

THE ROLE OF RELIGION IN TACKLING HUMAN TRAFFICKING

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Abstract

Using the phenomenological research approach, the main purpose of this paper is to argue for an inclusive front against human trafficking. As such, this paper examines the role of religious institutions in the anti-human trafficking campaign. Following the framework of the a quadripartite component which include Partnership, Protection, Prosecution and Prevention, this paper submits that religion can play a veritable role in handling the menace of human trafficking. It suggests that constant campaign against human trafficking through counseling and training of counselors, may help in creating more awareness and in taking proactive measures at various levels of the society against it.

Key words: Religion, Human Trafficking, Child Labour

Introduction

The human trafficking problem has worsened in many centuries. The United Nations Office on Drugs and Crime puts the number of victims at any one time at 2.5 million... It affects every region of the world and generates tens of billions of dollars in profits for criminals each year." (http://www.unodc.org/unodc/en/human_trafficking/faqs.html#who are the victims and culprit of human trafficking – assessed on 29th July, 2018). Because human trafficking threatens national security and compromises domestic human rights (Cho and Vadlamannati, 2012), anti-trafficking policies are an important instrument in human development policies. To combat human trafficking, the United Nations General Assembly (UNGA) adopted in the year 2000 the Convention against transnational organized crime and its protocol to prevent, suppress and punish trafficking in persons, especially Women and Children. Cho et al (2012), have introduced the novel 3P Anti Trafficking Policy index, which measures to what degree government policies reflect these guidelines. A pertinent question is who are the victims and culprits of human trafficking are. The UNDOC States that "Victims of trafficking can be any age, and any gender. However, a disproportionate number of women are involved in human trafficking both as victims and as culprits". Because many of the victims are women and combating human trafficking reinforces human rights, Cultural traits and religion are likely to influence human development and economic system-making.

Human Trafficking is described in the trafficking protocol as "the recruitment, transport, transfer, harboring or receipt of a person by such a means as threat or use of force or other forms of coercion, of abduction, of fraud or deception for the purpose of exploitation. These descriptions on trafficking consist of three core elements:

- a. The action of trafficking which means the recruitment, transportation, transfer, harboring or receipt of persons

- b. The means of trafficking which includes threat of or use of force, deception, coercion, abuse of power or position of vulnerability
- c. The propose of trafficking which is always exploitation which include, sexual exploitation, forced labour or Service, slavery or practices similar to slavery, servitude or the removal of organs.

Human trafficking has been explored from the array of perspectives, yet there are more discoveries to be made. As traffickers devise 'better' means to exploit more people, anti-trafficking crusaders, including activists and government, must be a step ahead in ensuring that they (traffickers) are obstructed to present an increasing number of victims. The abuse of religious and cultural belief has been an ongoing tactic in today's slavery, utilized by traffickers mostly from Nigeria, to victimize vulnerable people, especially from Africa. Traffickers abuse the Africa traditional religious belief of their victims as a control mechanism within the rubrics of trafficking, this form of control is not particularly new, as has been pointed out not only in academic scholarship but by the medical large.

This work seek to explore the role that religion plays in combating this menace of human trafficking and also put forth a possible framework for advancing the argument that religions are relevant in conceptualizing and executing a sincere and workable strategy to end human trafficking. This will articulate a robust effort in which religion collaborates to combat human trafficking. The shared values between secular and religious actors in human trafficking – most frequently articulated as a support of human rights and the dignity of the person-allow for much fertile ground for collaboration. However, the unique capacity religion has to battle this particularly pernicious social ill is often unrecognized in the international political climate. Finally, this work adopts a phenomenology approach.

Religious Doctrines

The religious doctrines do not appear to give rise to large differences in policies against human trafficking. Both Christian belief, African traditional Religion and Islamic belief denounce human trafficking. Christian beliefs actually condemn human trafficking since it violates sexual morality and human dignity. Christians have been active in combating human trafficking (Zimmerman, 2011). Christian convictions shaped, for example, the moral sensibilities of the abolitionist movement in the 18th and 19th century. After the British Member of Parliament, William Wilberforce Converted to Christianity, he strongly campaigned against slave trade. Consequently, the slave trade Act was passed in 1837. To be sure, Christian also held slaves and some Christians even justified the practice of slavery on supposed ground Christian Theology. (Zimmerman, 2011). The social purity movements in the late 19th and the early 20th century and the religious freedom movement in the late 20th century constitutes however a basis for the anti-trafficking movements in the 21st century. Discussing the relationship between Christianity anti trafficking in the United States, Bernstein (2010), arrives at the result: 'two different shifts in feminist and conservative Christian sexual politics have made the contemporary Campaign against sex trafficking possible: the feminist shift from a focus on bad men inside the home to bad men outside the home, and the shift of a new generation of evangelical Christians from a focus

on sexually improper women (as prior concerns with abortion suggest) to a focus on sexually dangerous men". The position of the UNODC (2010) reports, combating trafficking in persons in accordance with the principle of Islamic law is that "Islamic law, though it does not specifically prohibit trafficking in persons, explicitly prohibits many of the acts and element that constitute trafficking in persons. Islam is particularly explicit on the prohibition of slavery. Similarly, Islam prohibits sexual exploitation for profit" (UNODC 2010).

Trafficking in General-Religious Unique Capacity

Much has been written about the scope of the human trafficking throughout the world. While there may not be agreement as to exact numbers due to the difficulty in identifying victims, there is general acceptance of certain components of human trafficking. These features of the human trafficking problem in the world can be uniquely addressed by religious organizations. First, human trafficking is both global and local. That is to say that many human traffickers are recognized as being highly organized criminal networks with very broad reach. In the post globalization world the role of organized crime in human trafficking is unquestioned. This, frequently combined with extensive government corruption, means that many trafficking organizations are international forces with which to be dealt. At the same time, however, the forms of trafficking that emerge in communities are not uniform. To the contrary, the rules of supply and demand require that nature, shape or form of trafficking on the ground will be different depending upon the needs of the community. For example, labour trafficking on a rural South American coffee farm will be different from sex trafficking in Korean Night Club, notwithstanding the fact that both manifestations of the crime may arise from highly organized criminal networks. These networks have local connections which allow them to deceive and /or control the local source of victims, understand their supply chain, engage in the necessary corruption, and execute the trafficking enterprise. What this means, therefore, is the force fighting these types of traffickers needs to be equally as organized, but also just as nimble and ware of the local manifestations of the crime.

Organized religions are equally as organized and comprehensive as these criminal elements. Networks of religious groups such as the International Network of Consecrated Life Against Trafficking in Person (Tabitha Kum) is unparalleled. For example, the regional conference of Italian Women Religions (USMI) has hundreds of women working in so different congregation combatting human trafficking. These women have created an anti-trafficking kit in six languages to educate religious communities, seminaries, schools, and parishes. Similarly, religious communities and houses of worship are often integral forces in the local community. Whether through working with the poor servicing the community, or the frequent mission to serve the most vulnerable populations most at risk of human trafficking, they often possess the knowledge of the realities of human trafficking in the local level, as well as the trust of the population. This makes them uniquely suited to identify and combat human trafficking as it manifests itself locally. For example, in England the police report that officers who conduct raids on brothels often ask religious

sisters from local congregation to accompany them and speak with victims on the premises because these victims recognize the sisters and confide in them for more easily than the police.

In short, the world needs a more united and effective strategy to address human trafficking and religious organizations have the organizational capability to do so. Religions are often both international in scope but also experts on the local community and those at risk of being trafficked. Second, human trafficking is complex. The international community has agreed that a difficult challenge in combatting human trafficking is identifying victims. Traffickers can seemingly identify and locate potential victims due to their expertise in observing potential vulnerabilities of victims (economic, psychological, emotional) and exploiting them. Religious organizations, having worked with these populations for centuries, thus affording them the ability to more easily identify victims or those at risk of trafficking as well. Global faiths have "consistently condemned modern slavery" and have worked with its victims for decades. As such, they possess a unique capacity to work with victims and potential victims, thus they have also developed an expertise of the local landscape and of the population and climate for human trafficking. This expertise of religious organizations is longstanding. Often, depending on the sector of human trafficking, religious organizations have been working with victims of trafficking for decades before these victims are recognized as victims. Although human trafficking gained more mainstream recognition in the late 20th century, religious orders throughout the world had been working with victims of sex trafficking, illegal immigrants, migrant workers, etc. for far longer. For example, in the early 1980's Italy saw an increase in human trafficking victimizing immigrant women. At that time "Religious congregations and volunteer groups were among the first to read this new sign of the times and offer women alternative solutions life on the streets. Almost immediately, religious congregations opened their convents to young victims."

This combination of global institutional capacity to provide an organized international reach to combat trafficking and subject matter expertise, demonstrates that religious organizations possess a unique ability to combat human trafficking. Few other organizations or social groups possess this combination and it should be built upon for a global strategy against human trafficking.

The Four Ps

This combination is further empowered by the current international framework for addressing this problem: the "Four P's" of Prevention, Protection, Prosecution, and Partnership. This paper will address all, but particular attention will be paid to Prevention and Partnership.

Prevention

With the issue of human trafficking coming to the forefront of mainstream policy initiatives, more research has been done to study this phenomenon. While different

organizations can disagree about certain aspects of how to respond to human trafficking all agree that one strong driver of human trafficking is poverty and economic vulnerability. <http://www.unode.org/documents/human-trafficking/HT-toolkit-en.pdf>. This is a view religion throughout history have taken in combatting poverty and recognizing that not until we address poverty and economic disparity will human trafficking truly be eradicated. Furthermore, the view of religion and religious groups that all persons possess a unique human dignity is echoed in the secular world in numerous international documents. As such this integrated message of addressing the root causes of human trafficking through work directly related to poverty and the inherent dignity of the human being is a critical one that must be heard. Religious work in this arena—that done with direct services or through advocacy—has been grounded in the principle that human trafficking can be prevented by embracing the view that all must “protect the dignity and centrality of each person.” This approach further requires work to eliminate the economic structures which perpetuate poverty without hope. Preventing human trafficking means preventing these causes of poverty and the social acceptance of treating people as objects — particularly victims of sex trafficking. Not only should religions be recognized for this longstanding approach to human trafficking, now shared by international secular society. Religions sit uniquely positioned to promote it. This understanding of root causes of human trafficking supports the viewpoint that social change is not always driven by strong laws. Rather, true change often involves a paradigm shift in society. Religions and their longstanding role in important social sectors of primary education, collegiate education, houses of worship, medicine, and social work are uniquely positioned to contribute to this social messaging and move society in the direction of not only condemning human trafficking, but also condemning and stigmatizing its causes.

Partnership

Subsequent to the adoptions of the Palermo Protocol and TVPA, an additional “P” was added to the framework to combat trafficking: Partnership. This change represents recognition that responses to human trafficking must be integrated and holistic. Without the shared response of all sectors of society — governments, social institutions, businesses, law enforcement, etc. — human trafficking will never be eliminated. One of the greatest strengths of religious organizations can be their ability to partner with other organizations to strengthen efforts to combat human trafficking. Not only does the far reach of organized religion mean access to networks throughout the world, but these networks also have formed critical partnerships with other social structures. These partnerships are between religions, religious organizations and law enforcement, religious organizations and other members of civil society, or religious organizations and governments. Some of these partnerships are effective on the local level. For example, the USIWR has partnered with the Nigerian Embassy in Italy and the Red Cross to facilitate the safe voluntary repatriation of victims of human trafficking to Nigeria. This program builds on the reach of women by religious organizations in both Italy and Nigeria to establish a safe transition which allows for assistance to rebuild one’s life and avoid re-victimization upon the return to one’s home country. Other partnerships are more international in scope. For example, the

recently announced Global Freedom Network is a partnership between representatives of most major faiths in the world and the Walk Free Foundation of Australian businessman Andrew Forrest to eliminate human trafficking by 2020. Although the goal sounds aspirational, it has a specific action plan which includes building upon the incredible work done by religions and partnering with 50 major international businesses and 162 nations through the Global Fund to End Slavery.

Protection and Prosecution

Certainly, much of religion’s work is done through its network in preventing human trafficking or caring for victims. This work also has implications for protection and prosecution. For an investigation and prosecution, a critical first step is victim identification. After identification, the victim him or herself must disclose the victimization and be able to do so at a later time, possibly at a trial. The aforementioned partnership between law enforcement and religious women is an example of how the work in caring for victim can support prosecutions. By working with these populations, sisters gain the trust of victims and are often the recipients of their disclosures. Moreover, British police report that without these women religious organizations, they would not be able to successfully execute their investigations. While the victims do not speak with the police when present for a raid, they will speak to the sisters. Protection is also provided by religious organizations independent of prosecution. Throughout history, religions have been opening their doors to victims. Talitha Kum’s work repatriating victims involves setting them up in Nigeria with the necessary stability so that when they return to their nation, they will be employed and living with a certain structure. This prevents victims from being re-victimized due to poverty and homelessness when they return to their country.

The Notion Of Collective Responsibility Between Church And Government

Much has been accomplished in the years since the Palermo Protocol. Much has also been learned by the international community. Two areas not emphasized in the inception of the anti-trafficking movement have emerged as worthy of further exploration and development. They include the issue of demand as well as the notion of collective responsibility. Fundamentally, attention to these two aspects of human trafficking calls for all citizens to examine individually and collectively their demand for or complacency with human trafficking and consciously move toward a world free of slavery. Demand on an individual basis is being explored. This is done most acutely in sex trafficking where the consumer of the product of trafficking directly interacts with the victim. Many states in the United States have passed laws aimed at prosecuting the purchasers of sex. <http://www.polarisproject.org/state-map-accessed> on 18/7/18. Similarly, nations throughout the world are also targeting the purchaser as the criminal on whom society should focus, not the victim. This message is consistent with the world religions. Religions have long denounced the self-indulgence that exploits others, thereby commodifying them and denying dignity. In so doing religions have called on these “first party traffickers” to recognize not only their errors, but also the reality that they injure themselves. The focus on demand, however, has begun to expand to the recognition that a collective demand for

cheap goods drives a demand for low wage labor. Legislation and executive orders focusing on supply chains, corporate responsibility for zero tolerance of human trafficking, and government accountability as consumers of goods and services all reflect a growing awareness of the collective responsibility for human trafficking and the for eliminating its acceptability. This is a message articulated by religious figures. As Anglican Bishops recently noted "every day we let this tragic situation continue is a grievous assault on our common humanity and a shameful affront to consciences of all peoples."

Through this notion of collective responsibility religion can also be a force. Christian religions call on the collective conscience to build the Body of Christ, respect others, and build the church. As such, all religions may be uniquely qualified to engage not only society, but also the person of particular importance: the bystander. NGO's have recognized that all people of faith and good will are necessary to succeed in this effort and by educating, informing, guiding the bystander to not tolerate human trafficking, religion can play an integral role. This call applies to all of humanity regarding human trafficking. Not until there is a social stigma to demand in all its forms and recognition of a societal need to shift away from products and practices that create a demand for human trafficking will the movement against it be successful. We have seen this in the arena of violence against women, inhumane practices in conflict, and the use of particular forms of violence. All these practices were once well accepted, but now are unacceptable in the international community. The same can occur for human trafficking.

Forms of Human Trafficking

1. **Child Labour:** Child Labour refers to the employment of children in any work that deprives children of their childhood, interferes with their ability to attend regular school, and that mentally, physically, socially or morally dangerous and harmful.
2. **Child sex Trafficking:** Thousands of children are lured, sold, or kidnapped for the purpose of sexual exploitation in hotels, night clubs, brothels, massage parlours, private residence, on sex tour etc. annually. Sex trafficking has devastating consequence for minor, including long-lasting physical and psychological trauma, disease (including HIV/AIDS), drug addiction, unwanted pregnancy, malnutrition, social ostracism, and sometimes death.
3. **Debt Bondage:** Bonded labour is similar to slavery, because it involves a debt that cannot be paid off in a reasonable time. The employer/enforcer artificially inflates the amount of debt, often adding exorbitant interest or charges for living expenses, deducting little or nothing from the debt and increasing the amount of time the individual must work. It is a cycle of debt where is no hope for freedom
4. **Involuntary Domestic Servitude:** Involuntary servitude occurs when a domestic worker becomes ensnared in an exploitative situation they are unable to escape. Typically in private homes, the individual is forced to work for little or no pay while confined to the boundaries of their employer's property. This isolation keeps them from communicating with family or any other type of support network, increasing the subject to psychological, physical and sexual abuse.

5. **Child Soldier:** It is illegal to recruit through force, fraud, or coercion of children under the age of 18 as combatants or in other roles associated with a conflict, such as massagers, sex slaves/'wives', servants, or cooks.

Causes of Human Trafficking

1. **Lack of Employment Opportunity:** The economic system of some countries have left many people jobless. Those that are desperate thereby get lured and deceived by traffickers because they want to get out of the country by all means
2. **Extreme Greed for Wealth:** Some people want to amass great wealth or get rich quickly. They end up in the hands of traffickers
3. **Poor Economic System:** This may cause citizens to want to travel abroad for better standard of living
4. **Unwholesome business Gains:** Trafficking has somehow becomes a massive business industry in the world, thereby luring individuals with criminal minds to join
5. **Low Self Esteem:** Some people do not have self-esteem either they are not educated (illiterates) or want to have a better life and they may end up leaving the country by all means possible
6. **The Search for Greener Pasture:** Some people believe that travelling abroad is the only way are can make ends meet in all aspects of life
7. **Poverty:** Some families with large number of children maybe poor and might not be able to cater for all the needs of their children. They end up giving out some of their children to people as meads and this way some of their children may fail into the hands of traffickers.

Trafficking the Church Respond

Trafficking is not independent of other issues churches face on a regular bases. It may be that the domestic help of an acquaintance, or a staff person at a local restaurant, is actually a trafficked person enslaved by the 'employer'. There is also the more serious scenario of demand by men in and outside the church for pornography or for prostituted children or women. Easy access to and use of the internet has exponentially increased the demand of the commercial sex industry, and the church is not immune to its effects on congregants. There is the need to raise awareness within the church about trafficking. But the church should also provide a biblical understanding of sexuality recognizing the beauty of sex within the context of marriage and the boundaries that exist outside of marriage. A biblical basis is vital for transformational change and opportunities for healing, especially for men, as it relates to sexual sin.

The church should also teach the value of children and women from a truly biblical perspective, as contrasted to a secular cultural perspective. Women, too is the creation of God, made in His own image, and God value her as good in His eyes. Throughout the old and new testament, God reveals the value of women by the roles He ordained for them. Miriam in Exodus, Deborah the Prophet in judges, Ruth the Moabites, Mary the mother of Jesus, and Mary Magdalene are just a few examples of the way in which God values

women and endowed them with dignity and propose. The New Testament often demonstrates the way in which Jesus valued women in a culture that often did not. It is important that boys and young men learn the respect and value women, and that none view girls and women as mere objects, sex symbols, or persons with no value. The church must be a leader in teaching the values of women and children in both sexes. Another important way a church can be involved is to focus on the area of prevention. Children, youth and young adult ministries can raise awareness about trafficking risks locally and provide information on how it can be prevented. Children, youth, and their parents should be able to recognize the risks that are prevalent each day within their own communities. Girls especially need to understand that sex trafficking is real, it is local, and they can prevent becoming a victim.

Other Ways the Church can Engage and Minister in Response to Trafficking Include

- a. Research and identify what the trafficking issue is in the community
- b. Communicate with local law enforcement and identify what they indicate as the need
- c. identify what other churches and organizations are doing in the community and collaborate with them
- d. Educate the congregation on the issues of trafficking both locally and globally
- e. Provide space in the church building for public awareness campaigns and educational seminars on the topic
- f. Speak out against the issue of trafficking and encourage individual to be aware of what may be taking place within their community and beyond
- g. Develop or become part of a local network of responders to trafficking
- h. Offer services that not duplicated by others for survivors of trafficking
- i. Provide intercessory prayer and spiritual counseling

Human Trafficking: Biblical View

The abhorrence of and response to human trafficking grows out of the understanding that God is the giver of life, that every human life is thereby precious, and that spiritual transformation is always available to all persons, including the forcibly degraded, through the love and power of Jesus Christ. It is the way nature of spirit filled ministry to bring freedom and healing for the enslaved and broken. Our Lord described His own Ministry in These terms when, at the beginning of His Galilean ministry, He quoted from the Prophet Isaiah: "The spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners' and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor" (Luke 4:18, 19, from Isaiah 61:1-2).

This understanding also lay at the core of the apostolic preaching "God anointed Jesus of Nazareth with the Holy Spirit and power, and... he went around doing good and healing all who were under the power of the devil, because God was with him" (Acts 10:38). In the ministries of Jesus and the early church, spirit filled preaching and teaching were also accompanied by spirit empowered deeds of healing and deliverance. Such ministry grows

out of God's revelation of himself and His will as reiterated in the bible. Again and again, the following basic theme challenges people of faith to respond to trafficking and slavery with justice and healing.

1. God is a God of justice and blesses those who maintain justice (Deuteronomy 32:4; 2 Chronicles 19:7; Psalm 11:7; 106:3; Proverbs 28:5; Isaiah 56:1; 61:8; Zechariah 7:9; as well as Luke 11:42).
2. Every person is unique in God's creation and equally deserving of love, respect, and dignity (Genesis 1:27; 2 Corinthians 5:17; Galatians 3:26, 28, 29).
3. Every person regardless of station in life or depth of victimization is to be evangelized with the offer of forgiveness of sins and new life through the redeeming death of Jesus Christ. (John 3:16, 17; 2 Corinthians 5:17)
4. The redemptive power of Jesus Christ brings transformation for the whole person. Our Lord is concerned for the physical, emotional, mental, and relational well-being of His creation in this life (John 6:48-51)
5. Concern and care for the poor and marginalized is commended by Jesus, modeled throughout His earthly ministry, and perpetuated in the early church (acts 2:45; 4:34; Romans 15:26; Galatian 2:10; James 2:15-16). Jesus personally ministered regularly to the poor, the sick and the down trodden (Luke 4:18, 19)
6. The heart of Christ's message on earth was one of hope for a new life. "Therefore, if anyone is in Christ, the new creation has come. The old has gone, the new is here (2 Corinthian 5:17)

Because of these truth that are indeed foundational to Christ's mission as revealed in scripture, the church corporately and believers individually have the opportunity to play a critical role in providing life-changing care for trafficking survivors.

- a) The man and woman of the church can provide faith based holistic care as they utilized their spiritual, professional, and financial resources to minister to trafficking victims
- b) Only the church can provide guidance and nature for true and lasting spiritual transformation that is rooted in dynamic Christian conversion and spirit-filled discipleship
- c) Transformation care is most effective in the context of a living supportive community. The church is such a community, a family where survivors can find.

Conclusion

The world of human trafficking is particularly complex and challenging. A long standing actor against human trafficking has been religions and religious organizations. However, some policy making members of the secular international community have been resistant to collaboration.

Notwithstanding this resistance, policy makers, NGO's, and members of the international community have shared values. The primary shared value is a desire to end

human trafficking because its very existence offends human dignity. Religions can speak to that value producing evidence based successful work which is unassailable. The reality is that religions have successfully produced results in prevention, protection, and partnership approaches to human trafficking and any organization interested in ending human trafficking will respond to these results. This expertise, combined with the structural capacity to respond in a global way to the organized criminal networks, make religions an integral component in the fight against human trafficking. Moreover, as the international dialog pivots to a focus of cultural shifts, the message of religions regarding demand and collective responsibility complement this direction. Building upon these components to advance the argument that religion is not only relevant but an integral leader in the fight against human trafficking is necessary to attain the eradication desired by all.

Recommendations

1. Continue to vigorously pursue trafficking investigations, prosecutions of trafficking offences, and adequate sentences for convicted traffickers;
2. Take proactive measures to investigate and prosecute government officials suspected of trafficking related corruption and complicity in trafficking offences.
3. Ensure the activities of the NAPTIP receives sufficient funding particularly for prosecuting trafficking offenders and providing adequate care for victims; implement programs for the disarmament, demobilization, and reintegration of former child combatants that take into account the specific needs of child combatants;
4. Continue to provide regular training to police and immigration officials to identify trafficking victims among vulnerable populations, such as women in prostitution and young females traveling with non-family members;
5. Cease provisions of financial and in-kind support to the CJTF until the group ceases the recruitment and use of children
6. Investigate and prosecute all individuals suspected of recruiting and using child soldiers and allegedly perpetrating other trafficking abuses against women and children
7. Assist women and girl survivors of Boko Haram, by Dachi by encouraging their reintegration into their community, establishing accountability for sexual violence, and ensuring greater respect for women's rights,
8. Ensure that every person, including Boko Haram members, who has been responsible for crimes of human trafficking, will be held accountable in a court of law.

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