

An Inter-Faith Training Manual

for the Prevention of Human Trafficking in Nigeria



*"People are not
for Sale!"*

Supported By



MeCAHT
Media Campaign and Awareness to Halt Human Trafficking

SURE 4U
SURE FOR YOU RESCUE AND
RESETTLEMENT INITIATIVE



EXIST

Revised Edition, 2023

Some Facts about Trafficking in Nigeria



- Nigerian trafficking victims are often exploited by Nigerian traffickers in Africa, Europe, Asia, and the Middle East.

- There is an increase in trafficking to the UAE and labor trafficking involving domestic workers to Türkiye, the Middle East, and Gulf states.

- Criminal groups and brothel owners exploit Nigerian women and girls in sex trafficking within Nigeria and throughout Europe, including in France, Italy, Spain, and Austria.

- Traffickers often threaten victims' families in Nigeria to maintain control.

- Illicit recruiters generally target women and girls from impoverished families, and require them to enter a "juju" covenant with an oath to remain loyal to their traffickers.

- Some victims' parents encourage them to obey their traffickers and endure exploitation to earn money.



- Traffickers exploit children in forced labor, including in granite quarries and artisanal mines, construction, agriculture, transportation, street hawking and begging, and domestic service.

- Illicit actors operate "baby factories, in unregulated clinics to control the women through childbirth. The traffickers then sell the children, sometimes with the intent to exploit them in forced labor and sex trafficking.

- Teachers and actors posing as teachers in Quranic schools coerce students to beg with the risk of exploitation.

- In southern Nigeria, especially Lagos, some women drug and "rent" their infants out to street beggars to increase the beggars' profits.



- Traffickers recruit women and girls from IDP camps across Nigeria especially in the Northeast for sex trafficking in North Africa, the Persian Gulf, and Europe.

- Boko Haram and ISIS-WA forcibly recruit, abduct, and use child soldiers as young as 12 years of age as cooks, spies, messengers, bodyguards, armed combatants, as well as suicide bombers in attacks in Nigeria, Cameroon, and Chad

- Traffickers recruit Nigerian victims directly from asylum or migrant reception centers in Italy and elsewhere in Europe. ¹



Find out what Human Trafficking is and what you can do about it in this manual.

¹ <https://www.state.gov/reports/2023-trafficking-in-persons-report/nigeria#:~:text=Of%20the%20841%20sex%20trafficking,65%20boys%20and%20185%20girls.>

Table of Content

Prologue

1. Acronyms and meaning	2
2. Definition of Terms (Glossary).....	2
3. Acknowledgement	3
4. Foreword by the DG of NAP TIP	4
5. Recommendation	5
6. Organizers	6
7. Background	8

Chapter 1

8. What is Trafficking in Persons?	10
9. Summary	11
10. Discussion Questions	11
11. Learning Outcomes	11
12. Stories from the Christian Faith	12
13. Stories from the Islamic Faith	13

Chapter 2

14. Means of Recruitment	14
15. Summary	15
16. Discussion Questions	15
17. Learning Outcomes	15

Chapter 3

18. Forms of Trafficking	16
19. Summary	17
20. Discussion Questions	17
21. Learning Outcomes	17

Chapter 4

22. How to Identify Trafficking	18
23. Discussion Questions	19
24. Learning Outcomes	19

Chapter 5

25. Human Trafficking in Nigeria	20
26. Summary	21
27. Discussion Questions	21
28. Learning Outcomes	21

Chapter 6

29. The Role of Religious Leaders in Combatting Trafficking	22
30. Summary	23

31. Discussion Questions	23
32. Learning Outcomes	23

Chapter 7

33. Biblical and Qur'anic Perspectives on Trafficking	24
34. Summary	25
35. Discussion Questions.....	25
36. Learning Outcomes	25
37. Stories from the Bible	26
38. Stories from the Qur'an.....	26

Chapter 8

39. Case Studies	28
40. Sex trafficking of young women ----	28
41. Child Labour Trafficking	29
42. Trafficking of Refugees.....	30
43. Learning Outcomes	31

Chapter 9

44. Prevention is Better Than Cure ----	32
45. Summary	33
46. Discussion Questions	33
47. Learning Outcomes	33

Chapter 10

48. Religious Intervention	34
49. Summary	35
50. Discussion Questions	35
51. Learning Outcomes.....	35

Chapter 11

52. Global Perspective	36
53. Summary	36
54. Discussion Questions.....	36
55. Learning Outcomes	37
56. References	37

Acronyms and meanings

- WOWICAN (Women Wing of Christian Association of Nigeria)
- FOMWAN (Federation of Muslim Women's Association of Nigeria)
- CCN (Christian Council of Nigeria)
- ERCC (Evangelical Reformed Church of Christ)
- Women inDa'awah
- EDAPI (Ecumenism for Development and Peace Initiative)
- Ummah Support Initiative
- MeCAHT (Media Coalition and Awareness to Halt Human Trafficking)
- ILO: International Labour Organisation
- IOM (International Organisation for Migration)
- SoH (Symbols of Hope)
- CKU (Centre for Church-based Development)
- MCC (Muslim Community Center)
- IHRAAC (International Human Rights Advocacy and Awareness Centre)
- SURE4U (Sure for You Rescue and Resettlement Initiative)

Definition of terms (Glossary)

- **Brothel:** Simply a place where men go and pay to have sex with prostituted women.
- **Domestic servitude:** A crime in which a domestic worker is not free to leave his or her employment and is abused and unpaid or underpaid.
- **Drug trafficking:** The global illicit trade involving the cultivation, manufacture, distribution, and sale of substances which are subject to drug prohibition laws.
- **Forced labour:** When individuals are compelled against their will to provide work or services through the use of force, fraud or coercion.
- **Human smuggling:** The facilitation, transportation, or procurement of the illegal entry of a person or persons across an international border.
- **Human trafficking:** The recruitment, transportation, harboring and or exercising control, direction, or influence over the movement of a person in order to exploit that person, typically through sexual exploitation or forced labour. Human trafficking is a heinous crime that exploits the most vulnerable.
- **Illegal migration:** The migration of people into a country in violation of the immigration laws of that country or the continued residence without the legal right to live in that country.
- **Inter-Faith:** The coming together of people or groups from different religious/spiritual worldview and traditions.
- **Madam:** Refers to a woman who controls the sexually exploited trafficked women and arranges clients for them, taking the larger part of their earning in return.
- **Migrant:** A person who moves from one place to another, especially in order to find work or better living conditions.
- **Modern slavery:** Modern slavery is the illegal exploitation of people for personal or commercial gain. It covers a wide range of abuse and exploitation including sexual exploitation, domestic servitude, forced labour, criminal exploitation and organ harvesting.
- **Perpetrators:** Persons who carry out a harmful, illegal, or immoral act. In this case, human trafficking.
- **Pimp:** Refers to a man who controls prostituted people and arranges clients for them, taking part of their bearings in return.
- **Porn:** Sexually explicit videos, photographs, writings or the like, produced to elicit sexual arousal.
- **Prostitution:** The practice of engaging in relatively indiscriminate sexual activity, in general with someone who is not your spouse in exchange for immediate payment in money or other valuables.
- **Refugee:** A person who is outside his or her country of origin for reasons of feared persecution, conflict, generalized violence, or other circumstances that have seriously disturbed public order and, as a result, require international protection.
- **Safehouses:** Places where in generic terms suitable to keep or "hide" (survivors) of human trafficking away from hostile actors or actions threats or perceived danger. They are trained to acquire life support skills and re-integrated into society.
- **Sex trafficking:** The action or practice of illegally transporting people from one country or area to another for the purpose of sexual exploitation.
- **Survivors:** People who are able to continue living their lives successfully despite experiencing difficulties especially after being trafficked.
- **Victims:** Persons who are harmed, injured, or killed as a result of a crime (human trafficking) or other events or action.

Acknowledgement

We give our utmost gratitude to God Almighty for the opportunity to serve humanity through initiatives such as this.

This project acknowledges the contribution of the Inter-Faith leaders and the working group for their passion and tenacity to safeguard the Nigerian environment from the egregious activities of human traffickers. Thank you for bringing the idea to develop this manual, and for the valuable information you provided.

We appreciate the support of **Prof. Fatima Waziri-Azi**, the Director General of **NAPTIP**, who has provided the opportunity for this manual to be realized.

We thank **Ms. Heather Arcuri** for her work of research, writing and compilation of this manual. And also thanks to **Mrs. Ifeoma Odi-Okafor** for proofreading and editing.

Our sincere appreciation goes to **Ms. Anne Abok** for providing the outline of this manual, **Mr. Muhammed Babandede**, **Rev. Emmanuel Gabriel**, and **Ms. Karin Kjaergaard** for their contributions, **Mrs. Judy Guemkou**, **Mrs. Abi Obodo** and **Mrs. Angela Obani** for the editing and proofreading, and **Pastor Nandom Gunen** for coordinating the entire project. We thank **Mr. Ishaya Arin** for the photography and **Mr. Ezekiel Bok** for the design layout. We thank **Amb. Salisu Musa** for the Hausa translation. Lastly, we appreciate **Mallam Danjuma Abdullahi** for the printing and to **CKU** and **MCC** for their support of this project.

Human Trafficking has been described as modern-day slavery. It is a \$150 billion global enterprise and second in trans-national organised crime, that has significant ramifications on the human rights of the victims.

In Nigeria, the Federal Government places a high priority on the protection of the lives of its citizens, especially the most vulnerable groups. Victims of Human Trafficking are considered a vulnerable group that require constant support and protection. Due to the transnational nature of trafficking, it evolves over time. Developments in trafficking is a function of societal changes and opinions, economic conditions, and legal developments; thereby necessitating a multifaceted approach to address this menace of humongous proportions.

The National Agency for the Prohibition of Trafficking in Persons (NAPTIP) has constantly supported efforts geared towards combatting the crime of human trafficking in Nigeria. As such, partnership with several societal institutions have become one of the pillars the Agency has adopted to effectively ensure the 'whole of government' and the 'whole of society' approach in stemming the tide of human trafficking in Nigeria.

Faith is an integral part of social life for many. It is therefore imperative that dialogue among the believers of different Faith Based Organisations is encouraged to uniformly prevent and condemn trafficking. Undoubtedly, in today's world, inter-faith harmony is crucial and the lack of it has posed a major challenge. Different faiths share common communities, common objectives, and common aspirations.

Inter-Faith dialogue charts a path that seeks to build bridges of understanding, eliminate misconceptions about trafficking and highlight the roles and responsibilities of faith-based institutions to jointly tackle the scourge of Human Trafficking. Inter-Faith leaders need to be intentional about being united on finding a sustainable approach to effectively combat human trafficking based on the teachings and learnings of their faiths. NAPTIP will continue to not only welcome, but also be part of conversations and inputs from the Civil Society and Faith Based Organisations from Nigeria and across the globe.

It is highly commendable that EXIST Denmark, MeCAHT Nigeria, and Symbols of Hope, have produced this Inter-Faith manual for the advancement of Inter-Faith dialogues with the aim of encouraging robust knowledge and understanding of the phenomenon of combating human trafficking.

Prof. Fatima Waziri-Azi
Director-General NAPTIP

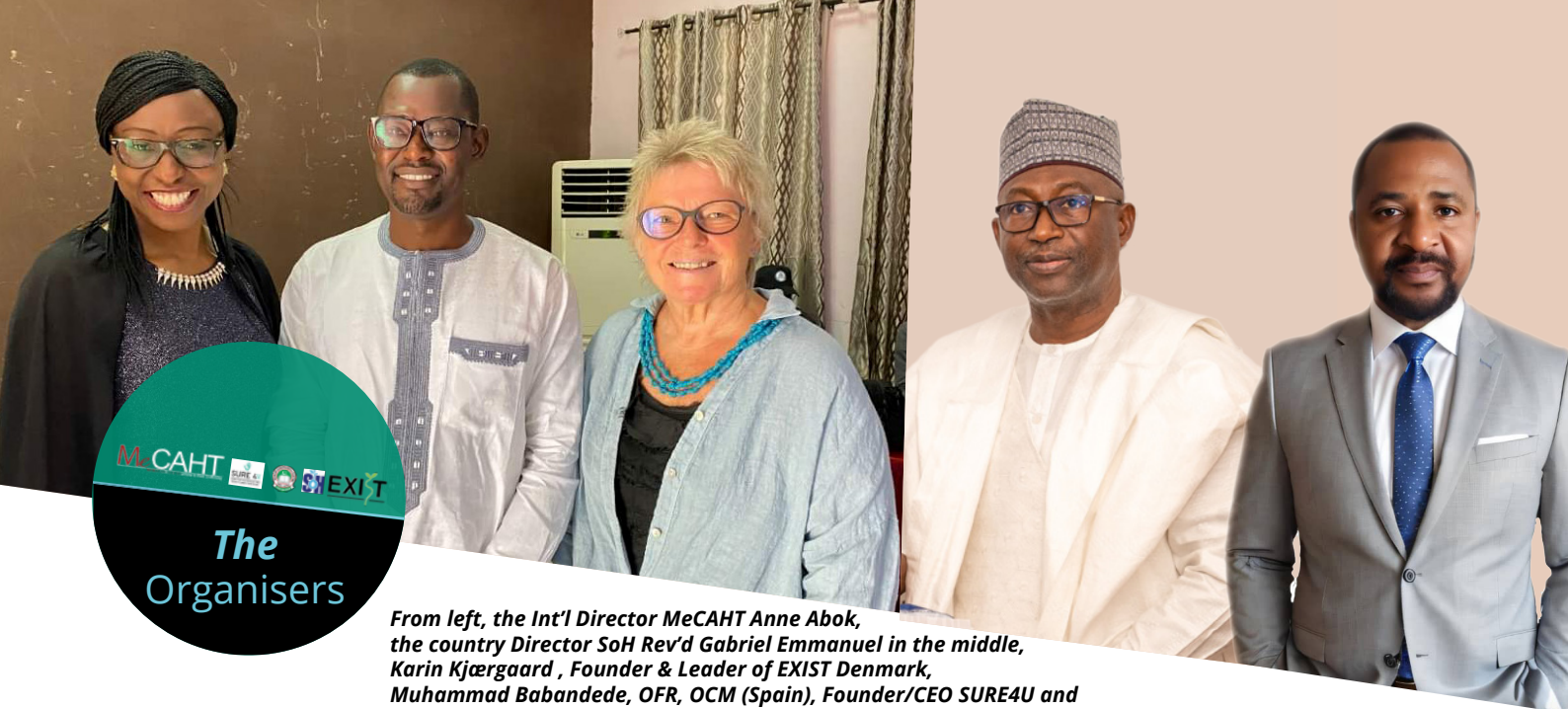
To Whom It May Concern,

I am writing to enthusiastically recommend the use of this ‘An Inter-Faith Training Manual for the prevention of Human Trafficking in Nigeria’ developed by experts from civil society, Christian and as well as Muslim clerics for the prevention of human trafficking in Nigeria. Human trafficking is a pressing issue that affects countless lives in Nigeria, and it demands a multi-faceted approach to tackle the growing problem. The involvement of faith-based groups can effectively assist in addressing the problem. Such a manual, tailored to Nigeria’s unique cultural and religious landscape would be an invaluable resource for various stakeholders, including religious leaders, community members, law enforcement and NGOs.

The country’s diverse population, with a range of religious affiliations, present a unique opportunity to leverage the influence of faith-based organizations and leaders in combatting this problem. The inter-faith approach recognizes that religion can be a powerful force for positive change in society, promoting values such as compassion, empathy, and justice. As an expert in this field, I am aware that trafficking in person to Europe, especially to Italy has neglected the Northwest region of Nigeria. Trafficking in person for domestic servitude, begging, petty trading and even to Middle East is in the increase but grossly neglected.

I wholeheartedly endorse this initiative and encourage all relevant stakeholders to make good use of this useful manual. I hope we will find the funding to translate it into Hausa language and broadcast it in our radio stations in the Northwest.

Muhammad Babandede, OFR, OCM (Spain)
Founder/CEO
SURE4U Rescue and Resettlement Initiative



From left, the Int'l Director MeCAHT Anne Abok, the country Director SoH Rev'd Gabriel Emmanuel in the middle, Karin Kjærgaard, Founder & Leader of EXIST Denmark, Muhammad Babandede, OFR, OCM (Spain), Founder/CEO SURE4U and Amb. Salisu Musa - IHRAAC

The organizers of this Inter-Faith Project are a group of organizations: **EXIST**, **SoH**, **SURE4U**, **IHRAAC** and **MeCAHT**, who have put together an Inter-Faith Project in Nigeria to help address issues of human trafficking.

EXIST

EXIST's work is built on Christian values and ethics. EXIST believes that each person is unique and irreplaceable, and that each person has infinite value within themselves. EXIST works in Denmark and Nigeria to provide a holistic effort to minimize human trafficking in the world.

EXIST's three areas of work are:

1. Advocacy and Awareness
2. Rehabilitation and Reintegration
3. Capacity-building and Competence development

<https://exist-ngo.org/en/danmark/>

SoH

Symbols of Hope (SoH) is an initiative of the Lutheran World Federation and its member Church, the Lutheran Church of Christ in Nigeria. SoH works towards mobilizing adherents of the different religions, state and non-state actors, to intentionally confront all forms of human trafficking, irregular migration and migrants smuggling in a dignified and comprehensive way.

<https://www.lutheranworld.org/content/symbols-hope>

SURE4U

Sure for You Rescue and Resettlement Initiative (SURE4U) is a Not-for-Profit, Non-Governmental Organization (NGO), working in collaboration with relevant stakeholders in discouraging trafficking in persons and smuggling of migrants, whilst providing psychosocial and other needed assistance to returning migrants. SURE4U also promotes the rights and dignity of children by countering the exploitation of child labour and abuse through high impact interventions that address the critical needs of the street children.

Background

Core Values – CARE

- **Compassion:** We attend to persons in difficulty, pain, or distress.
- **Assurance:** We build confidence of the vulnerable persons.
- **Rehabilitation:** We help victims return to normal life.
- **Empathy:** We develop strong relationships with each victim to enable us understand their situations, share their emotions and comfort them. www.sure4u.com.ng

MeCAHT

MeCAHT (Media Coalition & Awareness to Halt Human Trafficking) is a faith-based, media-driven NGO working with partners to reduce the incidences of human trafficking among vulnerable groups in South Africa, Nigeria and Europe.

MeCAHT's vision is to see a world where God's love as well as effective mass media engagement break the cycle of human trafficking and bring sustainable freedom to restore a God-given identity in people. MeCAHT aims to achieve this through using the love of God and effective media awareness to prevent, rescue, empower, rehabilitate, reintegrate, and restore victims of human trafficking and prostitution to their humanity so that they can live in freedom as God created them in His image.

www.mecahtnig.org

IHRAAC

- International Human Rights Advocacy and Awareness Centre (IHRAAC) is a registered non-governmental organization, whose mission is to provide access to human rights and development for all with the following aims:
- Promote human rights values through engagement with relevant stakeholders
- Promote social welfare policies of the government in collaboration with relevant stakeholders for the purpose of achieving livelihood, mutual co-existence and development
- Promote educational upliftment of deserving members through scholarship endowment funds
- Organize and support observation missions at home and abroad
- Protection of life, respect for human rights and the restoration of dignity
- Support and development of an intergovernmental communication platform
- Support for participation in government programs and diplomatic missions.

www.ihraac.org



Inter-Faith Leaders at a conference in Abuja

Background of This Manual

After a series of consultations, the first event was held in Abuja from the 4th- 5th of August 2021. It was a conference hosting inter-faith leaders. A communiqué was developed, and subsequent action steps outlined. The idea to develop this manual originates here, as inter-faith leaders engaged during the conference in Abuja.

The inter-faith leaders in this project are from the following organizations:

- CAN
- Abuja Muslim Forum
- WOWICAN
- FOMWAN
- CCN
- ERCC
- Women inDa'awah
- EDAPI
- Ummah Support Initiative
- MeCAHT
- MCC
- EXIST
- SoH
- SURE4U
- IHRAAC

This project has so far been supported by CKU (Centre for Church-based Development), which is a Danish Resource Centre for development cooperation through church-based networks and MCC (Muslim Community Center) in Nigeria. The project is open to more donors who would like to contribute to the efforts of an Inter-Faith approach to end human trafficking and modern slavery.

This Inter-Faith project seeks:

- a vibrant, genuine, and cooperative interaction between faiths,
- to promote understanding and unity to address the issue of human trafficking,
- to share the principles and teachings of the two faiths for the benefit of protecting followers from the dangers of human trafficking.

It was Aristotle who said:

***“Find the good. Seek the unity.
Ignore the divisions among us.”***

This project believes that faith is a vital part of combating trafficking in persons because it provides comfort and motivation for victims to build resilience. Faith leaders (both Christian and Muslim) play a great role in Nigeria as they have a vast influence over the structures of society such as government, families, and educa-

tion. In order to safeguard the continuity and sustainability of the effective rehabilitation of victims in Nigeria, there is a need for victims, survivors and safehouses to have established relationships with faith leaders. This project will establish this need for connection and further grant the faith leaders an opportunity to come up with their own best ways of project design that will grant access to ongoing engagements while maintaining healthy relationships between faith leaders and safehouses who care for victims and survivors.

The strategy is simply; to come together and share experience and knowledge from aspects of the respective faiths, and thus contribute to the global conversation to end human trafficking and modern slavery.

What We Are Not

This Inter-Faith Project is not here to proselyte, missionize, or convert the other but to unite in a common effort to save people from the clutches of traffickers and modern slavery.

Mahatma Gandhi said:

***“Our ability to reach unity in diversity
will be the beauty and the test of our civilization.”***

Our Strength – Unity

The power of religion can be used as a major force of unification among all the evils and barriers that divide us. It is this unity that will make us achieve our goal of ending trafficking and modern slavery.

United we stand and divided we fall.

In closing, Mattie Stepanek said:

***“Unity is strength... when there is teamwork and collaboration,
wonderful things can be achieved.”***

This manual shall be used as a tool for the creation of awareness against human trafficking and modern slavery using a faith-based approach.

Who should use this manual?

Religious leaders can use this manual as a teaching material to educate people against the dangers of human trafficking and modern slavery.



MLCAHT
EXIT

Chapter One

What is Trafficking in Persons?

According to the Oxford dictionary, human trafficking is “the unlawful act of transporting or coercing people to benefit from their work or service, typically in the form of forced labor or sexual exploitation.”²

The Palermo Protocol (2000) defined human trafficking as “the recruitment, transportation, transfer, harboring or receipt of persons by means of threat or use of force, other forms of coercion, abduction, fraud, deception, abuse of power or position...for the purpose of exploitation, which may include prostitution, forced labor or services, slavery or practices close to slavery, servitude or removal of organs.”³

In a general overview, human trafficking is a means of domestic servitude or any form of slavery, inappropriate removal of organs, forced and bonded labor, sexual exploitation and other means of taking control of another person’s freedom, obtainable mostly through deceit. This deception occurs through various mediums for recruitment, such as employment agencies, scholarship opportunities, websites, social media, local contacts, and middlemen. Traffickers may also visit centers in search for potential victims

such as cinemas, clubs, public places, and educational centers. In order to recruit, traffickers often offer promises of a better life in the form of scholarships, jobs, money, fame, etc. Once recruited, often through false advertisement or promises, trafficked victims are transported using land, air or sea. However, persons may not always be moved across borders, but are trafficked locally.

The major causes of human trafficking include political dimensions, religious persecution, lack of opportunities, poverty, and war. Though age and status may be factors of trafficking, overall, it is irrespective of age, gender, background, social status, affiliation, region, or religion. This international crisis, affecting each area of society, is considered by many to be modern slavery.

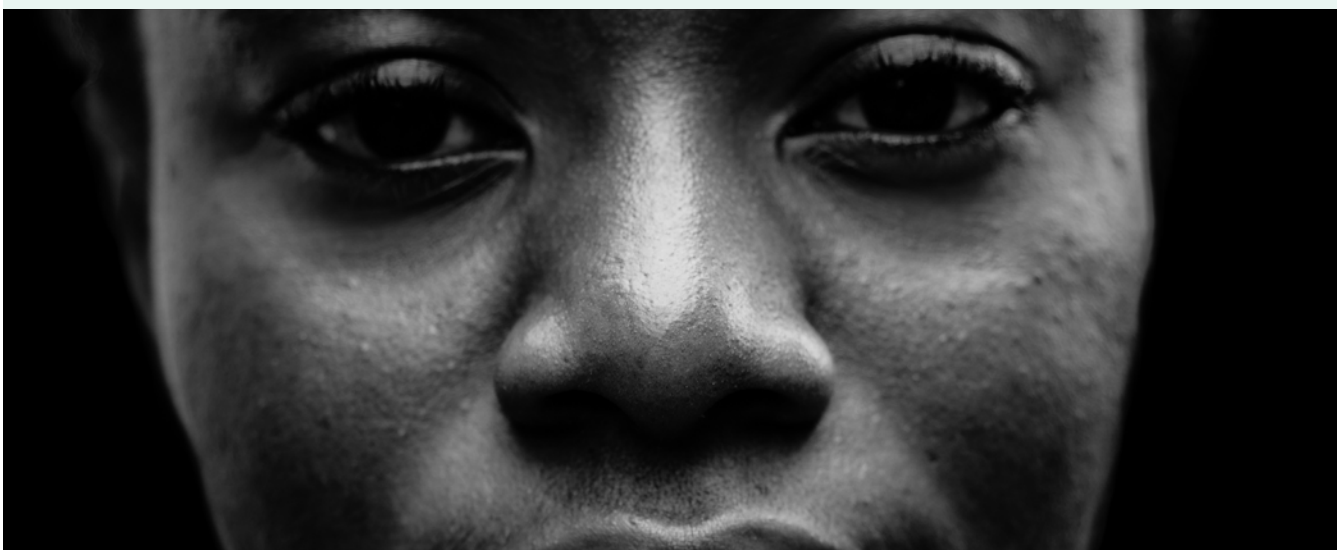
The following chapters will expand upon the given definition of trafficking and the means by which it occurs. The goal of this manual is to give an overview of the occurrence of trafficking, and to create a discussion on how faith-based communities can effectively fight against this growing epidemic.

Summary

Trafficking in persons is the use of coercion or deception to exploit a human being for personal gain. A trafficker may use multiple means of recruitment and deception, including promises of an improved life. Trafficking occurs in several areas of society and is irrespective of age or status. It is widely acknowledged that measuring modern slavery is a difficult undertaking because no single source provides suitable and reliable data on all forms of modern slavery. In developing the Global Estimates of Modern Slavery, Walk Free and the ILO adopted a methodology that combined survey research involving face-to-face interviews with more than 71,000 people in 53 local languages with administrative data on victims of trafficking who had been assisted by the IOM. An estimate of forced labour imposed by state authorities was derived from validated sources and systematic review of comments from the ILO supervisory bodies regarding the ILO conventions on forced labour.

An estimated 40.3 million men, women and children were victims of modern slavery on any given day in 2016.⁴ Of these, 24.9 million people were in forced labour and 15.4 million people were living in a forced marriage. Women and girls are vastly over-represented, making up 71 percent of victims. Modern slavery is most prevalent in Africa, followed by the Asian and the Pacific region.

The 2021 Global Estimates indicate there are about 50 million people in situations of modern slavery on any given day, either forced to work against their will or in a marriage that they were forced into. This number translates to nearly one of every 150 people in the world.⁵



Discussion Questions

1. How would you explain trafficking to someone who does not understand it?
2. Do you think it could happen in your neighborhood or to people you know? Why or why not?
3. Why is it important to discuss?

Learning Outcomes

1. Readers will demonstrate a general understanding of human trafficking.
2. Readers will understand how human trafficking impacts individuals.
3. Readers will understand how trafficking affects all areas and statuses of individuals.

⁴ [https://www.globalslaveryindex.org/2018/findings/global-findings/Chapter 2](https://www.globalslaveryindex.org/2018/findings/global-findings/Chapter%202)
⁵ Global Estimates of Modern Slavery: Forced Labour and Forced Marriage International Labour Organization (ILO), Walk Free, and International Organization for Migration (IOM), Geneva, 2022

Stories from the Christian Faith

The Israelites Enslaved

"Then a new king, to whom Joseph meant nothing, came to power in Egypt. 'Look,' he said to his people, 'the Israelites have become far too numerous for us. Come, we must deal shrewdly with them, or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country.'

So they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh. But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites and worked them ruthlessly. They made their lives bitter with harsh labor in brick and mortar and with all kinds of work in the fields; in all their harsh labor the Egyptians worked them ruthlessly." (Exodus 1:8-14, NIV)

The Bible tells us of people, like the Israelites, who relate strongly to the suffering experienced by those who are trafficked. The writers of the Bible often share the importance of acting justly (Micah 6:8), and tell us of people who experience injustice, emphasizing that point.



“
Anyone
can be
trafficked

”



Stories from the Islamic Faith

The discussion of human trafficking is a new concept in the Muslim countries compared to other countries. However, there is a glimpse of effort towards understanding what human trafficking is, and level of condemnation seems to increase, and in some of the Muslim countries, prosecution level has increased. The lack of adequate knowledge on this complex inhumane act followed by the slow process of enforcement due to comparatively slow legal responses in dealing with victims' rights, and the hesitation in providing support and compensation to victims or survivors are what most of the Muslim countries in the middle East are being held accountable.



In Islam, human trafficking is a complex and multifaceted issue, disturbing all well-meaning society across the globe, including Nigeria. The issue has gained heavy attention lately, leaving many to ponder a lasting solution. The religion of Islam is built upon certain pillars giving humankind unimaginable respect, honor, support, and protection through regulating and improving living conditions of the general society.

Like any other of the Abrahamic faiths, Islam has no clear injunction on punishment on trafficking, but using the traditional analogy in concert with the crimes involved in human trafficking, Muslim Countries now resort to looking at it as a crime in what shariah refers to the fold of Hudood crimes attracting Hadd, a capital punishment.

For example, Islam frowns at sexual exploitation, trading in human parts, and labor exploitation, which are all forms of human trafficking, with some of these Quranic verses:

"Stick to your rightful partner in marriage and don't force your maids into prostitution when they desire chastity..." (Q24:33).

Also, Allah (SWT) says: ***"... So fulfil the measure and weight, and do not deprive the people of their due and cause not corruption on the land after reformation. That is better for you if you should be believers."*** (Q7:85).

"Woe to those who give less in measure and weight." (Q83:1) In another verse, Allah (SWT) says: ***"Do not wish for that which Allah has made some of you exceed others. Every man or woman owns what they have earned. Indeed, Allah is ever Knowing of all things."*** (Q4:32).



Chapter Two

Means of Recruitment

Traffickers use several different means to recruit people in order to exploit them. This can include threat, debt manipulation, withholding of pay, confiscation of identity documents, psychological coercion, reputational harm, manipulation of the use of addictive substances, threats to other people, and more.⁶ Though the method shown in the media and films is often violence, this is not the only or even the most common method of recruitment.

Trafficking often happens through trusted relationships, such as a family member or significant other. After a trafficker has gained the trust of the person they intend to use, they then are able to manipulate them to do what they desire.

The main situation that traffickers take advantage of is poverty.⁷ Often those who are trafficked desire a better life for themselves and for their families, so they will take any opportunity offered to them. Traffickers may promise an education or a job, but upon arrival, persons are forced into prostitution, drug trafficking, or other forms of illegal activity or servitude.

Other situations traffickers manipulate include dysfunctional families, intimate relationships, mental disorders, immigration status, children without parental care, limited knowledge of foreign language, and physical disabilities.⁸ If a person is without stable relationships, traffickers often become the stable relationship, whether it's an intimate partner or someone trusted. Those in sex trafficking may not recognize they are being manipulated because of their love for their traffickers (Polaris). Some consider their "pimps" their boyfriends. On their website, The Polaris Project mentions, "In many cases, people in sex trafficking situations do not see themselves as victims while they are being trafficked. They have been so expertly manipulated or 'groomed' that they believe they are making their own choice to engage in commercial sex."⁹

Refugees or migrants are susceptible to trafficking because of their need to create a new life in a new land. They may not have all the documents they need because of fleeing for asylum or simply because they have been smuggled into the country. This may open doors for traffickers to take advantage

of them by offering a job or a place to stay. Through these “opportunities” migrants may collect a “debt” that they are unable to repay except by being

forced to work for the traffickers without pay.¹⁰

Summary

Traffickers use a variety of methods to recruit and keep people under their control. They may use a person’s financial situation, migrant status, or family situation to their advantage. People may be trafficked by someone they trust, whether it is a family member, a significant other, or another trusted person.

Discussion Questions

1. What are situations traffickers might use to manipulate someone? Give an example.
2. What might a trafficker promise someone in order to recruit them?
3. Why might a victim of trafficking stay in their situation instead of trying to leave?

Learning Outcomes

1. Readers will understand situations traffickers may take advantage of.
2. Readers will understand the methods traffickers may use for recruitment.
3. Readers will understand how traffickers may exploit their victims.



¹⁰ (Polaris, 2022)

No one can do everything,
but EVERYONE can
DO SOMETHING
Take Action Now!



Forms of Trafficking

There are various forms of trafficking which impact all areas of society. In 2020, most victims were coerced into sex trafficking, a smaller number used for forced labour, and others made to commit criminal acts. Some have been forced into marriages, organ removal, or other activities.¹¹

People who are trafficked for sex can be forced to work in brothels, work in strip clubs, film porn, or solicit on the street. Though not all women in strip clubs are forced to work there, traffickers can use the clubs as legal fronts for illegal activities such as drug and sex trafficking. Some may come to sex work on their own accord, often because of poverty, but eventually come to be used and manipulated by others for financial gain.

Those who are trafficked for labour often work in poor conditions with little to no wages. Some are recruited to be domestic servants, working directly for a family. These can be easier to hide because there are no large factories or companies to be held accountable. People may choose not to flee this situation because they are migrants that have been taken advantage of or smuggled into the country. Without

proper documents these migrants would find it difficult to find work elsewhere and may even fear to have to leave the country.

There are others who are coerced into committing criminal acts, or even into becoming traffickers themselves. Those who traffic for this purpose may be able to benefit because they are able to manipulate others to commit criminal activities for them. This may give them no evident connection to the crime and cause them to benefit financially from others' illegal actions.

In whatever form it comes, trafficking costs the mental, physical, and even spiritual health of those it affects. The following chapter will address how to identify trafficking and those affected by it.



Summary

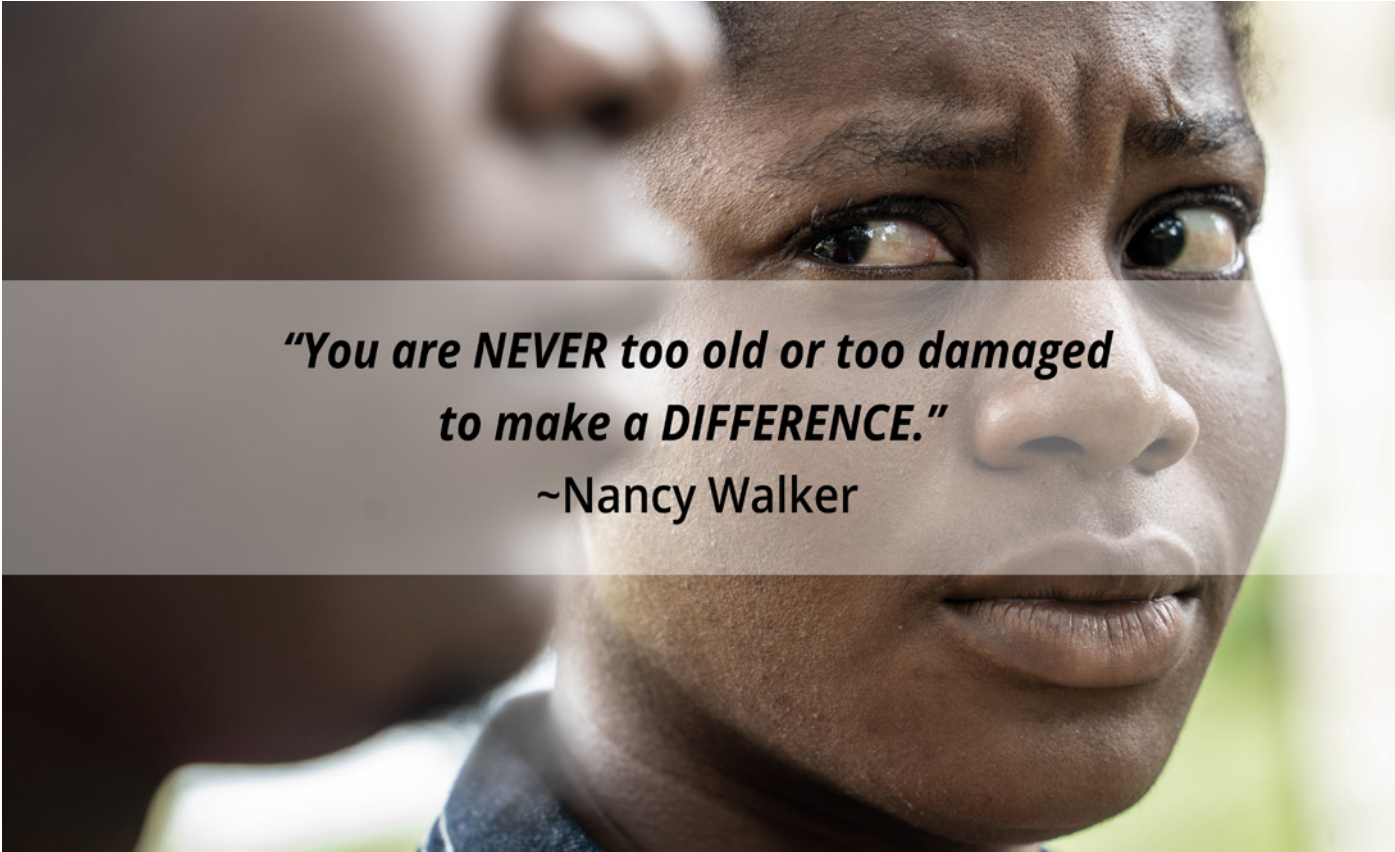
Trafficking happens in a variety of forms and affects all areas of society. Though the most common and most addressed form is sex trafficking, there are thousands of people around the world affected by labour trafficking and other forms. Sex trafficking can occur in multiple places and forms, including porn films, strip clubs, and brothels. Labour trafficking can occur both in businesses and through domestic servitude. Other forms of trafficking involve other types of forced activity such as illegal acts, forced marriage, organ removal, forced begging, forced vending and more.

Discussion Questions

1. What are the various ways trafficking occurs?
2. Were you aware of any of these forms of trafficking? If yes, which ones?
3. Does trafficking affect all areas of society? Why or why not?

Learning Outcomes

1. Readers will understand that there are various forms of trafficking.
2. Readers will understand that trafficking affects various areas of society.
3. Readers will understand the different types of trafficking.



***"You are NEVER too old or too damaged
to make a DIFFERENCE."
~Nancy Walker***



“
Human Trafficking is
NOT a business model,
it is a CRIME.”

~ Barack Obama

How to Identify Trafficking

Though traffickers fight for their activities to remain hidden, there are certain signs one can look for when there are suspicions of trafficking. This chapter will address ways to identify trafficking activities, perpetrators, and victims.

Trafficking occurs in various locations and forms, some more prevalent than others depending on the location. When it comes to sex trafficking and prostitution, in some places it is more common to see solicitation on the streets while others have brothels. Though it may be easy to spot those soliciting, it is harder to identify the trafficking that may be happening behind it. Often there will be a “pimp” or even “madam” watching nearby. They may not be standing next to their victims but will be close, ensuring everything happens to their liking.

Brothels may not be where one might expect, and they are not always in derelict buildings or areas of town. Some are in everyday neighborhoods. These locations have men coming and going from the building at all hours. The visitors may change from day to day and

there may often be unfamiliar people entering.

Those who are trafficked are often controlled both physically and mentally. Whoever is with them may be very controlling and make all their decisions for them, often speaking for them wherever they go. Their “family member” or “significant other” may sit or stand very close to them, grab their arm, or forcefully move them in a certain direction. Victims may have unexplained bruising or injuries, which they may blame on themselves or refuse to explain.

The U.S. Department of State website lists these potential signs of trafficking:¹²

- Living with employer
- Poor living conditions
- Multiple people in cramped space
- Inability to speak to individual alone
- Answers appear to be scripted and rehearsed
- Employer is holding identity documents
- Signs of physical abuse
- Submissive or fearful
- Unpaid or paid very little
- Under 18 and in prostitution

Many of these signs are indications that victims are unable to make decisions for themselves. They may say or do only what is necessary to complete the task in front of them, without giving room for questions. They may not know whom they can trust, even if they desire a better life for themselves.

Discussion Questions

Jane Hunt, with the Helen Bamber Foundation, gives this example:

"A 24-year-old woman from Nigeria presents to a male GP in the UK with vaginal discharge and inter-menstrual bleeding. She speaks limited English. Her notes show that she has received three diagnoses of sexually transmitted infections in the last year. She is accompanied by a man who looks older than she is, who offers to interpret for her. She responds without emotion to introductions and questions and stares out of the window much of the time. An abusive or exploitative situation is suspected. The need for an intimate examination and further investigations is explained, and the accompanying man is politely asked to wait outside. The woman declines a chaperone. Further medical history is elicited through a telephone interpreter. The doctor asks gently whether she feels safe with the man and where she lives. The woman then becomes distressed and tearful and refuses to say anything further."¹³

1. What potential signs indicate the woman may be in an abusive situation?
2. What other signs might one look for?
3. What might indicate a location is commonly used for trafficking?



Learning Outcomes

1. Readers will know how to identify a potential victim of trafficking.
2. Readers will know how to identify a potential trafficker.
3. Readers will understand signs a place may be a brothel.

¹³(BMJ 2020;371:m4683)



"ENOUGH!"

MLCAHT
MEXIST

Chapter Five

Human Trafficking in Nigeria

In Nigeria, human trafficking might look different from what is common in other parts of the world. It often occurs through domestic servitude, in which children are sold or sent to other locations in search of better lives or educational opportunities. In return, these children are exploited into domestic servitude, begging, sex, drug trade, or involuntary removal of organs, among other forms of trafficking.

Trafficking is also common among migrants from Nigeria who, desiring a better quality of life for themselves and their families, will enter indentured servitude in order to receive assistance to enter Europe. Once in the country, these migrants will be required to engage in sex work until their debt has been paid. Often, the lines are blurred between trafficking and legal sex work because some will knowingly and willingly enter this type of work.¹⁴

It is evident that the economy plays a role in trafficking across the Nigerian border, both on the side of the victim and of the trafficker. Other factors which have influenced trafficking in Nigeria include religion, political gain, status, and others. Those fleeing religious persecution may encounter traffickers

who take advantage of an individual's desire for asylum. Traffickers may be able to hide behind social status or political influence. However, political influence can be used positively in order to make changes on the national level.

Similar to the South, the Northern part of the Nigeria is also increasingly being plagued by different kinds of trafficking like forced and child labour, female domestic servitude, begging, forced and child marriages etc. In fact, there are towns and cities in the North where it is hard to find a household that has no member trafficked to the Middle East. Some are actually trafficked but in a disguised form of economic migration; and still for the females, they ended up being involved as non-commercial sex-trafficked, others sex trafficked. The former are those often engaged in all manners of marriages: early marriages, forced or servile marriages, arranged marriages, compensational marriage, transactional marriage, or marriage for child bearing, etc.

A retinue of physically challenged youth and adults are trafficked to the Saudi for sole purpose of begging during the Nigerian pilgrimage. The victims who are mostly orphaned children are deceived

and exploited.¹⁵

In order to fight trafficking, Nigeria established the National Agency for the Prohibition of Trafficking in Persons (NAPTIP) in 2003. A plan was developed to implement and measure specific goals in the prevention and erasure of trafficking in the nation, the National Action Plan on Human Trafficking in Nigeria. This plan was released for the years 2009-2012, and a second plan for the years 2022-2026 followed. This second five-year plan measures these specific areas: "protection; prevention; prosecution, law enforcement and access to justice; partnership coordination and digitization, and research, data, statistics, and monitoring and evaluation."¹⁶

Alongside these strategic plans, Nigeria has passed laws to stop and prosecute traffickers. This includes The Trafficking in Persons Law Enforcement and

Administration Act, which criminalized sex and labor trafficking, introducing a minimum penalty of two years' imprisonment and a fine of 250,000 NGN. The Edo State anti-trafficking law introduced a minimum of five years' imprisonment and a fine of 1 million NGN.¹⁷

Individuals, NGOs, and the government are working together to end human trafficking in Nigeria. Prosecution of traffickers, identification of victims, and an end to the demand for prostitution are all key actions which will help to break the cycle of trafficking in Nigeria.

Summary

Common forms of trafficking in Nigeria include sex trafficking and domestic servitude. Sex trafficking occurs among migrants who, seeking to enter Europe, will acquire debt under a trafficker who will then exploit them for personal gain. The federal government of Nigeria is seeking to end trafficking by implementing laws and establishing a task force which will evaluate the national effort against trafficking.

Discussion Questions

1. Mention two ways in which trafficking occurs in Nigeria?
2. What causes of trafficking do you believe could be common in your area?
3. What is being done to end trafficking in Nigeria?

Learning Outcomes

1. Readers will understand the common forms of trafficking in Nigeria.
2. Readers will understand what is being done in Nigeria to fight human trafficking.
3. Readers will understand factors that may influence trafficking in Nigeria.

¹⁵ https://www.ilo.org/wcmsp5/groups/public/-/africa/-/ro-abidjan/-/ilo-abuja/documents/publication/wcms_303654.pdf

¹⁶ (NAPTIP, 2022)

¹⁷ (U.S. Department of State Office to Monitor and Combat Trafficking in Persons, 2021)



//

We only have two choices-
to do **SOMETHING** or **NOTHING**.

~Tony Kirwan

MLCAHT 

Chapter Six

The Role of Religious Leaders in Combatting Trafficking

In the Christian Bible, Proverbs 31:8 says, *“Speak up for those who cannot speak for themselves, for the rights of all who are destitute.”*¹⁸ Abu Huraira (R.A) reported that the Prophet Muhammad (SAW) said: *“whoever among you who witnesses an evil, let him change it with his hand, if he is unable to do so, then with his tongue, and if unable to do so then with his heart which is the weakest of faith. Using the heart here is to protect only himself.”*

Religious leaders are commanded by their own faith to care for those who experience injustice. It is not enough to mourn the evil committed, but people must speak up for those who experience the effects of it. Leaders play a key role in leading their congregations to serve their community and fight injustice. They are the ones that can motivate, encourage, and champion people to make a difference.

They can encourage their congregations to get involved with local NGOs that are already working against trafficking. Many of these organizations need volunteers, possibly to organize donations, reach out to men

and women on the street, fundraise, or other activities. The fight against trafficking involves many different facets of service, and each volunteer has unique gifts and abilities that can be useful.

Leaders can also invite these NGOs to share with their congregations. Hearing about human trafficking may inspire people to volunteer or motivate other ways to make a difference in their community. The organizations and causes that leaders support will greatly influence what their people will choose to support.

Each religious leader and lay person must evaluate how their faith impacts the world around them. Each faith contains a particular worldview which can shape how each person responds to tragedy and those around them who suffer.

The following chapter will further discuss themes which the Quran and the Bible address and how those themes relate to anti-trafficking and the importance of the action of religious congregations.

Summary:

Religious leaders have a responsibility to respond to the plight of the destitute. Each leader can have an impact on how people respond to the hurting and how they serve their communities. There are practical ways in which leaders can invite people to serve, including partnering with local NGOs.

Discussion Questions:

1. Why should religious leaders get involved in ending trafficking?
2. How can leaders make a difference?
3. What are some ways your community can get involved in the fight against trafficking?

Learning Outcomes:

1. Readers will understand why religious leaders should get involved in ending trafficking.
2. Readers will understand practical ways religious leaders can get involved in fighting trafficking.
3. Readers will understand how religious leaders can encourage their congregations to get involved.





Biblical and Quranic Perspective on Trafficking

Both Islam and Christianity denounce trafficking, as it violates human peace, rights, honor, dignity, and morality.

The Bible condemns human trafficking as it affects morality and human dignity. Many believe human trafficking is a modern-day problem, but the problem can be traced far back looking at Biblical times with the story of Joseph in the Old Testament, in the book of Genesis 37:28 "So when the Mediate merchants came by, his brothers pulled him out of the cistern and sold him for twenty shekels of silver to the Ishmaelites, who, took him to Egypt" (NIV)

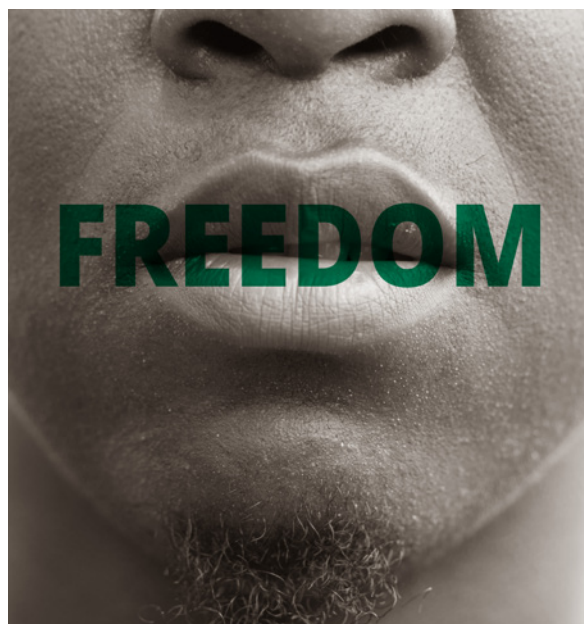
The story continued when the Egyptians enslaved the Israelites for over 400 years. Exodus 1:14 "They made their lives bitter with harsh labor in brick and mortar and with all kinds of work in the fields; in all their harsh labor the Egyptians worked them ruthlessly." (NIV)

The Church is much concerned about trafficking of humans which has negative impacts. Exploitation, abuse, and victimization of people grows exponentially. The proliferation of modern

slavery and sexual exploitation is a general concern and a call for social justice of every good meaning individual, government and NGOs to address.

Pope Francis described human trafficking as "a crime against humanity." *He further said human trafficking is an open wound on the body of contemporary society, a scourge upon the body of Christ, it's a crime against humanity.*"¹⁹

Like Christianity, Islam prohibits sexual exploitation and illicit/illegal sexual intercourse is strongly frowned upon.



In the Northern States of Nigeria with a predominant Muslim population, it is uncommon knowledge to hear discussion about human trafficking. Not that trafficking is not taking place, but because it is not being considered as evil, or is capable of leading to painful ends to those affected or their relations.

There are no statistics to establish how many women and children and destitute or persons with disability being trafficked to Middle East region to serve as either domestic servitude, forced labor, sexual exploitation and/or objects of amusements in case of trafficked females. The phenomenon is on the increase despite it being detested by Islamic precepts.

There are verses from the Glorious Quran and Prophetic traditions that continue to reiterate the danger of illicit/illegal sex, and in return encourage chastity and morality. For instance, *“do not approach unlawful sexual intercourse. Indeed, it is an immorality and is evil as a way”* (Q17:32). *“Stick to your rightful partner in marriage and don’t force your maids into prostitution when they desire chastity...”* (Q24:33). In es-

sence, unlawful sexual intercourse, or anything that leads to it, is considered a heinous act which brings severe punishment.

Islam clearly states that human beings are sacred and are not to be treated as object or commodity. It is totally unlawful to deal in human parts, be it his blood, property, honor, or respect. Islam legislates that taking a soul without justification is a clear mischief in the Land (Q5:32)

Islam clearly prohibits the exploitation of laborers, and commands that their wages must be paid before their sweat even dries (Ibn Majah, 2:817). Treachery is not accepted in Islam, be it on commodity or human beings.

On the other hand, Islam encourages lawful means of contract between two parties, who have agreed willingly without any form of force or intimidation. Both employer and employee must come to good terms and agree on the mode of payment and the nature of work. Allah (SWT) implores that obligations must be fulfilled (Q5:1, Q7:85).

Summary:

Both Islam and Christianity denounce human trafficking and promote human dignity. Each person must be honored as a unique individual, created by God. Therefore, they must be paid fair wages, work in good conditions, and be treated with respect. The exploitation of any human being is against God’s created order and purpose.

Discussion Questions:

1. How does each religion address injustice?
2. How must followers of Christianity and Islam respond to injustice

Learning Outcomes:

1. Readers will understand how Islam and Christianity address injustice.
2. Readers will understand that Islam and Christianity denounce human trafficking and promotes human dignity.

3. Readers will understand that Islam and Christianity encourage followers to treat others with respect and dignity.

Stories from the Faith:

A Woman Healed

"And a woman was there who had been subject to bleeding for twelve years. She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. When she heard about Jesus, she came up behind him in the crowd and touched his cloak, because she thought, 'If I just touch his clothes, I will be healed.' Immediately her bleeding stopped, and she felt in her body that she was freed from her suffering. At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, 'Who touched my clothes?' 'You see the people crowding against you,' his disciples answered, 'and yet you ask, 'Who touched me?'" But Jesus kept looking around to see who had done it. Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. He said to her, 'Daughter, your faith has healed you. Go in peace and be freed from your suffering.'"

(Mark 5:25-34, NIV)

The Bible tells us that Jesus often interacted with people who were considered outcasts or "unclean." This story of the woman who sought her healing shows Jesus' compassion. She came to him in fear after her healing, but Jesus shows her love and gives her hope. Those who are caught in trafficking are often considered the outcasts of society, but every person of faith ought to show them the same love and compassion that Jesus shows this woman.

Stories from the Islamic Faith:

In the Quran, we find the concept of caring for one's fellow Muslim to be a way of receiving relief from Allah. Quran. Prophet Muhammad says, *"None of you believes until he loves for his brother what he loves for himself"* [Sahih Al Bani 7384], and also says, *"A Muslim is the brother of a Muslim who does not oppress him nor hand him over, and who is after the need of his brother, Allah will be after his need, and who relieves a Muslim from the plight of distress, Allah relieves him from one of the plights of distress of The Day of Resurrection, and who enshrouds a Muslim, Allah will cover him on The Day of Judgment"* [Sahih Al Bani 7988].

In the Quran, Allah said:

"There should be among you (O believers) a group (of the learned and sincere persons) who should call (the people) to the good and forbid (them) the evil they are the successful people" Q3:104

Islam rejects and forbids trafficking in persons on the basis of the fact it involves threat, coercion, abduction, fraud, deception and abuse of power.

Human trafficking is exploitation of the weak, the vulnerable and the defenseless. It is a



form of oppression, restriction and denial of fundamental rights to persons where hard labour, out of wedlock and all forms of prohibited sexual relationships thrive. In some cases its purpose is the removal of human organs and mutilation of human body of the living or the dead.

All these are absolutely forbidden in Islam. The proofs are abundant in the Holy Qur'an and the rulings of the Holy Prophet Muhammad (SAW). Some references include the following:

Prohibition of injustice:

Abu Dharr quoted the Prophet saying among what he narrated from Allah, the Most High that He has said, ***"O My slaves, I have made oppression unlawful for Myself and I have made it unlawful among you, so do not oppress one another."*** Related by Muslim No. 2577

Prohibition of trafficking for sexual exploitation:

In the Quran Chapter An-Noor (24:33), speaks against forced sexual exploitation of female. It said:

"...But force not your maids to prostitution when they desire chastity in order that you may make a gain in the goods of this life. But if anyone compels them yet after such compulsion, is Allah Oftforgiving, Most Merciful (to them)" (Q24:33)

Islam against Enslavement:

Human trafficking as a form of enslavement has been despise in Islam. Scholars from Islamic Countries while attending conference in 1980, on human rights in Islam, made that historical and profound declaration known as The Cairo Declaration that: ***"Human beings are born free and no one has the right to enslave, humiliate, oppress or exploit them, and there can be no subjugation but to God the Most High"***.

Prophet Muhammad (SAW) has warned against any person indulging in such act:

"There are three group of people against whom I myself shall be a plaintiff on the Day of Judgment: of these three, one is he who enslaves a free man, then sells him and eats his money"



Case Studies²⁰

Sex Trafficking of Young Women

Grace is from Mozambique. She is 17, has a baby, but no husband, and struggles to feed her child every day. Her cousin introduces her to a friend by the name Frederick. Frederick has a connection with a Mozambican restaurant in Cape Town. She is told they are looking for a waitress. Frederick promises Grace he will provide a visa and a free ride into South Africa, as well as a place to live once she is there. Grace trusts her cousin, who is encouraging her to take this once-in-a-lifetime opportunity.

Grace leaves her baby in her Auntie's care with promises to send money back home. When she boards a taxi van, she gives her passport to the driver. As promised, Grace gets across the border with no hassle, although she is not sure it was legal.

The first night away, she is raped and beaten by Frederick. The next day she is smuggled into a brothel in Green Point, Cape Town. She is told that she must sell herself as a prostitute that day. If she does not, Frederick will kill her baby and her aunt. Grace does not speak the language. She has entered

the country illegally. She now has no passport and is afraid of the police. Plus, she is told she owes Frederick money for her transport, housing and new clothes. She cannot leave until she pays back her debt, which she will never be able to do. Even if she could find a way home, she has no money.

Grace is forced to sleep with 10 to 30 men a day. In time, her traffickers addict her to drugs in order to keep her obedient. Back in Mozambique Grace's cousin just made 200 Rands (28 US dollars) for selling her to Frederick.

Grace should have looked for clues that she was being trafficked. What could she have noticed?

- She did not know the person taking her across the border.
- She was offered a job far away.
- She was offered free housing and a free ride. It sounded too good to be true.
- Someone took care of her visa for her. (No one can apply for your visa but you.)

Child Labour Trafficking

Precious is eleven years old and is the fourth daughter of a family living in Edo State. Her dream is to go to school, but her family does not make enough money to pay school fees for the girls. In fact, they often do not have enough to buy food.

An old family friend returned from Cape Town from the December holiday. He has an uncle who knows many rich families living in the suburb of Cape Town. Precious is a pretty, shy girl, who could easily find work and live with one of those families. Most importantly, she could go to school, while being a domestic worker in the afternoons. She would have food and clothes given to her and even be able to send most of her earnings back home. With that money the whole family could eat every day!

Two days later Precious is flown with

other children headed to the suburb of Cape Town. Precious's parents never see or hear from her again.

When Precious gets to Cape Town, she is lined up with the other children to be looked over and then purchased for 94 USD. The family that bought her explains that she cannot quit until she pays the 700 Rand. She is not allowed to talk to anyone outside the house or to use the phone.

Precious is paid 18 USD per week for the 15 hours of work she does each day. She then has to pay for her room, food and clothing. There is no money left to send to her family. She works so hard that she has no time for school. When she complains, she is beaten.

But she was lucky. Some of the children were forced to live inside factories, where they work like slaves. Most of the children were sold to brothels, where they are kept captive and prostituted.



SHE MATTERS

The parents should have looked for clues that would indicate that their child was being trafficked

- Precious and her parents did not know the person taking her to Cape Town.
- She was offered a job far away.
- Precious was offered free housing, salary, and an opportunity to go to school. It was too good to be true.
- It is against Nigerian law for a child under the age of eighteen to work. Any family that would hire a child to work long hours in their homes is suspected.

Trafficking of Refugees

Sarah needs to get out of Burundi. The family is no longer able to earn

enough to buy food and pay their bills. Someone must get to South Africa to find work and send money back home. Sarah, being the most educated, seems to be the natural choice. She makes the long journey to the South African border; however, she is declined the papers to cross. At the South African embassy, a kind migration officer quietly tells her of a man, who can get her across the border.

Sarah packs her bags and meets the migration officer and his friend, Patrick. He will smuggle her across the border illegally and help her on to Johannesburg, where she can live with a friend while she looks for work. Sarah notices, as she jumps into a car full of other illegal immigrants, that the migration officer is given part of the money Sarah paid Patrick. At the border, Patrick bribes a border officer to look the other way as he drives his car full of undocumented passengers into South Africa.

Once in South Africa, the car makes a few stops to let off some passengers until only Sarah and another teenage girl are left. Near Johannesburg Patrick parks at a normal looking home. He invites both girls in for a quick meal. Once inside the girls are met by a few other young men and dragged into an underground room without windows. They are tied up and are made to wait for hours.

Later the teenage girl is informed she will become a prostitute for an escort service. Sarah will be taken to a mine, where she will become the wife of one of the workers. The girls refuse. So they are starved, beaten and raped until they agree to their new lives. Eventually, both girls break under the pressure and submit to their captor's wishes.



Sarah should have looked for the clues that she was being trafficked. What should she have noticed?

1. She did not know the person taking her across the border.
2. She crossed the border illegally.
3. There was an exchange of money, a bribe given to the immigration official.

Learning Outcomes:

1. Readers will learn real-life, practical examples of trafficking.
2. Readers will practice how to identify signs of trafficking.
3. Readers will understand practical examples of how to avoid trafficking.





Prevention is Better than Cure

The faith community can play a large role in helping to prevent human trafficking, as they are a main voice in their cities and towns. People of faith are also known for helping the poor and the marginalized, who are often the ones who are most vulnerable to trafficking.

An important part of prevention is communication. Many people can be saved from being trafficked just by being aware of their surroundings and understanding the methods traffickers use to recruit. Either by communicating themselves, or by inviting an organization to speak, faith communities can inform their congregations on the signs of trafficking and how to keep themselves safe. This can prevent people from getting into unsafe situations out of ignorance. For example, a person may think twice about a job that will not give them a contract with fair wages. Or a person may further research a company that is looking to hire them or provide them with a scholarship.

Another way religious congregations can help is by assisting impoverished communities. Many people get caught up in trafficking because of a lack of finances. If they gain the resources to

provide for themselves and their families, they will not need to depend on unreliable sources for work. Faith communities can help with this in a variety of ways.

One of the main ways they can help is to equip people with the skills needed for good vocations with stable income. Providing people with basic skills such as cooking, cleaning, sewing, and others can give them ways to earn income. Leaders can find out what works in their communities and what skills are needed. Each town has industries and skills that benefit their area and need competent workers.

Training can also be given on how to grow food for their families and communities. Skills such as farming, gardening, aquaponics, and others are beneficial for everyone, no matter their social status or need. Farming can provide both meat and vegetables for consumption, and for selling to earn money. Aquaponics is a way to farm fish without the need for a lake, while also growing plants for food. No matter the specific skill, growing and raising food can help lift entire villages and communities out of poverty.

If people should choose to leave the

country, leaders can help them find reputable companies to work with on their journey. Having assistance in finding the right transportation, vocation, and support in the receiving country can make a difference in keeping them safe.

Another avenue of prevention is to help stop the demand for trafficked persons. Faith leaders can inform their congregations of the dangers and consequences of buying sex, attending strip clubs, and watching porn. Each of these things contribute to sex trafficking as they add to the demand for women to be used in this industry.

In addition to stopping the demand for those who are trafficked sexually, the exploitation of laborers must also end. Workers must know their rights and their employers must ensure their rights are honored. Employers ought to give fair wages and safe working conditions.

Parents also ought to be wary of sending their children to work for others, especially in the cities or another area



or country. There is a high potential for these children to be exploited without being given better opportunities. Instead, faith communities and leaders can look for ways to provide better education for the children in their area.

Ending slavery begins in the home and in the local community. If everyone works for the good of others, each person can be guarded against the dangers of trafficking.

Summary:

There are several ways in which faith communities can help to prevent trafficking. Leaders can provide information on trafficking and ways to prevent it. Religious congregations can help to meet the needs of the community, allowing people to provide for their families safely. Being informed on good working conditions, reputable companies, and how to find them, will help to prevent people from entering unsafe situations.

Discussion Questions:

1. What are the prevention tactics that would help your community the most?
2. How do you think your faith community can help to prevent trafficking?
3. What dangers and risk factors ought to be shared with your community?

Learning Outcomes:

1. Readers will understand the importance of prevention.
2. Readers will understand various methods of preventing trafficking.
3. Readers will understand how faith communities can help prevent trafficking in their area.



Chapter Ten

Religious Intervention

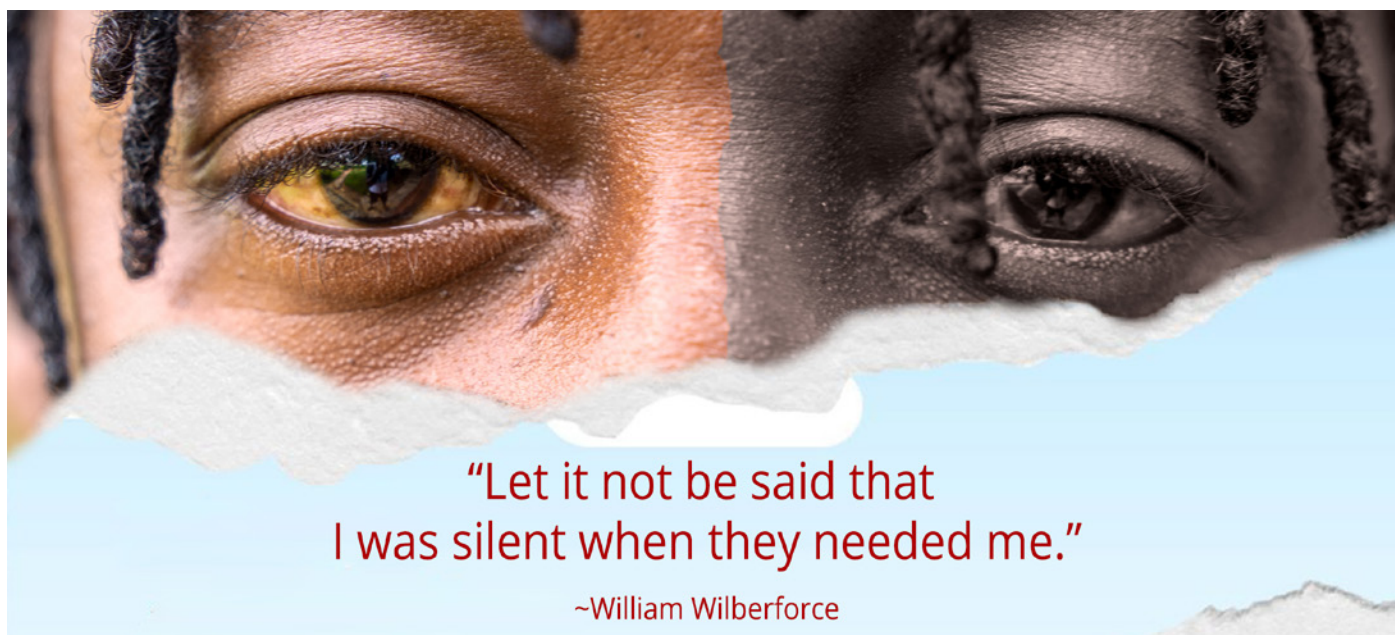
Survivors of human trafficking often walk through a long journey of healing and restoration. Religious leaders and lay persons can be instrumental in helping them in this journey. But in assisting survivors, it is important to be committed and patient, as psychological freedom does not happen overnight.

In order to help bring victims out of trafficking, people must notify the proper authorities and anti-trafficking organizations. In attempting to “rescue” someone alone, a person may create more danger for both the person they are trying to help and themselves. An

individual must also desire their freedom from trafficking. If they are not willing and ready to leave the life they are living, more damage than help can be caused. A survivor must be committed to their healing as much, if not more than, the people who are helping them.

Religion can be a source of great strength and comfort to survivors. Some may shy away from it because of their pain, sometimes caused by people of “faith.” But after a while, even the most broken can find hope.

Psalms 18:2 says, *“The LORD is my rock,*



“Let it not be said that
I was silent when they needed me.”

~William Wilberforce

*my fortress and my deliverer; my God is my rock, in whom I take refuge, my shield and the horn of my salvation, my stronghold.*²¹ David, the writer of this Psalm, found refuge in God when he was rescued from his enemies.

Survivors of trafficking can find solace in the pages of the Psalms, as the writers often write about times of distress and how they find hope in God. The Qur'an states *"Verily, with every difficulty there is relief."* (Q 29:2-3). Survivors can find hope, even in the difficulty of healing, that there is relief for them at the end of it.

Religious leaders can patiently remind survivors of the hope that they have and the strength that they can find in the process of restoration.

Rehabilitation can also include many of the same methods as prevention, such as providing teaching and skills

for long-term employment. Many survivors will need to be equipped with knowledge and skill to be able to sustain themselves once they are reintegrated into society. Volunteers providing education and a safe place to learn new things can be a lifeline for those who need it.

Once survivors finish rehabilitation, they must be supported in their reintegration. Faith communities must not shun them or judge them for what they have done. But people must be willing to embrace them with open arms. This support can also be a source of healing in itself, as many people likely look down upon them when they were trapped in trafficking. Whatever form of trafficking they were caught up in, it can seem as if society has rejected them. Therefore, those of faith ought to show love and grace towards survivors, treating them as they would treat any other human being- with dignity.

Summary:

Religious leaders and communities ought to be patient in survivors' journeys of healing. They must be willing to work together with the authorities and organizations that are experienced in providing support to the trafficked. Religion can be a source of hope and encouragement amid the difficult process of healing. Survivors must be supported and loved no matter what they have done or experienced.

Discussion Questions:

1. How can your faith community support survivors?
2. What are some passages from your scriptures that may be an encouragement?
3. What skills or education can be provided for survivors?

Learning Outcomes:

1. Readers will understand the importance of working together with the local authorities and organizations.
2. Readers will understand the impact religion, grace, and love can have on a survivor's journey of healing.
3. Readers will understand the need for Survivors to be equipped with knowledge and skills for a successful rehabilitation and reintegration.

²¹ New International Version, 2011



Chapter Eleven

Global Perspective

Trafficking affects all parts of the world, but there are also people of faith in all parts of the world. Though there is no need to cross a border to be considered trafficked, there are still many migrants affected by trafficking. Some are promised a better life overseas, only to be trafficked once they arrive at their destination. Some are used for labor, others for drug trafficking, and still others for sex trafficking. Unfortunately, each of these forms of trafficking has demand for them around the world.

But NGOs, Faith Based Organizations and others are working to end trafficking by speaking at governmental forums and conferences and coming together for a common cause. When religious leaders, laypeople, organizations, governments, and others use their unique skillset, they can contribute a portion of what is needed to end trafficking. Each piece contributes to the larger whole, ending modern slavery one step at a time.

Summary:

Every person and skillset are needed to end slavery. There are people around the world who are making a difference with their abilities and areas of expertise. When each person contributes, they contribute to the larger goal of ending modern slavery around the globe.

Discussion Questions:

1. What stood out to you in the previous chapters?
2. What do you think will help the most in your town or city?
3. What skills can you contribute to the larger goal of ending slavery?



Learning Outcomes:

1. Readers will understand the need for individuals, organizations, and governments around the world to come together to end slavery.
2. Readers will understand that trafficking affects all parts of the world.
3. Readers will understand that faith communities around the world are making a difference.

References

BMJ 2020; 371 doi: <https://doi.org/10.1136/bmj.m4683> (Published 22 December 2020)

General Assembly of the United Nations. (2000, November 15). Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, supplementing the United Nations Convention against Transnational Organized Crime. New York.

Human Trafficking & Modern-day Slavery - Nigeria. (n.d.). Retrieved 6 28, 2022, from <http://gvnet.com/humantrafficking/Nigeria.htm>

NAPTIP. (2022). National Action Plan on Human Trafficking in Nigeria.

Polaris. (2022, July 8). Understanding Human Trafficking. Retrieved from Polaris Project: <https://polarisproject.org/understanding-human-trafficking/>

Stanfield, T. (n.d.). Traffick Proof; Protecting Yourself, Your Friends, Your Family and Your Community from Human Trafficking. Muizenberg: YWAM Justice (ACTs).

Stevenson, A. (2010). Oxford Dictionary of English (3rd ed.). Oxford University Press.

U.S. Department of State Office to Monitor and Combat Trafficking in Persons. (2021). 2021 Trafficking in Persons Report.

U.S. Department of State Office to Monitor and Combat Trafficking in Persons. (2022, July 8). Identify and Assist a Trafficking Victim. Retrieved from U.S. Department of State: <https://www.state.gov/identify-and-assist-a-trafficking-victim/>

ILO (2006) Baseline Study on Forced Labour, and Human Trafficking in Kwara, Kano, Cross River and Lagos States in Nigeria:https://www.ilo.org/wcmsp5/groups/public/---africa/---ro-abidjan/---ilo-abuja/documents/publication/wcms_303654.pdf

Reg. No: **81432**

E-Mail: *info_ng@mecaht.org*

Tel: +234 7037512308

website: *www.mecahtnig.org*

Plot 487 along 1 (R) 73 Road Lugbe Estate,
Abuja, Nigeria
