

MODERN-DAY SLAVERY AND HUMAN TRAFFICKING

Consultation with the Anglican Alliance
and The Salvation Army

Focus on Africa

2 - 6 May 2016

Stories and Notes from the Consultation



ANGELICAN ALLIANCE
Development · Relief · Advocacy



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

Born from the vision of the 2008 Lambeth Conference, the Anglican Alliance is an initiative of the Archbishop of Canterbury and the Anglican Communion. Archbishop of Canterbury Justin Welby, says: "The Anglican Alliance reflects the gospel priority of a bias for the poor."

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

The Anglican Alliance has three pillars of work:

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

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

The Salvation Army was started by William Booth and has been involved in the campaign for social justice since it began. Human Trafficking is driven by such injustice, whether poverty, lack of employment opportunities, gender inequality or lack of education. These are issues in which we have a tradition of engagement, such as employment agencies, income generating activities, schools, including those for children with disability, raising the age of consent for legal sexual intercourse and of course, the abolition of slavery.

This tradition is continued in our engagement in the arena of human trafficking. The Salvation Army is actively responding in all 5 zones, dependent on local needs and capacities. The response internationally covers the all areas of response, Prevention, Protection, Prosecution, Policy, Participation, Partnership and Prayer for victims and survivors of human trafficking.

The range of responses is wide including:

- Prevention programmes that address the vulnerabilities underlying human trafficking, particularly income generating and vocational training opportunities
- awareness raising
- providing places of safety
- Community based care for survivors with rehabilitation and reunification with families and communities including repatriation where necessary
- Training of Staff who may be involved in anti human trafficking efforts or care for victims, including law enforcement, hospital staff, homeless shelter staff, addiction care staff and community care workers. The training may cover recognition, what to do when you suspect trafficking, how to care of the victims and survivors, or advocacy and combatting stigma.
- Working with offenders, particularly those who use commercial sexual services.
- Partnership and Leadership. The Salvation Army is in partnership with many others in the effort to end human trafficking and modern slavery.
- Some of these are local partnerships others are national partnerships and some are International.

Our response as the Salvation Army is inspired by our Christian belief that every person is made in the image of God and is therefore of intrinsic and equal value and should be treated with not just dignity but with love and compassion. In responding in such a way we attempt to reflect the grace of God that has been extended to us.

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BACKGROUND TO THE CONSULTATION

The Salvation Army (AHT International Program) and the Anglican Alliance held their first regional consultation in Cape Town, South Africa on 2-6 May 2016. A second regional conference was held for the region of Asia shortly after in September 2016

The purpose of the consultation was to strengthen our capacity as churches for an effective response to human trafficking across Africa. The consultation explored:

- Defining best practice with a focus on prevention
- Care and support for survivors
- Policy and advocacy work

The issue of trafficking/slavery is a growing global crisis, with recent estimates of 30-45 million people oppressed in slavery in almost every part of the world, including within Africa and from Africa to other regions. Trafficking/slavery has been raised as a priority in all of the Anglican Alliance regional consultations as well as in Salvation Army global and regional fora.

Focus of the meeting:

- Trends of modern slavery / human trafficking within Africa and to/from Africa
- Learning from survivors' experiences
- Aspects of modern slavery: for labour, sexual exploitation, trafficking of children, trafficking for cultural reasons and organ trafficking
- Response to modern slavery by governments, regional and international bodies
- Evidence and best practice for effective responses by churches
- A time of prayer and reflection to deepen/share our faith foundations for this work

Outcomes:

1. Regional mapping of Anglican, Salvation Army and other faith-based initiatives – identifying best practice and data gathering.
2. Agreed strategy on areas of response, including ecumenical and government partnership, with a focus on prevention, including awareness raising in local churches.
3. Initial concepts for a tool kit for local, regional and national church responses.

Participants

There were 20 participants drawn from the Salvation Army, Anglican provinces and Caritas offices in Africa, all in key positions to take this work forward. Speakers from the United Nations International Organisation for Migration, The Deputy Home Minister for South Africa, a survivor activist, Stop The Traffik UK, as well as local Anti-Human Trafficking organisations, also attended some sessions.





OVERVIEW OF ANTI-HUMAN TRAFFICKING

Salvation Army and Anglican Alliance
Shared Definition:

Trafficking is not a new phenomenon; it is deeply entrenched in the history of many societies and cultures. Until today, it continues as an illegal trade around the world, preying on vulnerable people unable to protect themselves. Vulnerable children and adults are either abducted, tricked, groomed and enticed by traffickers of varied profiles, motives, relationship to victims and techniques. Victims of trafficking are trapped and exploited; their rights, agency, 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.

The most widely accepted definition of 'trafficking in persons' is found in the UN 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.

It's helpful to break this definition down into three sections:

For trafficking, there needs to be an ACT of movement of recruitment, A MEANS of recruitment and A PURPOSE - Exploitation.

It 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.

The protocol not only outlines a definition, but guides actions of government. This too is a guide for all other stakeholders.

The Protocol refers to action regarding

Prosecution – Section 1 Article 5

Protection – section 2.

Prevention – section 3.

Partnership – section 3.

Policy & Advocacy – section 3 Article 9 requires states to adopt policies to (a) To prevent and combat trafficking in persons; and (b) To protect victims of trafficking in persons, especially women and children, from re-victimization.

Salvation Army and Anglican Alliance
Shared Strategy – 7 Ps

- Prevention at community level
- Policy and advocacy on legislation and action by governments, private sector (supply chains)
- Protection, care and support and empowerment for survivors
- Prosecution of perpetrators to end impunity, including work with police and judiciary
- Partnership with other ecumenical, interfaith, government and secular partners
- Participation in a global movement by churches and communities.
- Prayer

KEY ORGANISATIONS/NETWORKS

As introduced to during the consultation:

IOM founded in 1951 after WWII. It is the leading organisation in Migration. 162 member countries and observers working in more than 100 countries. Focus on the orderly and humane management of migration.

www.iom.int

Africa Union Agenda 206 - Strategic framework for the socioeconomic transformation of the continent over the next 50 years. It builds on, and seeks to accelerate the implementation of past and existing continental initiatives for growth and sustainable development.

www.un.org/en/africa/osaa/pdf/au/agenda2063.pdf

Governments

Faith Based Organisations (FBOs) need to find ways to work with governments and ensure that there are laws to protect abuse of migration processes – and that these laws are implemented. FBOs can work alongside or provide advocacy to challenge existing policies. e.g. A delegate from one Anglican Church was working with the government to develop their legal framework against trafficking.

Christian Organisations against Trafficking in Human Beings (COATNET)

Each year, thousands of people are deceived and sold into slavery as forced labourers, to be sexually exploited or as beggars. COATNET is a network that links together many Christian groups which are fighting human trafficking. This is an initiative of Caritas Internationalis.

www.caritas.org/resources/Coatnet/Coatnet.html

Malawi Network against Trafficking

The Malawi Network against Child Trafficking (MNACT) was established as a national network of government institutions, civil society organisations, and development partners whose aim was to work together on a range of child trafficking related campaigns by sensitising the public to human trafficking and calling for a complete elimination through collaborated efforts. MNACT was formed in 2006 following a visit to Malawi in 2005 by two founding members of the Southern Africa Network against Trafficking

National Freedom Network

The National Freedom Network (NFN) is a group with organisations in different locations around South Africa, who work together against human trafficking. NFN work to connect and interact with others to exchange information, share resources and best practices, and develop professional contacts in the counter-human trafficking field.

www.nationalfreedomnetwork.co.za/about-us/

Stop the Traffik, Kenya

This network was set up by Anglican and Salvation Army participants following the Cape Town consultation. It brings together faith-based and civil society partners to collaborate on anti-human trafficking work in Kenya.



MAPPING THE TRAFFICKING TRENDS ACROSS AFRICA

The vulnerability factors in Africa as collated from delegates include:

- A gap exists between skills and employment opportunities
- Unemployment
- Trafficking is a low risk crime as there is not the judicial systems to enforce justice
- Poverty
- Lack of information and ignorance
- Illiteracy
- Family Factors – family planning, unable to provide for number of children, beliefs on role of children in the family.
- Border post rules are not followed
- Perpetrators constantly change, making it difficult to make safe choices – they are from all age groups, both genders and can be family and friends
- Cultural influences including child marriage and domestic help
- Lack of long term recovery programs– meaning people remain at risk of being re-trafficked
- A demand for body parts. In some countries it is not legalised to donate body parts on death for medical use. Therefore as the population lives longer there is a demand for body parts. This is fuelling trafficking of people from southern Africa into the Sinai Desert where there are mobile medical clinics to remove organs.

Different types of movement across Africa:

- Economic migrants
- Asylum seekers
- Stateless people
- Unaccompanied minors
- Stranded migrants
- Migrants moving for environmental reasons
- Victims of trafficking
- Environmental migration

Routes of Migration

- Migration from poor to rich countries
- Africa to Europe and Middle East
- Central Africa to South Africa
- Southern and East Africa up to Egypt

All types of migration leave people vulnerable – they may not have the language, they are hopeful and seeking change and are reliant on others

Traffickers will often use smuggling routes – so we can't ignore this form of migration.

Traffickers take advantage of conflict and disaster situations.

It is difficult to predict who will be a victim of trafficking. People can be highly educated, or of any social, economic and ethnic background, but still be trafficked. .

The scale of movement today means we are able to move far quicker and we have access to transportation that we never had before as human beings. Mobilisation also increases inequalities. It is generally good for development because people bring talents and skills. There are so many vulnerabilities for these people and therefore we need to invest more into immigration to protect these people.

Not all recruiters are aware that they are part of a trafficking chain – this is also an area for awareness raising. Need to promote the responsibility to check who and what they are recruiting for. Not just accepting money without asking questions



BEST PRACTICE



BEST PRACTICE: ADVICE

Advice from International Organisation for Migration:

- Develop National action plans that incorporate responses to the P's of trafficking – at present a lot of our action is reactive – we should have proactive plans.

Advice from the South African Government:

- Develop long-term reintegration programs. Some people don't realise the extent of their trafficker's influence and emotional manipulation. Some people don't even recognise that they are victims of trafficking. People remain at high risk of being re-trafficked as a result of vulnerabilities faced after rescuing from trafficking.
- Talk with practitioners and people to generate energy and motivation.

Advice from Stop The Traffik:

- Collate data and trends on trafficking. Statistics are not representative of reality – they are educated guesses. You can't stop what you can't see. With information we can make policy based on real facts. We shouldn't make laws based on anecdote. Collect information from survivors and the community: Where was the person recruited from? Who took them? What were the traffickers planning resources and complicity. There is always someone who sets up the victim. How was the person transported to market? Who are the brokers? They are never prosecuted.

Be aware of individuals who get rich quickly, without an evident source of income as they may often do so off the back of slave labour.

Delegate's Learning on Best Practice:

Equipping the Church to Respond

- Mobilise the community through information and awareness
- Using community asset based frameworks including Faith Based Facilitation (Salvation Army) and Umoja (Tearfund/CAPA)
- Need to mobilise people to respond with information so they know how to respond
- Also need to change the church in Africa from one that welcomes a rich person, to one who welcomes the poor and vulnerable. There is a saying in Africa 'If a rich person goes to speak to the priest he is open to talk to them, if a poor person goes to speak to the priest he is sleeping'
- Talk about family structure and protection
- Testimonies, through church and youth groups, voluntary drama groups, fundraising e.g. learn from breast feeding awareness day. Dramas and songs. Only cost was transport. Everyone gathered because it was an event.

Mapping and Compiling Resources

- Use of the internet to find resources: e.g. see the websites of:
 - UNODC
 - IOM
 - US State Department TIP report
- Collecting evidence in a structured format.
Example of the launch of the STOP app
- Be a part of local networks in order to find out about other organisations that hold information in this area
- Pictures tell a million stories
- Regional information and policy –e.g. Girls against Human Trafficking with resources you can download
- Social Media and Facebook

Advocacy

- Empower communities – to deal with corruption and bribery. Empowering community to hold their leaders accountable. Responding to corruption in this sector: learn from examples of Grassroots Community Accountability groups and 'Name and Shame' programs

- Grassroots Community Accountability Groups are volunteer groups in the community who hold their next level of leadership accountable to promises that they have made to the community
- 'Name and Shame' as a process places ownership in the community to recognise who are honest and who are dishonest leaders. They use a score card and must be able to name why they rated a politician as they have Community anti-corruption monitors - local people in their own village form a committee and monitor the resources in their area. Then they go to meetings with leaders. They keep management accountable
- For the long-term: make sure that you are connected into communities in this sector including social media
- How are you going to do this? Some leaders have never heard of human trafficking. Some of them have heard of child marriages and domestic work. Church leaders - do they know? Need to take the issue all the way up the church to ensure support from the leadership
- Need to do campaigns. Using media in its many forms to do the campaign.



Media and communications

- In Africa, we know that we can use local newspaper and radio stations in national language and people can connect with it. School competitions and public speaking. Print media - church publications
- Visual arts = you can preach and talk for many hours – but visuals mean that it is easy to retain.
- Drama/open air theatre
- Social media - Whatsapp, group messaging systems
- What access to media do you have in Africa and your community?
- Independent media is the best
- Community and church run bulletins and media
- Music – For example Salvation Army Corps music, sing on thematic issues

Media Examples:

- Salvation Army South Africa – have drama at school assemblies. These can be adapted at very limited costs
- Quarterly anti-human trafficking newsletters enables sharing of different information
- Talk back radio shows. Real stories are powerful. Some issues have been changed because a survivor has spoken on radio
- Documentaries are good
- Get buy in – Christian committees at

parliamentary levels – tap into these groups to provide information

- Building off the back of current news or social issues – e.g. The Salvation Army used the viral social media issue about visual perception of a dress. They used this to challenge perceptions about gender-based violence. Using something topical in the news

“The dress” is a photo that became a viral Internet picture on 26 February 2015, when viewers disagreed over whether the item of clothing depicted was black and blue or white and gold. The phenomenon revealed differences in colour perception.

The Salvation Army in South Africa partnered with a local advertisement company and has put the popular, controversial dress in a powerful ad about domestic violence. In the advertisement posted on social media around the world, a beautiful, battered model wearing the white and gold version of the dress is shown lying down with bruises all over her face and body.

“Why is it so hard to see black and blue?” reads the ad. “The only illusion is if you think it was her choice. One in 6 women are victims of abuse. Stop abuse against women.”





Survivor movements and activism

- How to provide ongoing support: Skills training, counselling, proper documentation, introduced to family and society, weekly support group, half-way house.
- Working long-term with survivors and not just in the short rescue period. Review the FASTT material for well researched best practice on survivor recovery needs. (www.fasstt.org.au/resources).
- Empower survivors to engage in the responses at every level, advising on best strategies.
- Survivors have a voice – people should have the opportunities to speak on their experience and their way forward. Support groups are needed. Survivors need to remain in contact and have support from FBOs even when they don't live in sheltered accommodation.

- Survivors can also chose to move down the path to activism. Always ensure that survivors are never pushed into speaking about their experiences if they are not ready. It is crucial that they are not re-traumatised. Some, in time, may chose to become activists and to speak out as part of their journey to recovery.

Root causes of Trafficking:

- Unemployment
- Corruption
- Greed
- Ignorance
- Vulnerability

Faith-based organisations (FBOs) should address poverty through income generation projects, agriculture and livelihood projects, small grants and saving schemes to start businesses for women, lobby for better labour laws.



CASE STUDIES



Drama: Worst of Both Worlds

Using the whirlwind techniques of physical theatre, the two male actors portray the horrors of human trafficking of females and the drug trade. They play a myriad of characters, switching roles, genders, ages, at lightning speed and with seamless ease.

The play tells the story of a girl who was abducted at an early age and was sent abroad where she grew up under the slavery of prostitution. In her 20s she managed to escape and comes back to South Africa her homeland but history repeats itself when she is abducted and becomes a slave in her own country.

SIMBA Anti-Human Trafficking Project Kenya

The Salvation Army

Two children with albinism were en route to be trafficked to Tanzania from Kenya where there is a practice of witch craft. Their mother was aware of the risks and saw her children in a strange car. She called the local Corps Officer, who called the

Territory Headquarters. A member of parliament was able to mobilise the border officials and the children were rescued at the border crossing.

(<http://www.ohchr.org/EN/HRBodies/HRC/AdvisoryCommittee/Pages/AttacksAgainstPersonsWithAlbinism.aspx>)

Challenging Heights Ghana

James Kofi Anan is president of Challenging Heights. James was sold into slavery aged 6 to work in the fishing industry on Lake Volta in Ghana. Aged 13 he managed to escape. He went home and his parents were divided. His father was worried the traffickers might return. So James went to the city and at 13 he started kindergarten. He went through education and ended up as a bank manager in Ghana. He started talking about his experiences. Eventually he started Challenging Heights as there remains a minimum of 1.9 million in child labour. His organisation has already rescued 2,000 children.

Children are trafficked within the fishing industry in Ghana. Many children don't survive, and those who do suffer from abuse and exploitation from their masters.. Once the children are rescued, FBOs need to give them space to deal with the abuse they have endured. They try to find supportive homes for the children and continue to check on them. They can go to school.

Vocational training and micro finance is organised to help families. They lobby government about child rights and trafficking issues. As well as helping trafficked victims, they also work with vulnerable communities to help children get schooling at reduced rates. They educate the community on trafficking issues. Advocacy, livelihoods, education – these are the main interventions.

Challenging Heights have learned that giving money didn't work because it wasn't being spent in the right places. They feel that churches have just become buildings, so we need to go to the people and get closer to them.





Mchinji Anti Child Trafficking Centre Malawi

The Salvation Army

In Malawi, children are trafficked into various areas. Boys are taken aged between 6 and 17, and sold into labour, tobacco plantations and cattle farming, etc. Girls are trafficked aged 14-18 years. They are promised careers in modelling but are sold into prostitution. Children with Albinism can be taken at any age; their body parts are used in witchcraft. Once the children have been trafficked they have very poor mental health and behavioural problems. They are usually fearful and depressed and have poor physical health.

The Salvation Army centre provides specialised support for trafficked children. It is linked with many organisations in Mchinji and in the children's source districts. The staff carry out reintegration visits to the children's families before returning them home. They raise awareness and sensitise the communities on trafficking. Once children are rescued they receive an education. Older children get skills-based training, such as carpentry, bike repair and tailoring. Through different stakeholders, the project received 133 victims of trafficking in 2015. Malawi now has a law to prosecute traffickers. Salvation Army took a big part in lobbying for this law.

Mbgala and Kwetu Girls Home

Tanzania

Mbgala works with young girls, aged 7-13, and Kwetu program is for older girls aged 14-18. The program only deals with girls who have been trafficked and also girls who are at risk of trafficking.

The programme provides psycho-social counselling and life skills. Younger girls get primary education while older girls get vocational training and life skills: e.g. hotel management, tailoring and embroidering. Working from child-centred practice allows the girls to choose their vocation. Also after giving them the counselling, a committee can help them to raise awareness in their own community.

We try to work together with the communities to support and help them with HT prevention. We are

also working closely with HT committees. The girls are trafficked for many reasons. In 2006 we managed to save 430 girls. They have graduated to work in many industries including teaching, nursing and seam stressing.

One girl, Leila, was supported – she arrived last year after being trafficked by a neighbour who promised her a good job once she completed her studies. She travelled to the town to provide for her family. She had high expectations. She was forced into sexual activity in a brothel. The trafficker threatened them if they did not perform sexual acts. She was rescued by The Salvation Army Program and was trained in Hotel Management.





Children kidnapped by Lord's Resistance Army Uganda

The LRA kidnapped boys to work as child soldiers and girls were taken as sex slaves and porters. Over the years the LRA moved them from Uganda, DRC and South Sudan. UNICEF and other agencies have worked with the children to hear their stories and learn about the psycho social factors. Children are brutalised. If children are too weak to walk the other children will be forced to beat them to death. They were often forced to kill their own family so they could not return.

One example was a young man taken aged 8 and forced to kill his neighbours in the bush. He was put on the front line and this gave him the opportunity to run away. He was picked up by the Ugandan army and taken to World Vision and UNICEF. They stayed for many months in a rehabilitation centre to help them deal with their psycho-social trauma and also to recover their health. The local faith leaders insisted that these young people were victims not perpetrators – clarifying that they had been forced by the LRA to kill their own family members. The recovery

process also included drawing on cultural processes of reconciliation, in which a local chief did a special ceremony of symbolic cleansing.

In another example a girl was taken at 13 and had to be a 'wife' for a leader. When she became pregnant, she was dumped at the side of the road. She managed to get help for recovery.

In one area every night the children and young people would be taken to the town centre to sleep and then go back to the camp in the morning. This stopped them being vulnerable to the raids of the LRA militia.

In responding to the brutalisation and training the principal role of FBOs is restoring humanity and relationships to the victims. A simple example of this was the support staff and their therapeutic practice of sitting around the fire and just hearing the children's stories.

Organ Trafficking

Egypt

One growing phenomenon of trafficking in Egypt is organ trafficking. Political unrest happened recently which means the government is weak and this is an opportunity for traffickers. Sinai is a trafficking hotspot.

For example: A man promised 20 young men that he would take them to Europe for £20,000, but they didn't make it to Europe. They disappeared and it is believed they were used for organ transplants. Increasingly North Africans are being targeted for their organs. People are vulnerable during political unrest, and the unemployed are especially vulnerable. Political asylum seekers are also vulnerable. A law to stop people selling their organs has been passed. There were 10,000 cases last year of organ trafficking. Two years ago a law stopped the sale of organs, and only family members may donate their organs. Transplant procedures will be funded by the state to avoid sale or money changing hands. Unemployment is in double digits in Egypt. The UN says it is a hub for organ trafficking. This trafficking happens for one of three reasons:

1. An Egyptian would sell his body part because he is poor
2. Deception – the person is told they need a medical check-up or an operation and their organs are stolen.

3. Refugees and asylum seekers on transit to Europe are intercepted. They either kill them for organs or just dump the victims once an operation has been done.

This is potentially growing to be one of the biggest trades in trafficking in 10-20 years time. Markets will become worldwide. Mostly operations where the victim is willing to sell organs are taking place in a hospital. For refugees or vulnerable people who are deceived they take them to Sinai peninsula and medics perform the operation in clinics. The organs are then shipped around the world.

A case study: A young man of 20 in Cairo was promised a job in the city for a good wage. He had to go to a clinic for a check-up to be accepted this job. Next thing he woke up with a tube in his side. He was told he fell on glass, but actually he had a kidney removed. NGOs wanted to issue a law that allows organ transplant from dead bodies in order to reduce demand for organ trafficking. There was opposition from Muslims. There are issues between Christian and Muslim faiths as Muslims do not want to accept body parts from Christians, and also their bodies need to be buried intact and quickly.



Forced Child Marriage

Egypt

One in six girls marries before their 18th birthday in Egypt. There is no minimum age for child marriage in Muslim culture. Law says not before 18 because of culture. Issue false birth and marriage certificate to get around this.

In Egypt there are three typical forms of a man marrying an under age girl:

1. Usually in poor families to get rid of the financial burden or to protect her chastity by binding her in marriage.

2. Summer brides: Rich Arabs come to Egypt for the summer and they 'marry' a young girl. They marry the girl with false papers. After summer they leave, girl may be pregnant. Courts can't do anything because of false papers. The girl has no rights after this.

3. Third an Arab man marries a young bride then takes her back to his country such as Kuwait or Saudi to be a maid for the first wife.

Survivor Activist Story

'I am originally from [a country in central Africa] and I am a HT survivor'

N grew up like any other child with a mother and father until age 10. Then her father was arrested and she found out her mother was actually her step mother. She said she would look for her real mother. The family didn't care how this affected her. She misbehaved because she was a child. She fought everything as she tried to find an outlet for her anger. She tried many sports and finally liked baseball.

One day she was practicing with the kids and the coach left her to lock up because she was the captain. She had three girl friends with her; normally they would have an energy drink and go. Her friends waited for her to lock up and go. The drink was drugged. She woke up in a moving van. Some men drugged her again so she went back to sleep. She woke up again in a building, feeling so afraid. She was with other girls. They couldn't understand what the men were talking about. It was another language. Whatever they were planning or saying about her she couldn't understand.

She was 14. There was a 13 year old and a 12 year old. They were raped every day by men as old as their grandfathers. They were in pain and screaming. The men injected them with drugs – the girls just wanted not to feel pain. They were locked up for days; they used to count but then they lost track. They had no idea what month, day,

and year it was. It felt like forever. Whatever the men were going to do, they couldn't hear what they said. The girls didn't know how to ask to go home. N couldn't give up. They stood on each other's shoulders to see out of the window. They were there for two years. The youngest didn't make it. They moved her.

Then one day the captors changed the security guard and he was kind but they still couldn't understand him. After a few months he helped them to escape. He opened the room and there was a truck waiting for them. They didn't know whether it could be safe to go. They decided that it couldn't be worse. The truck driver dropped them on the side of the road and they were told to go off the track. They still couldn't speak the language and didn't know how to ask for help so they stayed on the streets. They were on a drug withdrawal, with no food, no shower, and stealing to survive. The girls went their separate ways and didn't know where one another were.

On the third night setting up a bed of boxes, N heard a man on the phone talking her language. She followed the man, willing the phone call to end so she could speak to him. It was the first time she could understand someone in so long. She asked to go to a police station, but it was night so he couldn't take her there. He offered her to stay with him and he would take her home in two days. He gave her food and clothes.



After two days he didn't take her anywhere. He told her she had to sleep with him to stay and he wouldn't take her to the police station. She lost sense of what is wrong and right. She thought that sleeping with one person was better than many. She was locked inside; he convinced her that he cared. When she said she wanted to find her mother, he would get mad and hit her. Neighbours would see her at the window and ask if it was her daughter, but he said she was his niece. They asked too many questions, so he got mad at her for being by the window. One neighbour was kind and tried to reach her, but she couldn't speak English so she couldn't tell her what was wrong.

They moved to Cape Town. At 16 she had her first boy and another child at 18. The only time she left was to go to the hospital. She convinced him to let her learn English so he didn't have to take time off work to take her to the hospital. She was allowed to learn twice a week. The lady at the hospital said 'I know you'. She said you look just like your mother. She cried, asked lots of questions trying to find out how she knew her mother. She used her lunch money to call her mother with a phone card. Her mother cried, saying she knew her daughter was still alive. She tried to tell her mother what had happened. After talking to her mother, she was encouraged to go home. She told the father of her children that she had spoken to her mother; she thought he would be happy, but he kicked her so hard.

Then she had a call from Burundi to say her mother had died. Her heart shattered. She couldn't feel anything anymore; she was like a statue. A part of her died that day. After that, her children started to grow up and were fighting. Her daughter would hit her son because he looked like his father. A social worker would come to the clinic and ask after her. N saw her every day at the clinic so she was used to her and was invited to talk to her. N opened up to the social worker. The social worker asked if she could help her and make calls but N ran away from her. This went on for a while, until the social

worker called The Salvation Army and she was rescued and housed at the Army's recovery centre for two years.

At 14 when she left home, she wasn't prepared for life. She didn't know how to be in social situations. She was scared of everything. She felt like a child, learning everything again. She had counselling. Her son wanted to see his dad so her children went to see their dad. He raped his daughter who was 6 years old. This was a huge set back. N lost her job and had to take medication. She read stories in the paper about a child who was raped and killed and was thankful she still had her daughter. She was thankful for Hope Africa and The Salvation Army. A female officer was like a mother to her. She started going to church. The shelter was a limited period, but because of her situation they allowed her to stay longer. The female officer was under pressure to make the family move out, even though she had lost her job and had no money. Because she had no place to live and no job she had to leave her children. It's been six months. N has tried to build a relationship with the foster mother so she can see her children more often than twice a month. She doesn't feel they are being looked after. She doesn't know if the people who did this to her are still out there. She is still jobless and lives in a room with three other women. More needs to be done to help others like her. She kept fighting, but it reached the point where she didn't know what she was fighting for any more. She just wants to be a good mother and make sure her children do not have the same life as her. They told her that she has a court date in June, if she is not able to find her children a home by then they will take them from her and have them adopted.

The participants at the consultation were very moved by N's story – how much she had suffered and her difficult path to recovery. The story was shared with the South African authorities and the agencies at the meeting will continue to support and connect with N.



Strengths/Assets in the fight against Human Trafficking

- There is existing legal framework at an international level: Palermo Protocol
- There are also regional legal frameworks
- Local Church allows for awareness-raising. The church has a good reputation and ability to reach out to people and affirms human dignity in all
- Church can play a strong role in reintegration and survivor recovery
- There are some national networks to fight trafficking
- We have powerful and political people that go to our churches.

Limitations to overcome in the fight against Human Trafficking

- Many countries have legal frameworks, but there are not enough resources, structures or will power to implement these
- Disjoined or fragmented efforts to combat trafficking – organisations not working together and competing for funding
- Lack of political will to work with faith based organisations
- Our church leaders need to be educated on Human Trafficking in order to share it with others
- Funding for projects and work is limited and can be stopped by external donors
- Border post rules are not always followed to protect the flow of people





Gathering the Evidence: STOP THE TRAFFIK

The genesis of Stop the Traffik (STT) is described on their website: "Phil Lane had been working at a day centre in Mumbai, India that offered a refuge for children and young people who lived in the neighbouring slums or on the platforms of the Thane train station. One day a pair of siblings [a 7 and 9-year-old brother and sister] who had been attending the centre for a few weeks, didn't come back. Phil went to ask their father if they were alright, their father said they had been sold to a man who offered them work, for the equivalent of \$20. The children have never been seen since. Nobody knows for sure what happened to them.

In that area of Mumbai children often disappear. They are kidnapped, sold and trafficked into sexual exploitation, forced labour, adoption and even child sacrifice. Deeply affected by what happened, Phil knew he had to do something to prevent it happening to others. At the same time a number of UK organisations with a global reach wanted to work together to commemorate the 2007 Bicentenary of the Abolition of the Slave Trade. Stories and passions from around the world merged together and Stop the Traffik was born."

Ruth Dearnley was one of the founding members of STT, and has been its Chief Executive Officer since May 2008. With great enthusiasm she shared

STT's vision and work with the Consultation. From the beginning, STT has been committed to prevent trafficking by creative means. They have great respect for the "critical and glorious" work of passionate people who care for the victims, and yet they challenge themselves: "unless we think differently, we will never be able to stop the trafficking". Because, alas, in a trafficker's mind, every person rescued is just a new vacancy for the supply chain to fill. Right now those trafficking supply chains are more sophisticated, organised, adaptable and integrated through technology than the efforts to disrupt them. And they are cleverly hidden.

STT's response to all this starts with recognising that "You need to shine a light, because you cannot stop what you cannot see". If only the inner workings of the trafficking industries could be exposed, effective action could be taken to disrupt them by all manner of agencies, communities, businesses, individuals and organisations. The challenge in exposing the industries is that there are millions of ordinary people who see small personal aspects of them, but these stories do not build anywhere into an accurate big picture.

An example of how it works was recently when hundreds of pieces of intelligence data pointed to the involvement of an apparently legitimate business in Europe in sexual exploitation. It was difficult to get engagement from the authorities but when STT shared their findings with a financial institution, it was able to trace over £1m of proceeds from the crime. Through this sharing of information and tracing the proceeds of crime, a trafficking network was disrupted, people were made safe, and the money was recovered.

Of course Consultation delegates were eager to understand how STT had secured all the resources and capability for this impressive work. Ruth's answer pointed to the value of partnerships, especially with business who often have the capability and desire to act justly but can feel disempowered by not knowing how they can contribute. Through hard work and persistence STT has been able to partner closely with the Financial Times, IBM, Facebook and many other major businesses to obtain pro bono the media exposure, technical skills training, expert advice, and access to IT services it needs. It also partners with universities to obtain volunteer data analysis 24/7.

So now, what started as a late-night conversation among friends has grown through much hard work, creativity and collaboration into a resource that can globally empower everyone on the ground to do their work of combatting human trafficking better. A key to success now is that giving good information out requires millions of people to do their bit of putting basic intelligence data in. Putting a data report into The STOP APP will not necessarily attract any immediate help for the individual/s involved, but it will contribute to the critical disruption of the industry that inflicts so much suffering on those individuals.

So Ruth ended her session with the plea for delegates to join STT in the data gathering task, urging that it is only by sharing what we know that we can build a picture of what is happening. "We cannot stop what we cannot see. But when we work together we can shine a light in dark places."

www.stopthetraffik.org/uk



Awareness Raising: She Works Tool

An Anti-Human Trafficking Tool developed by survivors of trafficking in the Philippines.
See Instructions:

ANTI-HUMAN TRAFFICKING BRACELET: SHARING ABOUT HUMAN TRAFFICKING

'Good day! I would like share with you about one of the biggest social problems in the world today. Have you heard about human trafficking?

If so, what do you know about this issue? If you haven't heard about human trafficking yet, please allow me to explain it to you by using the colors of traffic lights on the streets.

RED (Stop Human Trafficking!)

When you cross the street and see the red light on, what do you do? (stop)

The red light symbolizes what we need to do about human trafficking. We need to STOP it and PREVENT it from happening. Human trafficking is a form of modern-day slavery. According to the United Nations, it involves the following:

- recruitment
- transportation
- transfer or harboring
- receipt of persons

With or without the victim's consent or knowledge, within or across national borders.

Human trafficking is done through the following means:

- use of threat or use of force, i.e., threats with weapons, threats to family members
- other forms of coercion, i.e., rape/gang rape, beating (hitting, kicking, slapping, etc.)
- abduction, fraud, deception, abuse of power or of position
- taking advantage of the vulnerability of the person
- giving or receiving of payments or benefits to achieve the consent of a person having control over another person for the purpose of exploitation.

The forms of human trafficking are as follows:

- exploitation of the prostitution of others, girls/boys/women/men in brothels, bars, streets
- other forms of sexual exploitation, i.e., cyber prostitution, pornography, etc.
- forced labor or services, i.e., domestic servitude, child labor, other forms of labor trafficking
- the removal/sale of organs
- abduction of children/forcibly training children to become child soldiers



YELLOW (Be Aware! Warning Signs and Effects of Human Trafficking)

What does the yellow traffic light on the street mean? (wait; be warned)

The yellow light symbolizes WARNING SIGNS of human trafficking and its NEGATIVE EFFECTS on the victims. These are as follows:

Warning signs:*

Common work situation and living condition.
When the person:

- ✓ Is not free to leave or come and go
- ✓ Is in the commercial sex industry
- ✓ Is unpaid, paid very little, or paid only through tips; promised wage was not kept
- ✓ Works excessively long and/or unusual hours
- ✓ Owes a huge debt and is unable to pay it off
- ✓ Is recruited through false promises concerning the nature and conditions of his/her work
- ✓ is heavily guarded in his/her movements
- ✓ Is not in control of his/her own identification requirements and communications equipment, i.e., ID, passport, ticket, cellphone, other personal documents
- ✓ Is not allowed or able to speak for themselves (a third party may insist on being present and/or translating)
- ✓ Has numerous inconsistencies in his/her story

Effects on the Victim:

- Physical – damaged parts of the body because of severe beatings, rape and physical/sexual abuse; malnourished
- Emotional – depressed; can be violent or too passive
- Psychological/Mental - poor mental health or behavior is unusual, i.e., too fearful or anxious, especially after bringing up law enforcement, does not trust people, cannot sleep well, has low self-esteem, etc.
- Social – aloof/alienates self or too loud in relating with people

GREEN (Go and Do something!)

When you see the green traffic light on the street, what do you do? (walk/go!)

In human trafficking, the green light symbolizes moving forward or going and doing something about the issue. Having heard the definition, signs and impact of trafficking in persons, what do you now want to do about it?

You may:

- Inform authorities right away (i.e., police, government institution, NGO) of your observation on persons whom you suspect are being trafficked; know the emergency hotlines of your local police stations, social welfare institutions or NGOs serving trafficked persons
 - Call a hotline number:
-
- Attend awareness-raising seminars and any preventive education on human trafficking
 - Become a volunteer in organizations/ministries serving trafficked persons
 - Give practical help to victims, i.e., financial, like providing education to trafficked persons or children of trafficked persons, teach women livelihood skills, do home visits, etc.
 - Do preventive education to communities about human trafficking

TOGETHER, LET US FIGHT AND PREVENT HUMAN TRAFFICKING!

This advocacy tool was MADE IN HOPE by women who have been freed from modern-day slavery.

sheworks@madeinhope.org
www.MADEINHOPE.org/sheworks

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 many of the accomplishments that were achieved with the original Millennium Development Goals (MDGs). Three of the SDGs will focus on human trafficking and slavery.

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

The context:

- 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 needed also to help other groups 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.

The context:

- Nearly 2.2 billion people – roughly half of the world's population – still live on less than US \$2 per day, trapping them in extreme poverty. Stable, well-paid jobs are needed to address this disparity.
- According to the ILO, 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 young people as 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.

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

The context:

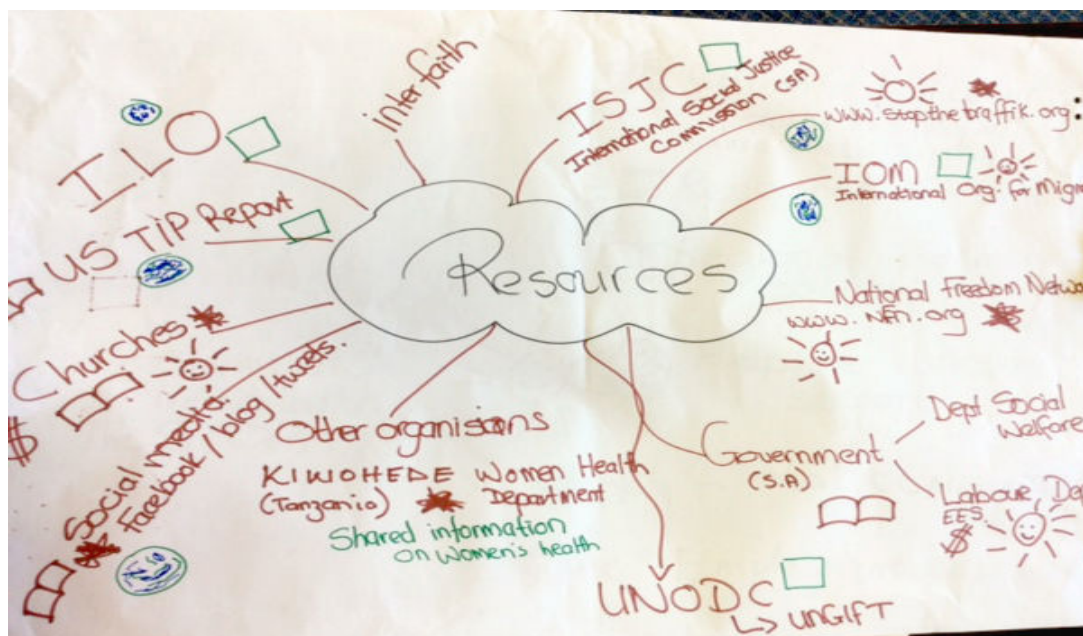
- Half of children in countries affected by conflict had left primary school by 2011. Children who are not in school are more likely to be working, and are vulnerable to trafficking.
- Although basic laws to address human trafficking are in place in most countries, conviction rates remain extremely low,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

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

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



Faith Based Facilitation or Community and Church Mobilisation/Umoja



How can the church respond without external resources?

The participants discussed approaches to asset based community development starting with faith commitments. These approaches encourage people to consider the skills and practical assets that they have in their communities which they can gather to impact on the issue of human trafficking. More information is given on this on the following links.

Faith Based Facilitation:

www.salvationarmy.org/fbf

Umoja:

www.tearfund.org/en/about_us/what_we_do_and_where/initiatives/umoja/

Church and Community Mobilisation:

www.learn.tearfund.org/en/themes/church/church_and_community_mobilisation/





Consultation Feedback Process: What gave you hope?

- 'The amount of information that came out. It gives confidence to go away and meet with the government and speak to the decision makers.'
- 'Stop the Traffik gives hope.'
- 'Starting from the grassroots to the top, if everyone is involved then there is hope.'
- 'The drama was really good, it showed all the different faces of trafficking. It has been a silent kind of evil that people have used. The drama really had impact, words get forgotten but the drama stays with you. Really good to get children to pay attention. The drama made me so uncomfortable. The level of dehumanisation that people experience when being trafficked.'
- 'I was really impressed with the Deputy Minister. Prostitution is hugely debated in SA - so to know that they are talking about this and they have personal opinions is really good.'
- 'The small group discussions gave me hope. People are doing a lot of things, they may be small but it gives me hope.'
- 'The church is keen on stopping trafficking. I'm happy because it's not only my church, it's different churches. The church is a haven to the survivors.'
- 'The conference gives me hope. The people are ignorant. I can share information with them.'
- 'It's made me think that I need to start in my home. There is not a lot of information in Tanzania so it is helpful for me to see that there is a lot of information out there.'
- 'The subject is really distressing. We need time to process. The trip to Robben Island with the former Archbishop Ndungane, himself a former prisoner, will be a time to pray and reflection on oppression.'



DECLARATION/ STATEMENT

2- 6 May 2016
Cape Town, South Africa

We, members and representatives from the Anglican Alliance, Salvation Army, Council of the Anglican Provinces in Africa (CAPA), HOPE Africa, CARITAS as well as invited guests, meeting in Cape Town from 01 – 06 May 2016 in the context of prayer, reflection, networking, debate and discussion on ending Modern Slavery and Human Trafficking hereby:

Recognise the initiatives made by world faith leaders, Civil Society, Governments and other anti-human trafficking coalitions, most notably the Archbishop of Canterbury, Pope Francis and Muslim leaders' support for a faith campaign to combat modern day slavery and human trafficking; Also recognise the International Salvation Army commitment to an international positional statement and strategy against trafficking;

Acknowledge that even though there are programmes and work being done by many organisations in the various sectors of society on prevention and protection, including the efforts of the Salvation Army in all areas, all anti-trafficking efforts across the world are insufficient in dealing with the challenge and much more needs to be done;

Noting that there is a lack of definitive evidence on the scale, and of the extent and complexity of the problem and challenge of Modern Day Slavery and Human Trafficking in the world and more specifically in Africa.

This consultation created space for presentations on the extent of human trafficking as well as regional and global statistics on Modern Day Slavery and Human Trafficking. There was a deliberate focus on Trafficking for labour both on land and at sea, trafficking for sexual exploitation, child trafficking, trafficking for organs and trafficking in situations of civil conflict.

We allowed ourselves to understand the declarations made by governments through the African Unions Agenda 2063, the Palermo Protocol and the United Nations New Sustainable Development Goals 2030 and how these broad policy documents are able to mobilise support, lobby governments and strengthen all our efforts at combating Human Trafficking.

Robust and comprehensive group discussions and debate formulated strategies and proposed next steps for implementation at a local church level, national plans and Africa wide plans, within the categories of Prevention, Protection, Prosecution, Policy, Participation and Partnerships, all covered by the seventh P of prayer. The consultation addressed strategies to use community assets, map trends and collate resources, advocacy, media and communications to enhance our current work, while also seeking for best practice in working with survivor movements and identifying and addressing root causes.

This consultation hereby commits to:

1. Call on all our churches at all levels to include the issues of anti Human trafficking on their agendas in a significant way at local, national, regional and global levels.
2. Create and implement awareness raising programmes, through education and training on Modern Day Slavery and Human Trafficking at local church levels as well as National and International awareness raising campaigns like Freedom Sunday, among others.
3. Create partnerships and collaborations that would lead to a strategic network among ourselves and include other churches, faith groups and NGO's to join the campaign so that we are able to share resources and stories and strengthen our individual efforts. This partnership would also engage with current International anti human trafficking work within our denominations.
4. Educate ourselves to understand the policy and legislative frameworks of the different countries in Africa, that seek to combat trafficking, prosecute perpetrators and protect and reintegrate survivors, and thereby identify gaps in policy and legislation, which need to be addressed.
5. Create safe spaces for victims to seek assistance, while exploring effective survivor support strategies in partnership with governments and civil society.
6. Advocate for the governments of all our countries to allocate more resources to combat Human Trafficking and Modern Day Slavery.
7. Commend this work to continuous Prayer, encouraging the church at every level to include Modern Day Slavery and Human Trafficking in our daily prayers.
8. In consultation with our respective leaderships, develop context and capacity appropriate action plans .



STRATEGIC ACTION FRAMEWORK FOR CHURCH RESPONSE

Summary of group discussion at Salvation Army/Anglican Meeting in Cape Town
2-6 May 2016

CHILD AND LABOUR TRAFFICKING

Effective POLICY to provide legislative framework to prosecute, prevent and protect	Effective PROSECUTION methods to reduce demand	Effective PREVENTION methods to reduce demand and supply	Effective PROTECTION methods to support survivors and reduce supply (re-trafficking)	Effective PARTNERSHIPS to Prosecute, Prevent and Protect	Effective PARTICIPATION by local churches and communities
<ul style="list-style-type: none"> ✓ Articulate theology on HT and MS ✓ Policy on churches as safe spaces – ‘safe church’ policy ✓ Practical support for those in danger ✓ Monitoring implementation of policy and giving feedback to government ✓ Have measurable objectives for policy work 	<ul style="list-style-type: none"> ✓ Advocacy for stiffer laws and penalties for perpetrators ✓ Mobilise lawyers to provide legal assistance ✓ Witness support for holistic needs – including accompaniment to court ✓ Information sharing about laws and legal processes 	<ul style="list-style-type: none"> ✓ AHT national strategy for churches ✓ Targeted awareness e.g. through marking Freedom Sunday in churches ✓ Capacity building for education and awareness raising in local churches ✓ Sensitise children about their rights in Sunday schools and schools 	<ul style="list-style-type: none"> ✓ Creation of an office/desk where cases can be reported ✓ Practical support for those violated / survivors ✓ Church as point of contact with established referral mechanism ✓ Monitoring and evaluation to improve quality of programmes and shelters 	<ul style="list-style-type: none"> ✓ Ecumenical and interfaith network on AHT/MS ✓ Collaborate with governments to ensure all children are registered at birth ✓ Build formal and relevant partnerships and share good practice 	<ul style="list-style-type: none"> ✓ Promote the STOP App and research ✓ Encourage participation on global days: Day of African Child; AHT Day ✓ Involve and include survivors ✓ Mobilise whole congregations, including men and children

TRAFFICKING FOR SEXUAL EXPLOITATION

Effective POLICY to provide legislative framework to prosecute, prevent and protect	Effective PROSECUTION methods to reduce demand	Effective PREVENTION methods to reduce demand and supply	Effective PROTECTION methods to support survivors and reduce supply (re-trafficking)	Effective PARTNERSHIPS to Prosecute, Prevent and Protect	Effective PARTICIPATION by local churches and communities
<p>✓ Teach and train church members on laws and policies on AHT</p> <p>✓ All churches to have policies on AHT to be shared with all members</p>	<p>✓ Create effective structures to offer professional legal advice</p> <p>✓ Encourage all to embrace the act of forgiveness to enable all to move on</p> <p>✓ Share information on legal approaches to tackling prostitution – e.g. Nordic Model which criminalises clients.</p>	<p>✓ Strengthen family values – e.g. preventing sale/exploitation by immediate family members</p> <p>✓ Strengthen economic family resilience to AHT</p> <p>✓ Teaching parenthood skills</p> <p>✓ Start livelihood programmes up-stream</p> <p>✓ Teach on rites of passage</p> <p>✓ Girl child education</p>	<p>✓ (survivors)</p> <p>✓ Offer safe havens in terms of security, accommodation, acceptance and confidentiality</p> <p>✓ Offer counselling, guidance, follow-up and prayers</p> <p>✓ Assistance to economic survival of survivor so not re-trafficked</p>	<p>✓ Each church should seek honest partnership with all stakeholders</p> <p>✓ Encourage more partnerships at the grassroots with other churches, FBOs and NGOs</p>	<p>✓ Proper re-integration of the victims and follow up</p> <p>✓ Churches to push for the involvement of survivors in the drafting of policies / issues on AHT</p>

TRAFFICKING IN CONTEXT OF ARMED CONFLICT

Effective POLICY to provide legislative framework to prosecute, prevent and protect	Effective PROSECUTION methods to reduce demand	Effective PREVENTION methods to reduce demand and supply	Effective PROTECTION methods to support survivors and reduce supply (re-trafficking)	Effective PARTNERSHIPS to Prosecute, Prevent and Protect	Effective PARTICIPATION by local churches and communities
<p>✓ Advocating for policy that under 18 = child so they cannot be recruited for military service and are always victims, not perpetrators, when have been abducted/ forced into armed conflict</p> <p>✓ Advocate for policy and framework for protection/ reintegration of survivors</p>	<p>✓ Journeying with and ensuring protection of victims as witnesses, advocating for national programme of witness support and protection</p> <p>✓ Prison ministry to accompany perpetrators to achieve rehabilitation</p>	<p>✓ Peace building – locally, nationally, regionally</p> <p>✓ Community-based child protection committees – developed locally with guidance nationally</p> <p>✓ Identify vulnerability post conflict – e.g. children of rape victims – Challenge stigma showing value of each child</p>	<p>✓ Resourcing and equipping local churches and communities to provide holistic and culturally appropriate support to survivors – including reintegration and mediation</p> <p>✓ Promoting concept of church as sanctuary for escapees from conflict and capacity building for church leaders to meet their needs</p>	<p>✓ Church at regional level has responsibility and is best suited to form partnerships and connect them with national and local level</p> <p>✓ Partnering with women's groups – internally (within denominations) and externally for a shared platform</p>	<p>✓ Using church platform to address issues and raise awareness on prevention and protection</p> <p>✓ Promoting processes for healing and reconciliation post-conflict</p>

TRAFFICKING OF HUMAN ORGANS AND BODY PARTS

Effective POLICY to provide legislative framework to prosecute, prevent and protect	Effective PROSECUTION methods to reduce demand	Effective PREVENTION methods to reduce demand and supply	Effective PROTECTION methods to support survivors and reduce supply (re-trafficking)	Effective PARTNERSHIPS to Prosecute, Prevent and Protect	Effective PARTICIPATION by local churches and communities
<ul style="list-style-type: none"> ✓ Church needs to identify the 'right' spokespeople for this area, speak with first-hand experience and information ✓ Raise credible voices ✓ Advocate on policy for protecting victims ✓ Advocate for law against harvesting of human organs and body parts without consent – e.g. SA law cannot buy or sell human organs ✓ Collect of evidence 	<ul style="list-style-type: none"> ✓ Deliver and provide powerful information (incl. the STOP App collection tool) to create strong cases for successful prosecution ✓ Be companions on the journey for those who seek justice ✓ Idea: would be powerful for the church to support a 'Muslim victim' to get justice 	<ul style="list-style-type: none"> ✓ This issue is little understood and is dramatically increasing – church leadership, institutions, community leaders, organisations and groups need to get educated. ✓ Make Christian medical professionals and hospitals aware of this issue so they can become 'storytellers' ✓ Identify and support vulnerable groups, both those in need of organ transplantation and those potential donors so both groups are not exploited 	<ul style="list-style-type: none"> ✓ Give support to victims and support through justice process 	<ul style="list-style-type: none"> ✓ MUST work with health authorities and medical syndicates and other country medical forums, ministry of health ✓ Include all other stakeholders, police, legal, business. Law enforcement 	<ul style="list-style-type: none"> ✓ A challenging idea: introduce an Africa-wide campaign for organ donation – consent upon death for medical professionals to use for transplantation to those in need. We realise that this is difficult in some African contexts as it can be confused with the use of body parts for ritual exploitation, yet we recognise that this use to be the case with giving blood – and that is now a common practice
		<ul style="list-style-type: none"> ✓ Specific focus on protection of people with albinism as very vulnerable – targeted for ritual purposes 			

CONSULTATION ATTENDANCE

ANGLICAN DELEGATES

Kenya	June Nderitu	Africa Regional Facilitator Anglican Alliance
Kenya	Elizabeth Gichovi	Manager, Council of Anglican Provinces in Africa
South Africa	Bishop Margaret Vertue	Bishop
Swaziland	Revd Bheki Magongo	Church leader
South Africa	Matito Lechoano	Programme Officer, Mothers' Union
Namibia	Deacon Aletta	Church leader
Burundi	Bishop Eraste Bigirimana	Bishop
Zambia	Mrs Ashella Ndhlovu	President Mothers' Union
Zambia	Rev. Emmanuel Chikoya	Church leader
Egypt	Dr Maged Yanny	Director of Anglican Care
	Annamaney Arumanayagam	East Asia Regional Facilitator, Alliance
South Africa	Revd Cedric Rautenbauch	Mission to Seafarers
	Nadia	Survivor
Ghana	Lucy Pomaa Arthur	Communication Officer, Challenging Heights

CARITAS DELEGATES

Nigeria	Onomen Priscilla Ugboh	Caritas Internationalis
Uganda	Betty Rose Aguti	Caritas Internationalis
Zimbabwe	Christopher Mweembe	Caritas internationalis

SALVATION ARMY DELEGATES

Malawi	Lieutenant Colonel Joyce Theu	Territorial Secretary for Women's Ministries
Malawi	Mr. Jim Haswell	Mchinji Centre Manager For children rescued from trafficking
Ghana	Major Vicky Owen	Andia Sofie Centre for women vulnerable to or survivors of exploitation
Tanzania	Ms. Joyce Gidion Kaleba	Mbgala/Kwetu AHT recovery Project
Tanzania	Captain Anna Samboya Gibson	Assistant Social service Secretary
South Africa	Major Margaret Yvonne Stafford	National Anti Human Trafficking Coordinator
South Africa	Stanford Muzavazi	Projects Officer
Kenya East	Anne Makumi	
Kenya West	Captain Leah Kitaah	

WORKING GROUP

Name	Position	Organisation
Canon Delene Mark	Director	Hope Africa
Revd Rachel Carnegie	Director	Anglican Alliance
Anne Gregora	AHT Programme Advisor	The Salvation Army
Francine O'Hanlon	Project Support	The Salvation Army
Eirwen Pallant	IAHTTF Chair	The Salvation Army

GUEST SPEAKERS

Neil Giles	Intelligence Led Prevention Centre	Stop the Traffik
Ruth Dearnly	CEO Stop the Traffik	Stop the Traffik

"The church is keen on stopping trafficking. I'm happy because it's not only my church, it is different churches. The church is a haven to the survivors."

