting on her experiences, Jenny felt that the Salvation Army has helped her more than expected, with support being continuous. She is extremely grateful to the Salvation Army for helping her set up not only her business, but also her life.

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## Jenny's recommendations

Jenny recommends that when working with survivors we (as a church) should:

- Be open to anyone and not judge. Jenny said, "If a survivor comes to your church there needs to be an open-handed welcome, because the church is the only place that can meet all of a survivor's needs ... that can give spiritual support."
- Ensure that survivors do not feel obliged to follow the faith of the church.
- Not discriminate between different races.
- Give respect and understand survivors.
- Give refuge for the hopeless for those who are weak and experienced trauma.

When interviewing survivors we should:

- Be patient and have a listening ear.
- Provide a warm environment.
- Not rush the interview and give survivors time to express their stories.
- Keep it informal, keep eye contact and ensure body language is friendly.

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## House of Hope

Delegates from Papua New Guinea (PNG) shared their experiences of running House of Hope, a safe house for survivors who were trafficked either within PNG and rescued, or trafficked outside of PNG and later returned to their home country. House of Hope is the only shelter available in PNG for survivors of trafficking.

Since 2015, House of Hope has been working with 10 women. These women were trafficked and bought by a business man and they were taken from one province to work in the entertainment industry. Whilst in the province, these women were not allowed to eat and were controlled excessively. They were sexually exploited and made to perform acts against their will.

Their trafficker would often use threats and instil fear in their victims; at times these women were taken to high altitudes and forced to drink alcohol; if they did not drink, they were threatened that they would be pushed off the cliff. It was only in 2015 that these women were able to escape from their traffickers and report the crime. The case is currently awaiting the verdict as to whether the traffickers are guilty of their crimes.

The Salvation Army in Papua New Guinea has been journeying with these women since their release from the traffickers. Upon arrival in their home province, these women were greeted and welcomed by the Salvation Army. A 'peace ceremony' was also conducted which is a traditional ritual performed in PNG to mark a turning point or ensure that one is free of their past for a peaceful future.

When working with survivors, the delegates suggested that we should provide close support to survivors on their recovery journey; within our church we can engage survivors through Bible studies and youth programmes. The church can also involve the wider community by providing sensitisation trainings, awareness and advocacy on human trafficking issues, encouraging the acceptance of survivors and a proactive approach to preventing trafficking in one's community.





## Partnership

Collaboration and networking with other agencies is vital to achieve the elimination of modern slavery and human trafficking, and to provide a holistic service.

We recognise there are a number of reputable organisations 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. There are a number of organisations across the SPEA region who are partnering with one another to tackle the issue of human trafficking and modern slavery.

## Anti-Trafficking in Persons: A Malaysian Perspective of State-CSO Partnership

**By Andrew Khoo, human rights barrister and chancellor of the Anglican Province of South East Asia.**

Andrew outlined the development of anti-human trafficking legislation in his home country of West Malaysia, with particular reference to the role of civil society, including the Church, in the process. Within this he highlighted some of the partnership challenges that are of wider interest, especially to others whose countries might be developing their own AHT legislation - things to be aware of and areas where NGOs can play a part in shaping policy and developing better accountability systems. Andrew also highlighted some specific ways churches can help hold their governments to account by scrutinising the commitments their countries have made through adopting international protocols and other instruments (such as the Sustainable Development Goals) and by advocating for their delivery.

### Background

Malaysia ratified the United Nations Convention against Transnational Organized Crime (the Palermo Convention) in 2004 and acceded to the Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children in 2009. Malaysia's Anti-Trafficking in Persons Act 2007 came fully into force in 2008 and has been amended twice.

### Partnership challenges

#### 1. Reluctance of the government to engage with civil society

Initially only three NGO representatives were allowed on the Anti-Trafficking Council (established under the AHT act) that recommends policy to 18 government representatives. This limited both the potential for partnership and the scope of NGO involvement in policy making. This is an area for advocacy by churches and NGOs in countries where legislation is still being established. Be aware that governments might not be keen to have human rights NGOs on advisory councils and be wise to tokenism.

A second problem arose when the legislation was amended to cover labour exploitation and smuggling of migrants. This amendment (made on the recommendation of the Australian Government) confuses trafficking in persons with smuggling of migrants – in reality distinctly different things, as outlined below. One consequence is that it is now difficult to prosecute for trafficking and easier to prosecute for smuggling, causing much confusion. If your country is developing legislation, advocate to stop the conflation of these very different types of people movement.



Be aware that a country's Trafficking in Persons (TIP) ranking might be manipulated for political expediency. Also, be aware of governments acting in unhelpful ways to achieve a better TIP ranking. In West Malaysia, the government moved hundreds of counsellors out of other counselling areas to meet the criteria for its TIP ranking – but didn't actually train new counsellors, leaving other areas bereft of counsellors. So legislation can be good but the way it is worked out in practice is not. It needs vigilance.

Governments can use the claim and language of protection when providing inadequate and prison-like 'shelters'. In Malaysia the Council successfully advocated for better provision. In the second set of amendments to the AHT legislation NGOs were allowed to run shelters and be appointed as Assistant Protection Officers.

## 2. How do we get churches and Christian NGOs involved in this process?

In West Malaysia, whilst many individuals and Christian NGOs are involved in AHT work, not many churches are. In general, churches are only involved in traditional areas of social engagement - schools and hospitals etc. Churches are anxious about their status and ability to carry out their other programmes if they become involved in 'political' issues. We need to stir up the church in this area.

There is also a lack of publicly available information. In West Malaysia the government won't share information. Information is precious and people hold it tight to their chests, so people have to wait for the US government to release the TIP report.

Corruption and collusion of government officials is a big problem and can undo a lot of good work.

Confusion amongst four different modes of people movement – human trafficking, undocumented migrants, migrant workers, refugees and asylum-seekers. Misanalyse the situation, misdiagnose the problem.

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## Other avenues for engagement

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- TIP Report process. Do you know who is writing your country's report? Try to engage with this person (they are usually in country).
- Universal Periodic Review process. Every year at the UN about 45 countries have their human rights situation reviewed. This includes what the country is doing with respect to trafficking. NGOs can contribute to this process by submitting reports for consideration. Take advantage of this process.
- Special Rapporteur on trafficking in persons especially women and children.
- Voluntary National Reporting on UN Sustainable Development Goals (Agenda 2030).
- Each year governments have to submit reports about what they are doing to reach them - and therefore this includes what they are doing on HT.
- Business and human rights: Ruggie Principles; Respect, Protect, Remedy (R2P).

- Bali Process (2002) on People Smuggling, Trafficking in Persons and Related Transnational Crime (Bali Process) is a government-to-government forum for policy dialogue, information sharing and practical cooperation to help the region address these challenges. Covers the SPEA region. Does not engage with NGOs but we can talk to our government representatives who are involved in the process.
- Sometimes you have to talk to other governments as a roundabout way of influencing your own country.

## Catholic Network Against Trafficking in Thailand (CNATT)

CNATT emerged from over 27 organisations in Thailand that aimed to work against human trafficking and modern slavery. The network is coordinated by Caritas Thailand in collaboration with Talitha Kum Thailand. Within the coalition, since March 2017, prevention work has reached 31,000 people across Thailand. This has included training of trainers in human trafficking awareness, capacity building workshops for CNATT members, annual CNATT seminar, development of training manuals and meetings/conferences with the Caritas Anti-Trafficking task force.

Apostleship of the Sea is a Catholic charity supporting seafarers worldwide through practical and pastoral care. In recent years, there has been a growth in industrialisation which has led to poor fisheries management; as such, many vessels are using destructive and unsustainable fishing methods to catch fish and marines. With fish stocks depleted and increase in global demand, vessels are taking alternative routes – often fishing illegally in other territories and staying longer at sea. This has paved the way for trafficked workers forced into slave labour to crew vessels, reduce costs and supply a global seafood market.

Apostleship of the Sea (Thailand) are currently working in partnership with two organisations to prevent trafficking of seafarers and protect their rights ensuring they are treated fairly:

1. Environmental Justice Foundation (EJF) works to end illegal fishing and the associated human rights abuses in Thailand's fishing industry. EJF also aim to bring to the forefront the global problem of slavery at sea. In 2014, EJF conducted an investigation within the Kantang region in Thailand of possible cases of human trafficking and modern slavery at sea and several ports across the country. The investigation found that victims experienced horrific abuse, such as extreme physical violence and murder, which were usually conducted in the open to suppress the workers and cultivate fear. Murdered seafarers would be chained and thrown into the sea so that any evidence of torture and abuse are concealed.
2. International Transport Workers' Federation (ITF) is a global, democratic, voluntary and affiliate-led federation, representing working men and women in all transport sectors. ITF work closely with seafarers to ensure safe vessels and decent working conditions; ITF aim to raise standards for seafarers to protect the vulnerable and eradicate exploitation. ITF are known for their Flags of Convenience (FOC) campaign which targets ship owners who use flags of convenience to avoid national legislations and avoid high costs by minimising the wages and living conditions of the seafarers, therefore 'flagging' vessels.



# Practice Principles

Our theology, what we believe and how we work.

## Theological underpinning

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. 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.

## General practice principles

We believe that all levels of the church have a role in stopping trafficking.

Our work should be grounded in and guided by reliable information and research on trafficking and evidence based practice. We can be active contributors to this research.

Photos or any form of media of children and vulnerable adults need to protect their identity and dignity.

In the fight against trafficking, it is important we know and understand the anti-trafficking and related legislation in each of our countries.

There are four different modes of people movement: human trafficking, undocumented migrants, migrant workers, and refugees and asylum seekers. It is important for us to know the difference between these. We can't respond effectively to the problem if we misunderstand it.

## Principles for prevention

Rooted in the community the church has unique strengths and a key role to play in preventing trafficking. We agree that in designing, implementing and reviewing our prevention responses we will be guided by the following practice principles:

We accept that human trafficking exists and that we are part of the community and can be affected equally by all forms of human trafficking and modern slavery.



We as the church rooted in communities can prevent trafficking through building resilience against trafficking and promoting safe migration. Building resilience against trafficking includes raising awareness about what human trafficking is and working with the community and our own church to change attitudes and behaviours that make people vulnerable to trafficking.

When people are materially poor they are willing to take greater risks. Therefore, to build resilience against trafficking we can work with communities to address the root causes that make them vulnerable, including, but not limited to, providing safe spaces, livelihood support, skills training and programs.

Prevention work can be integrated into much of our existing services and activities.

Looking inwards, we can reflect on our own church practices and eliminate any form of abuse and exploitation, putting in place strong safeguarding and protection policies and being Christ-like in our example.

We need to adopt a multilateral approach within our ministries so that all leaders are involved in tackling modern slavery and trafficking.

Adopt an inter-faith approach to include and reach out to other faith communities and being inclusive, separate religion from community awareness and support in the community.

The Bible has specific teachings in the book of Ruth, Esther and Joseph\* that can be related to current issues of trafficking and these can be used in working with churches to understand God's wisdom.

\*We will develop/recommend studies of these teachings to support this document.

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## Principles for protection

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The church has a role and responsibility to provide protection support to people who have experienced trafficking. We agree that in designing, implementing and reviewing our responses we will be guided by the following:

In all our work, there is a need to establish policies for activities or programs based on current best practice and ensure that they are enforced, implemented and reviewed

People must be properly trained in aftercare so that they are equipped to support in the best way people who have experienced trafficking

People who have experienced trafficking are the experts of their own life and have skills and resources. Therefore, programmes and interventions should operate from empowerment- and strengths-based models

Shelters are only one of many stages/services in the long term recovery process and may not be required by all people who have experienced trafficking. Where we offer shorter term

recovery programmes or shelters, we recognise that recovery for many people can be a long journey spanning many years. We will look for long term recovery options post formal programs to ensure they have support in the community either through families, friends or the church.

We will facilitate change in attitude of families and communities welcoming back people who have experienced trafficking where there may be stigmatisation or rejection.

We will support people who have experienced trafficking to rebuild relationships with themselves, their family, their community and, if they choose, their faith.

Where we do not provide professional services ourselves, we will have a directory of professional support providers in order to make referrals and help people to access services they choose including health, social, emotional, mental health, safety and spiritual wellbeing.

Where we design programs we will maintain awareness of age-appropriate, gender sensitive and culturally relevant support. We will ensure programmes are client-led and tailored to their individual strengths and needs

We recognise that for a person who has experienced trafficking to feel safe, not be at risk of re-trafficking and recover, economic empowerment is key. We will therefore look for - or provide - livelihood empowerment opportunities.

Where we can we will involve the family of those who have experienced trafficking in the empowerment and recovery process, recognising that economic empowerment for the family is important for full recovery.

We will maintain confidentiality and respect when a person who has disclosed an experience of trafficking meets with us, unless that person has disclosed that they intend harm to themselves or others.

We will train our churches in trauma-informed care and ensure any interventions use this approach.

We recognise that there may be - and will try to minimise - unintended consequences to supporting people who have experienced trafficking when we reintegrate them into the community, as an FBO or NGO known to work with people who have experienced trafficking.

Working with people who have been trafficked can trigger vicarious trauma or compassion fatigue and we will ensure that there is self-care support available for ourselves.



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## Principles for participation

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Participation is the involvement and action with a sense of responsibility and deep commitment to fight trafficking. We do not need to wait for formal structures to begin participating in the fight.

### Welcoming people who have experienced trafficking

We remember that a simple pastoral visit to people who have experienced trafficking will help show that they are valued and can lead them to become more resilient individuals.

People who have experienced trafficking can be from any faith or background. They may be experiencing trauma and behave or make choices as a result of their trauma. We will be open in accepting anybody that needs help without discrimination of any kind.

We will not create labels in our churches so that people feel an US and THEM divide.

Empathy creates connection whereas sympathy drives away connection. We will practise empathetic support in the church. \*Salvation Army MSHT Response Text to provide further elaboration on what an empathetic response looks like.

We are committed to ongoing support and follow up with people who have experienced trafficking that attend our churches

### Mobilising the Church

Utilise the resources of the church in the fight against trafficking. Resources may include financial, people in places of influence or who can offer support through their businesses or connections.

Request support from our local, national, regional and international leadership to support the design, distribution of and training in use of awareness programmes and tools.

Help the local church to understand signs of trafficking and to look out for these and to know how to report them.

Ask the church to look within and ensure that people are not encouraging exploitative practices.

Delivery of information needs to be at all levels from professional service teams to members of the local church.

Learning can be enhanced in shared environments and attendance at internal and external conferences or workshops is important. Dissemination of this learning to all levels of the church is important to share the knowledge further.

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## Principles for partnership

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A holistic response to trafficking requires working together. Partnerships should be formed in all of the response areas: prevention, protection, prosecution, policy, prayer, participation.

On a local, national, regional and international level, leaders of the church can actively participate in networks against trafficking.

As FBOs our leadership can work together with the State government to implement policy or to brief the government on policy recommendations, programming and funding, to provide information for the Trafficking in Persons report.

As FBOs we can work together with the private sector including banks and businesses to involve all areas of society in the fight against trafficking.

Organisations in the sector are increasing in number. It is therefore important to keep an up to date directory of services and their form of response.

The Salvation Army and the Anglican Alliance are on a journey of international collaboration endorsed by our respective leaderships. We believe in the value of this relationship at individual and global church level.

People who have experienced trafficking are our partners in this work and their voice is critical to informing our response on all levels.





# Appendices

## The Salvation Army - International Positional Statement 2018

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### MODERN SLAVERY AND HUMAN TRAFFICKING

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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.

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### BACKGROUND AND CONTEXT

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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, descent-based labour, 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.<sup>3</sup>

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.

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## GROUNDS FOR THE POSITION OF THE SALVATION ARMY

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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:

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.

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## RESPONSES

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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 serve 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 are 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. Provision 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.

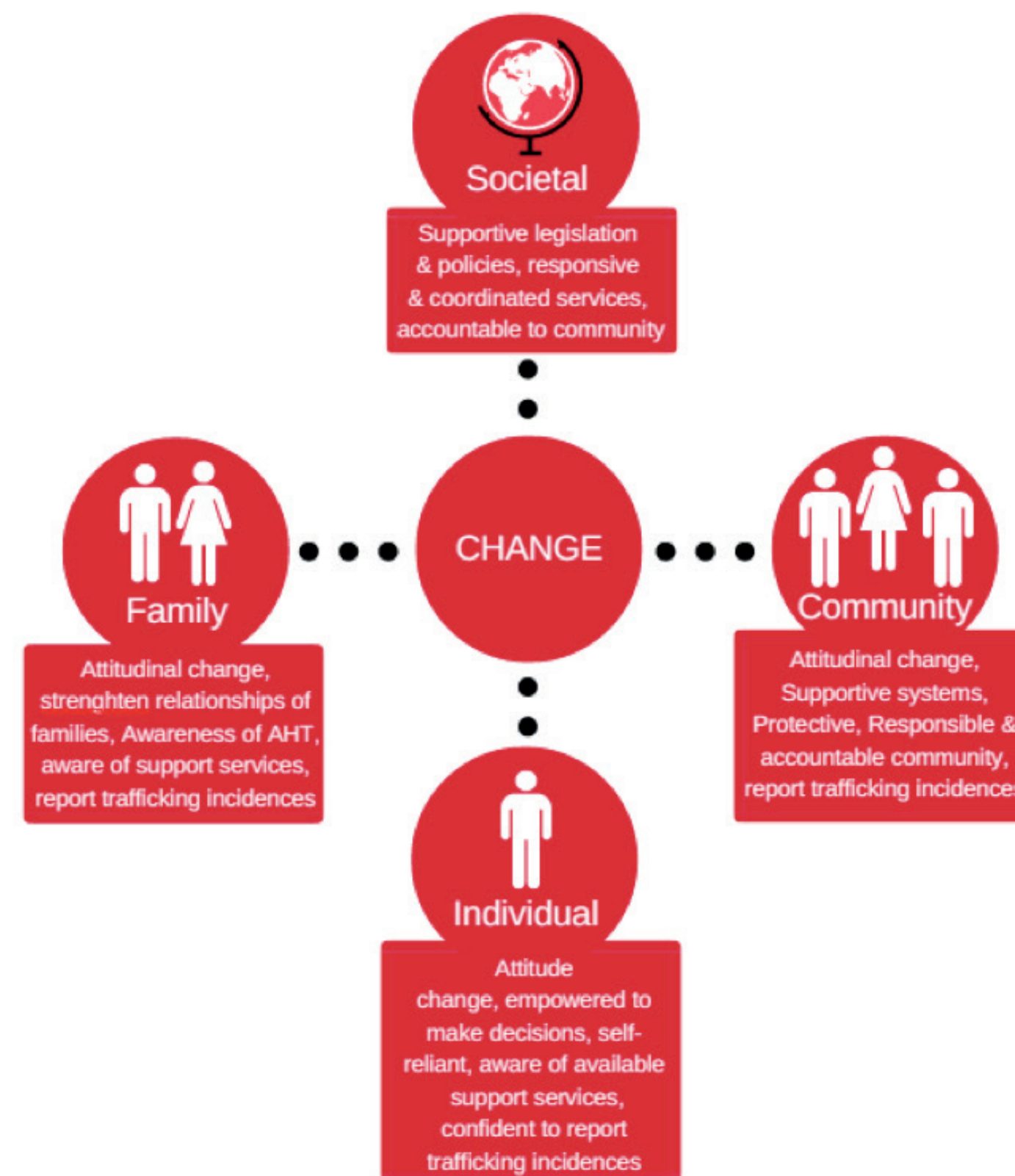
*The views expressed in this international positional statement constitute the official position of The Salvation Army on the issue addressed, and they may not be modified or adapted in any way without the express written permission of International Headquarters.*

<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)

<sup>3</sup> 2017 Global Estimates of Modern Slavery :Forced Labour and Forced Marriage, [www.ilo.org/wcmsp5/groups/public/---dgreports/---dcomm/documents/publication/wcms\\_575479.pdf](http://www.ilo.org/wcmsp5/groups/public/---dgreports/---dcomm/documents/publication/wcms_575479.pdf)

## Preventing trafficking through societal, family, community and individual changes





## 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

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.

Description taken from the 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.
- 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 ok.
- 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 build on the achievements of the original Millennium Development Goals (MDGs). Three of the SDGs have a focus on human trafficking and slavery.



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

### Context

- Women in Northern Africa hold less than one in five paid jobs in the non-agricultural sector. The proportion of women in paid employment outside the agriculture sector has increased from 35% in 1990 to 41% in 2015.
- More than 700 million women alive today were married before they turned 18, 1 in 3 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 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 are connected to trafficking, including the elimination of harmful practices such as child marriage, the call to value unpaid care and domestic workers, and the creation and implementation of policies to promote gender equality at all levels of society.

While women and girls do make up the majority of sex trafficking victims, this goal may divert funding to help men, boys, and transgender populations that are also affected by commercial sexual exploitation.

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

### 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, 21 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 to trafficking in the first place.

## SDG 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

### Context

- In countries affected by conflict, 50% of eligible 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 combating 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>





