

Behind closed doors – voices against gender-based violence, human trafficking and modern-day slavery



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- Christian Life Centre, Oxford
- Church of God of Prophecy, Surrey
- Church of Pentecost, Birmingham
- Convergence Hive
- Croydon Community Against Trafficking
- Feel Good Theatre
- Garden Court Chambers
- God and People Centre, Oxford
- Holy Covenant Church of Christ, London
- Hope for Justice
- Kalayaan
- Migrants' Rights Network
- Mt Horeb Intercontinental
- National Intelligence Hub / Modern Slavery and Human Trafficking Unit Threat Desk
- Non-governmental organisations
- Office of the Independent Anti-Slavery Commissioner UK
- RCCG City of David, Stevenage
- RCCG CRA Higher Ground, Coventry
- RCCG CRA Sheldon, Birmingham
- RCCG DCC, Basford
- RCCG Fountain of Living Water, Ayr
- RCCG Overcomers House, Plymouth
- RCCG Rehoboth Christian Centre, Chorley
- RCCG Restoration Assembly, Sheffield
- Redeemed Christian Church of God, House of Joy, London
- Salvation Army
- SCO7(1), Trafficking & Kidnap Unit, London Metropolitan Police
- St John the Baptist, High Barnet, London (Anglican)
- St Mary's Church, Willesden
- Trinity Church, Sutton (Methodist)
- Women's Aid – National Offices

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FOREWORD

Human trafficking is the source of untold suffering across the world. Women particularly are trafficked into domestic slavery or sexual slavery. Some of their stories in this report are heart-breaking.

The trade is international, engages major crime syndicates, challenges governments and stretches law enforcement agencies. This is a problem for all communities and all nations.

It is easy to feel awed and paralysed by the size and complexity of trafficking but if Christians believe that every human being is made in the image of God, they need strategies to resist that paralysis and begin to adopt strategies which enable them to identify what is happening in their streets, their communities and maybe even their churches.

The world church is on the high streets of England's cities, so we have in our midst communities which are themselves international. We have rejoiced in the growth of migrant Christian communities in our midst, for they have so much to offer us. In the last few years there has been a marked increase in trafficking from Nigeria and other west African countries. That means that we have churches in our membership who are likely to have encountered (probably unknowingly) women caught up in this awful experience.

More than a decade ago, when the Leicester Free Church Women's Council closed, it gave a legacy to Churches Together in England, designating it for women's work. It seems to our Board that there could be no better use for those funds than helping some of our member churches deal with the largest contemporary cause of the abuse of women – human trafficking. This project has been designed to help raise the consciousness of Pentecostal churches about human trafficking and modern-day slavery because they present a unique bridge between British and African culture in our society.

Their experience can then inform and inspire the wider Christian community to join with all those (and there are many churches and Christian agencies amongst them) who seek to care for the victims of this vile trade and join forces to combat and, please God, one day defeat it.

We hope that the Leicester Free Church Women's Council would have approved of our decision. We are deeply grateful to Dr Carrie Pemberton Ford for her report, which provides education about the complexities of trafficking.

Revd Dr David Cornick

General Secretary

EXECUTIVE SUMMARY

This report was initiated in the autumn of 2015 to address the situation of women in relation to human trafficking and modern slavery. The project aimed to produce a final report on the challenges and opportunities facing the churches and the particular contribution which the Pentecostal Churches can play in relation to women at risk within their networks and the communities they serve. The research project was funded through a legacy gift of the Leicester Free Church Women's Council, and thus the focus of the report was specifically on challenges in these areas of exploitation experienced by women and children within the Pentecostal traditions.

On our frontispiece sit two young women – one is just 17, the other a young woman of 22. Today they are both in their thirties, for this picture was taken over thirteen years ago when the work of Churches Alert to Sex Trafficking across Europe (CHASTE) and young women from West and Central Africa were just emerging as a presence within 'human trafficking'. Then, the patterns of exploitation were not clearly understood by police forces in general; their cases were classified as 'irregular migration' and fought through 'asylum' case law. However, these two women represented many hundreds, under the radar of police or legislative protection, who had been brought to the UK either for direct exploitation within a diasporic 'sex industry', with most of their clients being gathered from their ethnic or national communities, or for domestic servitude. Even within domestic servitude, the possibility of the additional trauma of sexual harassment and exploitation is never far away, with adult males, behind the closed door of the 'domestic space', able to seize the opportunity of vulnerable, unprotected young women who are readily 'available for sex' within his domicile.

This scenario was a regular component of the debriefs I would receive, whilst operating 'first responding' care¹ in the early years before the National Referral Mechanism (NRM) was established. Knowledge about sexual abuse within domestic servitude has started to emerge from the various asylum and counter-trafficking

¹ Work undertaken through CHASTE 2003–2007 and for which the offices of CTBI hosted the initial round tables for the development of the CHASTE Safe Housing network.

cases being pursued in asylum tribunals and county courts across the UK and Ireland. The full reach of this appalling breach of ‘hospitality codes’, of sexual abuse, rape, humiliation, trauma and degradation whilst young women, as minors or young adults, were ‘keeping house’ or ‘minding the children’ for working parents from the hard-pressed West African community has not yet been fully catalogued. Many breaches have never made it into any ‘crime report’ or formal recognition by the State. Their abuse and their trauma remains unacknowledged, unrectified, ‘being swallowed’ as one of my Ugandan clients told me: ‘We just have to swallow. We suffer in silence and swallow the pain. What else can we do?’²

The complex ‘intersectionality’ of abuses taking place ‘behind closed doors’ in communities of all ethnicities, in diasporic and indigenous communities is something which is increasingly understood by those working to counter trafficking, to end modern-day slavery and to build resilience against domestic abuse. However, the work of making the offences clear, of enabling the voices of those who suffer ‘behind closed doors’ to be heard, not foreclosed, not silenced, and not ignored is a vital piece of gospel-shaped discipleship being called forth from contemporary Pentecostal communities in this report’s engagement.

Communities which have been less well understood in the pattern and means of trafficking abuse include various West African communities amongst whom trafficking networks have been profiting from supplying young women into the ‘informal market spaces’ of sexual exploitation frequently linked with operations in Italy, Spain and the Netherlands and into domestic servitude. Detailed analysis of how these networks operate is not the subject of this report whose emphasis is more focused on how the reality of the abuse and its mitigation and transformation might be enabled through the participation of the churches who are part and parcel of the reality of so many black lives’ experience here in the UK. For those seeking a deeper understanding of the methods and the continued spread of West African trafficking

² Patricia (not her real name) was brought over for domestic servitude and sexual exploitation. In 2003 she was detained Yarl’s Wood.

networks, the following reports will be of interest.³ With the emergence of the National Referral Mechanism, the increasing identification of West African females within the trafficked numbers, as victims of either domestic servitude or sexual exploitation, has been a cause for concern from the Independent Anti-Slavery Commissioner's Office, alongside a number of advocacy agencies, including AFRUCA whose founder Debbie Ariyo has for over a decade been signalling the presence of substantial numbers of black female lives, both children and adults, caught in the human trafficking nexus.

An article in the *Guardian* in August 2016⁴ drew the attention of its readers to how, in the current 'migration crisis' from across the loading bays of Libya and Egypt, young Nigerian women were notable in number; around 3600 arrived by boat into Italy in the first six months of 2016, almost double the number who were registered in the same time period in 2015, according to the International Office of Migration (OM). Many of these young women are indebted to their traffickers to the tune of £40,000 for their journey and numbers have been climbing steadily: about 1500 Nigerian women arrived by sea in 2014, 5633 in 2015 and just below 10,000 in 2016. Although many of those who are trafficked into the UK arrive directly through long-haul and short-haul airports, the pressure of movement through illicit routes being regularised, such as accessing Italy by boat, will undoubtedly add pressure across Europe. As can be seen from Figure 7 and Figure 8 (page 44), assembled from data compiled by the National Crime Agency, Nigerian females and then the amalgamated African countries are the highest referral group for victims of domestic servitude across the nationalities reported and third highest for sexual exploitation in

³ BAARDA, C. S. 2016. Human trafficking for sexual exploitation from Nigeria into Western Europe: The role of voodoo rituals in the functioning of a criminal network. *European Journal of Criminology*, Vol. 13, 257–273; CAMPANA, P. 2016. The Structure of Human Trafficking: Lifting the bonnet on a Nigerian transnational network. *British Journal of Criminology*, 56, 68–86; EBBE, O. N. I. & DAS, D. K. 2008. *Global trafficking in women and children*. Boca Raton, FL, International Police Executive Symposium: CRC Press; CHERTI, M., PENNINGTON, J. & GRANT, P. 2013. *Beyond Borders: Human trafficking from Nigeria to the UK*. Institute for Public Policy Research; NWOGU, V. I. 2006. Nigeria: human trafficking and migration. *Forced Migration Review*, 32–33; OKOJIE, C. E. E., PRINA, F. & UNITED NATIONS INTERREGIONAL CRIME AND JUSTICE RESEARCH INSTITUTE. 2004. *Trafficking of Nigerian girls to Italy (Il traffico delle ragazze nigeriane in Italia)*. Turin, Italy, UNICRI, United Nations Interregional Crime and Justice Research Institute.

⁴ <https://www.theguardian.com/global-development/2016/aug/08/trafficking-of-nigerian-women-into-prostitution-in-europe-at-crisis-level> accessed 10th January 2017.

2016. There is clearly a challenge here for the European networks of churches who seek to address this abuse, and to proffer sustainable and meaningful responses to the humanitarian crisis which it represents, alongside an appropriate riposte to the criminal networks which are sustaining its presence.

Public sector bodies acknowledge that, in all communities, these areas of abuse, whether sexual exploitation or offences within the domestic realm (domestic servitude, child abuse or coercive control as part of domestic abuse), are extremely difficult to access, measure and assess the extent, pervasiveness or 'harm' impact. Patterns of behaviour have been deeply culturally embedded and indeed – legitimated by customary law over time – embedded in legislation, in themes lying latent in theological reflection and gender-asymmetric homilies, in household ordering and patterns of 'acceptable' disciplining or gendered role confirmation, in an approved or at the very least an 'accepted' sexual economy. The paradigms of whichever dominant theologies and community practices cement the identity of particular ideologically or geographically constituted communities are performed and solidified across the generations to realise 'approved of' behaviours and defined gendered roles. This is particularly powerful in the ways in which household 'economies' are managed – they are private zones, with enormous potential for harm to be practiced' behind closed doors' without recourse to the assistance of the wider community.

This social patterning and coding has particular impact on how any form of sexual abuse, coercive control, domestic violence, disciplining of children and partners and household-located domestic servitude is understood by the wider community in whose households it occurs. Many communities feel 'under pressure' from the wider 'host' community, and so there are some importantly altered states experienced by diasporic communities in the way in which cultural change and 'reporting procedures' are experienced. Moreover, these domains of the 'sexual' and the 'household' are frequently configured as 'private' zones to be managed discreetly either between power-broking males or within the particular communities or households in which the abuses occur. It is only recently that domestic abuse has started to be owned by the government of the UK as a substantial challenge for safety, wellbeing and human rights for all of its citizens. The same is the case for domestic servitude and for all

forms of human trafficking and modern-day slavery. We are on a journey. And the journey commences by opening some doors on what is happening behind them.

It was only when the British Crime Survey introduced the ability for its informants (which were, notwithstanding, skewed to a certain ethnicity, class, and experience of crime background) to report independently and anonymously, through the researcher's laptop, on incidents of domestic violence, sexual assault or sexual harassment that data held by the State on what was occurring across Britain shifted. It shifted dramatically and to the alarm of those in Home Office governance. This move to 'safe anonymised reporting' has assisted the drive towards the current legislation which has been emerging in Britain and is most recently being realised through legislation responding to the Istanbul Convention, which is drawing considered attention from Police and Crime Commissioners nationwide and will require commensurate backing with resources and further front-line responder training.

Police, the Home Office and anti-corruption and fraud agencies have found it extremely problematic to get a true grip on the nature, extent and impacts of human trafficking and modern-day slavery, due to its inherently criminal and 'hidden nature'. As with domestic abuse, there is intimidation of the 'victim' with impacts pursuant on their families. Moreover, with human trafficking and modern-day slavery there is a vital 'second' economy, which sustains, markets and supports it, alongside the first economy, which is regulated, taxed and increasingly transparent and open to a range of algorithms and analysis, to serve the purposes of planning. This second economy finances a range of intimidatory and silencing methods to protect itself and its 'business', the people commodities which are exchanged between households, countries, regions and towns, their lives and autonomy sold into several years of 'debt servitude' which have to be endured before 'release' can be envisaged.⁵

⁵ Different countries have different methods of indebted labour within the trafficking cycle. The 'mutually agreed' debt for access to the labour market of regional cities or the international markets of the UK, Europe or the Middle East, which is deployed by West African trafficking networks, is exceedingly invidious to crack as those who are entrapped in this way feel that they have colluded and agreed with these terms, however challenging and abusive the situation becomes. This is quite apart from the contractual Juju ceremonies which are deployed in the Edo and Delta State to 'seal the deal' with profound fear around any 'deviation of contract'.

Methodology

The methodology adopted for this piece of research was essentially qualitative, supplemented by contextualisation supported through desk research and reviews of the current information available on the areas in focus: human trafficking, domestic servitude and domestic violence. All three of the most common qualitative methods (participant observation, in-depth interviews and workshop-based focus groups) were used alongside an online survey which was made available off-line for some specific congregations visited. The response to the survey itself was not particularly well supported – the feedback received from the constituency approached was that online was not particularly a good way to proceed. In the future, a rapid phone survey may be a more suitable way to reach the population (from observation of church services, mobile phones are widely used by all ages). This learning has been taken on board as part of the iterative process of research and some conversations have been had with parties who would be interested in servicing a future ‘dip response’ through mobile technology.

Alongside the survey and the approaches mentioned above, the classic strategy of snowball interviewing for investigating discrete communities was undertaken; a few key gatekeepers enabled access to a range of voices from within one particular stream of the African independent churches opening up in direct, face-to-face engagement with the lead researcher, Dr Carrie Pemberton Ford. There were numerous telephone interviews with key ‘witnesses’ and advocates and a dynamic WhatsApp forum continues to undertake engagement on the themes which were set in motion by this research with its membership of over 200 active participants – mostly church pastors, prophetesses and some public officials, drawn from medicine, law, policing and the legislature in the UK, Nigeria, Sierra Leone, Ghana and Italy. As a piece of participant–observer engagement, the work evolved to generate some designated training events with African independent church and Caribbean Pentecostal church leadership fora, which were identified as key areas to commence the conversation around domestic servitude, human trafficking and domestic abuse – a highly gendered discourse, but with both sexes in the frame.

Although the aims and methods of qualitative research can, at first glance, seem imprecise with common criticisms including the fact that the sampled constituency

can be small and not necessarily representative of the broader population from which information is sought by the commissioning body and that there is difficulty in any generalisation from the results, the method of direct researcher engagement has now considerable credence in the field of social research, particularly in arenas where there is limited formal research undertaken and data sampling is small and erratic.

This is clearly a challenge of enquiry into areas of experience which are de facto hidden, occluded and with multiple interpretations of the phenomena when they surface within the community, either as a semi-scandal within the church or as a matter requiring urgent attention, such as when a young woman escapes from a household where she has been subjected to multiple forms of abuse.

Recommendations

The recommendations that emerge from the report focus on a number of key issues which have been signposted and flagged across the course of this 18-month engagement. My thanks are due as a researcher and as a fellow traveller seeking to address the multiple challenges which are generated by a number of intersecting gendered and socio-economic vulnerabilities and whose time for being more openly addressed has clearly come. The recommendations which emerge from this period of engagement with specific elements of the West African Pentecostal communities in London, Italy, Nigeria and Ghana are interspersed across the text and captured in the appendices for easy reference. Each of the two sections also has specific recommendations for consideration by churches and the communities with which they interface for improving the competence of response to the challenges represented by human trafficking, modern-day slavery and domestic abuse.

Addressing Anxieties

There is clearly a greater requirement for awareness across the church communities of the various abuses which are in play around domestic abuse, coercive control, human trafficking, sexual exploitation of minors and domestic servitude. Every one of these areas is loaded with profound anxieties calling forth an oscillating response from the church communities in which they manifest, but not because the churches are particularly responsible or corner the market in these abuses and violation of

dignity and rights. It is simply that churches are part of the wider community in which these offences have been historically present and, as we see in international trafficking, on occasion have been embroiled through their extended membership (notwithstanding the exceptional presence of 'rogue' pastorates) as points of deployment of young trafficked victims, exploited in either domestic servitude or sexual exploitation.

It is important that the religious communities in which so many in the West African diaspora are involved as part of their configuration of identity as they establish presence and confidence within their host country do not feel particularly under scrutiny for issues pertaining to trafficking, domestic abuse, sexual exploitation or domestic servitude. Although the numbers now being reported in the National Referral Mechanism do show West African numbers to be significant in relation to reported cases of trafficking for sexual exploitation and domestic servitude, the attitude of many of the church leaders with whom I engaged was a mixture of consternation and a desire to 'root out' any pastors who were discovered to have benefitted from trafficking networks and to enable their congregations to gain greater clarity about the nature of domestic servitude, in particular. Anxiety around the presence of domestic abuse was clearly present, as was an associated intergenerational, rather than gendered, issue: that of the way in which familial discipline is exercised and gendered identities are transmitted. That is a matter for another piece of important work for these communities to address as they integrate into the differentiated laws and expectations of UK society.⁶

⁶ Andrew Rogers' *Being Built Together* project, undertaken in the London Borough of Southwark, south London, 2011–13, investigated the number, places and priorities of new black majority churches (BMCs) in the borough. The particular interest was in BMCs formed independently of the historic denominations since the 1950s. Now contributing to the 'Pentecostalism in Britain' series, the research revealed 240 black majority churches in Southwark alone, understood to be the greatest concentration of African Christianity in the world outside of Africa. The percentage of Black Christianity grew between the 2001 and 2011 Censuses by 100%, whilst all other charts in the British Social Attitudes survey 1983–2014 showed a steady decline for the Church of England, a slight decline for the Roman Catholics (buoyed in part by the A+12 inward migration with a substantial number of Roman Catholic nations captured in that cluster) and a substantial increase in other churches, amongst which are numbered BMCs. The report is available from <https://faithandplacenetWORK.org/research-links/>.

Raising Awareness

This was identified as a clear requirement across the meetings in churches, small workshops and training events which were set up across this project. Wherever the challenges were raised for discussion, the overwhelming response was for more understanding and awareness raising of the laws and minimum conditions for domestic labour in the UK and how signs of domestic servitude and sexual exploitation could be quickly understood by congregational members.

Since the main body of research for this project was completed, a concurrent project, sponsored by the Home Office, and concerning which the CTE project was consulted during its inception stages, has now been realised. *Have You Heard?*⁷ is a short film commissioned by the Home Office from award-winning Nigerian film-maker Ogu Okpue to raise the issue of domestic servitude in a way which is comprehensible to the community, to encourage straightforward means for reporting occurrences and to see that there is a pathway of government-funded support which can be accessed by women and girls when social services and the police become involved. It is a powerful, restrained piece, which deserves wide distribution across African communities in the UK.⁸ The churches which have helped in the development and piloting of this film include the Celestial Church of Christ in Manchester, the Redeemed Christian Church of God and the Pathfinder and Nigerian community groups accessed by AFRUCA in Manchester. The aim is to raise awareness and increase reporting within at-risk communities and the film will be of immense usefulness to the churches as a stimulus to discuss the issue of West African community exploitation and encourage communities to follow a pastor's lead and report. It is a welcome addition to the arsenal of awareness-training material which is much needed in all three areas outlined above.

⁷ <http://www.afrotake.com/haveyouheard>.

⁸ The three principal agencies working with the government NRM in the context of West African communities are the Salvation Army, AFRUCA and Unseen, who have the contract to manage the 24x7 Modern-Day Slavery helpline on 08000 121 700.

Training

Training in raising awareness of the challenges of domestic violence and abuse, in issues pertaining to children's safeguarding in situations of violence and vulnerability, and in recognising the key indicators in trafficking abuse has been asked for by the churches in which this study has been trialled. In the presentation of the report to the Churches Together in England Enabling Committee, other church leaders and enablers from a range of Pentecostal churches (not only from the BMC constituency) were keen to see training materials and courses made available for their pastoral equipping, as well as for wider church membership, and workshops and seminars rendered at festivals and during gathered church programmes. The same enthusiasm has been received across the churches which have been at the fulcrum of this research: members of the Council of African and Caribbean Churches, the Unification of Cherubim and Seraphim Churches European Chapter and other individual churches mentioned in our acknowledgements, who have participated in the survey or in workshops or have opened their pulpits to initiate dialogue and engagement.

Training requested was to include at least:

- Identification of at-risk situations (modern-day slavery, domestic abuse, domestic servitude, (child) sexual exploitation)
- How to support and safeguard victims – the importance of reporting
- The challenge of reporting with community 'denial' and fear of state interventions
- Building multi-agency capacity in the UK to support communities and churches in relation to the public authorities
- Tools for building counter-trafficking resilience locally and trans-nationally
- Development of bilateral co-operation with church communities in countries of source alongside countries of destination
- Refreshing on safeguarding children and vulnerable adults
- The potential for developing some Independent Child-Trafficking Advocates across the churches
- Developing safe and accountable forms of support for trafficked victims, particularly in relation to releasing survivors from the fear of Juju contracts

and a structured response to the implications of these contracts back in West Africa

- Some co-delivered training to build confidence with other multi-agency providers (however, working in this context with the police or Social Services was seen by many as problematic for reasons developed in the main body of the report)
- Raising advocates against all forms of gendered violence in the community
- Youth training around sexual consent
- Understanding new legislation and mandatory reporting on coercive constraint, domestic abuse and FGM

Improving Reporting Mechanisms

It became clear across the survey, workshops, church visits and discussions that reporting mechanisms are not well understood nor are their impacts on churches, pastors or identified victims.

- It is essential that the pathways of how to report and 'what then' are clearly communicated across the church communities.
- Some form of monitoring and accountability around outcomes needs to be in place to develop confidence in 'lifting the lid'.
- Congregations and individuals need to feel that their communities will not be undermined and threatened through reporting – either through the impact of attention of the Immigration authorities or perceived 'punitive' action by Social Services dismantling family groups.
- There is a clear requirement to build strong multi-agency local and international networks of support, to undergird a transformation in reporting at all levels.
- In relation to the reporting of domestic abuse, there was a strong theme of seeking to 'deal with the problem internally first', which needs to have some alternative protocols put in place, ensuring immediate and sustainable protection of the victim, and a process through which people who are breaking the law of the land are properly held to account.

Theological Resources

There has been a repeated request during this encounter with the churches to develop materials which engage some of the highly gendered and disempowering narratives which can underscore domestic violence, sexual exploitation, safeguarding breaches in household discipline and which have their exploitative entrails cast up in human-trafficking narratives. This is an area of great sensitivity and must fully engage with the whole community – pastors, prophets, choir directors, bishops and the executive leaders of the wider communities.

The form of these resources should not be constrained to books, though some more considered theological work, relating the challenges of contemporary society to the central and important paradigms of the particular church community's faith and core beliefs, is important to undertake.

Requests have been raised around developing:

- Choral inputs – new songs raising awareness and underpinning a re-articulation of mutual respect across gender complementarity embedded in equality⁹
- Bible themes with clear articulation around how gender inequality, social justice, children's safety, international inequalities, all forms of disempowerment, refusal of violence against the person and ideas around submission, silencing and enslavement are brought forward in the scriptures
- Cartoon-based narratives of 'Godly' responses to modern dilemmas being experienced by BMC members' communities, particularly in relation to gangs, sexual exploitation, sexual consent, prostitution, domestic servitude, domestic abuse, irregular migration and lack of amnesty, household discipline and safeguarding
- Prayers and meditations for use in cell groups

⁹ As part of this engagement with the important element of song and movement within many of the BMC churches, it was mooted that a choral competition could be initiated to encourage the writing of new lyrics and the expanding of the choral corpus for churches to share and inspire fresh approaches to what have become in some instances embedded inequalities. This could be an initiative worth sourcing finance for and a sustainable input for the proliferation of new theological approaches to encourage congregations into altered perceptions of 'victims', 'offenders' 'gendered vulnerabilities' and State and Church relations.

- The curating of films and the development of a team of ‘facilitators’ who can assist in embedding the learning of the films for congregations and rendering some transformative changes
- Practical books of instruction for discipleship, addressing contemporary challenges for parents, youth (male and female) and the challenges of living trans-nationally
- YouTube shorts on a cluster of issues, for sharing across phone-based networks, which will start to emerge as church members with film and media skills become involved
- Involvement in Freedom Sunday and other initiatives arising in Nigeria and West Africa and the extended dioceses of different bishops in this fast-moving and fluid church structure.

Understanding the State

It was expressed across a number of fora, that there was the need to

- Develop robust advocacy with the UK government around ‘irregular migration’ and the desire of so many West African church members to regularise their citizenship. The presence of layers of uncertainty and the strong stance on ‘getting net migration down’ causes real challenges for communities to report a variety of offences with any confidence around outcomes
- Articulate the global mandate for social and economic justice
- Understand the role of the state and its various responsibilities in relation to the church community and its membership (Romans 13 *et al.*)
- Understand how victims, customers, sponsors, families and clients in human trafficking are understood by the State and the various protocols which surround national, local and international responses and procedures
- Seek the requisite qualifications for inter-operability across secular state and church-based organisational inputs when working with Juju or in undertaking voluntary safeguarding work with vulnerable adults.

Building Capacity

This report has been concerned to articulate the resources already in place and the pioneering activities of many who have been seeking to address the widespread, ubiquitous and, in many instances, hidden abuses which are outlined in this report.

A range of agencies, churches and individuals are stepping up to engage with the challenges which are explicated across this report. These are present both in West Africa and in other countries in which the trail of West African trafficking is clearly manifested – Italy, Spain, the Netherlands, Denmark and Germany, as well as in the UK.

The challenge in addressing human trafficking, realised insidiously and globally, across all communities in some form or other, is one which brings those who engage seriously with its realities into a sharp engagement with geo-political, social, economic, psychological, cultural, legal, theological and anthropological fissures. Fissures in the respect which we take as normative for our own lives but – when those who are vulnerable or lacking adequate social protection in theirs are taken advantage of, commoditised, exploited, diminished in their humanity and systematically disempowered – which we find cannot be assumed as the normative behaviours for others, whether as suppliers, sponsors, procurers, trolleys, enablers, or ‘end’ clients and consumers. The world suddenly looks less safe, less reasonable, less predictable. Another side of human capacity is revealed and it is one which requires purposeful, informed, resourced and strategically supported responses. There are no quick fixes here, only galvanised communities at point of source and at destinations which can start to make breakthroughs against this undercurrent of abuse, through which a minority assemble wealth and substantially more accrue some form of benefit – be it sexual pleasure, domestic work and child care at minimal cost, child support benefit or a host of scams of all kinds.

Churches, through exploring the abuses of trafficking and modern-day slavery, can make interconnections with some of its manifestations in sexual abuse, ongoing gender inequalities of access to education, control of reproduction, land ownership, consent to marriage, consent to sexual ‘access’ in marriage, subtle distinctions around capacities and gendered roles which serve to privilege male interests and undermine the capacity of full human flourishing, and equality of autonomy, which

has been the underpinning of Nobel Prize winning economist Amartya Sen's important contribution to discussions on global and intercommunity justice.¹⁰ These are important and significant conversations to have. The interlinkages between how communities are operating in terms of gendered roles, foreclosures, silencing and deprivation of freedom to flourish, and how church communities are experiencing the 'flourishing good news of the gospel' and how this gospel is being taught across our churches is profoundly significant and an area which requires some focus, resources and encouragement to engage.

While developing this report, a number of extraordinarily courageous people have been interviewed, initiatives encountered, and testimony heard of work in churches across Europe and in West Africa to make more audible the sound of women and their children and open the door for their voices and lives to be freed from a range of 'silence' and culturally accommodated abuse. From 'behind closed doors', the reality is starting to emerge. This report is part of its emergence and a call to churches, as priests, prophets, prayer warriors and leaders, to look, listen, take similar courage and respond.

¹⁰ SEN, A. 1999. *Development as Freedom* New York: Oxford University Press.

SECTION 1 MODERN SLAVERY AND HUMAN TRAFFICKING

Measuring the Exploitation

On 25 March 2015, the Modern Slavery Act passed into the UK statute books, making consolidated provision about slavery, servitude, forced or compulsory labour and human trafficking, including provision for the protection of victims, and to make provision for an Independent Anti-slavery Commissioner.¹¹ The definition of ‘exploitation’ in the act covers a number of activities including slavery, servitude and forced or compulsory labour; sexual exploitation; removal of organs; securing services by force, threats or deception; and securing services from children and vulnerable persons. For the purposes of this report, we explored specifically the challenges arising from sexual exploitation and domestic servitude. The survey explored all forms of exploitation, including the exploitation of children for benefit fraud and criminality.

Significance of the Council of Europe Convention

At the time of we met Patricia and Eki,¹² the warrior survivors featured in the report frontispiece, Britain had not yet signed up to the Council of Europe Convention on Action against Trafficking (2005). It took two years of persistent lobbying by advocacy organisations, including the ‘Time for @rest’ Christmas campaign,¹³ to see it signed and ratified. The UK desperately needed it. There was very little legislation in place to protect those who had been victims of trafficking, the recovery period was parlous and fragile, and there was no public money set aside to support those who were disclosed as having been trafficked but were not at that stage prepared to ‘assist the Police in their enquiries’. The ratification of the CEC on Action against

¹¹ <http://www.legislation.gov.uk/ukpga/2015/30/section/3/enacted>, accessed 15 January 2017

¹² These are not their real names but they are clients from West and Central Africa with whom the researcher Dr Pemberton Ford has worked.

¹³ Members of both houses of Westminster were contacted with Christmas cards asking when Britain would sign up to the CEC Action against Trafficking. The Time for @Rest campaign was launched by Churches Alert to Sex Trafficking Across Europe in November 2005 and supported by members of Churches Together in Britain and Ireland and Churches Together in England. It followed in the wake of the Not for Sale Campaign of 2003–2004 which had realised a successful ratification of the Palermo Protocol with a similar postcard campaign targeting Members of Parliament.

Human Trafficking turned all this around. In a symbolic move, the then Home Secretary John Reid signed the document at the desk used by the abolitionist William Wilberforce in his battle against slavery more than 200 years ago.¹⁴ The convention was ratified by the UK on 17 December 2008 and came into force on 1 April 2009, with the UK now clearly bound by its provisions.

National Referral Mechanism

Key amongst the provisions of the Convention has been the creation of the National Referral Mechanism (NRM), the national framework for identifying victims of human trafficking or modern slavery and ensuring they receive the appropriate support. Currently the support which is offered to those who are identified as potentially having been ‘trafficked’ is a forty-five-day reflection period in safe housing, which is sub-contracted through the Salvation Army and a cluster of housing providers across Britain.

At the core of every country’s NRM, which has also been adopted in Nigeria, is the process of locating and identifying ‘potential victims of trafficking’. From 31 July 2015, the NRM was extended to all victims of modern slavery in England and Wales following the implementation of the Modern Slavery Act 2015. A cluster of ‘first responders’ in the UK is comprised of the following organisations and agencies:

Police Forces	UK Border Force	Home Office and Immigration and Visas	Gangmasters Licensing Authority
Local Authorities	Health and Social Care Trusts (Northern Ireland)	Salvation Army Step Out	Poppy Project
Migrant Help	Medaille Trust	Kalayaan (specialists in domestic servitude)	Barnardo’s (specialists in children)
Unseen	TARA project (Scotland)	BAWSO (Black Association of Women)	New Pathways Refugee Council

The list of first responders is likely to be expanded in the future, as more specialist agencies show up, able to take forward the responsibility of identifying a trafficking or modern slavery offence and those at risk of these offences, and in urgent need of safety and time for reflection.

¹⁴ The UK eventually signed the Council of Europe Convention on Action against Human Trafficking on 23 March 2007.

With the NRM providing a national mechanism through which the Modern Slavery Human Trafficking Unit (MSHTU) collects data about victims of MSHT, publicly recorded information is now available to enable state bodies to start building a clearer picture about the scope of human trafficking and modern slavery in the UK, something which was extremely challenging in the days before its instantiation.

Confronting Modern-Day Slavery and Human Trafficking

The Palermo Protocol Adopted and opened for signature, ratification and accession by the UN General Assembly resolution 55/25 of 15 November 2000¹⁵

For the purposes of this Protocol the following definitions are set out – and all States who are signatories are required to embed the recommendations of the Protocol into their national legislation.

(a) "Trafficking in persons" shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs;

(b) The consent of a victim of trafficking in persons to the intended exploitation set forth in subparagraph (a) of this article shall be irrelevant where any of the means set forth in subparagraph (a) have been used;

(c) The recruitment, transportation, transfer, harbouring or receipt of a child for the purpose of exploitation shall be considered "trafficking in persons" even if this does not involve any of the means set forth in subparagraph (a) of this article;

(d) "Child" shall mean any person under eighteen years of age.
Article 3 Palermo Convention 2002¹⁶

The Modern Slavery Act A bold rebranding move by the Home Secretary of the time, the Rt Hon Theresa May

The act established a new consolidated piece of legislation to wrap together a number of abuses which were contained in the Palermo Protocol, other UN conventions around slavery, and emerging supply chain transparency culled from recent US Californian State legislation. Alongside this, the longstanding lobbying by NGOs for the appointment of a Trafficking Rapporteur was in part met with the

¹⁵ Signed by the UK in 2000; ratified in the UK on 9 February 2006.

¹⁶ <http://www.ohchr.org/EN/ProfessionalInterest/Pages/ProtocolTraffickingInPersons.aspx>.

appointment of an Independent Anti-Slavery Commissioner to encourage the enforcement agencies in developing good practice in the prevention, detection, investigation and prosecution of slavery and human trafficking offences and in the identification of victims of those offences. The role of a rapporteur had been identified by the UNODC as an important component for nation states to have in place and had formed part of ongoing recommendations captured in the Council of Europe Convention on Action on the Prevention of Trafficking. The GRETA report's recommendations identified the lack of a rapporteur as a serious gap in the UK's armoury in its campaign against trafficking.

An independent rapporteur to monitor and chivy state efforts in responding to human trafficking abuses has been in place for several years in other countries with a senior member of the judiciary frequently being appointed to the role. Kevin Hyland came to the appointment hotfoot from some highly successful work undertaken as a Chief Inspector in the London Metropolitan Police's counter-trafficking unit, securing a level of mitigation of human trafficking violations at the London Olympics 2012, with a range of proactive measures, a number of innovative bilateral policing agreements, and extra efforts put in place to create safe reception and reporting zones for those at risk of sexual exploitation, established with the newly constituted Women at the Well initiative under the leadership of Sr Linda Dearlove OBE.¹⁷

The further wraparound of the Mayor of London's Human Trafficking and London 2012 Network was significant in responding to the Olympic and Paralympic Games. It was established in March 2012 to tackle the risk of a potential increase in human trafficking for the purpose of sexual exploitation, trafficking in children for distraction crimes, and forced labour.¹⁸ Some of the less salutary and longer term impacts on the shape of on-street prostitution in London boroughs was noted in some depth by a 2013 report. The author's careful work interviewing people in sexual health referral

¹⁷ Human Trafficking, Sporting Mega-Events, and the London Olympics of 2012. (CCARHT Trafficking Files) Pemberton Ford. CCARHT 2012 (funded by the Legatum Institute).

¹⁸ The Network was a multi-agency model that was established in March 2010, in relation to London 2012. More than 50 organisations, including public authorities, statutory bodies and community sector organisations joined the Network to plan, develop and implement a prevention, awareness-raising, and protection strategy that could be replicated as best practice in other cities hosting major sporting events.

units and outreach units across the London Boroughs revealed a ‘continuing “ghettoisation” of street prostitution’.¹⁹

*This is not a new phenomenon, but arguably has been exacerbated by preparations for the Olympics. This approach, in which street prostitution is pushed into the more economically deprived and therefore less ‘well-to-do’ wards of individual boroughs, (was) quite evident in Borough F for example, where residents in two particular borough wards described how their lives and communities were adversely affected and disrupted by a very visible on-street prostitution ‘scene’.*²⁰

The report signalled the presence of increasing numbers of West African women presenting themselves to the attention of health workers and Health Trusts, as pregnant and clearly vulnerable to having been trafficked.²¹

There had been considerable front-line training, multi-agency co-operation, cross departmental work, APPG attention and policing activity up to that date, particularly through the co-ordinating work of the UK Human Trafficking Centre in the middle years of the Blair government, which saw chief constables, local authorities and the justice system starting to align their responses to this freshly articulated crime. The advocacy of initiating NGOs, such as Anti-Slavery International and a range of refugee agencies was prominent in these early years. The agencies had been flagging concern about exploitative crimes since the turn of the millennium.²²

The UK Human Trafficking Centre, originally sited in South Yorkshire, had undertaken pioneering multi-agency collaboration around the development of intelligence and securing the commissioning of front-line officer training across the constabularies. Operations Pentameter one and two had ‘lifted the lid’ on the

¹⁹ BINDEL, J., BRESLIN, R. & BROWN, L. 2013. *Capital Exploits: A study of prostitution and trafficking in London*. Eaves Housing: A study commissioned by the Mayor’s Office for Policing and Crime (MOPAC).

²⁰ Ibid.

²¹ It is discussed in this same report whether this is because for a short time there is a ‘premium’ amongst customers for paying for sex with a woman who is pregnant. More work needs to be undertaken in this regard to the charging formulas being managed by those who pimp out and traffic women for sex, and the customer base which is being appealed to if this is the case. It could be that some women who are impregnated through the neglect of condoms by paying customers shield their pregnancy until it is too late to be aborted. Clearly more work needs to be expended on this difficult and challenging area. It is clearly an area which brings trafficked women for sexual exploitation into the orbit of Health Service providers and a vital area of potential protection.

²² The California Transparency in Supply Chains Act, which was signed into law in October 2010 and went into effect in January 2012, requires certain companies to report on their specific actions to eradicate slavery and human trafficking in their supply chains.

trafficking challenges which Chief Constable Tim Brain had started to see flagged across a number of constabularies. The role of the European Union has been, across all these policing and policy initiatives, highly significant in developing a number of framework documents to develop the capacities of EU member states to identify trafficking abuse, prosecute criminals, protect victims and seek to develop informed resilience against trafficking in countries of source as well as of final exploitation and should be better understood in the public domain.

UK human rights lawyers have successfully leveraged these counter-trafficking frameworks and guidelines to build more victim-centred rights of protection into the addressing of human trafficking crimes, where the 'victims' are frequently entrapped in forms of criminal and illegal behaviours, which in itself becomes a method of entrapment. The EU, through the DAPHNE fund and other funds based in the Director General's office in Brussels, has granted millions of euro to the work of developing counter-trafficking intelligence, victim-protection capability and training of frontline responders, alongside the development of Europol's capacity for monitoring trafficking, co-ordinating inter-European co-operation in counter-trafficking operations and interdiction in both the country of source and that of eventual exploitation.

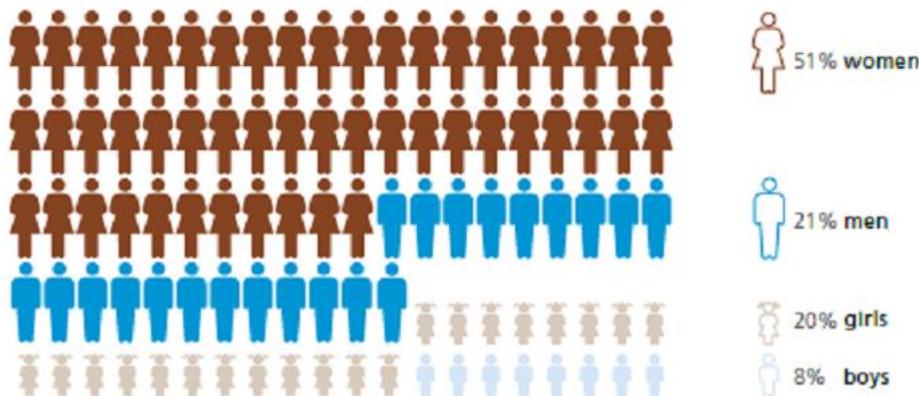
In 2016, Europol published an update to the effect that trafficking in human beings in the EU is predominantly a European affair:²³

- 70% of the identified victims and suspects in the EU are EU nationals.
- Victims and suspects generally share nationality, ethnic ties and sometimes kinship links.
- Mobility and rotation of victims are key features within this criminal market.
- Austria is a crucial transit country, especially for victims originating from Central Eastern Europe. Italy, Spain and the United Kingdom are key entry points for non-EU victims.

²³ EUROPOL February 2016. *Trafficking in human beings in the EU*. Situation Report, Document Ref No: 765175. Europol: The Hague.

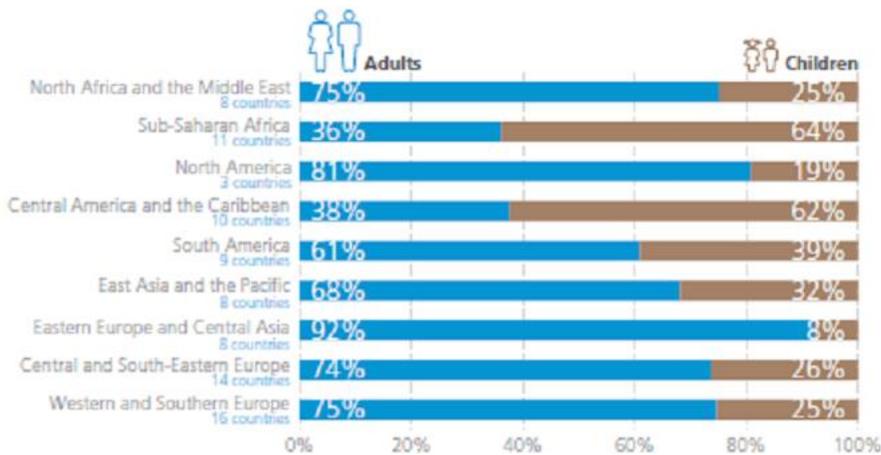
Although most traffickers are male, female suspects are also involved in low-ranking tasks. Nigerian criminal networks form an exception: women play a central role in the exploitation process.

A vast majority of the criminal groups active in trafficking are capable of controlling the entire process, from the recruitment of victims to the reinvestment of the criminal proceeds. The typical structure of criminal groups engaged in trafficking consists of loose networks linked by kinship or ethnic ties and criminal proceeds are primarily sent back to the country of origin.



Source: UNODC elaboration of national data.

Figure 1 Who are the victims of trafficking?



Source: UNODC elaboration of national data.

Figure 2 Adult and child trafficking victims by region (2014)

The Modern Slavery Act of 2015 was supported by some further financial and organisational resources to bring this offence to better public attention with the deployment of some short public announcements which featured a range of offences including domestic servitude profiling the exploitation of a young African woman.

Trafficking Prevention Orders were brought into the legislation for the first time to restrict the activity and movement of convicted traffickers, and the new Anti-Slavery Commissioner, drawn from the ranks of the police, was tasked specifically to hold law enforcement and other implicated organisations to account.

The draft Bill had been published as part of a white paper on 16 December 2013 with submissions sought from a wide range of stakeholders concerned to input on the legislation. Moments such as these are strategically important for organisations such as CTE and CTBI to inform their member churches, consult widely and generate feedback to enable government processes to include the voices and experiences of their member communities, which is vital for the development of legislation that genuinely includes civil society and the inclusion of civil society capacity-building and interaction with the state. This is a vital and important role for CTE to play (and one to which this report is in part a response), so that an articulated sense of alienation from the processes of the state, which did emerge during some of the workshops and within the survey process, is positively addressed.

Most recently, the Mayor of London has answered calls from a number of senior NGOs working in the field to pay attention to the 260% increase in referrals of victims of trafficking in the city. He held a counter-trafficking conference, co-ordinated through The Human Trafficking Foundation, Shiva Foundation and ECPAT UK and opened by the Deputy Mayor for Policing and Crime, on 10 May 2017. Local councils are deemed to be struggling to provide adequate support for victims with minimal resources at a time of austerity and cut backs in local council budgets. The conference sought to establish a Slavery Champion or Single Point of Contact in every council, as an initial step in enhancing local management of the increasingly better understood complexity and range of trafficking crimes. It is to be hoped that this initiative can be harnessed by the churches, as they step forward to respond to trafficking violations in the wider communities they serve.

Main Forms of Trafficking

The main forms of trafficking have already been outlined as they appear in the act. The range of trafficking offences operating in Britain started to have its data trail developed through the National Referral Mechanism. Inter alia, these include:

- Forced labour
- Domestic servitude
- Sexual exploitation
- Child trafficking – labour, social services fraud, sex trafficking, pornography, criminal operations (e.g. cannabis farms)
- Organ trafficking
- Gamete trafficking

Europol has identified that trafficking for sexual exploitation is still the most widely reported form of trafficking in Europe with the most reported victims being female EU nationals from Central and Eastern Europe. Non-EU victims mainly originate from Albania, Brazil, China, Nigeria and Vietnam.

EU victims usually use genuine documents but non-EU victims use forged or look-alike documents, although with the large influx of Nigerian nationals through Italy at present there could be variation in some of these standard methods, using stolen or semi-legitimate documents implicating corrupted public bodies in the processing.²⁴ Deception is seen to be a critical lure for potential victims, including the ‘lover boy’ method, which is particularly deployed as Albanian entrapment.

A more complex nexus of entrapment occurs for Nigerian girls and women, who may be aware that some form of sexual ‘work’ will be required of them but have no idea as to the full extent of the horror. Nevertheless, many think that when they finally get to Europe there will be opportunities to study, enter into a hairdressing apprenticeship or work in general care work. The degree of enforcement is managed through the debt bondage set up by the long, costly and arduous journey, with a number of enforcement strategies including Juju, familial pressure and intimidation of relatives should compliance and co-operation not be forthcoming from the young woman concerned.

Vietnamese children are trafficked within and into the UK to work as horticulturalists (cannabis minders in domestic or disused industrial sites) or the sex industry.

²⁴ EUROPOL February 2016. *Trafficking in human beings in the EU*. Situation Report, Document Ref No: 765175. Europol: The Hague.

The Palermo Protocol: Challenges to States

The purposes of the Palermo Protocol are to:

- Prevent and combat trafficking in persons, paying particular attention to women and children;
- Protect and assist the victims of such trafficking, with full respect for their human rights;
- Promote cooperation among state parties in order to meet the above objectives.

The Council of Europe and the Palermo Protocol dissect the challenges of human trafficking and the way in which they recommend states to co-ordinate actions to interdict its pervasiveness and perceived growth under the headings of the four Ps:

- Prevention
- Protection
- Prosecution
- Partnership

Prevention

State parties are required to:

- develop comprehensive policies, programmes and other measures to prevent and combat trafficking in persons and to protect victims of trafficking in persons, especially women and children, from revictimisation.
- undertake measures, such as research, information and mass media campaigns and social and economic initiatives, to prevent and combat trafficking in persons.
- develop cooperation with non-governmental organisations, other relevant organisations and other elements of civil society (including faith-based organisations).
- strengthen measures, including establishing bilateral or multilateral cooperation, to alleviate the factors that make people, especially women and children, vulnerable to trafficking, such as poverty, underdevelopment and lack of equal opportunity.

- strengthen educational, social or cultural measures, including through bilateral and multilateral cooperation, to discourage the demand that fosters all forms of exploitation of people, especially women and children, that leads to trafficking.

Protection

State parties are invited to look at domestic legal or administrative systems to be aligned to Palermo's provisions.

Victims should be provided with assistance to enable their views and concerns to be presented and considered not prejudicial to their case – i.e. not to be implicated in criminal proceedings on themselves – or detrimental to their rights.

States should consider implementing measures to provide for the physical, psychological and social recovery of victims of trafficking in persons, including, in appropriate cases, in cooperation with non-governmental organisations, other relevant organisations and other elements of civil society through:

- Appropriate housing;
- Counselling and information, in particular as regards their legal rights, in a language that the victims of trafficking in persons can understand (which may involve translation requirements);
- Medical, psychological and material assistance;
- Employment, educational and training opportunities.

States are also required to take note of the age, gender and special needs of victims of trafficking, in particular the special needs of children, including appropriate housing, education and care. This is an expensive undertaking and frequently disputes arise between nation states, sub-regions and boroughs as to who will bear the cost of this essential provision of recovery, safety, psychological rehabilitation and restoration of the capacity for flourishing. It is an area where churches are to be constantly in the role of advocate, standing in the breach where these essential components of providing safety and recovery are being neglected.

Thankfully the duty under the ratified Council of Europe Convention has the force of law in the UK – which is why this component can be pursued with some energy where the government, at national level or through its local council articulation, is

failing in its responsibilities. Currently the UK government in England and Wales manages its responsibilities for the first 45 days reflection period through the Salvation Army contract and its sub-contracted housing providers since 2011.

Prosecution

State parties are required to adopt such legislative and other measures as may be necessary to establish as criminal offences the conduct set forth in article 3 of the Palermo Protocol, when committed intentionally. Subject to the basic concepts of the legal system, the criminal responsibility should also cover attempting to commit such an offence and participating as an accomplice or organising or directing other persons to commit such an offence.

Partnership

According to the Palermo Protocol, states should consider human rights and child- and gender-sensitive issues and encourage cooperation between state and non-state actors in the identification of victims and their elements of civil society.²⁵

This is made very explicit in the Council of Europe Convention, where it is spelt out that the challenge of human trafficking requires the attention of all parts of civil society and the nation states that create the borders, boundaries and legislation which defines the articulation and the prosecution framework for human trafficking.

According to Article 35 of the Convention, parties 'shall encourage state authorities and public officials to co-operate with non-governmental organisations, other relevant organisations and members of civil society, in establishing strategic partnerships with the aim of achieving the purpose of the Convention'. This is envisaged as including:

- co-operation between various stakeholders in the prevention of trafficking;
- co-operation between state and non-state actors in the identification and assistance of victims;
- international co-operation in the investigation and prosecution of traffickers;

²⁵ Palermo Protocol 2002 and Article 35 of the Council of Europe Convention against Trafficking in Human Beings.

- international co-operation in the prevention of trafficking, as well as in the protection and repatriation of victims.

Church Responses to the Four Ps

Figure 3 shows areas where church bodies can be involved in responding to the multiple challenges and realities of human trafficking.

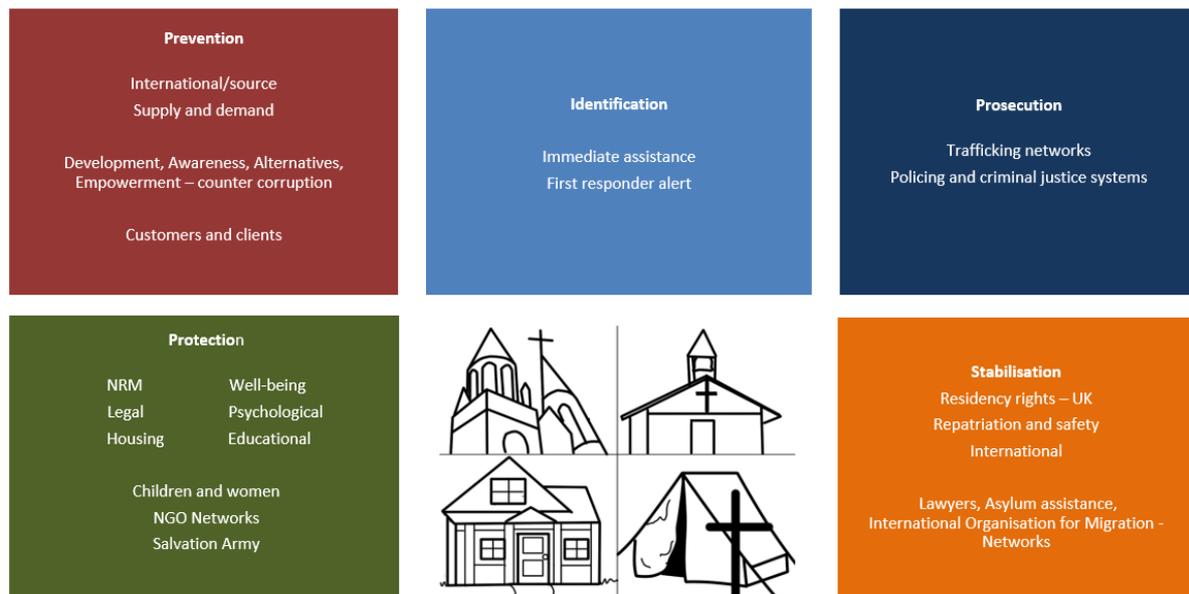


Figure 3 The four Ps grid ©CCARHT

The various elements in this mapping of different points of intervention can assist us when considering how members of CTE can add value to the fight against human trafficking, which is clearly a gross violation of the image of God in whose likeness or image each human being has been created (Genesis 1:27).

Community-based Recommendations

In meetings with churches, online conversations, WhatsApp-facilitated discussions,²⁶ training events, one-to-one interviews with church leaders and disciples seeking to interdict the trafficking matrix of exploitation, lawlessness and inhumanity, the

²⁶ With over 250 members excellently managed by a Cherubim and Seraphim Pastor Prophetess, Most Senior Mother in Israel Abimbola Oyebade Balogun, who has stepped forward as the convenor and administrator, the WhatsApp group is a vibrant environment for knowledge-sharing and animated discussion about the issues discussed in this report.

following areas kept surfacing as spaces where counter-trafficking capacity should be developed in communities:²⁷

- Training for leaders on the key issues of human trafficking, the Palermo and COE perspective and the Modern Slavery Act's provisions and requirements
- Awareness-raising and opportunities for development in expertise (accompanying, advocacy, empowerment and sign-posting) for congregation members
- Relationship-building with other agencies, in particular voluntary sector agencies involved in developing protection responses
- Knowledge and information sharing concerning safe reporting and supporting the efforts of the NGOs working with the Salvation Army
- Training for quality-controlled chaplaincy and pastoral response in respect of Juju with appropriate oversight and supervision for mitigating against any further spiritual abuse or intimidation through this conduit into a survivor's psyche
- Work on the interface between public authorities and churches: many victims of trafficking are people of faith and look to faith communities for assistance, if there is confidence that blaming, shaming and further abuse will not arise from the accessed community
- Relationship and capacity building and knowledge sharing with other denominations or sects, in the UK and into affected source, transit and destination countries
- Development of resources for churches to support awareness raising and to include, but not limited to, issues such as the reduction of demand, enhanced capacity for identification and safe reporting, information on legal assistance, safe housing and delivery of effective protection
- Support for initiatives undertaken in country of source: awareness raising, development, poverty reduction, legal protection, empowerment of girls, educational and employment opportunities

²⁷ These recommendations emerged as a constant and insistent theme in WhatsApp discussions held over four months between church members, particularly engaging the Cherubim and Seraphim churches.

- Keeping safe: there are safety concerns in interdicting criminal networks; they pose a potential threat which must be engaged when developing work around early identification of trafficking, deconstruction of networks and the refusal of any alliances which support these networks of profound abuse and extremely determined criminality
- Enhancing diocesan and inter-European, Middle Eastern and North African networks through sharing information and intervention
- Theological engagement on the roles of state and church, on cultural contentions between human rights legislation and particular Christian anthropologies, on sexual sins and on 'settling matters out of court'
- Working with statutory agencies (particularly the police, social services and immigration agencies) to clarify the trouble with the state experienced by church members and their communities; an easier, more co-operative and less hostile environment is required to develop ways forward
- Unlocking public funds to support sustainable church-led or partnered initiatives

Figure 4 shows some of the overlapping areas and the different sectors to which they are thought to apply, which have arisen in multiple conversations with participant churches and their membership.

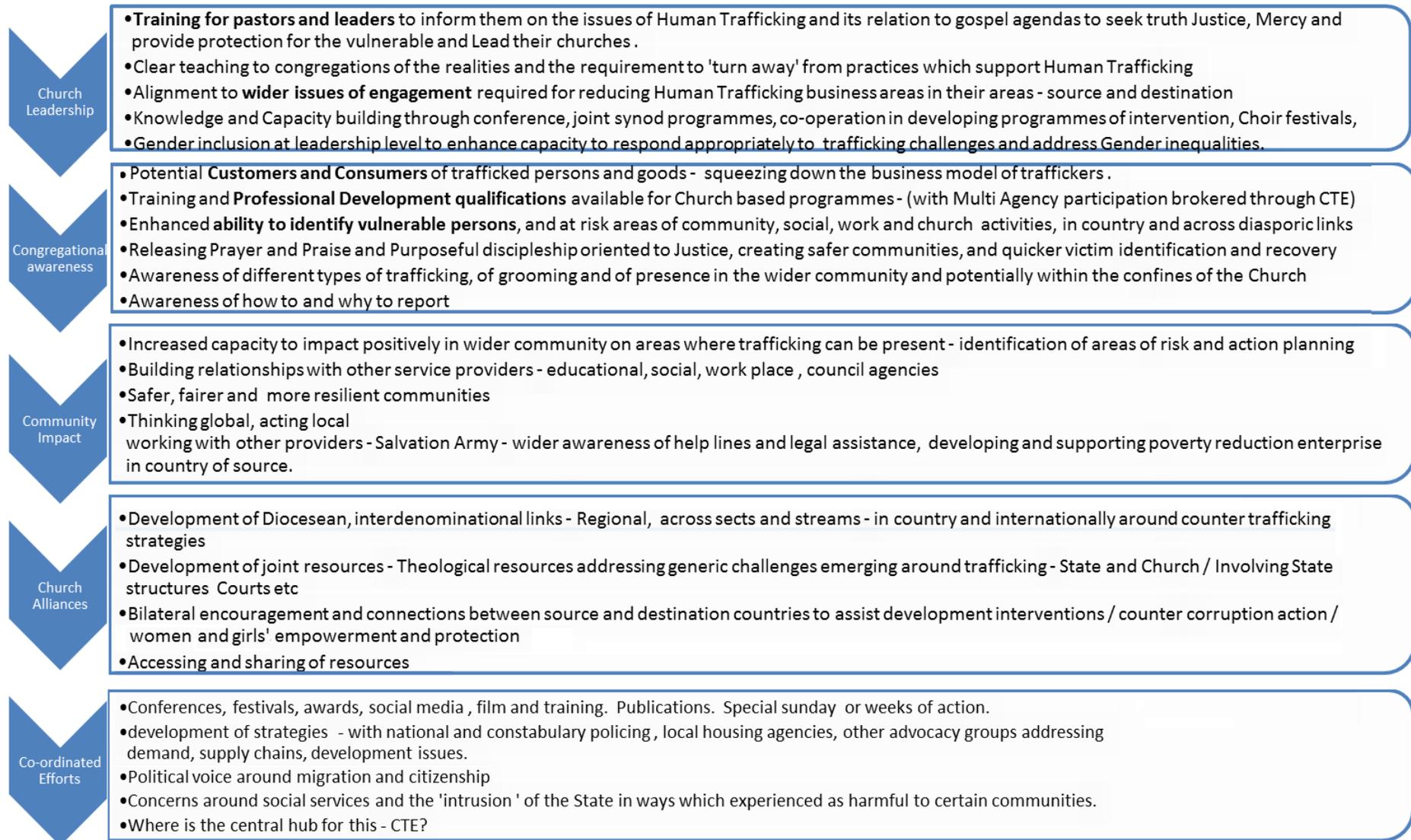


Figure 4 Community-based recommendations and the sectors to which they apply

Concerns Expressed by Nigerian-Based NGOs

In conversation with three NGOs working in Nigeria headed by one pastor,²⁸ there emerged a number of themes which have some commonality to them:

- Church leaders need to be educated on this 'perversion', its causes and effects. They can set up a structure to meet the challenges. Creating awareness is critically important.
- There is a need to address the lies that movement to the 'West' is going to realise 'a better life' or an easy solution to the impoverishment of the older generation, through remittances or the 'graduation' of a daughter from prostitute to 'Madame'.
- One of the first things to sort out in terms of prevention (aside from prayer) is to work profoundly to stabilise communities and give young people a reason to stay.
- There is a need to develop 'pilot' alternative businesses, educational facilities and communities where gendered inter-generational pressure for early 'forced' marriage is rejected in favour of the realisation of 'capabilities' and the capacity to flourish.
- Counselling centres are needed to help 'sort out' (sic) victims. Those that can be reconciled to their parents can be helped to make that work.
- Self-reliance or empowerment programs can be embarked upon with proper supervision.
- Basic education and scholarships are needed to keep young women in education and not relinquish them as 'house servants' in the cities whilst they are still 'not formed'.
- To assist with rehabilitation requires the creation of sustainably resourced homes, which can also be counselling centres. This requires both giving or tithing within churches and a contribution from the state's budget for counter-trafficking responses.

²⁸ Pastor Martha Kure, Throne Ministry Trust, Abuja, Nigeria; Eki Ogbeide, Edo State Women's Association; Joseph Oligwe; Sister Monica Chikwe; and a proposed alternative village empowerment project in Imo State, Nigeria.

- Multiple issues need to be sorted out in terms of protection and repatriation. A network properly or duly registered with a government institution or ministry could see to every step of protection and repatriation.

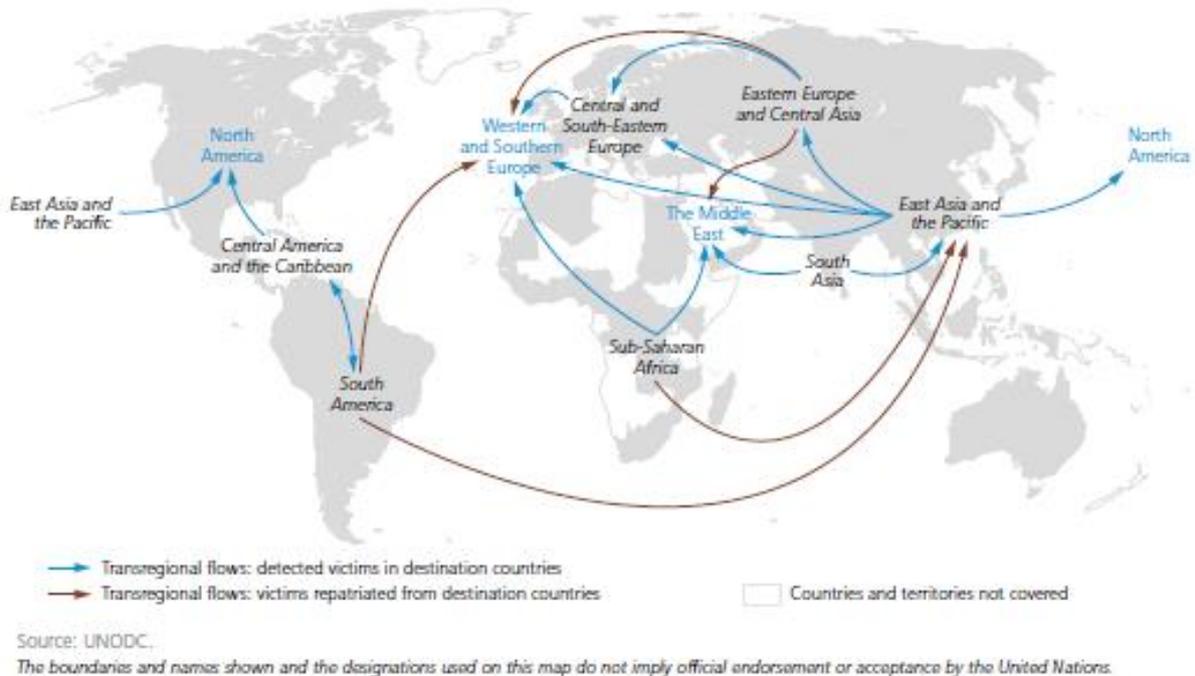


Figure 5 Where are people trafficked from and to (2012–2014)?

The Gangmaster's Licensing Authority and Forced Labour

The setting up of the Gangmasters' Licensing Authority (GLA) was provoked by the disaster on Morecambe Bay on 5 February 2004, when 2006 cockle pickers lost their lives on 'the Devil's beach'. They were a small, explicitly recorded number of the victims who lose their lives every year during transportation or during the course of exploitation; they also represented one of the largest but most 'hidden' clusters of forced and enslaved labour in the UK today – Chinese labour. Both men and women are brought into the UK to swell the coffers of Chinese organised-crime syndicates, who have built multi-million businesses on the backs, and indeed the lives, of scores of thousands of their ethnically related countrymen and women. Chinese organised crime and the 'grey economy' require a long term and substantial number of their countrymen and women to fulfil the needs of their various food harvesting, processing, textile production and leisure industry (e.g. restaurants and prostitution) businesses. Those working in churches serving this community need to be particularly sensitive to this reality. This aspect is included in the report to alert

readers that general labour exploitation outside of the domestic sphere, and excluding sexual exploitation, is experienced by large numbers of males as well as females across the UK, with a growing number of children in the mix and including populations from sub-Saharan Africa, though the majority in this cluster are from Europe, Asia and China. To keep abreast of this data is a matter of following the National Crime Agency quarterly data on referrals.²⁹

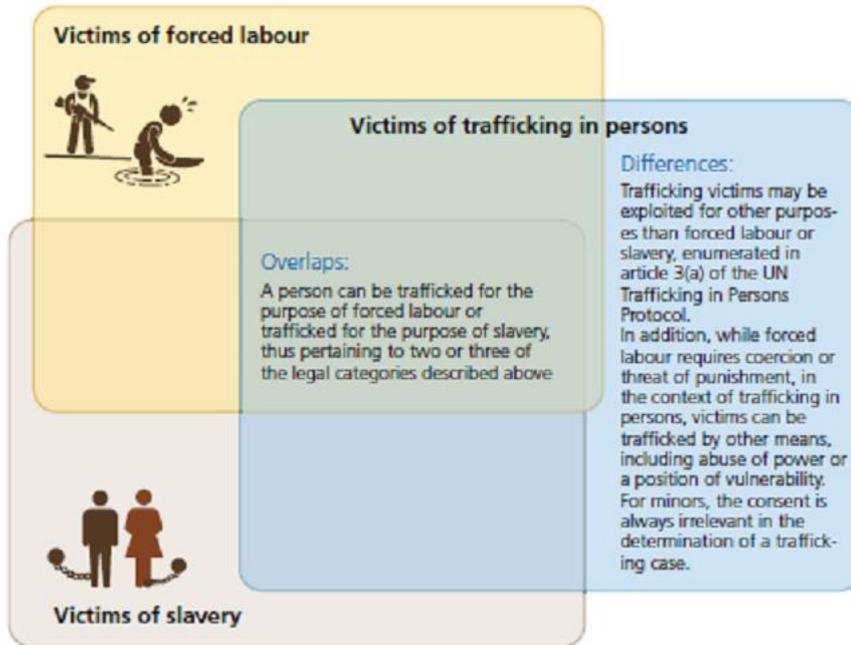
In 2016, a new Immigration Act passed into law, with particular elements which directly affected the GLA:

- Reform the Gangmasters Licensing Authority to become the Gangmasters and Labour Abuse Authority (GLAA) with a broader remit and stronger powers to tackle labour exploitation across the economy, introducing the capacity to search and seize evidence and investigate modern slavery where it relates to labour abuse and other offences.
- Create a new 'labour market undertaking and enforcement order' regime, backed up by a criminal offence and custodial sentence to allow the GLA to tackle repeat labour market offenders and rogue businesses.
- Create the role of Director of Labour Market Enforcement to set the strategic priorities for labour market enforcement bodies (the Employment Agencies Standard Inspectorate, Her Majesty's Revenue and Customs' National Minimum Wage team and the Gangmasters and Labour Abuse Authority) in an annual labour market enforcement strategy.
- Create an information hub to support the work of the Director.
- Allow data sharing between the Director, the Information Hub, labour market enforcement bodies and other bodies with intelligence that inform the preparation of the labour market enforcement strategy.

These changes are to be welcomed, and will undoubtedly have an impact on the areas under review in this report, including those of domestic servitude, trafficking for sexual exploitation and other areas of labour exploitation which affects female as

²⁹ This can be accessed at <http://www.nationalcrimeagency.gov.uk/publications/national-referral-mechanism-statistics>.

well as males in the wider arena of forced labour (e.g. the agricultural, processing, cleaning, care and hospitality sectors).³⁰



Note: The areas drawn in this figure are not intended to represent actual size population affected or covered by these different legal concepts.

Figure 6 Overlaps and differences between victims of trafficking, forced labour and slavery

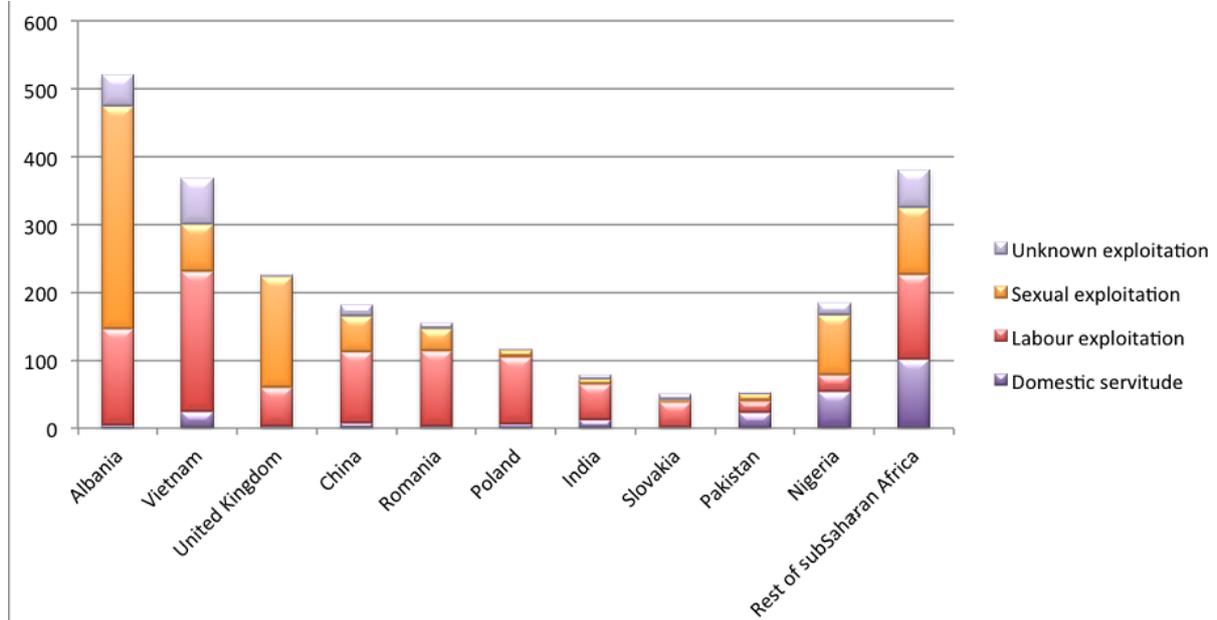
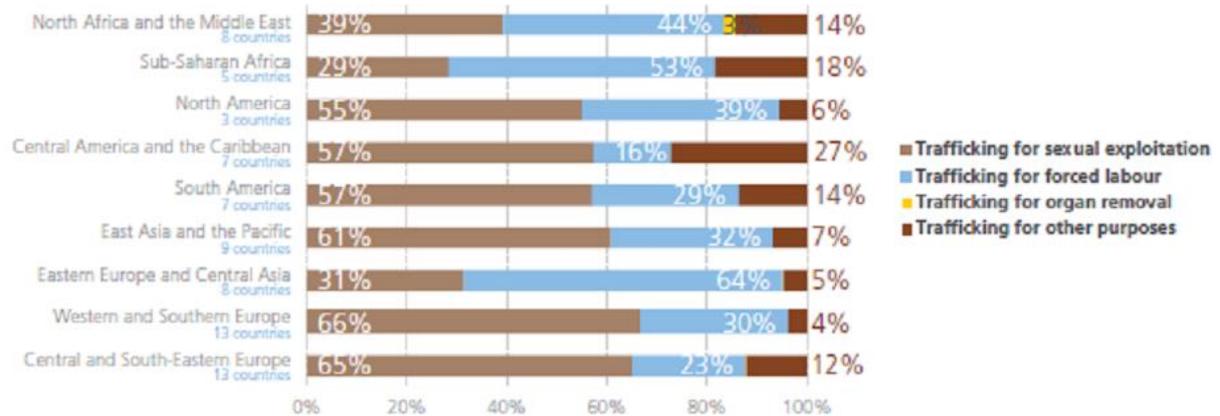


Figure 7 Nationality of trafficking victims referred through the NRM, January–September 2016

³⁰ Amnesty International has intervened in the area of ‘female body work’ and it is increasingly under the purview of potential legalisation. See the Amnesty International policy on state obligations to respect, protect and fulfil the human rights of sex workers May 26 Amnesty International.



Source: UNODC elaboration of national data.

Figure 8 Exploitation of trafficking victims by region (2012–2014)

Sexploitation in the Midst of Forced Migratory Flows

Figure 9 shows the different sources from which trafficking can arise through conflict. When thinking about Nigeria and sub-Saharan trafficking routes, much of the ‘supply line’ is driven by the requirement to locate opportunities, and improved life outcomes for young women, although the manner in which recruitment occurs and the way in which households become collusive with their daughter’s exploitation can be researched further in the Section 1 case studies (page 115). It is important to note that every trafficking narrative is distinct, a terrible journey of disempowerment and abuse, frequently accompanied by multiple rapes even before the exploited ‘work’ of either domestic servitude or sexual exploitation begins.

The recent surge in activity through the irregular migratory route of the Mediterranean now sees 80% of Nigerian women coming into Europe, via Italy from Libya, being trafficked into prostitution. This amounts to a presumed figure of around 7500 females (for 2016), many who are minors, according to Simona Moscarelli, Italian counter-trafficking expert at the IOM.³¹

³¹ Simona Moscarelli, interviewed in August 2016: <https://www.theguardian.com/global-development/2016/aug/08/trafficking-of-nigerian-women-into-prostitution-in-europe-at-crisis-level>. For further work on the longstanding patterns of Nigerian trafficking networks into Europe (Italy, Spain, the Netherlands and the UK), see CARLING, J. & INTERNATIONAL ORGANIZATION FOR MIGRATION. 2006. *Migration, human smuggling, and trafficking from Nigeria to Europe*. Geneva, International Organization for Migration; CHERTI, M., PENNINGTON, J. & GRANT, P. 2013. *Beyond Borders: Human trafficking from Nigeria to the UK*. Institute for Public Policy Research; OKOJIE, C. E. E., PRINA, F. & UNITED NATIONS INTERREGIONAL

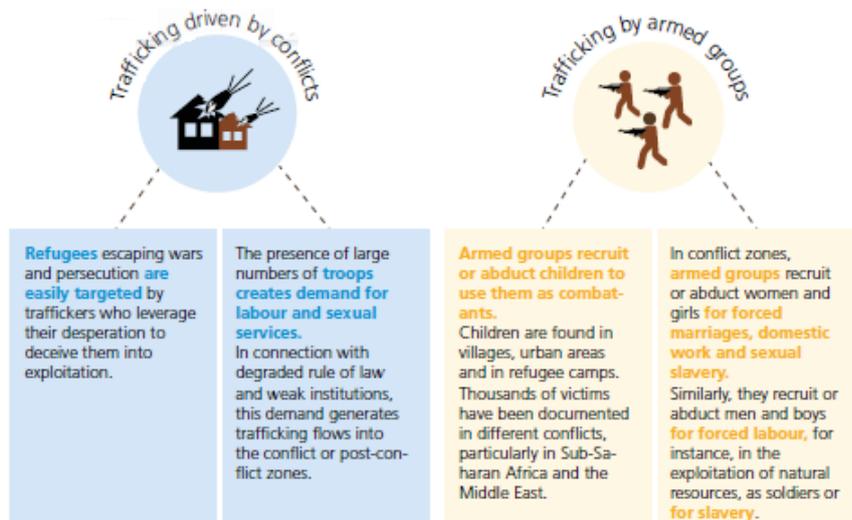


Figure 9 Trafficking driven by conflict and carried out by armed groups

Human Trafficking from Nigeria: The Air Lords, Black Axe and Co-fraternities

The cults are networks of closely bonded male society which were originally based in university co-fraternities, until in the eighties their criminalised and corrupt behaviours led to their eviction from university locations. They have multiplied in the febrile soil of a country which has experienced enormous post-colonial challenge in contested land space and resource allocation (the distribution and management of oil assets in the south west of Nigeria). Religious conflict has been mobilised for political ends in the north east. The most recent manifestation is Boko Haram (from the Hausa in which the name is articulated, it states 'Western' or 'non-Islamic' education is a sin or fake 'western imposed education' is forbidden) which has created hugely contested space around the education of females after puberty in the north east of Nigeria and considerable anxiety and disruption in these communities.³²

The cults which have been developing as considerable criminal enterprises have been active in Nigeria since the 1990s. Different cult groups rejoice in various intimidating titles such as: Second Son of Satan (SSS), Night Cadet, Sonmen, Mgba

CRIME AND JUSTICE RESEARCH INSTITUTE. 2004. *Trafficking of Nigerian girls to Italy (Il traffico delle ragazze nigeriane in Italia)*. Turin, Italy, UNICRI, United Nations Interregional Crime and Justice Research Institute.

³² Boko Haram is a branch of the Islamic State of Iraq and the Levant which has been profoundly destabilising, terrorising and wrecking communities in the north east of Nigeria. Young women from this region have traditionally been recruited for international trafficked exploitation to the Middle East – UAE and other Muslim majority states.

Mgba Brothers, Temple of Eden, Trojan Horse, Jurists, White Bishops, Gentlemen Clubs, Fame, Executioners, Dreaded Friend of Friends, Eagle Club, Black Scorpion, Red Sea Horse, Black Axe, Brotherhood of the Blood (also known as Two-Two (Black Beret)), and Fraternity of Friends. Their financial frauds, in the US alone, cost an estimated \$1 billion to \$2 billion each year to the US economy. Schemes are diverse, targeting individuals, businesses and government offices, and can be associated with violence and murder with over 200 deaths recorded as cult-initiated deaths in 2014.³³

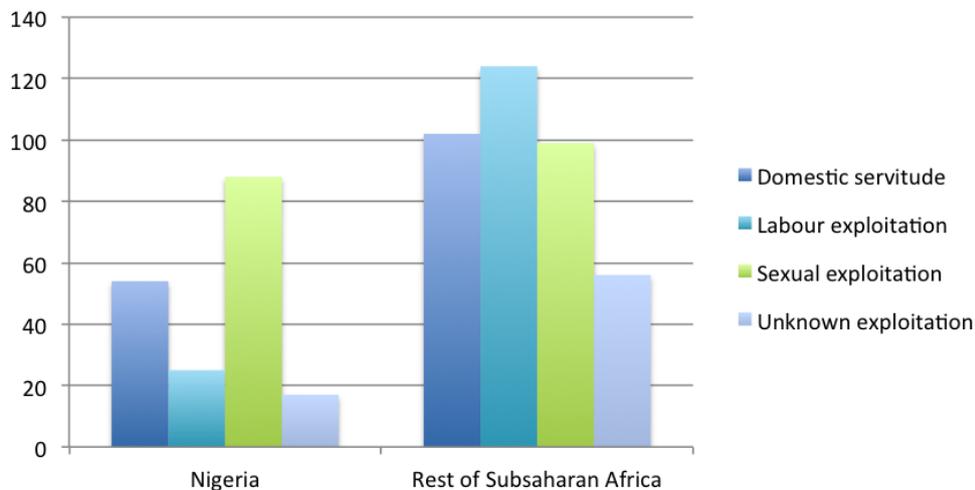


Figure 10 Nigerian and other African referrals through the NRM, January–September 2016

Nigerian crime syndicates are well-organised and undertake penetration of the host country public sector structure, in order to prosecute fraud and effect criminalised control. According to Hellasfrappe, there are three kinds of Nigerian organisational structure:

The first is the old-fashioned pyramid or hierarchy. There are major organizers, many of whom are in Lagos, and are linked with significant numbers of criminal operations elsewhere in the world. These are crime barons, often members of the elite and members of government, who benefit from activities that they coordinate or support. They are also among the beneficiaries of the proceeds of crime that come back to Nigeria. They protect those proceeds from seizure under Nigeria's very poorly implemented money laundering laws.

The second type of structure is the flexible network. Many Nigerian criminal organizations are relatively small, and they are based around bonds created by family membership, tribal affinity, or personal friendship. These groups operate within a larger network that resembles trade associations rather than traditional

³³ <http://hellasfrappe.blogspot.co.uk/2012/12/nigerian-crime-syndicates-and-their.html>.

Mafia hierarchies. The fluid network provides support, structure and potential connections.

The third type of group is the self-contained cell in which there are a few people with specific responsibilities and a clear cut division of labour. These cells are independent entities and take the initiative in generating and exploiting criminal opportunities.³⁴

In Italy, Mafia and Nigerian co-operation around cannabis and sexual servitude of Nigerian women coming into Europe is now reckoned in billions of pounds worth of value. Italy becomes the point of major distribution of Nigerian women across the rest of the continent.

In Palermo, the Black Axe – a Nigerian criminal network that has established itself in the former capital of Sicily and the centre of business activity for the Cosa Nostra, Sicily's own Mafia – is involved in drug dealing, prostitution and the fraudulent transfer of money between Europe and Nigeria. The deputy prosecutor in Palermo, Leonardo Agueci, has noted that 'Cosa Nostra tolerates the Nigerian Mafia in Palermo. Cosa Nostra allowed the Nigerians to organise a subordinate structure. They were tolerated as long as they didn't come outside their perimeter'.³⁵

Some of the chilling testimonies recorded in the case studies will have been due to the activities of the Black Axe who are renowned for their brutality and violence, not only against women, but against any males who seek to undermine their territorial dominance. When interviewing one Nigerian female church leader during this research, I was clearly warned to take very great care in this regard: 'It is a long string which you pull when you look in the boat of trafficking, a long string with its anchor in Nigeria. These people are very dangerous, very dangerous indeed. You need to take care.'³⁶

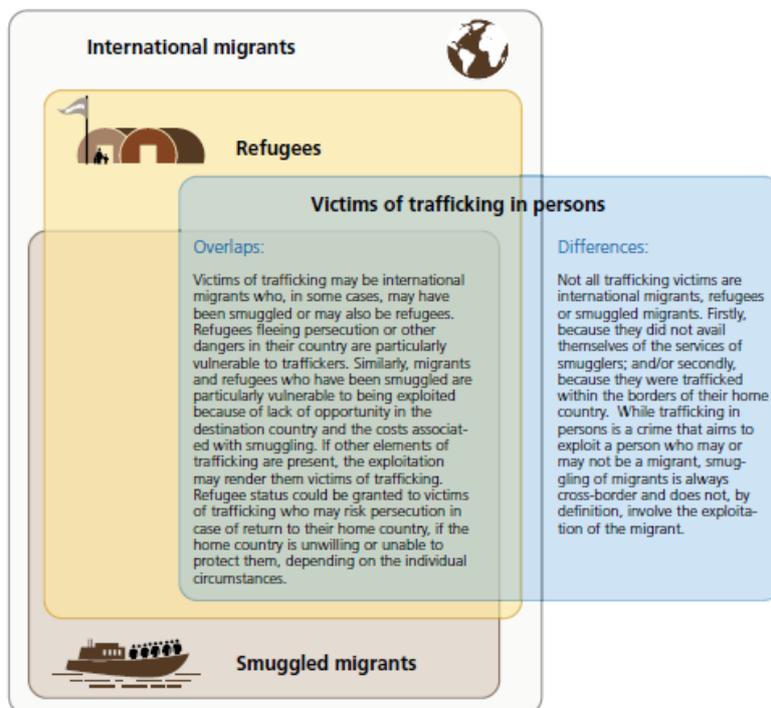
The Black Axe is considered a ruthless organisation which dominates its clientele through fear, intimidation, blackmail and Juju covenant rituals. This organisation has negotiated a deal with Cosa Nostra bosses in Sicily, buying the rights to operate in designated areas on the island. With increasing numbers of Nigerian and sub-

³⁴ Ibid and <http://highline.huffingtonpost.com/articles/en/the-21st-century-gold-rush-refugees/#/italy>.

³⁵ <http://www.express.co.uk/news/world/734772/Black-Axe-Mafia-Cosa-Nostra-Sicily-Palermo-Italy-Nigeria-Lagos>.

³⁶ Pastor of a cross-European network of churches, interviewed November 2016.

Saharan children coming through Lampedusa to the south of Sicily, being held in reception centres and then many simply 'disappearing' having been processed, the Black Axe operation is a deeply worrying pattern of manipulation and irregular entry for young men and women coming into Europe over the last couple of years. Churches with inter-European networks could play a useful role in mitigating some of the 'removal' of those in reception centres if alerted to the challenges which are being faced by those seeking to run these centres with inadequate resources and in gaining the trust of those who are held in these 'open reception' locations before they are spirited away by the criminal network which will deploy them in brutalised trafficked labour or sexual exploitation in Italy itself, or across Europe and into the UK.



Note: The areas drawn in this figure are not intended to represent actual size population affected or covered by these different legal concepts.

Figure 11 Overlaps and differences between victims of trafficking, refugees and migrants³⁷

Dr Esohe Aghatise, founder of the Associazione Iroko Onlus, commented on the place of the churches in developing both prevention and protection strategies for those who are trafficked. According to her human trafficking is almost becoming an

³⁷ UNODC 2016. Trafficking in Persons Report.

epidemic in Nigeria, especially with the increase in the rate of unemployment, poverty, illiteracy and insecurity. She told me:

Nigeria is described as a source, the transit and the destination of people who are trafficked; which means that so many victims come from Nigeria, some are also brought to Nigeria. Nigeria is among the top countries with the highest number of human-trafficking cases.

Considering the nature of poverty, community crises, insurgency and so many factors that contribute to human trafficking, so human trafficking in Nigeria is very high. According to Global Slavery index 2016, there are 875,500 victims of human trafficking in Nigeria, though globally we have about 27 million people. As of last two years, it was about 700,000 but it has increased in the last two years.

Responses to Human Trafficking from Nigeria

The Academy for Prevention of Human Trafficking – Mobilising Youth

There are a number of innovative responses to the challenge of trafficking in Nigeria itself which emerged during this research. The Devatop Centre for Africa Development is a Nigerian organisation committed to training individuals, particularly youth, as ambassadors to raise awareness against human trafficking and gender-based violence in Nigeria and other related matters.

An arm of Devatop Centre for Africa Development recently partnered with the National Agency for the Prohibition of Trafficking in Persons (NAPTIP)³⁸ to train 65 persons in an anti-human-trafficking advocacy course. Participants were made up of law-enforcement agents, legal practitioners, youths, educators, community volunteers, religious groups and journalists.

Joseph Chidiebere³⁹ is the founder of this energetic ambassadorial network alerting communities to the high risks of trafficking. It works with local churches in Nigeria when they step forward to participate (although many appear somewhat reluctant to do so). In the last couple of years since he formed the Department on Anti-Trafficking within Devatop, he has been recruiting and training youth anti-trafficking

³⁸ NAPTIP is an agency funded by the Nigerian government which is responsible for both the detection of trafficking crimes and the protection and processing of victims of trafficking.

³⁹ Joseph Chidiebere was interviewed January 2017. He is eager to find allies amongst churches in the UK to develop his work in Nigeria.

ambassadors across Nigeria through work specifically in secondary schools, of which 55% of the 2017 intake are female.

In 2013, this work ran in conjunction with NAPTIP and over 2000 Nigerian students were trained to be local counter-trafficking ambassadors and champions. Over 4500 had been trained by January 2017. In a survey of the work undertaken, there has been a cascading effect through 95% of those who have been trained and the estimates of influence he proposes runs into the dozens of thousands as trained trainers influence their cohort and communities. One volunteer in Abia State sensitised 2000 teenagers in his rural area for change.

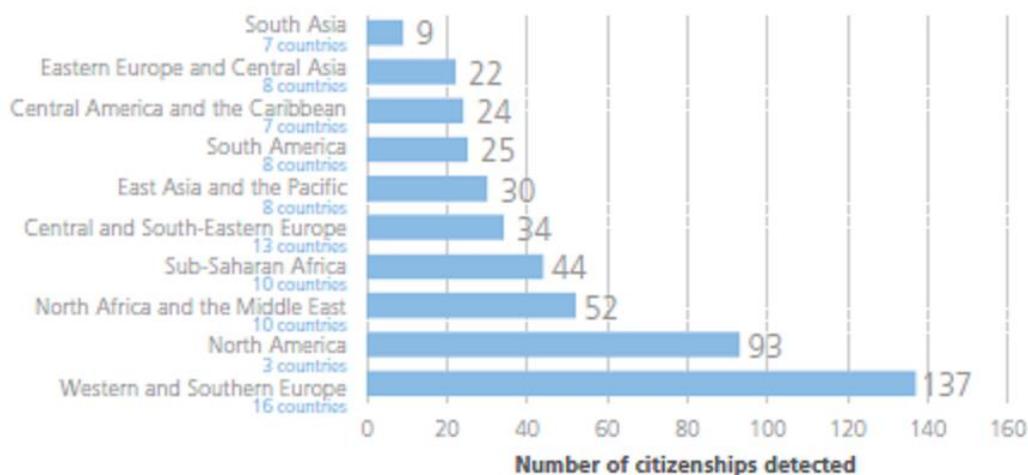


Figure 12 Citizenships by destination region (2012–2014)

The Role of the Independent Anti-Slavery Commissioner

Having engaged with the Commissioner's Office, the following update on progress of the Commissioner's work on Nigerian-based trafficking was released for inclusion in this report:

The Commissioner has examined how criminals are opportunistically using the migrant and refugee crisis to increase the trafficking of Nigerian women and girls to Europe. In 2015, 5633 Nigerian women and girls arrived in Italy by sea, an almost fourfold increase on 2014. The numbers have increased again this year. The International Organization for Migration (IOM), which has counter-trafficking teams on the ground at key ports in Italy, believes that close to 80% of these women and girls are potential victims of trafficking, who criminals plan to exploit in brothels across Europe.⁴⁰

⁴⁰ Email communication with Dr Claire Brickell, Anti-Slavery Commissioner Researcher, 3/2/17.

Italy, Spain and the UK are key destinations – however Nigerian girls are deployed also in Germany, the Netherlands, Scandinavia and other Northern nations. When considering the overall international trade of women out of Nigeria, it needs also to be remembered that there is a significant but poorly traced movement of women into the Middle East, where they can be deployed not only in the illicit sex market, but also in domestic servitude. This is worth bearing in mind when working with women from Muslim communities where much of this Middle Eastern recruitment takes place.

The Anti-Slavery Commissioner also notes, through his Research and Evaluation lead, that:

Addressing human trafficking from Nigeria has long been a priority. [...] NRM data shows that Nigeria has consistently been a major country of origin of potential victims of modern slavery identified in the UK. Victims who are trafficked to Europe for the purpose of sexual exploitation disproportionately originate from just one area in Nigeria: Edo State, in the south of the country. [...] Correct as of September 2016, the UNODC's website references reporting by Nigeria's National Agency for the Prohibition of Trafficking in Persons (NAPTIP) which states that 98% of victims rescued from external trafficking for sexual exploitation are from Edo State.⁴¹

The National Referral data, which is gathered by the National Crime Agency and available to the general public to review every quarter, also shows that Nigeria has consistently been a major country of origin of potential victims of modern slavery in the UK.

The submission from the Anti-Slavery Commissioner's office further reads:

The Commissioner has regularly highlighted this Nigerian trafficking crisis in international and UK forums and through the media. The Commissioner spoke about the issue at a modern slavery conference at the United Nations in April 2016 and also briefed the G6 group of interior ministers from Germany, France, Italy, Spain, Poland, the UK and the USA in London in December 2015. The Commissioner visited Edo State in October 2015 with ITN News, wrote a piece in the Guardian and spoke about the issue with the BBC and other key media outlets, including Nigerian community-media.

The Commissioner has worked with partners in Nigeria and the UK to develop recommendations for strategic prevention work centred on Edo State as a key trafficking hub. These stakeholders include community and faith leaders in Edo, academics and NGOs, government officials and law enforcement. In June 2016 the Commissioner provided the Home Secretary with comprehensive proposals

⁴¹ Email correspondence with Anti-Slavery Commissioner Research and Evaluation Lead, 3/2/17.

for a UK supported strategic prevention project to tackle trafficking at source.

The proposed interventions are built around three pillars:

- I. Building law enforcement and criminal justice capacities in Edo State*
- II. Developing increased awareness and changed attitudes at community level and increased capacity of community-based organisations*
- III. Developing economic opportunities for young people in Edo to help protect them from being enticed by traffickers.*

Following dissemination of the Commissioner's report on Nigeria, a meeting was chaired by the Prime Minister during the United Nations General Assembly in September 2016, which was attended by the Commissioner and the President of Nigeria. Here, the Prime Minister announced that at least £5 million will now be spent in Nigeria to tackle human trafficking, particularly in areas such as Edo State. Most recently the Nigerian High Commission in the UK has invited a number of key actors, churches, mosque representatives and NGOs along with representatives of statutory agencies to consider how to address trafficking for sexual exploitation, labour and the hidden crime of domestic servitude within the expatriate Nigerian and West African communities in London, which is a very positive and promising contribution to this challenge.⁴²

The London Metropolitan Police Force

The Met has had a number of years working with interdiction of human trafficking as it has raised its profile in the force's threat assessment over the last decade. Originally its activities operated out of the Clubs and Vice Unit,⁴³ which was to be a centre of investigative excellence to monitor London's off-street prostitution industry, to protect the most vulnerable adult and child prostitution victims and to investigate and prosecute those who exploit them. Emphasis was placed on its brief to rescue trafficked and coerced victims. The unit also provided support and guidance to borough officers who come into contact with these offenders and victims. In 2010, a designated Human Trafficking Unit was established. It was merged with the Kidnap and Specialist Investigation Unit (KSIU) in May 2014, to form the Human Trafficking and Kidnap Unit, in an attempt to merge resources and efforts against serious and

⁴² Acting High Commissioner Nigerian House meeting attended by members of the Freedom Talk forum 9 June 2017.

⁴³ The Clubs and Vice Unit had been overhauled after a root-and-branch dismantling of its operations due to 'corruption on a grand scale' in the 1970s.

organised crime. This 'blended' unit means that there is capacity to mount larger operations occasionally, however, in the day-to-day running of the unit there is bifurcation of task and resource. The Metropolitan Police Service dealt with over 800 trafficking referrals between 2010 and 2015 and the current data is being generated by the head of the KSIU.

The KSIU works hard to liaise with any organisation seeking to support victims of modern slavery as they are aware that counter-trafficking resilience, best information flows and chances of building strong prosecutions against traffickers is built on working with those who are in a non-enforcement role with affected stakeholders, be they victims of trafficking or women and men working in the 'sex industry', and community-based advocacy and support networks, including FBOs.

In a response to a Freedom of Information (FOI) request triggered by a researcher in February 2015, the KSIU revealed that Kevin Hyland (now the Anti-Slavery Commissioner, then DI Kevin Hyland and head of the Metropolitan Police's Human Trafficking Unit) stated that his unit had formed partnerships with religious sisters, who now accompany his unit on trafficking raids, and that potential victims of trafficking are routinely taken to places of safety operated by religious sisters. On 9 April 2014, at the 'Church and Law Enforcement in Partnership' conference on trafficking convened at the Vatican in Rome, Kevin Hyland and a number of European, African and Asian counter-trafficking police units and police chiefs were in the assembled congregation.

A further FOI request issued by a researcher in 2015 asked for more information on the Human Trafficking Unit's relationships with religious sisters and other organisations associated with religious orders and affiliated groups such as Rahab UK and Women at the Well (supported by the Sisters of Mercy).⁴⁴ The FOI request disclosed some anxiety around the participation of FBOs in this area of work, which more than likely is to do with some of the stances which the Roman Catholic church takes on issues around birth control, abortion and sex outside of holy matrimony. However the request for further information was parried by the Metropolitan Police

⁴⁴ https://www.whatdotheyknow.com/request/religious_sisters_and_the_metrop.

Service on this occasion on the basis that it contravened the maximum cost for retrieval of information set at £450. This exchange shows that there are clear sensitivities in wider civil society around the relationship of religious organisations and faith-based organisations operating with enforcement agencies and in the sphere of protection, anxieties which are heightened whenever issues around sexual mores, ethics, and gendered 'roles' and sexualities emerge.

This is something which needs to be borne in mind by member churches of Churches Together in England as they think around ways forward in bridging the activities of faith-based organisations and statutory authorities. Law enforcement is a particularly important gateway for accessing meaningful protection for any victims of trafficking who might emerge and for knowledge sharing, which some of its membership might seek to undertake in developing more resilient and efficacious relationships across the different sectors.

The National Crime Agency and Nigerian Crime Syndicates

The National Crime Agency (NCA) is the national law enforcement and police agency established in 2013 as a non-ministerial government department. It replaced the Serious Organised Crime Agency (SOCA), which had in its turn absorbed the UK Human Trafficking Centre originally based in Sheffield, and has also absorbed the formerly separate Child Exploitation and Online Protection (CEOP) unit as one of its areas of command. It has the power to run some of its own criminal investigations and disruption tactics. It currently has a significant role in the European-wide effort to address the trafficking supply chain of women and children emerging from West Africa, with particular, but not sole, attention on Nigeria.

There is currently a Human Trafficking Project being held across Europol, which focusses solely on trafficking from Nigeria, with input coming in from several police forces and dedicated police units seeking to address the burgeoning area of Nigerian crime syndicates. It is a European platform and consists of several experts from nineteen participating EU member states. Currently, it is led by the *Bundeskriminalamt* in Germany; its manifestation, post-Brexit, should be an area of advocacy with the UK government, Brussels and the twenty-seven, and ecumenical networks of concerned churches in the next couple of years. Intelligence and the ability to operate in a co-ordinated fashion against the co-fraternities and criminal cults which

have flourished in Nigeria since their emergence as off-campus fraternities and their proliferation across diaspora networks in Europe, America and other countries in Africa as well as a presence in the Middle East.

The NCA has been working closely with international partners seeking to disrupt the networks in Europe. It has also sought to assist the Nigerian government directly with enhancing its law enforcement capabilities to operate more effectively, particularly in the areas of targeting, disruption and prosecution.

The NCA is able to draw on its representation in Nigeria as part of its extensive International Labour Organisation network. This means that the NCA is focused on the issues and recent operational successes have been achieved against Nigerian organised crime networks in Spain and Italy. A wealth of reporting, which started to emerge in 2015 and has been referenced above, is now starting to cover the abuse of the Mediterranean–Libya route by unscrupulous smugglers and traffickers.

The Santa Marta Group – The Catholic Church and Law Enforcement

The Santa Marta project followed initiatives by the Catholic Bishops' Conference for England and Wales (CBCEW). It first met in Rome during April 2014 when police chiefs and Catholic bishops came together, in the presence of Pope Francis, to sign a historic declaration committing themselves to a partnership to eliminate human trafficking.⁴⁵ Named after the home of Pope Francis, in which the original members stayed, the Santa Marta Group now has members in over 30 countries. The NCA has recently commenced engagement with the Catholic Church at UK and international levels. Originally convened in September 2016, there have been two meetings of this group; the purpose of these meetings, according to the NCA liaison person, is to raise awareness of human trafficking and to look at ways of working together to increase engagement with the Nigerian community in the UK. Members of CTE should contact the Santa Marta Group to investigate how the Council of African and Caribbean Churches and other interested bodies might be able to further work in engaging West African communities on key issues of the protection of

⁴⁵ <http://santamartagroup.com/about-santa-marta-group/>.

victims and the resistance to practices within the community that can lead to a market for trafficking.

Foundations are being laid in these initial discussions of how the NCA will work with faith-based organisations, particularly in the religious mapping of Edo State, which is overwhelmingly Christian: Catholic, Anglican and Pentecostal church denominations are in abundance. Dr Pemberton Ford has indicated to the NCA that the Council of African and Caribbean Churches and other bodies are interested in being a part of these conversations, as increasingly they represent a significant majority of Nigerians now settled in the UK, in Pentecostal churches and other Black Majority Churches.

Father Mark Odion has been nominated by Cardinal Nichols to undertake work in London to facilitate improved relations across the faith communities and law enforcement. He has expanded the work of Catholic church leaders in raising the profile of the multiple offences of human trafficking. Father Mark is one of a team of four in the UK who are working for the Santa Marta project. The Santa Marta Group in the UK is eager to see the interfaith and interdenominational spirit of the original meetings in Rome carried forward in its national instantiation, with the view of working together to find a lasting solution to the problem of modern-day slavery.

This is an important opportunity which the report's author is taking forward with Father Mark and the Directorate of the Santa Marta Group consequent to this report's publication. Areas which are clearly on the table to be discussed are building interdenominational training programmes for raising awareness amongst congregations, developing single points of contact for interdenominational sharing of ideas and potential interventions which can seriously impact prevention, and creating a quality mark for training of priests, ministers and counsellors across the churches and other faith communities to enable enhanced trust by the public sector in calling in their professional services around victim support issues.

The UK NGO, AFRUCA, has been engaged to assist with work in Nigeria particularly in Edo State, and is currently looking at ways to engage more proactively with faith organisations within the UK. Recently AFRUCA has announced the production of two films to inform African communities about the challenges of domestic servitude and the wider issues of trafficking recruitment in Africa. *In a Strange Land* is a film on

trafficking into the UK and *Have You Heard?* is a short informational film to provoke discussion and community awareness around domestic servitude. The films will make an important contribution to the library of material available for raising awareness amongst wider civil society in diaspora communities about the various challenges and guises of human trafficking, particularly in relation to domestic servitude.

These two films join an increasing number of high-quality film contributions raising awareness of ethnically targeted and sector configured trafficking crimes. The 2002 film *Dirty Pretty Things* opened up discussion on the deployment of illegal migrant labour in London; one of its heroes was a young Nigerian male working in the leisure industry. Since 2007, the charity Unchosen has been producing short films and running a competition to generate new film from writers and directors to manifest aspects of the multiple challenges of human trafficking.⁴⁶

During the course of this research, we have been in touch with a number of agencies whose area of expertise and interest matches the concerns which the CTE has brought to focus in this research. There is further opportunity to develop some joint working procedures in the next twelve months with a number of different stakeholders, at the wider funding table hosted by the Home Office and the Department for International Development (DFID) as they seek to implement impactful policy interventions around potential consumption (the demand for trafficked services) and bilateral arrangements (joint national initiatives between source and destination countries) seeking to seal off the current highways of irregular migration and the role within this of organised crime and its consequent abuses. There is a clear appetite within UK law enforcement on this dimension of capacity building and practical partnership working, explicitly encouraged over the last seven years by the Council of Europe Convention, to lift the performance of statutory agencies out of isolation to work in respectful partnership with NGOs and, as the religious fields of intersectionality emerge in the human trafficking narrative, developing work with faith-based organisations (FBOs).

⁴⁶ Unchosen was founded by Trish Davison in Bristol. Its curated library of resources is available on the website <http://www.unchosen.org>.

Looking the Other Way

Meanwhile Eki Ogbeide, chairwoman of the Edo State Women's Association, is clear about the need for work on prevention in terms of creating viable alternative futures for the communities most at risk for female international trafficking. It is estimated that well over 85% of international trafficking in females from Nigeria is still sourced from Edo and Delta States, although there is some evidence that recruitment is diversifying into other areas in Nigeria. Eki has concerns that some church fellowships might prefer to turn a blind eye to some of the trafficking networks and recruitment which is occurring within their fellowships and across their communities, 'because money speaks, you know, it has the power to turn people's cheeks, and not in a good way. It's not all, no, I couldn't and wouldn't say all, but the temptation is there, particularly when you can just start up an African independent church, like that, and then you need to have people tithing to pay you as their pastor. For some, there will be the temptation to simply look the other way and accept the tithe of the wealth that has been generated', she explained.⁴⁷

Half of Nigeria's 182 million population is under 30, and unemployment in cities and rural areas registers an economy in serious 'stall' according to the economic analysts Bloomberg.⁴⁸ There are enormous pressures on health and education provision and security from the growth of the population, which is estimated to hit 300 million in 2050 becoming the world's third largest country by population, but with the continued trouble in the price of crude oil, with a Gross Domestic Product which has moved into negative growth, and with an extremely asymmetric distribution of its resources. Nigeria ranked 136 out of 170 countries in the Transparency International 2014 Corruption Perception Index. The score delivered 27 out of 100 on the 'trustability' index, with 85% of Nigerians surveyed believing that corruption in the country increased from 2011 to 2013. Furthermore, corruption hits hardest at the poor in Nigeria who make up more than 40% of the 182 million people. It is estimated that more than US\$157 billion left the country illicitly in the decade from 2004. Corruption

⁴⁷ Interview August 2016 Eki Ogbeide.

⁴⁸ <https://www.bloomberg.com/news/articles/2016-08-29/africa-s-biggest-economies-stall-on-politics-commodity-slump>

is everywhere: even the health and medical services, considered the least corrupt government institution, are considered very corrupt by 41% of Nigerians.⁴⁹

There is clearly a massive internal and international challenge to develop an economy which is more accountable to its citizens and to its investors. This is a challenge which reaches far beyond law enforcement and counter-trafficking legislation into the very heart of what makes a social economy transparent and accountable. This is an area which should also be explored when pastoral and church leaders are shaping some of their responses to the phenomenon of increased international trafficking from Nigeria.

Church Responses to Human Trafficking

Awareness

The survey for this research revealed that there was a paucity of understanding about the nature of human trafficking and the ways in which it could be affecting the respondents' churches, which was particularly explicit from male respondents. Significantly, female respondents were more curious or concerned, or more likely to have encountered a victim of trafficking in the last five years than the men.

However, the sample spread was somewhat thin, with $n=30$ from the churches in our first sweep. It is our recommendation that in the course of developing training and interventions with the churches as a potential outcome of this work, that this survey be re-run in churches with which CTE chooses to engage as a base-lining exercise for assessing training need and impact as part of a 2020 vision which CCARHT has called on FBOs and NGOs to undertake.

Working with State Actors

Considerable anxiety and ambiguity around interaction with state enforcement services surfaced in some of the early phone conversations with congregational leaders from a range of different African independent churches as the research was instigated. This anxiety was further elaborated in two three-hour training sessions

⁴⁹ http://www.transparency.org/news/feature/nigerias_corruption_challenge, accessed February 2017.

with a group of pastors and lay leaders of a range of African churches in Roehampton and with a mixed gathering of pastors, choir organisers, communication leads and lay members amongst the Cherubim and Seraphim.⁵⁰

'If the police come, then I shall have no church' was the statement made by one seminar attendee, a female church leader. This comment provoked a lively discussion on the limits of the state with regard to the authority, inter-personal protection and pastoral oversight of churches, which in turn flagged a number of significant areas that require more attention by CTE members in relation to theological and political dialogues around mediated power, the appropriate management of protection and the limits and accountabilities of church leadership derogated authority:

- If a church leader becomes aware of activities within the church which are clearly in contravention of state legislation in the country where the church is convened (i.e. churches meeting in the UK and therefore accountable to UK legislation):
 - What is the understanding of UK legal protocols for reporting?
 - What is the theological basis for making these decisions?
- Would the development of an internal line of reporting and support of pastors be helpful in the realisation of appropriate protection from harm for the most vulnerable (trafficked persons, children enduring violence at home, or those subject to intimate partner violence)?
- Is there a requirement for CTE members to enable greater clarity around how to manage this interface between God's and Caesar's with particular Pentecostal congregations, particularly in relation to the requirement to 'do no harm'?
- The difficulty of problematic immigration statuses was raised and the importance for some of the leaders to defend their church community's worship and community-gathering space as a safe space, a 'home' beyond violation by the UK immigration authorities.

⁵⁰ In all, these sessions involved 42 participants.

During the four workshops which constituted part of our Action Research intervention, there was the opportunity through question-and-answer sessions to explore just what was implicated by trafficking in people and how this affected the church communities present.

When exploring forms of human trafficking, there was clearly an awareness that sexual exploitation could form part of what was being talked about. There was far less awareness of the challenge of domestic servitude. When thinking about the impact of trafficking on a person from West Africa, there was some awareness that 'curses' or 'Juju' could be performed. When asked how they were aware of this, people made reference to African 'soaps', which are now covering something of the challenge on African TV channels, sharing across YouTube, newspaper reports and coverage on news channels; one person had directly encountered ministry to those in Italy who had been brutalised in this way.

A Touch More About Juju

The role of Juju is complex and should be understood in the context of African traditional religion and not as some sort of exotic practice. A great deal of this ritual activity is about cementing a deal, sealing a contract. Western practitioners at all levels (from enforcement personnel through to those in NGO support houses), confronting this for the first time in psychological services or in the court room, are often challenged by Nigerian trafficking cases where the victims are controlled by such practices and withhold information, claim not to remember or return to their traffickers. There is a clear need to demystify what is in play.

Empirical data shows that while Juju can be used in the context of trafficking, it is traditional oath-taking that is dominant in the first instance. Both traditional oath-taking rituals and Juju can be used as 'control mechanisms' to keep victims of trafficking in bondage.

Traditional oath-taking often occurs as part of the recruitment process of human trafficking as a contractual agreement between traffickers and their victims (which can include the 'consenting' party of parents or family members, particularly where minors are involved). This aspect of recruitment however does not surface in all cases of trafficking emerging from Nigeria. The traditional practices vary and may be

specific to particular shrines. Researchers are also aware that these ceremonies are meant to be secret and undisclosed and, therefore, the reliability of data on how many victims of trafficking from Nigeria undergo these processes is presently not clear. It is probably safe to assume that there are more instances of this highly effective process than are currently being revealed within the Western enforcement context. What is known comes from survivor testimonies.

Mostly, the oath-taking ritual happens in the source country, with some rites performed on the victims. The studies have focused on the rituals as used with older adolescent and adult young women, not children. The trafficked women report that these rituals may require them to give items of personal clothing or their blood, pubic hair or finger nails to the shrine 'priests'. During field research on human trafficking in 2006 in Nigeria, the barrister and solicitor Olaide Gbadamosi, in her role as the Executive Director of the Network for Justice and Democracy, found some interviewees recording the use of their underwear in the ritual undertaken to seal their co-operation.⁵¹

Further, some women report elements of violence within the ritual, such as the killing of a chicken, or chanting of various potential curses if the contract is ever broken. The curses include sickness, future miscarriages, stillbirths or the death of parents, all of these impacting on profound concerns within the African context of life and death, the regeneration of the 'ancestors' presence and one's own identity within the community.⁵² These rituals can clearly be frightening for the young women, ensuring

⁵¹ Olaide Gbadamosi. 2006. *International Perspectives and Nigerian Laws on Human Trafficking* Chapter 4.

⁵² OPARA, V. N. 2007. Emerging issues in the trafficking of African women for prostitution. In: AFOLABI, F. A. (ed.) *The Human Cost of African Migrations*, p. 230. London: Routledge. This work further builds on landmark texts which emerged from the 1970s in post-colonial Africa with read through the anthropological, recovering identity and theological concerns of MBITI, J. S. 1975. *Introduction to African Religion*. New York, Praeger. IDOWU, E.B.. 1966. *Olodumare: God in Yoruba Belief*. Longmans; AWOLALU, J. O. 1975. What is African Traditional Religion? *Studies in Comparative Religion*, 9; DOPAMU, A. T. 2005. God and social change in Yorubaland. In: Ade P. Dopamu et al. (ed.) *God: The Contemporary Discussion*, pp. 26–41. The Nigerian Association for the Study of Religions (NASR). These African (male) interlocutors are pioneers of unpacking West African, Central and East African belief systems and social organisation in the language and perceptual framework of Africans – and not subject to the denigrating and demeaning gaze of western observers – such as Juju, with a fuller understanding of these rites and practices in the wider context of social and political life across sub-Saharan African cultures. All play their role in seeking to contextualise a theistic universe in which people make sense of their lives, and take issue with attributive terms as definitions of African religion. For example, the authors reject calling African religion as 'ancestor worship', 'fetishism' or 'animism', although ancestors are honoured, fetishes are used and spirits are perceived in natural features.

their silence and obedience. Some women refuse to discuss the rituals or make only oblique reference to them. A great deal more work is required by anthropologists and trafficking researchers to understand the various factors at play in deploying in an instrumental manner traditional cultural motifs, particularly (but by no means exclusively) animated in the rural context.

‘[This] psychological coercion has proved most productive for traffickers of African women’, according to Oprah, ‘mainly due to the traditional belief in ancestral spirits and a strong sense of the reality of supernatural powers held in many African communities, which can often live alongside the colonising and missionary religions of Islam and Christianity. This simply emphasises the complicated social milieu within which the oath-taking practice operates.

In some accounts of these rituals, the amount of debt is agreed during or before the ritual is performed and the oath-taking ritual serves as a contract between the trafficker and the one being trafficked for the purpose of ‘allegiance, secrecy, confidentiality and repayment of the cost of her journey’ as well as other expenses incurred in the process, all of which are solely determined by the trafficker – who is usually the sponsor or recruiting Madame.⁵³

European protective agencies have measured the levels of explicit violence used as a means of control by traffickers. This more hidden form of control and contractual obligation, more subtle and psychologically impactful in its violence, has proved a hugely effective control measure for Nigerian and West African traffickers. It has been noted by those following West African trafficking cases that the levels of explicit violence can be lower than that manifested by other organised crime networks, although the testimonies accrued from the activities of Black Axe in Italy and Sicily shows the level of violence which is inflicted on those who resist the coercive constraints which are placed on subjects in this trafficked nexus. In a recent article from Italy the ‘chains that bind’ through the practice of Juju-style rituals were alluded to as ‘the last and most enduring’ to be broken.⁵⁴ It is important however that this

⁵³ IKEORA, M. 2016. The role of African traditional religion and 'Juju' in human trafficking: Implications for antitrafficking. *Journal of International Women's Studies*, 17, 1–18.

⁵⁴ <http://www.bbc.co.uk/news/uk-wales-29599158>.

method of control should not be 'exoticised', so that some clear-thinking interventions involving both psychotherapists and ministers of religion can be created for the 'liberation' of those terrified by the implications of the ceremonies they have experienced as part of their trafficking 'induction'.

In a number of surveys undertaken with Nigerian survivors of trafficking by OSCE researchers in 2004, only 7% of the respondents stated that they had experienced some form of ritual to cement the trafficking contract, which had been undertaken either directly by them or by their 'guardians'. However, as a covenant of secrecy is frequently invoked, this percentage may well underestimate the use of this control mechanism. With an estimated 80% of all victims of sex trafficking from Nigeria who emerge in the 'marketplace' of Europe coming from Edo State, where various forms of Juju have long been noted as part of contract making when people leave to do 'business', the low numbers which have been recorded admitting to some form of ritual ceremony involving a priest and curses invoked should be regarded with some informed scepticism.

I asked Father Mark Odion, one of the Santa Marta human trafficking team accountable to the Catholic Conference of Bishops about how the fear of Juju curses could be managed for women, men, and children who had been subjected to the rituals. This led to an interesting discussion around a proposed difference between 'the occult' and the category of 'psychological intimidation and hypnosis' into which Father Odion placed the Juju practiced by those whom he had encountered and one of the shrine priests he had talked to in Edo State when he visited 'a mock ceremony' with the Anti-Slavery Commissioner Kevin Hyland in 2016. Different churches have varying opinions on the 'theological' status of the activity: whether it requires exorcism because 'demonic' powers are at work or whether the activities are charlatany designed to 'spook', terrify and convince the trafficked subject that to renege on their side of the 'bargain' would reign down a whole mountain of grief and negative repercussions on themselves or their family members.

Considering the impact on those subjected to Juju, in terms of levels of terror, anxiety and coerced obligation to fulfil their promises made to the priest either in Nigeria or en route to their trafficked destination (as occasionally referenced in the testimonies), this is an area which merits some specific work by the churches. The

authority of a Christian priest or minister, or indeed a member of a religious order, to speak into this arena of 'spiritual entrapment' is clearly one which has met with some powerfully liberating results, according to the evidence from priests, ministers and nuns who have been working with this client group over a number of years. The author of this report herself has on occasion been asked to pray for release from the perceived 'curses which have bound' by those wanting to be able to talk to the police about the nature of their experiences and the details of their entrapment and abuse.

This area is one in which some clarity of operating and safeguarding needs to be exercised. The CTE could be a forum to enable the development of some best practice guidelines to inform religious practitioners (chaplains, priests, ministers, religious leaders and members of religious orders) as to how to conduct themselves appropriately and not subject already traumatised people to further assaults on their spiritual psyches.

Domestic Servitude

This form of human trafficking caused a great deal of heart searching, sucking of teeth and break-out conversations across the congregations and the workshops which were attended during the course of this research. It was clear that there were households known to congregational members where there were domestic help arrangements which could be construed as exploitative were the lens of UK legislation to be turned on the situation.

In such situations, the following conditions may prevail:

- inadequate household provision for the 'help' – no discrete bedroom;
- working hours unstructured and 'always on';
- responsibility for the children and general household labour;
- recompense less than the minimum wage;
- 'doing someone a favour' by helping out the 'help' –shelter and food in return for household labour;
- a clear distinction in how children are treated in the household.

In discussions in break-out time after services and in the workshops which were run in London, the need for developing an informed curiosity in the life of the

congregational membership was raised. More information should be kept to hand and clarity was needed on the minimum UK legislation with regard to:

- Employment conditions, minimum wages, minimum ages and maximum working hours
- Legislation pertaining to recruiting domestic labour and visas
- The Sexual Offences Act of 2003
- Children's rights and safeguarding children provisions.

People also wanted information on the 'enabling' environments conducive for human trafficking, the indicators of trafficking exploitation risk and the varieties of trafficking with particular reference to different diaspora and domestic communities. It is also important that people know where to report concerns when there are signs that people may be at risk of abuse.

Creating Safeguarding Protocols in Church

Many churches have undertaken basic safeguarding training but not all of the churches represented appeared to have safeguarding policies in place. In conversation with a member of the London Metropolitan Police, who is a member of one of the Cherubim and Seraphim churches, it was clear that the Government's message about safeguarding was becoming obligatory for all. Leaders of churches of all sizes are now coming to find out how to receive training.

Key Theological Issues to Address

A number of theological issues have emerged from conversations undertaken across the churches, engagement with ministerial students and discussions on the WhatsApp forum, which has involved scores of pastors, prophets and bible teachers. These theological issues could do with being explicitly addressed as a piece of work in the Pentecostal community and across other denominations. The following list is not an exhaustive list of the issues:

- The relationship between the state and the church
- The gendered nature of power and authority in church and wider society
- The nature of shame and ostracism in social groups ('scapegoating')
- The nature of Juju oath-taking and its subsequent liberation

- Sexual accountability, choice and 'mutuality'
- Headship and authority in the churches and how to 'call out' leadership that has neglected its role
- The anthropology of power relations in households
- The use of Old Testament catechesis for disciplining children and wives
- The nature of 'sexual sin' and where responsibility lies when 'sexual sin' occurs
- Two-kingdom theologies, taking care of church business
- Autonomy, mutuality and exploitation of culturally based hierarchies

Survey Responses on Awareness of Modern-Day Slavery in the Churches

The online survey instrument was widely distributed and circulated through the main network in the CTE database of Pentecostal churches, the services of Trumpet Media, and the assistance of the central organisation of RCCG, the Cherubim and Seraphim Unification Council, and the Council of African and Caribbean Churches. In the end, a mere forty questionnaires were returned and of these only twenty-one were substantially completed. On reflection, the survey may have been too detailed, seeking to probe into the experience and some of the perceptions of the challenges of human trafficking and modern slavery across the Pentecostal churches.

The following results were of interest, however, and underscore some of the findings which have emerged through other conduits (the workshops, trainings, church visits and WhatsApp conversations which have been ongoing for five months) and from which there has been a call for more training and awareness-raising events on gender relations and issues of sexuality, concerns for others' vulnerability to trafficking risk and for youth membership to be mobilised.

When delving into the guiding practice of particular theologies, voices were raised to alert the churches to the powerful intervening presence of the God of Love to mobilise the churches into positive social action; others voices protested the central message of attending to the word of God and not being distracted by 'worldly matters'. Yet others drew attention to the problem of 'wealth theologies' that encourage church membership. Some more work on the theological messages which are currency across the varied and diverse portfolio of Pentecostal churches

included in the membership of CTE would be well worth the engagement: scripturally based paradigms can shape the structured responses of whole congregations and prime them either for social engagement based on spiritual empathy or disengagement, with the 'line into the community' being through 'bringing them the Word of God', which is open to numerous interpretations.

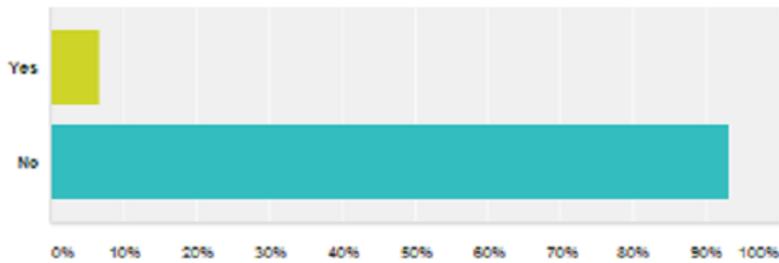


Figure 13 Have you encountered cases of human trafficking in the last ten years? (Sixteen responses)

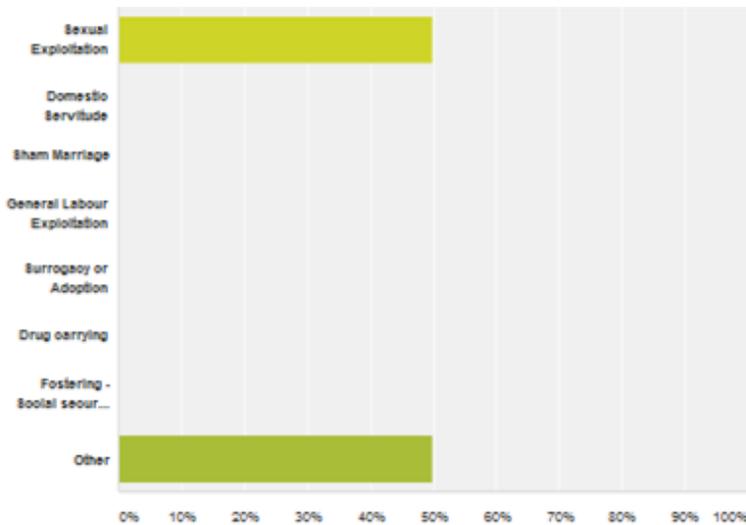


Figure 14 In which of these human trafficking areas may at-risk females have been involved? (Two responses)

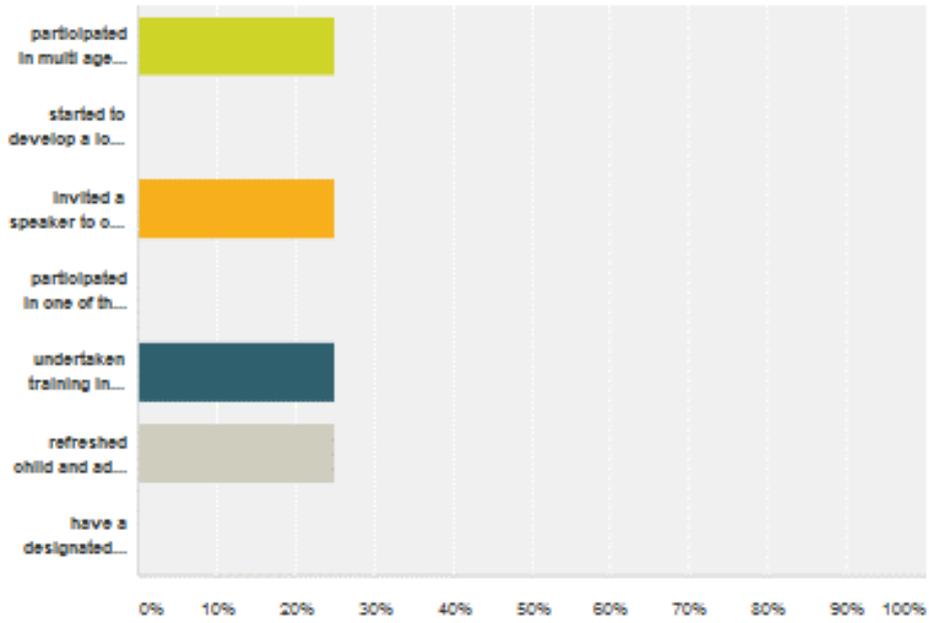


Figure 15 What steps has the church taken to address human trafficking? (Eight responses)

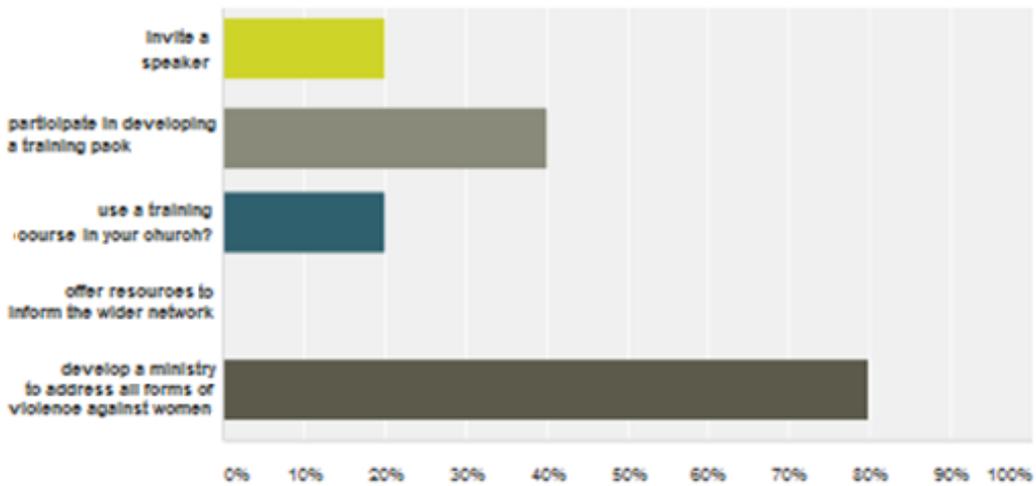


Figure 16 How could churches get involved? (Six responses)

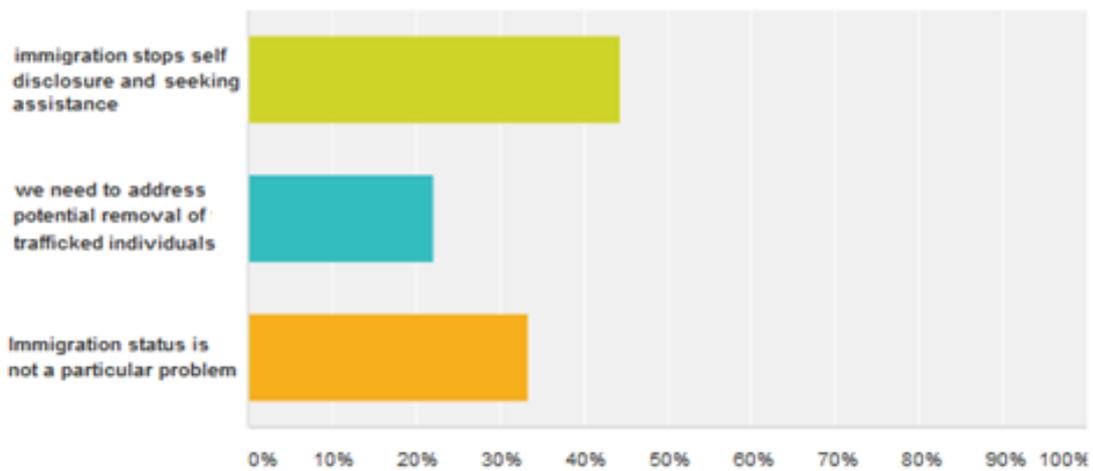


Figure 17 Question 14 asked about immigration status (Nine responses)

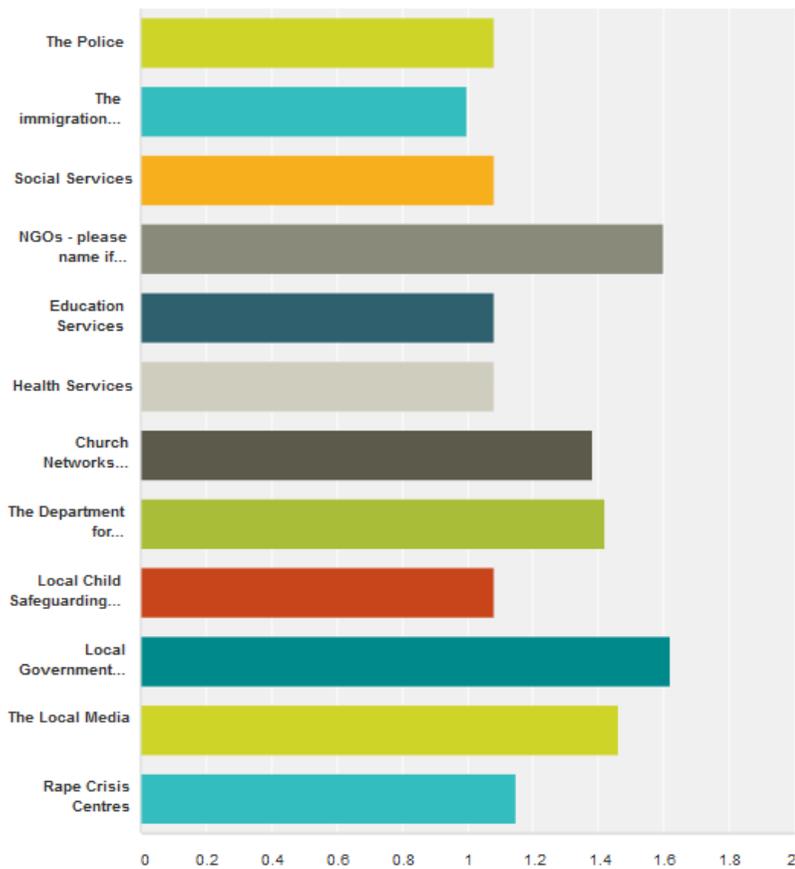


Figure 18 Question 16 ranked the importance of the organisations in addressing trafficking (Thirteen responses)

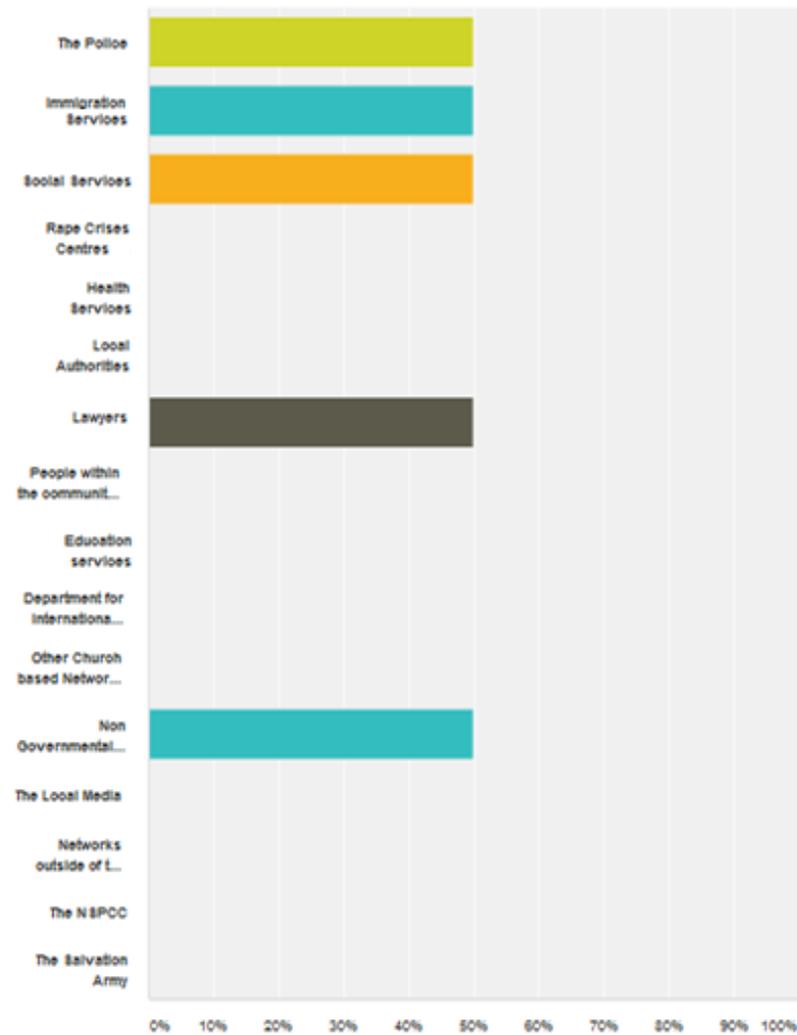


Figure 19 Question 17 asked which of the organisations the church is working with (Two responses)

The feedback to Question 17, where only two responses were received from a potential 21 respondents (who undertook the longer survey), shows minimal engagement with the wider agencies working to mitigate human trafficking and its impacts on individuals and the wider community.

Section 1 Recommendations

Awareness Raising

There is clearly a substantial opportunity for churches to become involved with awareness-raising events and deploy awareness-raising material now being generated around the range of human-trafficking abuses (domestic servitude, sexual exploitation, 'social protection' exploitation, labour and criminal business expansion (cannabis farms, begging, distraction crime, etc.) and in-country child sexual exploitation), contextualised for their congregational base.

Events such as Freedom Sunday can be used across the churches to enhance understanding of the violation of human trafficking and specific steps to address its presence within church communities and the neighbourhoods they serve.

Training

Pastors, choir leaders, prophets and prophetesses, Sunday school leaders and safeguarding officers need mandatory training around the signs of trafficking and clear processes for reporting offences and protecting victims.

For Pastors and elders, training and certification opportunities around working with vulnerable adults and children exposed to trafficking abuse can be developed. In particular, training can include working with the outcomes of Juju – with training on PTSD impacts – and appropriate pastoral approaches towards victims of this form of spiritual constraint and abuse.

Training can also enhance understanding of the wider agencies involved in addressing human trafficking in both the UK and the countries of nationality represented in the congregation.

Multi-Agency Working

Opportunities should be developed to involve churches with multi-agency groups tasked to address trafficking at a local, regional, national and international level.

Churches should in a multi-agency capacity to develop awareness raising, improve lines of reporting, address concerns around immigration and asylum status and clarify levels of protection for those reporting and victims surfacing through enhanced activity from churches.

Qualification Development

- Secure ratified qualifications for pastors and chaplains to work with the public sector and NGOs in victim care where all are vulnerable adults or minors
- Support training in theological colleges to develop awareness of immigration and asylum challenges, international development and social protection, human rights and human flourishing alongside human trafficking and modern-day slavery

Bilateral Work with Countries of Source

- Develop strong relations with embassies, and the organs of state in the relevant countries of source
- Mobilise wider church networks in the UK and across European and third-country links
- Generate and participate in specific counter-trafficking conferences

Technology

- Deploy technology, particularly social media, to enable many of the awareness-raising, support, development and training opportunities
- Development of the CTE modern-day slavery and human-trafficking hub to support initiatives across CTE's membership base.

Organisational Capacity Building

- Facilitate the development of hubs within denominational groups to assist in training, qualifications, awareness raising, resource building

- Obtain resources from the UK government and other sources (trusts, concerned high-value individuals, church membership and businesses) to mitigate the impacts of human trafficking in affected communities⁵⁵
- Develop communications, enabling good quality information flow from the public sector, member churches, affiliated churches (Roman Catholic and Orthodox membership) to member churches and enhancing efforts in counter-trafficking measures

Church Opportunities

- Develop choral competitions addressing gender discrimination, the cultural drivers of consumption (trafficking for sexual exploitation) and social justice in the compassionate heart of the Divine
- Engage youth by developing youth ambassadors against trafficking in human beings; find opportunities to link bilaterally with initiatives in countries of source
- Link to the work of the Salvation Army and the numerous initiatives that provide safe housing and immediate response for those trafficked.

Political Advocacy

- Develop further work on what happens to survivors of human trafficking after the first 45 days of respite and reflection are completed
- Develop political advocacy through reflection on key issues to be addressed in human trafficking which particularly apply to congregational and denominational streams
- Through the CTE hub, engage with the Human Trafficking Foundation round table

⁵⁵ UNODC points out that all communities are exposed to human trafficking degradation – contextualised to maximise the ‘business’ opportunity open for the traffickers through exploiting human ‘labour’ and bodies.

SECTION 2 DOMESTIC VIOLENCE

The Shape of the Problem

The request from CTE necessitated looking into the Pentecostal churches to see what was happening in their ministries and within their own church capability to respond to issues in relation to violence against women and girls, violence which is frequently aligned with, but not identical to, gender-based violence. By the same token, as part of this review, I was asked to explore the challenges and opportunities for some fresh initiatives in the social impact of gospel teaching and discipleship, arising from the presence of human trafficking in our UK communities.

Both areas of investigation, violence against women and girls and human trafficking sit within an arena of intense challenge for a researcher working from outside a community and seeking entrance into this terrain. One of the challenges is that violence against women and girls is perceived as shameful. It is set immediately against images of Christ as the one who brings peace, invites children to come close to him for a blessing, sits quietly with Mary at his feet, accepts water from the Samaritan woman and allows himself to be drenched with nard by the woman renouncing a life of prostitution.

The latter incident, in the gospel of John, is singularly underdeveloped in many of the teaching cycles of the churches involved in this programme of research, and was not instanced in any of the theological reflection opportunities which occurred in the process of this research. It assails the concept of a redeemed masculinity living faith-imbued lives protected by a litany of correct textual references and powerful charismatic presence. The male disciples and followers are gathered at a celebratory dinner for the proto-Messiah Rabbi. Among them is a woman who has been prostituted, which many of the dinner guests present at the private feast are aware of – some may well have been customers. She anoints ‘the coming King’ in the tradition of a long line of unlikely male prophets from the Old Testament and ‘this fallen woman’ is recognised by Jesus as the one who has truly served and received him.

The Numbers

It is well known that there is widespread under-reporting to the police of a range of crimes. We shall encounter this again when looking at the patterns of human trafficking reporting in certain communities, where the impacts of such an approach entail much wider ramifications.

Underreporting is known to be particularly acute for intimate violence offences and also for members of ethnically diverse communities, with challenges around concerns on immigration status and relationships with Social Services known to be factors that diminish reporting to enforcement agencies. One of the strengths of the Crime Survey for England and Wales (CSEW) over the years is that it covers many crimes that are not reported to the police. Estimates of the prevalence of domestic violence (a narrower definition than domestic abuse, which excludes non-physical abuse and threats), based on face-to-face CSEW interviews, have been regularly published over the last decade and a half. This crime type is particularly liable to under-reporting due to the unwillingness of some victims to disclose such incidents in the context of a face-to-face interview. It is no surprise that the prevalence of domestic abuse in the self-completion module of the CSEW is higher than the prevalence of domestic violence in the face-to-face interview. Factors believed to be affecting this are the greater confidentiality and the broader definition of domestic abuse in the self-completion module.

An indication of the scale of the problem is given by the following statistics:

- Two women are killed every week in England and Wales by a current or former partner, the equivalent of one woman killed every three days (Office of National Statistics, 2015).
- Every 30 seconds in the UK, police receive a call for domestic assistance (HMIC report, 2015) but only 35% of domestic violence incidents in 2001 were reported to the police (Stanko, 2000; Home Office, 2002).
- One in four women in England and Wales will experience domestic violence in their lifetimes and 8% will suffer domestic violence in any given year (Crime Survey of England and Wales, 2013/14).
- Domestic violence has a higher rate of repeat victimisation than any other crime (Home Office, July 2002).

- Globally, one in three women will experience violence at the hands of a male partner (State of the World's Fathers Report, MenCare, 2015).

In the HMIC report *Every life matters*, the following stark realities were spelt out in financial costs and their impact on human lives:

- Domestic abuse both causes serious harm and constitutes a considerable proportion of overall crime.
- Domestic abuse costs society an estimated £15.7 billion a year.
- Seventy-seven women were killed by their partners or ex-partners in 2012/13.
- In the UK, one in four young people, aged 10 to 24, reported that they experienced domestic violence and abuse during their childhood.
- Crime relating to domestic abuse constitutes some 8% of all recorded crime and one third of recorded assaults with injury.

New Government Initiatives

Theresa May is on a mission of consolidation. In 2014, she commenced the work of drawing together elements of counter-trafficking legislation which had been inserted into a variety of different aspects of criminal law. It was consolidated into the Modern Slavery and Human Trafficking Act in 2015, which was heralded by extensive media and political announcements. It has undoubtedly raised the profile of counter-trafficking in the world of business. The addition of a requirement for transparency in the supply chain, which sits within the 2015 Act, is already generating fresh corporate social responsibility and consumer awareness traction.

Now Theresa May has announced her intention to consolidate legislation distributed across the statute book addressing violence against women into a new piece of legislation called the Domestic Violence and Abuse Act. The lack of clarity on the various offences, located in different pieces of legislation, that can be prosecuted by the police presents 'an unacceptable diversity across the country in terms of the degree of effort put in to try and tackle it', according to the Home Office. Although the prosecution of, and convictions for, such offences as domestic violence has started to improve in recent years, there is inconsistency in the use and effectiveness of the various law-enforcement measures across the country, at all levels of the criminal

justice system. Judges, prosecutors, defence lawyers, police, social protection services, health-care workers and jury members all need to be better educated and versed in the various manifestations of domestic control, abuse and violence which shatter lives and need to be comprehensively addressed with a coherent legal response.

Recent legislation, introduced by the Prime Minister when she was Home Secretary, has seen significant gains in how the law is articulating different aspects of the offences experienced in domestic environments by an extremely disturbing number of women. Addressing domestic violence and abuse is now a priority for the May government and something to which the Prime Minister attaches 'a personal importance'. She is committed to leaving 'no stone left unturned in delivering a system that increases convictions, and works better for victims':

There are thousands of people who are suffering at the hands of abusers – often isolated, and unaware of the options and support available to them to end it. Given the central importance of victim evidence to support prosecutions in this area, raising public awareness – as well as consolidating the law – will prove crucial.⁵⁶

Coercive and Controlling Behaviour Act, December 2015

The new law encompasses coercive control through psychological and emotional abuse that stops short of physical violence. The Crime Survey for England and Wales has attempted to measure some elements of such non-physical abuse since April 2004 by asking if the respondent has experienced the following behaviours by a partner, ex-partner or family member:

- prevented from having a fair share of the household money;
- stopped from seeing friends and relatives;
- repeatedly belittled to the extent of feeling worthless.

Training was delivered in a number of police forces in England and Wales as an immediate consequence of this new piece of legislation, which does not require physical violence to be manifested in order to have cases brought to court.

⁵⁶ <https://www.gov.uk/government/news/prime-ministers-plans-to-transform-the-way-we-tackle-domestic-violence-and-abuse>.

Her Majesty's Inspectorate of Constabularies (HMIC) is now holding forces to account in implementing the new legislation and is seeing front-line officers identify significantly more cases of coercive control during routine callouts.

This increased attention to the non-physical manifestations of coercive control has been informed by the number of femicides linked to controlling behaviours previously manifested by male partners on their eventual victims.

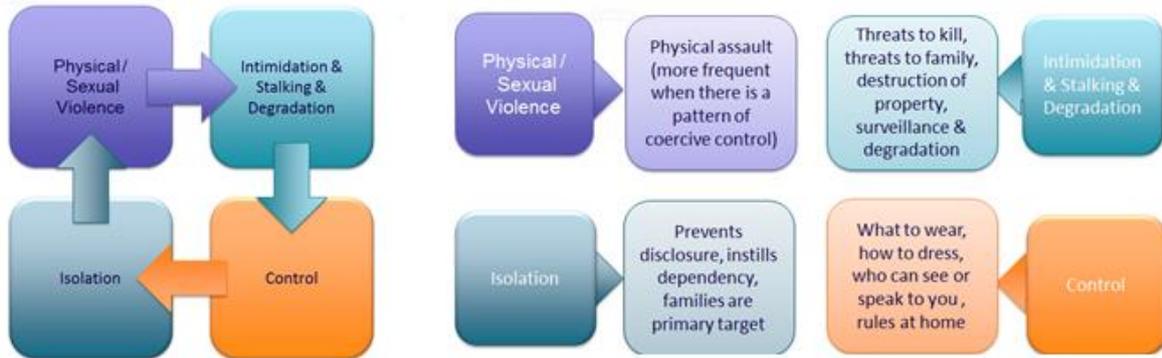


Figure 20 The four major tactics of coercive control⁵⁷

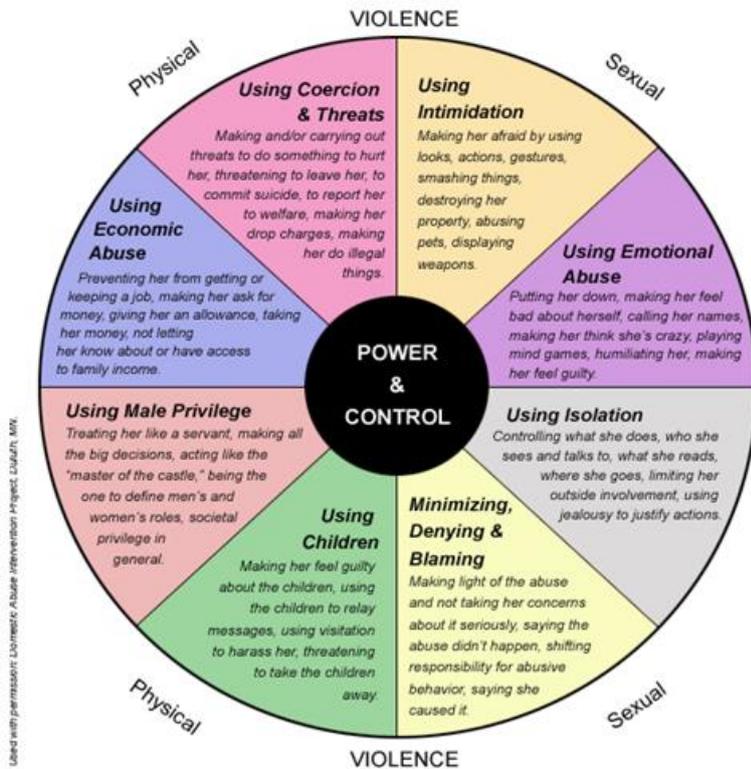


Figure 21 Power and control wheel⁵⁸

⁵⁷ College of Policing Training Manual for Trainers. 2016

⁵⁸ College of Policing Training Manual for Trainers. 2016

Ratifying the Istanbul Convention

In April 2017, a private members' bill to require the United Kingdom to ratify the Istanbul Convention received Royal Assent.⁵⁹

The Convention was adopted by the Council of Europe in 2011 and came into force in August 2014. The UK signed the Convention in June 2012 but had not ratified it because amendments to domestic law were necessary before it could be done.

The Istanbul Convention

Like the Palermo Protocol and the Convention on Human Trafficking, the Council of Europe Convention on preventing and combating violence against women and domestic violence has four Ps guiding its strategies: prevention, protection, prosecution and (integrated) policies. These are worth exploring as churches together to:

- identify and signpost lessons and directions of travel for member churches;
- become active heralds of enhanced safety and flourishing for our membership;
- ensure all churches recognise the reality which the long process of research, commissions, crime surveys and surveys into populations across the world have started to clarify.

In the UK, ratifying the convention will drive all public bodies to be in compliance with its requirements.

Prevention

Essentially, the writers of the Convention concluded, when violence against women and domestic violence is looked at honestly and the data which has been unearthed over the last two decades is not avoided, prevention can save lives and reduce the sum total of human suffering. Furthermore, the social protection costs of health and

⁵⁹ The Istanbul Convention is a Council of Europe Convention on preventing and combating violence against women and domestic violence. See <http://services.parliament.uk/bills/2016-17/preventingandcombatingviolenceagainstwomenanddomesticviolence.html>.

education and the benefits of avoiding mental health collapse are considered to be substantial. Governments that agree to be bound by the convention have to:

- train professionals in close contact with victims;
- regularly run awareness-raising campaigns;
- include issues such as gender equality and non-violent conflict resolution in teaching material on interpersonal relationships;
- set up treatment programmes for perpetrators of domestic violence and for sex offenders;
- work closely with NGOs;
- involve the media and the private sector in eradicating gender stereotypes and promoting mutual respect.

Preventing violence against women and domestic violence should not be left to the state alone. In fact, the convention calls on all members of society, in particular men and boys, to help reach its goal of creating a Europe free from all forms of violence against women and domestic violence. Violence against women is pervasive, reiterates the convention, because misogynistic attitudes towards women persist.

Protection

When preventive measures have failed and a violent incident has happened, it is important to provide victims and witnesses with protection and support. This means police intervention and protection as well as specialised support services, such as shelters and telephone hotlines. It also means making sure that general social services understand the realities and concerns of victims of domestic violence and violence against women and support them accordingly in their quest to rebuild or resume their lives.

We are invited to consider the following examples of measures set forth in the convention:

- Granting the police the power to remove a perpetrator of domestic violence from his or her home: In situations of immediate danger, the police need to be able to guarantee the safety of the victim. In many instances this may mean ordering the perpetrator to leave the family home and to stay away from the victim for a specified period of time.

- Ensuring access to adequate information: After experiencing violence, victims are usually traumatised and need easy access to clear and concise information on available services, in a language they understand.
- Setting up easily accessible shelters in sufficient numbers and in an adequate geographical distribution.

Prosecution

The convention defines and criminalises various forms of violence against women as well as domestic violence. To give effect to the convention, state parties have to introduce a number of new offences which may not currently exist in many countries:

- psychological and physical violence
- sexual violence and rape
- stalking
- female genital mutilation
- forced marriage
- forced abortion and forced sterilisation.

In addition, state parties need to ensure that culture, tradition or so-called 'honour' are not regarded as a justification for any of the above courses of conduct. Once passed into legislation, there will be no excuse for not prosecuting these offences and a clear message will be sent across communities that violence of any type against women and children, by state actors, community organisations or private individuals, will not be tolerated.

Integrated Policies

The convention outlines that an effective response to domestic violence requires concerted action by many different actors. The convention therefore tasks state parties to implement comprehensive and co-ordinated policies involving government agencies and NGOs as well as national, regional and local parliaments and authorities. The aim is that policies to prevent and combat violence against women and domestic violence are carried out at all levels of government and by all relevant agencies and institutions. A national plan of action is a standard form of response that assigns each agency a role or task to fulfil in addressing domestic violence and abuse.

Alongside the details of how to initiate prevention, enhance protection, pursue prosecution and work towards integrated policies, there are also rubrics in place in order to address the challenge of gender inequality and stereotyping, and the special vulnerabilities of children and those in migration. This is an area in which it behoves the churches to inform themselves and to explore where in the various categories of action they see a role for themselves and the additional value they can bring to the wider mix of public-sector responses. Psychological and spiritual wellbeing could be placed helpfully alongside contextualised socio-economic protection and recovery.

Gender Equity

Violence against women and domestic violence, the Convention's framers assert, cannot be addressed without looking at gender-equality issues. Women may be subjected to violence because of their gender. Certain types of violence, the convention asserts, in particular, domestic violence, affect women disproportionately.

Consequently, the convention frames the eradication of violence against women and domestic violence in a context of achieving *de jure* and *de facto* equality. In the preamble of the convention, it is recognised that there is a structural nature to such violence, which is both a cause and a consequence of unequal power relations between women and men and which limits the full advancement of women. To overcome inequality, the convention requires states to implement gender-equality policies and to empower women. It is not about treating women as helpless victims but about making sure they can rebuild their lives.

Many forms of discrimination, harmful practices and gender stereotypes are seen as the starting point for violent behaviour. For this reason, the convention specifically tackles gender stereotypes in the areas of awareness-raising, education, the media and the training of professionals. It also creates the obligation to ensure that protective and support measures, investigations and judicial proceedings be based on a gendered understanding of violence. The concept of gender is thus firmly embedded in the convention.

Migrant Women, Women Asylum-seekers and Women Refugees

The convention devotes an entire chapter to women migrants and asylum-seekers facing gender-based violence. It is asserted that migrant women, with or without

documents, and women asylum-seekers are particularly vulnerable to gender-based violence. Although their reasons for leaving their country vary, as does their legal status, both groups are at increased risk of violence and face similar difficulties in overcoming it. For this reason, the convention prohibits discrimination on the grounds of migrant or refugee status when it comes to implementing its provisions. It also requires that measures be taken to prevent such violence and support victims while taking into account the needs of vulnerable persons.

The Role of NGOs

NGOs are recognised as vital delivery agencies particularly in the spheres of prevention and protection. Faith-based organisations can seek to place themselves within the discourse of NGO intersection with state actors who interact with those who are vulnerable to becoming, are, or have been subjected to domestic abuse and violence.

The convention recognises the distinct value of the work undertaken by NGOs and seeks to ensure greater political and financial support for their work from state actors. It includes provisions that oblige parties to encourage and support their work by tapping into their expertise, involving them as partners in multi-agency co-operation and supporting their awareness-raising efforts. This can help enhance results of measures taken to prevent and combat violence against women and domestic violence. The convention encourages state support of NGOs and civil society organisations to enable them to carry out their work efficiently, for example by setting up co-operative structures between law-enforcement agencies and shelters, advertising NGO hotlines and services in government information material, and ensuring relevant public and political support.

Children and Domestic Violence

It has now been shown beyond doubt that exposure to physical, sexual or psychological violence and abuse has a severe impact on children. This is regardless of whether the child is subject to physical trauma or not. To see their mother, frequently their primary caregiver, assaulted, beaten, attacked or shouted at breeds fear, causes trauma and adversely affects a child's development. Violence

against women and domestic violence in its direct or indirect form can have long-term harmful consequences for children's health and lives.

It is important that those working with affected children understand that they do not to have been a direct target of the violence to be considered victims and offered the relevant services for protection and recovery. Witnessing domestic violence can be as traumatising as experiencing physical attack by the assailant.

How Frequent is Intimate Partner Violence (IPV)?

A growing number of population-based surveys have measured the prevalence of intimate partner violence (IPV). Most notably, the WHO multi-country study on women's health and domestic violence against women collected data on IPV from more than 24,000 women in ten countries, representing diverse cultural and geographical groups and both urban and rural settings.⁶⁰ The study confirmed that IPV is widespread in all the countries studied. Among women who had ever been in an intimate partnership:

- 13–61% reported having experienced physical violence by a partner;
- 4–49% reported having experienced severe physical violence by a partner;
- 6–59% reported sexual violence by a partner;
- 20–75% reported experiencing at least one emotionally abusive act from a partner.

Intersecting Types of Violence

Different types of violence frequently coexist in these areas of offending. Physical IPV is often accompanied by sexual IPV and also by emotional and psychological abuse. In the WHO multi-country study, 23–56% of women who reported physical or sexual IPV in their personal histories had experienced both. A comparative analysis of Department of Health Service data from twelve Latin American and Caribbean

⁶⁰ Countries incorporated in this research were Bangladesh, Brazil, Ethiopia, Japan, Namibia, Peru, Samoa, Thailand, the former state union of Serbia and Montenegro, and the United Republic of Tanzania. WORLD HEALTH ORGANISATION. 2010. *Preventing Intimate Partner and Sexual Violence Against Women: Taking action and generating evidence*.

countries found that the majority (61–93%) of women who had reported physical IPV in the past 12 months, also reported experiencing emotional abuse.⁶¹

This data finds corroboration in UK data now being assembled on intimate partner and domestic violence – with the expansion of the categories of violence and risk of physical harm and femicide, now including the criminal offence of ‘coercive constraint’. The same pattern also emerges with violence experienced from a partner during pregnancy.

We need also to flag that violence against women does not only occur within heterosexual relationships but has been documented as a problem within all-female households, and also from sons and daughters within households. However the vast majority of (previously accepted) violent behaviours are clearly evidenced in heterosexual relationships.

Not Only the Women

Although the context of this study is to highlight the challenges which females experience within the wider community in relation to human trafficking (and we have concentrated particularly on domestic servitude, trafficking for sexual exploitation and intimate partner violence), it is clear that men are subject to violence within the domestic realm.⁶² Men have been asked in surveys in the past by British Crime Survey and others if they had been assaulted and if so, had they reported it to police. In a 1985 survey, less than 1% of men who had been assaulted by their wife had called police.⁶³ In the survey undertaken in Philadelphia, men who were assaulted by their wives were less likely to hit back than were wives assaulted by their husbands (according to their own testimony). Men were also far less likely to call a friend or relative for help (only 2%). It is not that these assaults were inconsequential: in terms

⁶¹ WORLD HEALTH ORGANISATION. 2010. *Preventing Intimate Partner and Sexual Violence Against Women: Taking action and generating evidence*.

⁶² JOHNSON, M. P. 1995. Patriarchal terrorism and common couple violence: Two forms of violence against women. *Journal of Marriage and the Family*, 57, 283–294; JOHNSON, M. P. 2008. *Intimate terrorism, violent resistance and situational couple violence*. Hanover, Northeastern University Press.

⁶³ STETS, J.E. & STRAUS, M.A. 1992. Gender differences in reporting marital violence and its medical and psychological consequences. In: M. A. Straus & R. J. Gelles (eds) *Physical Violence in American Families*. New Brunswick: Transaction Publishers.

of their consequences, they were clearly part of what Johnson calls 'intimate terrorism'.⁶⁴ It is argued by many that male socialisation diminishes the likelihood of reaching out for help, of admitting that something is wrong within the domestic realm, or that an assault has been endured from a woman. The complexities of gender roles, behaviours and expectations abound in this field of work.^{65,66}

However, research over the last three decades has indicated that female victims are subjected to more serious and sustained violence than males and appear to suffer more severe psychological consequences. This conclusion has been questioned in more recent research, where post-traumatic stress disorder activated by domestic violence incidents has been explored with male subjects.⁶⁷

In the UK, 30% of the female population (4.9 million women) and 16.3% of the male population (2.7 million men) have experienced some form of domestic abuse (parent on child, between parents or members of extended family on child) since the age of 16, according to work undertaken by the ONS (Office for National Statistics, 2014). Furthermore at least 750,000 children (aged under 18) witness domestic abuse in their own homes every year and nearly three quarters of children on the 'at risk' register live in households where domestic abuse occurs (Women's Aid, 2013). Witnessing violence between their parents, and for some against their 'primary attachment' and caregiver, can have long-lasting impacts educationally, psychologically and in the intergenerational patterning of what Johnson has described as 'patriarchal terrorism'.⁶⁸

⁶⁴ JOHNSON, M. P. 2008. *Intimate terrorism, violent resistance and situational couple violence*. Hanover, Northeastern University Press.

⁶⁵ GOLDBERG, H. 1979. *The New Male: From self-destruction to self-care*. New York: William Morrow.

⁶⁶ In medieval Europe, a practice called 'charivari' made a man who was the victim of assault by his wife an object of social derision. The victim was seated backwards on a donkey, ridden around the town and liberally punched in his genitals by onlookers and those authorised to discipline. This was not a great start for encouraging disclosure in Europe, let alone other communities. DUTTON, D. G. 1995. *The domestic assault of women*. Vancouver, BC University of British Columbia Press.

⁶⁷ ANSARA, D.L. & HINDIN, M.J. 2011. Psychosocial consequences of intimate partner violence for women and men in Canada. *Journal of Interpersonal Violence* 25, 1628–1645.

⁶⁸ JOHNSON, M. P. 1995. Patriarchal terrorism and common couple violence: Two forms of violence against women. *Journal of Marriage and the Family*, 57, 283–294.

Blaming the Victim: Why Is IPV the Woman's Fault?

In an article which followed the WHO research, Enrique Gracia made the following assessment:

Violence against women on the part of an intimate partner is a complex problem that needs to be understood within the wider social context. Public perceptions and attitudes shape the social climate in which such violence takes place and either perpetuate or deter its occurrence. A substantial reduction of the problem cannot be achieved without addressing societal attitudes leading to tolerance or justification of violence against women at the hands of an intimate partner. Gaining a better understanding of public attitudes is increasingly recognized in international research as crucial in preventing intimate partner violence against women. For example, a recent review identified 23 studies whose authors examined how participants of population-based surveys in 61 countries – a mix of low-, middle- and high-income countries – explained the reasons for intimate partner violence against women in various hypothetical situations. Almost invariably, the explanations given implied that the woman was to blame.⁶⁹

Why Don't Women Leave Violent Partners?

Evidence suggests that most abused women are not passive victims – they often adopt strategies to maximise their safety and that of their children. Heise *et al.* (1999) argue that what might be interpreted as a woman's inaction may in fact be the result of a calculated assessment about how to protect herself and her children. They go on to cite evidence of various reasons why women may stay in violent relationships, including:

- fear of retaliation
- lack of alternative means of economic support
- concern for their children
- lack of support from family and friends (we include here disapproval from primary social or faith networks)
- stigma or fear of losing custody of children in divorce
- 'love' and the hope that the partner will change.

To this, in terms of this report, We could add that those who were interviewed for the purposes of this report in Pentecostal and Roman Catholic churches felt clear

⁶⁹ GRACIA, E. 2014. Intimate partner violence against women and victim-blaming attitudes among Europeans. *Bulletin of the World Health Organization*, 92.

pressure that theirs ‘was the responsibility to bear with abuse whilst on a longer journey to save their husbands’.

One of the ‘restraining’ texts was clearly identified in two of our training events as I Corinthians 7:16. Here Paul calls on those who found themselves in marriages with unbelieving partners to stay with them, unless the unbelieving partner leaves, on the basis that neither partner knows what the future might hold in terms of the potential for change. ‘How do you know, wives, that you will not change your husband?’ is a source of guilt for women if they consider leaving the abusive situation; the obverse in the letter ‘How do you know, husbands, that you will not save your wives?’ is rarely cited and, interestingly, was ignored in the pastoral advice proffered during a number of conversations on the subject of domestic abuse undertaken during this research. This notwithstanding that the issue of men being abused within their marriages did emerge as an area which church members – both male and female – raised with some rapidity whenever the topic of gender-based violence and abuse was raised.

Other texts that emerged during training sessions are cited in Appendix 8. It is enough here to cite the leading ‘restraining’ texts which were raised in discussions with mixed groups of men and women in Pentecostal churches with black majority presence.

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonour others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.
I Corinthians 13:4–7

This text can be framed as a silencing and ‘restraining’ text through the emphasis on the abused partner adhering to the virtue of patience, not keeping a record of wrongs and always trusting, hoping and persevering.

When placed on the shoulders of a woman who is being beaten, physically violated, or emotionally and psychologically undermined, these verses become a space where she may be able to find some form of meaning in the brutality which she is enduring. A false formulation, frequently exhorted from the pulpit for congregations to undertake sacrificial discipleship and honour the pattern of Christ’s path of obedience, is leveraged to subvert a woman’s movement towards autonomy and away from the abusive situation, and her realisation of safety and recovery.

Another frequently cited text is Ephesians 5:22–24:

Wives, submit to your husbands as to the Lord. For the husband is head of the wife, just as Christ is the head of the church, His body, of which He is the Saviour. Now as the church submits to Christ, so also wives should submit to their husbands in everything.

These texts are particularly problematic in a culture where public honouring of the paradigm of obedience to one's husband, submission to his will 'in everything', persistence in prayer and 'wiping out sins' through 'forgiveness' is one of the great obligations and, indeed, ministries open to women. In a short video clip, shared across the social media networks where conversations around headship, infidelity, prostitution and wife and husband beating were discussed, one Ghanaian counsellor announced that an African woman is required to 'treat her husband as a God'. This posting caused a range of views but none which completely dethroned the male and none which discussed what happens when the 'God' turns out to be a demon.

All of these texts – and ways of referencing headship, god likeness, submission to the male – serve to evolve and reinforce a culture of gendered inequality in relation to designated genders of power and authority: male husbands and, more often than not, male leaders in the churches. Consequently, the recognised default situation is for women not to disclose, not to report and not to leave their husband, partner or father of their children (despite violence taking place within the household environment).

The new legislation of coercive constraint (2015) is a significant additional tool which can support those within churches to deepen their attention on the psychological and emotional abuse which can be happening within the realm of the 'safe' domestic space. This is an area which requires more subtlety and curiosity to unpack when there are no physical marks on a woman, with control being exercised at a deeper and frequently more sustained level, with only occasional manifestations of violence. In considering emotional and psychological abuse, it is important to change the terms and conditions of how people within the partnership contract and those who are gatekeepers of these contracts – church, family and the wider community – frame what flourishing and healthy relationships look like.

The surveys and interviews undertaken during the course of this research have unearthed seeds of a positive reframing of what an equal and mutually respectful

relationship looks like which are promoted across the teaching, preaching, praying and pastoral life of churches. However, there is still a long legacy of other austere dynamics, where violence can be masked as ‘discipline’ meted out to children in black and Asian minority ethnic (BAME) homes and violent, abusive or coercive behaviours can operate between heterosexual couples. The issue of same-sex couples and transgender relationships was not broached during this particular piece of work.

There is the need for proactive permission in churches to start to ‘unfreeze’ the extremely effective social and spiritually reinforced ‘taboos’ of female accommodation to multiple spousal ‘requirements’ which have been supported (implicitly and explicitly) by the teachings and modelling of senior males and their wives (the pattern in place in the leadership of most Pentecostal churches). This journey of theological and organisational transformation will not be particularly easy but it needs to be undertaken, to align what one female respondent in our survey of church leadership called ‘the rank hypocrisy of our leaders’. In a curated online discussion, in an example of *reductio ad absurdum*, another female respondent announced, ‘if the wives of our pastors get wind of this new legislation [Coercive Constraint 2015], most of them will be off to be refugees themselves’.

When Is Enough, Enough?

Currently we do not have to hand a reliable piece of research which informs us how many times a woman suffers domestic violence, experiences sexual or physical assault before reporting to the police. It has been widely cited as up to 35 times, but that number has been derived mistakenly from Canadian research from the 1980s and has endured as a mythical number in the psyche of the Women’s Refuge movement.⁷⁰ It needs to be carefully reviewed in the light of new monitoring of both domestic violence calls to the police and self-reporting to A&E departments. This re-examination of the number also needs to be put alongside the impact of repeat calls to the police.

⁷⁰ Strang, H., Neyroud, P. & Sherman, L. 2014. Tracking the evidence for a ‘mythical number’: do UK domestic abuse victims suffer an average of 35 assaults before someone calls the police?. *Policing*, 8(2):222–228.

To calculate the total number of calls for intervention in Suffolk, the police force used the recently developed Cambridge Harm Index tool devised by Cambridge University's Centre for Policing in . This disclosed that, of the 25,000 couples coming to police attention in Suffolk over the course of six years resulting in some 36,000 callouts, fewer than 2% of couples generated 80% of all the harm sustained.⁷¹

There is something of a gap in understanding the information which is slowly emerging. What is clear is that there have been:

- significant repeat callouts
- indicators of domestic violence observed by health care officials at the point of care delivery but not reported to the police for criminal investigation
- a failure to roll out protection processes for victims who cover their injuries as falls or mis-steps (e.g. 'walking into a piece of furniture') resulting in body trauma.

It is to be hoped that, with the emergence of a monitoring system, integrated services will begin to deliver the information required to assess the extent of the challenges which are being faced across the UK and the efficacy of the responses being put into place.

There has been a significant lack of curiosity around patients' care history and A&E attendance, which shows the longevity of many women's endurance of physical intimate partner violence. Certainly, violence can be escalated due to substance and alcohol abuse, and financial stress. All these issues need to be absorbed and understood. Notwithstanding, the research work which underpins the current paradigm shift in legislative attention is sufficiently solid to call the attention of all public bodies and organisations to the requirement to protect women, their children and, for many, their unborn children from violence meted out by their partners.

⁷¹ Sherman, L., Neyroud, P. W. & Neyroud, E. 2016. The Cambridge Crime Harm Index: Measuring total harm from crime based on sentencing guidelines. *Policing*, 10(3):171–183.

‘Let the Children Come to Me’ – Risk to the Unborn Child

Before moving on, it is worth noting that incidents of violence against a female partner can increase during pregnancy: over a third of domestic violence is reported to have started or worsened when a woman is pregnant. A report undertaken through the British School of Midwifery revealed:

- One midwife in five knows that at least one of her expectant mothers is a victim of domestic violence.
- A further one in five midwives sees at least one woman a week who she suspects is a victim of domestic violence.

Furthermore as abuse during pregnancy can lead to recurrent miscarriage, low birth weight, foetal injury, stillbirth or maternal death, seeking to get some sort of handle on its prevalence is important. However secure estimation is difficult as it is thought that many women may be reluctant to disclose on-going abuse, with concerns around being able to keep their baby when birth occurs. Reported prevalence rates of violence in pregnancy in the UK range across studies from 0.9% to 20%, which is a significant variation, with a significant caution that there may well be substantial under-reporting; so there needs to be more attention and care given to this problem. Moreover between 60% and 96% of women who report being abused during pregnancy were found to have been experiencing violence prior to their pregnancy, suggesting that violence during pregnancy may be a continuation of pre-existing violence for the majority of women. The same study discovered that women are more liable to disclose if asked by a caring and knowledgeable professional. Identifying women and children who may be experiencing violence and abuse in their personal relationships is widely seen to be a role which healthcare professionals should be playing.

What is absent in these studies is the potential role that church professionals might play, if appropriately trained, steadily modelling an alternate pattern of behaviour, deep commitment to gender equality and the safety of every individual in their own households, and intimate partner relations. It is a substantial task with the requirement for appropriate training and preparation clearly to be flagged, nevertheless a number of studies undertaken in the secular public health delivery sector suggests strongly that ‘the majority of women are in favour of being asked

about domestic violence' when the question is asked by a caring and knowledgeable professional and are tolerant of fairly routine questioning when asked in a 'sensitive manner, by a well-trained professional'.⁷² Although this research was specifically generated around health care management, there is learning to be acquired within the churches about how the terrible reality and profound negative consequences of violence within the household and intimate partner relations affect their 'victims' and any in immediate proximity and dependence on them.

Summoning Up Courage

Despite the many cultural and economic barriers facing a woman contemplating leaving the space which is both home and a dangerous place, where she risks being violated, abused, diminished or beaten, many abused women do eventually summon up the courage to leave their partners. This is often after multiple attempts and years of violence, but a clear average of how many incidents is simply not available at present. Anecdotally, as one settles to listen to a victim's account of her abuse, it frequently emerges that this has not been the first time the abuse has happened. In the WHO multi-country study, 19–51% of women who had ever been physically abused by their partner had left home for at least one night and 8–21% had left between two and five times.⁷³

Factors associated with a woman leaving an abusive partner permanently appear to include an escalation in severity of violence; a realisation that her partner will not change; and the recognition that the violence is affecting her children.

Responses of Faith-based Organisations

There are some significant opportunities open to faith-based organisations and the membership of Churches Together in England as they absorb the contents of the new legislation now flowing from the UK Government as it embeds the requirements of the Istanbul Convention into UK legislation and public sector practice.

⁷² SALMON, D., BAIRD, K. M. & WHITE, O. 2013. Women's views and experiences of antenatal enquiry for domestic abuse during pregnancy. *Health Expectations*, 18(5):867–878.

⁷³ WORLD HEALTH ORGANISATION. 2005. *WHO multi-country study on women's health and domestic violence against women*. REPORT – Initial results on prevalence, health outcomes and women's responses.

There are however considerable cultural hurdles to be addressed within some sections of the Pentecostal community, particularly around patriarchal assumptions which infuse much of the Pauline corpus, and significant portions of the Old Testament, which provides a strong resource bank for these communities.

In the WhatsApp forum established to support the work of this research, I sought to interrogate some of the approaches which might be undertaken around creating safety and security for a woman who found herself being hit or abused by her husband or partner. A range of responses was evoked from a group that comprised both male and female leaders, pastors and prophets when posed the question: What should a woman do if she is hit by her husband?

- We do not have people that believe in our God. If you look at the UK, we are where we are today due to satanic government legislations: don't smack, don't tell off, we end up with little monsters that threaten their parents. Professional kid stabbers. We have gay legislations. We end up in Sodom and Gomorrah. Now they have come to our church to erode Sunday school, yet we will say it does not matter – it sure does!
- This is domestic violence – to be able to save the life of the woman in question she should call the police and any further intervention can then follow. If the man fears God he won't hit his wife at all, but because of the family or what we are people or seniors within the family and church would like to intervene – may God open our eyes. Church counselling should be part of the pre marriage counselling and not simply after the woman is being battered – too late!
- I am enjoying this discussion and everyone's contribution. There is a suggestion that a seminar should take place where our women will be educated on how to manage and hold your homes. This is lacking in our orthodox churches. The husbands need to attend as well to learn a few caring methods. (Male pastor)
- I will never condone a wife beater because emotional injury don't always heal – so call the police to let him know it's not acceptable and it's a crime because if one recommend church counselling and he beat her to death one day, who's to blame? The wife or the minister?

- It is a very weak man who strikes at a woman or even raises his voice at her. Whether physical, emotional or psychological abuse, the woman should not condone any form of abuse at all. After all what makes a man is the ability to live successfully under the same roof with a woman despite their ****. (Male pastor)
- The problem that we have in the church is that the majority of our men leaders are hypocrites. Excuse my fancy words. Church leaders – men will start talking about submission – which blow up the matter even more. I do not think it is difficult to address if we are ready to speak the truth. (Female pastor)
- I will never advocate for the police to be invited. No. The word of God is against it and so it should be. The woman can leave if her life or that of her children is in danger. She can go to a refuge. If the refuge calls the police for her, well that is fine. (Female leader)

The following responses emerged from personal sharing which occurred at the seminar for Pentecostal pastors in training:

- It is something very, very difficult and shameful. As a wife you have a job to do to satisfy your husband. If you are being hit, if your husband is attacking you the question is raised – ‘is everything OK in the bedroom? Are you provoking him? You who are his wife, you need to LOOK at what you are doing and do not provoke him. Pray to the Lord to assist you, and you will receive strength from Him – Lord have mercy.’
- This is NOT something we tend to talk about in Church, at least not when the men are around. We might have a little play put on to show a husband drinking, wasting money on gambling or on ‘girlfriends’ and parties – and we laugh, or we look at one another – and recognise. But we don’t look at the way the control works, the expectations of what ‘the good wife’ should be doing, the shouting, the slaps, and, well, the rape – we think that the wife she should always be available – so really there is no rape is there? It’s really difficult, and it’s something which is hidden from ‘public’ show. It is talked about between sisters our girlfriends, but not with the men. And you

know, it is expected that you sort out your own marriage if you can. (Female pastor in training and survivor of abuse)

From the voices above, it is clear that there is some considerable difference in tone and process being advocated in some of our churches from that which the government is seeking to implement. The government is seeking to move proactively into all public stakeholders, to see the presence of domestic violence announced and addressed. Reporting and involving the police to ensure due process of law, the releasing of protection and appropriate restraining orders, national monitoring of domestic abuse and incidents of harm, and the serious implementation of the new, consolidated and clarified legislation to be assembled under the upcoming Domestic Violence and Abuse Act will be mandatory for all public bodies.

The members of Churches Together in England have an opportunity to consider how they could combine the key elements of the Istanbul Convention: prevention, protection, prosecution, and integrated policies. There could be another mandate which supports these elements with the four Christian Ps of preaching, prayer, prophecy and pastoral accountability. However, there are some stand-out issues which need some urgent and consolidated attention.

Domestic Abuse from a BME Perspective

The Black Association of Women Step Out (BAWSO) is a Welsh-based 'safety for women' project. Its web site has an analysis of the triple challenge for members of the black and Asian minority ethnic (BAME) community who experience domestic abuse.

Their experience of providing safety for BAME women over the last two decades in Wales is instructive. They maintain fiercely that the position of BAME women having to confront domestic violence is distinct. This is because domestic abuse is rarely questioned or challenged within their own communities. BAWSO claim that, for many BAME women, 'it is not possible to differentiate between violence experienced as a woman and violence experienced as a black and minority ethnic person'.

Furthermore, because of the specific financial challenges which are present within many BAME communities— often precipitated by a lack of employment opportunities

or the absence for the woman of a separate disposable income – there are distinct issues which may need to be addressed.

BAWSO lists the following issues which can make it challenging for BAME women to report abuse and get into a situation where they can leave this abuse behind:

- Socio economic
- Language constraints
- Housing
- Immigration status
- Ostracism
- Social isolation
- Lack of understanding of BAME issues by agencies
- Lack of knowledge of welfare benefits by BAME women
- Diverse cultural and religious needs
- Lack of confidentiality, empathy and support

Language constraints are frequently not an issue in many Black Majority churches, where English is not a problem for those from Ghana, Uganda, Nigeria, Sierra Leone and Kenya but they do raise a flag for BAME communities where women are brought from the mother country to be married to men who have come to Britain for work or have been raised in Britain by parents who maintain strong links with their communities and extended families. This has been noted as particularly prevalent in South Asian communities, where brides are frequently drawn from areas where facility in English, years in secondary and tertiary education, and general mores around women's 'rights' within households (particularly what is required from females within the 'marriage contract') is substantively different from the context of UK society.

Recent immigration from Somalia, Eritrea and Sudan has also raised issues of profound cultural differences in expectation for women's roles within society and particularly as married women, which can mean that these women find themselves profoundly isolated in their homes. This is partly due to the fact that they do not have a ready network of friends or family in the receiving 'community', which may well be constructed around their husband's work and social network. Even if a woman is not strictly isolated the social network into which she has been placed, if she is

embedded in mother tongue communities, reinforces the social isolation which occurs when one is unable to understand or speak the dominant language of the community in which one is living.

BAWSO articulates the very real challenges not only for public agencies (social services, the police, faith community outreach and health services) to access these vulnerable sets of women but also for them to report. These are some of our neighbours, those living 'behind closed doors' in London, Birmingham, Leeds and Manchester, regardless whether they are part of our CTE churches or not. It is worth noting some of the data on the global levels of some of the most extreme manifestations of violence against women which we are offered by statisticians working in this arena:

- A BBC report in 2016 estimated that globally more than 20,000 women are victims of 'honour' killings each year.
- The United Nations Population Fund estimates that, over the next ten years, 140 million girls will get married or be forced into marriage before their eighteenth birthdays.
- In Britain between 2010 and 2014, there were eighteen honour killings reported. A substantial number (over 200 per annum) of first-generation national young women were taken out of school between the ages of 14 and 18 and did not return to the UK. There are also questions which arise as to their destiny when they are 'inserted' with a very different cultural perspective in Pakistan, India and parts of Africa where child marriage, and forced marriage, still occurs.
- Femicide (defined as males killing women precisely because they are women), with its locus substantially in the domain of the domestic and relational, has now started to be captured in the Femicide Census, logging deaths at the rate of over 100 per annum: between 2009 and 2015, 936 women were killed by men, according to the 2016 Femicide Census. Of these, 598 (64%) were killed by a current or former partner and 75 (8%) by a son. This is data which captures all ethnicities in the UK and discloses a deeply disturbing pattern of gendered violence against women, regardless of

the ‘cultural’ community, including some of the children whom they have borne and nurtured in the wider fatalities.⁷⁴

- Karma Nirvana – the UK’s only forced marriage and honour violence helpline – answers more than 750 calls on average every month. Reporting across to the dedicated police unit which is assigned to honour-based violence, FGM and forced marriage has been rising year on year across the decade.
- The situation of LGBTi individuals within many of these communities is at high risk of abusive and ‘honour’-style retribution responses.⁷⁵
- The role of shaming within the wider community, the family and the church (with the concomitant loss of status of the male, the female and the wider household) is now increasingly understood as one of the most powerful ‘self-editing’ tools at work. Shaming effectively silences the reporting of abuse and violence and prevents those – mainly women and their children – suffering the abuse from seeking protection and safety.

Housing: Key Elements of Safety

BAWSO provides secure accommodation to BAME women and children in Wales who are at risk of or suffering domestic abuse. The presence of refuges offers a safe breathing space where decisions can be made free from pressure and fear.

Domestic abuse support workers and volunteers ensure that women and their children are offered emotional and practical support. In London, there are a number of secondary providers for those who are fleeing abuse domestically, able to provide shelter, and women’s support centres to enhance their understanding and harnessing of their civil rights and strategies for building long-term personal safety

⁷⁴ ‘We accept fatal male violence as an inevitability, not a conscious choice that a man has made to end a woman’s life. This dangerous culture needs to change. We need to learn the lessons. And by viewing these cases of femicide altogether, we can learn. Polly Neate of Women’s Aid announcing the disclosures of the Femicide Census 2016 had this to say “Our initial analysis shows that these killings are not isolated incidents; too many of them followed a similar pattern of violence and were premeditated. Many were committed in similar settings, similar weapons were used, and similar relationships existed between the perpetrators and victims.’ <https://www.theguardian.com/society/2016/dec/07/men-killed-900-women-six-years>, accessed March 2017.

⁷⁵ One young woman who self-identified as bisexual stated that ‘to admit that I looked dreamily at and longed after girls would have robbed me of my honour indefinitely,’ in an interview conducted by Salma Haidrani for the Debrief in the autumn of 2016, <http://www.thedebrief.co.uk/news/politics/uk-honour-killings-20160964920>.

and autonomy. Notable amongst these are Hestia, Imnaan and the Southwark Black Sisters. However there is a plethora of smaller initiatives which can be approached by CTE members to access opportunities for some co-delivery of services. This whole sector however is still underfunded when consideration of the financial burden of violence is considered. Furthermore there is an ongoing challenge as to whether women are able to access such services which do exist, due to social stigma, public shame, resistance to coming into the orbit of the police force or social services, and the fear of 'losing their children' if they come within the purview of the state.

As BAWSO points out, substandard accommodation disproportionately affects BAME women. The direct negative impact that bad housing stock and local social protection practices can have are 'particularly acute when race and gender dynamics are also brought into play'.⁷⁶ Further access to housing does not function on its own but in relation to economic power. The fact that more BAME Women come from socially and economically deprived backgrounds has an impact on access to decent housing, the support of local council provision, and why further networks of support are vital to encourage members of such communities to reach out for safety and release from abusive situations with partners or husbands.

Immigration Status

The issue of Immigration status is raised both in the research undertaken on the occurrence of domestic abuse, sexual exploitation and violence in home and community and in a somewhat different guise when addressing human trafficking in the churches.

Importantly, the Istanbul Convention makes certain provisions for migrant women and those who are dependent on their partner for accessing their leave to remain in the UK, in order to alleviate their exposure to violence and controlling coercion leveraging their uncertain immigration status.⁷⁷

⁷⁶ <http://www.bawso.org.uk/home/about-us/>.

⁷⁷ IC Change #ChangeHerstory campaign <http://www.faithaction.net/media/2016/12/06/britains-faith-leaders-launch-uk-wide-call-help-prevent-violence-women/>. This leveraging of uncertainty and gatekeeping of refugee or immigration status by partners is cited in Section 2 Case Study 6.

There is an entire chapter in the Istanbul Convention devoted to women migrants and asylum-seekers facing gender-based violence. There are a number of obligations that aim at generating a gender-sensitive understanding of violence against migrant women and women asylum-seekers. It introduces the possibility of granting migrant women who are victims of domestic violence and whose residence status depends on that of their spouse or partner their own residence permit when the relationship ends. This offers a clear opportunity for signatories of the Istanbul Convention to close the door on a significant area of abuse on migrant women, where partners have leveraged the state as an accessory to the abuse of power and control, through dependency on the legal status of the 'head of household'.

This is a radical improvement for those asylum-seeking women who have previously been held to ransom in violent and abusive situations, allowing a victim of domestic violence to leave the relationship without losing her residence status. Furthermore, there are obligations pertaining to forced marriage that permit migrant victims to regain their residence status if they left and did not return to the country to which they had migrated because they were forced into marriage in another country.

Many 'visible minority' women who leave their homes or think about leaving their homes, face a challenge unknown to most white women and which is, consequently, outside the experience of the vast majority of legislators, men and women alike. Colour, race, country of origin, religion and gender all matter here for the vast majority of BAME people in the UK perceive themselves to be looked at by government agencies through the lens of immigration control.

Consequently, BAME women who have left their homes without passports, nationality documents, marriage certificates and other critical documentation can find themselves refused benefits; some have been threatened with deportation because their residency has been dependent on their marital status. At this high end of need, refuges designed for the 'majority white' users are not equipped to provide the legal advice and expert counselling needed by women in this position.

Immigration law affects welfare and housing provision, not only through 'no recourse to public funds' (clauses that apply to some BAME women who live in Britain) but also through the widening third-party implementation of immigration law through the reporting procedures now required by the government of schools, hospitals, social

security officers and housing departments. Many of these organisations and services may conduct passport checks on citizens at any point and are more likely to do so when black people request services. This is an area of engagement which the churches of CTE could usefully start to develop.

Gender Inequality

The Istanbul Convention advanced systemic analysis of the ubiquity of domestic abuse and violence against women, which it defined as ‘violation of women’s human rights and a form of discrimination against women’. That is the central platform which all else passes through and from which action plans evolve.

The Newham Asian Women’s Project (NAWP) – substantially comprised of Asian women – operates in Newham, one of the most culturally diverse districts of London. In 2008, NAWP responded to the government’s legislation on the new criminal and civil remedies, with vital outreach work done by women’s organisations to women being replaced by ‘one-stop shops’: the courts, family centres, and ill-qualified independent domestic violence advisors (IDVAs).

In general, national and local strategy is focused almost exclusively on the criminal and civil legal system, or on other state-mandated responses such as child protection. Services or specialist support structures outside this realm are usually secondary, because there is no genuine commitment to funding. In our experience, this means that a criminal justice response has replaced the idea that violence towards and abuse of women are linked more broadly to gender inequality.⁷⁸

The argument which Gill and Banga advance is that domestic abuse and violence against women, when opened to detailed and considered examination, reveals itself as the outcome of deep-seated, societal-wide, endemic asymmetry in power, with tacit societal collusion given to men to use it within the setting of the ‘patriarchally modelled’ household. From this vantage point, Gill and Banga urge the government to put in place a clearly articulated and fully resourced programme for disruption of this systemic collusion which leaves BAME women triply discriminated against and

⁷⁸ GILL, A. & BANGA, B. Spring 2008. The reality and impact of the Domestic Violence, Crime and Victims Act 2004 on BME women. *The Domestic Abuse Quarterly*.

vulnerable to the most egregious effects of violence against women and coercion within the domestic realm.

As we explore the way in which the church might step forward to respond to the changing legislative environment in the UK to protect the victims of domestic abuse, let us remind ourselves of the four Ps which are outlined by the Istanbul Convention:

- prevent offences
- protect victims
- prosecute perpetrators
- integrate policies.

We can achieve these objectives through the development of criminal and civil law provisions, improved service delivery, cultural transformation measures and commitment to an appropriate level of resource allocation. This implies fully costing the wide-ranging impacts of domestic abuse and coercive control, not only to secure the individual woman's immediate safety and longer term recovery but all the ways in which the consequence of the abuse affects her immediate household, including children, her workplace and the days, months and years of productivity lost to the economy, and all the support services engaged. The churches are constrained to pay attention to the matter of cultural transformation and deploy resource and time to resolve these issues.

Refuges: the Case For and Against

Against the background of year-on-year cuts to the voluntary sector, which has provided support for women leaving abusive partners or husbands, the government has announced a £20 million grant to support refuge places for over 19,000 women across the UK, supporting initiatives in local authorities and with partner agencies in the NGO sector.

Children in Refuges

Over 30,000 children are estimated to be given temporary residence in refuges across the UK each year. This is a number which is truly unacceptable and will doubtless rise in the light of more funding now being designated for refuge accommodation across the country. There is considerable debate around strategies

for delivering sustainable safety for emotionally abused, coercively controlled and beaten women and their children. The impact on children long term of simply 'witnessing' violence or abusive behaviours against their mothers cannot be overestimated.

Who Leaves Home?

In a study by Shelter, undertaken in 2012, 40% of all homeless women stated that domestic abuse was a contributor to their homelessness; indeed, it was the single most quoted reason for becoming homeless (Women's Aid, 2013).⁷⁹

The first exclusive, purposely created women's refuge was established in Canada in 1965 by the Harbour Rescue Mission in Hamilton, Ontario. It was named, somewhat quirkily, 'Inasmuch House', referencing the words of Jesus in Matthew 25:40 'Inasmuch as you have done it for the least of these, you have done it for me'. It was designed to be a practical outworking of Christian values relating to justice and care. In the years following the creation of Inasmuch House, thousands of refuges have been established across the UK, Asia, Europe, the US, Canada and Africa.

There has been growing opposition within the ranks of radical feminism to these designated houses. The practice of Luxembourg is frequently cited: immediate expulsion orders can be served by the police on offending males and safety for a

⁷⁹ Further studies in the US corroborate this finding in terms of the massive socio-economic impact of domestic abuse on a woman's access to the essential safety and shelter rendered by a home. Multiple studies examining the causes of homelessness have found that, among mothers with children experiencing homelessness, more than 80% had previously experienced domestic violence. ARATANI, Y. 2009. [Homeless Children and Youth: Causes and Consequences](#). New York, NY: National Center for Children in Poverty.

Between 22% and 57% of all homeless women report that domestic violence was the immediate cause of their homelessness. WILDER RESEARCH CENTER .2004. *Homeless in Minnesota, 2003, 22*; CENTER FOR IMPACT RESEARCH. 2004. *Pathways to and from Homelessness: Women and Children in Chicago Shelters*, 3; NATIONAL CENTER FOR HOMELESSNESS & HEALTH CARE FOR THE HOMELESS CLINICIANS' NETWORK. 2003. *Social Supports for Homeless Mothers*, 14, 26; INST. FOR CHILDREN & POVERTY. 2004. *The Hidden Migration: Why New York City Shelters are Overflowing with Families*; HOMES FOR THE HOMELESS AND INST. FOR CHILDREN & POVERTY. 1998. *Ten Cities 1997–1998: A Snapshot of Family Homelessness Across America*, 3.

Thirty-eight percent of all domestic violence victims become homeless at some point in their lives. BAKER, C., COOK, S., & NORRIS, F. 2003. [Domestic Violence and Housing Problems: A Contextual Analysis of Women's Help-Seeking, Received Informal Support, and Formal System Response](#). *Violence Against Women* 9(7), 754–783.

According to a 2012 study on homelessness in Minnesota, 30% of women were homeless due to domestic violence. GERRARD, M., SHELTON, E., PITTMAN, B. & OWEN, G. 2012. [2012 Minnesota Homeless Study: Fact Sheet](#). St. Paul, MN: Wilder Research.

partner can be secured for fourteen days from the intervention, until a court order can be established. However, this time includes weekends and holidays, during when the victim can take none of the legal steps necessary to establish a strong case for protection; a number of women's rights and protection NGOs are eager to see this further developed.

The principle however is an important one, which has been picked up by a small BAME-based NGO in Leeds, Staying Put, which argues for more work to be undertaken in Britain to secure the home where women are frequently raising their children as the place of safety and, where the violence is male on female, to see the male extracted and dealt with by the police and criminal justice system. This system might well be seen as a potentially powerful counterweight to the ubiquity of homelessness challenges experienced by women who have endured physical violation, violence, abuse or coercive constraint. It protects the social networks for the woman and any children within the household (with all the associated important areas of schooling, educational continuity, and 'normality' retained) whilst the abusing partner is the one who is extracted and has to endure the multiple challenges which are normally associated with those who are 'victims' of abuse. Prima facie, there seems to be a powerful case for exploring this option in the UK, although there are a number of powerful lobbies now, due to government funding programmes, which might choose to continue the 'refuge system'. Nevertheless, this is a direction of travel for the future:

It is likely that women stay with their husbands as long as possible, because they recognise that to leave is to abandon everything that they have earned and acquired in their lives up to that point. Including assets, income, lifestyle, and in many cases friends and family as well. The cost of escape is obviously very high, and a great deal of abuse is heaped upon the woman before they become willing to pay that price. Perhaps if that cost could be reduced, the women would leave the relationship before the abuse becomes permanently damaging, (either emotionally or physically). ... Since women who currently find themselves [in the majority] of abusive situations, quickly discover the cost, both economic and emotional, are extremely high, the situation must be changed, so that the costs of extraction from the relationship are not borne by the wives but by the abusers.

The underlying theme [is this:] Society should not be protecting its women, Instead it should be providing the wherewithal for the women themselves to

have the tools to protect themselves and to prevent the abuse from happening to them (in the first place).⁸⁰

Haley and Braun-Haley proceed to explore the role of pre-nuptial agreements and the placement of the home as a safe haven; how, when it is desecrated, that should become a civil offence, alongside any violence which is perpetrated against the victim, and all charges are to be undertaken by the arresting authorities (not by the victim).

Suggested Response of CTE

The members of CTE have an opportunity to consider how they could combine the key elements of the four Ps of prevention, protection, prosecution and integrated policies. There could be another mandate which supports these four Ps with the four Christian Ps of preaching, prayer, prophecy and pastoral accountability. However, there are some stand-out issues which need urgent and consolidated attention.

Prevention

There will be limited prevention in their own communities by the churches unless there is clear recognition and ownership by church leaders that:

- new professional training needs to be run across the churches for all leaders and those with teaching, outreach and pastoral authority to understand the devastating effects of intimate partner violence;
- domestic violence, rape in marriage, coercive constraint and emotional abuse is a reality, is widespread, is damaging and is an offence which is no longer to be accommodated;
- dealing with such issues in house, away from the prying eyes of the state, seriously undermines the power of the wider voice of civil society, which mandates intervention through police response and the deployment of court processes;
- calling out intimate partner violence clearly 'puts on notice' abusive behaviours in the church;

⁸⁰ HALEY, S.D. & BRAUN-HALEY, E. 2000. *War on the Home Front: An examination of wife abuse*. Berghahn Books.

- the power and gender imbalance in leadership in some of our Pentecostal church members seriously affects reporting and recognition of the criminality and complete unacceptability of violence against women and children perpetrated in society and, consequently, present in our churches;
- cultural messages which promote asymmetric power relations are fostered in many churches from the earliest days of Christian formation, becoming set hard at the point of marriage – submission for women, headship and unilateral leadership for men – and are consolidated and replicated through teaching, prayers, songs, fasts and the organisation of the churches (with leadership invariably vested in a male ‘head’ or leadership cohort);
- a fresh approach to marriage preparation can entail a thoroughgoing exploration of gender equality and mutual respect and can build security into the heart of the marital union and its socio-economic realisation so that neither partner is put at substantial and systemic risk of abuse and its appalling economic and socio-psychological toll;
- serious relationships need to be built with state bodies and emerging NGOs tasked to address domestic violence and abuse
- there are numerous opportunities in preaching, in praise (choirs, songs, engagement), in prayer and in practical service to address the realities of domestic violence and abuse and to enable the community to consider how to achieve resilience to the menace of abuse by building empowerment and early support tools to counteract the inequalities which, by cultural default, permeate the gendering of roles in marriages;
- in preparation for marriage, in youth ministries, in evangelisation and in pastoral formation, ‘gender equality and non-violent conflict resolution in interpersonal relationships’ must be brought into the exegesis of scripture and the church’s own traditions;
- there needs to be assistance in working with potential and actual offenders to develop alternative ways of living in relationship and dealing with conflict.

What is happening in UK legislation is a paradigm shift which has been on the move over the last 150 years, ever since the passing into legislation of the Married

Women's Property Act 1870.⁸¹ The Domestic Violence and Abuse Act is the most recent legislation to build on and consolidate these gains. This legislation will announce a clear articulation and stance of the UK State that the violence against women which has emanated from and been sustained by systemic gender inequality will no longer be tolerated. This includes within the churches. There will be no hiding place from this legislation which will be framed within criminal law.

Protection

- Adequate information should be distributed in churches.
- Victims of abuse must be given access to shelters and immediate appropriate counsel for safety rather than staying in a place where violence or coercive control is being exercised.
- The Church must step forward to lobby for alternative solutions, ensuring protection of the wife (and any children) where this is violence being effected by a man on his partner.

Prosecution

The role of the police and the criminal justice system cannot be mobilised if reporting doesn't happen.

On the WhatsApp network, some concerns were raised about prosecution after an initial complaint by a (female) spouse. A female contributor said:

The trouble is that our men are seen by the Police as Big Black = Aggression. It is possible that battered women would not want their men in the hands of police. The statistics on black male death in police custody measured against Caucasian men is the evidence base needed.

A male contributor pointed out:

- a. We were brought up with the notion that we don't go to court and come back to be friends. So our background contributes to our reluctance.*
- b. There have been incidents of over zealous government official intervention that is not based on accepted human rights position.*
- c. There is the fear of being ostracised by one's immediate community.*

⁸¹ The Married Women's Property Act 1870 allowed married women to be the legal owners of the money they earned, to inherit property and to operate as a legal entity recognised as a person with rights and an identity apart from her husband – a veritable *feme sole*.

d. We are good at covering up and pretending all is well when actually we are going through hell because you don't want to be the topic of the next door blogger.

e. The worst is the lack of knowledge of what is required to be done legally and scripturally.

In the survey (delivered online and in paper form), we received a number of reflections on the ubiquity of under-reporting and denial. Some contributors felt that cultural and church teaching and behaviours reinforced the systemic presence of domestic violence, abuse and unacknowledged (because unidentified) rape occurring within marriage. The understanding of how consent in sexual relationships is to be managed is clearly one which requires some heart searching and revisiting through theologically reground lenses. The overarching permission for mutual access 'whenever, wherever', which is widely understood to be granted by the marriage vow, is one which must now be urgently addressed. The wider communities of some diasporas and denominational streams must not be allowed to develop seriously out of kilter with a modern understanding of sexual consent and the very real presence of rape in marriage, failing thousands of women in our community, along with their children, in the development of safe, secure and flourishing household spaces for women, men and their children alike.

Integrated Policies: Addressing the Leaders

In 2014, HMIC called for a change in police culture with respect to downgrading domestic violence and abuse in their list of priorities and a thorough overhaul of the systemic ignoring of a problem on which the Home Secretary had given a clear steer in 2013. The report found that:

Domestic abuse is a priority on paper but, in the majority of forces, not in practice. Almost all police and crime commissioners have identified domestic abuse as a priority in their Police and Crime Plans. All forces told us that it is a priority for them. This stated intent is not translating into operational reality in most forces. Tackling domestic abuse too often remains a poor relation to acquisitive crime and serious organised crime.⁸²

⁸² HMIC. 2014. *Everyone's Business: Improving the police response to domestic abuse.*

In the WhatsApp discussion which was instigated on this subject, a lively online conversation ensued to consider where the onus was believed to lie for instigating change, in terms of addressing domestic violence and abuse in the churches:

I believe there needs to be more awareness teachings done in churches. More flyers, leaflets on signposting people to the right services, and also the assurance of confidentiality. People MUST BE encouraged to speak out more. Pastors and church leaders could be encouraged to be more involved in various processes.

Another voice commented into the anxiety she felt was experienced by some church leaders in this area:

I challenge our men to be honest. Will they agree with me that if this law is allowed a peep into their homes, their wives will be gone to the shelter before they know it. Where they kiss and make up, their wives will be throwing the laws into their faces just as our children are now doing.

Another thought that attitudes are changing:

Men are realising that there is nothing cool in battering their wives. I think leaders have to lead by example as our lives are like open books to our church members.

Another shared:

I have seen a case where a so called prophet/pastor told his wife he will make life a living hell for her and will not hit her so that people wouldn't suspect a thing, all because she found he's in a cult. A lot of women and men are living in bondage. If we church want to make positive impact – we need to start by sanctify ourselves first and live by example.

The theme of reluctance to report stays with the community:

There is a natural distrust of the authorities within our community from our members experiences with them on different levels. Once bitten, twice shy – further our status and standing makes it difficult to champion a cause. No leader or Pastor wants to be seen as endangering the flock in any manner.

Furthermore, there was anxiety expressed about a 'feast day' of past mistakes: abuses may come to light and it is feared they could be brought to the attention of the authorities. "Fingers [could be] pointed at them for things long dead that should have been buried".⁸³

⁸³ Contributions to the Freedom Talk Forum, a WhatsApp initiative which was instigated through this research.

The overwhelming majority of contributors to this discussion called for more training for leaders and pastors, to know how to counsel and hold confidentiality and to understand the appropriate signposting to the authorities to access assistance for their membership if intimate partner violence or coercive control emerges. The discussion itself was commended as a good engagement – and welcomed by many – though the scores of people who sat silent whilst a lively exchange populated the WhatsApp forum have yet to give their feedback.

The following areas are clearly in need of further development:

- Guidelines
- Training
- CPD or conferences
- Theological resources
- Pastoral practice
- Mentoring change and training the trainers
- Support structures
- Community-wide awareness raising
- Initiating and sustaining change (giving awards)
- Policy interventions
- Multi -agency collaborations and training the providers (NGOs)

It is important to understand the role of the police, lawyers, social services and safeguarding boards, and the ways in which these public agencies and servants can be integrated into the wider life of the church community. This should mitigate the anxiety around their activities and the worry about any involvement with these statutory bodies that effectively colludes with interpersonal violence, domestic violence and abuse, which might be being experienced or pursued in what for many was seen as 'rogue' activity in church circles.

Section 2 Recommendations

- Explore different models of providing assistance in safe housing for those experiencing violence and engage with multi-agency partners on strategies for addressing the cultural permissions which leave women and their children caught in situations of violence.

- Look at the different models of providing safety, which includes the removal of the violent partner from the household, thus keeping the woman and her children in a settled space – their own home.
- Develop chaplaincy into women's centres to work with this population of highly exposed and vulnerable women.
- Tie in safeguarding training with training on identifying the signs of trafficking, domestic violence and abuse; identify lines of self-disclosure and reporting and the importance of working with the public authorities to address the requirements of safety, rescue and restoration for the victim and due process of law on those who have been involved in the exploitation.
- Enable self-reporting.
- Create theological training and equipping on the reality of domestic abuse and what can be done to mitigate it including the theological work of addressing patriarchal texts and cultural scripts which may be encouraging exploitative behaviours.
- Raise awareness in congregations and address the 'blaming' or 'silencing' culture.
- Highlight pastoral training for church leaders and the importance of safeguarding adults as well as children.
- Develop multi-agency training, working and reporting protocols and organisational behaviours.
- Build capacity in the source country around the cultural friction with issues pertaining to what is perceived in the UK as domestic abuse, domestic violence and coercive control.
- Explore the mandate of the four church Ps (preaching, prayer, prophecy and pastoral accountability) to address issues pertaining to domestic abuse, violence against women and human trafficking.

SECTION 1 CASE STUDIES

Case Study 1

I began to have my first doubts in London. Not when I left Benin City with my old school backpack, not when I arrived at Heathrow with false papers, not when they took us out of the airport through a service exit so we wouldn't have to go through passport control. No. On the contrary. When I saw the guy who opened the door for us, laughing as he let the group of girls through, and when amid all the laughter and the backslapping he took an envelope from the people accompanying us, I thought: this is just so well-organised. I sure put myself in the hands of the right people here.

I kept on thinking this as they loaded us into a minibus and took us to an apartment in the African quarter. It was a nice apartment. A nice neighbourhood. There were six of us and we felt like we'd arrived in paradise. Paradise was London, and a house in London, and a job in London right there just waiting for us. For us, who'd come from Benin City.

Only: we weren't allowed to make any noise.

Only: we could only go out at night, one at a time, and absolutely nobody was to see us.

Only: day after day went by and the job never came.

So then we started listening in on their phone calls. Our minders would call somebody and say: she's arrived, and say: send the money. They were calling Paris, Amsterdam, Turin. They'd say: we're keeping her until the money arrives. They said: if you don't send the money, we'll sell her to somebody else.

And that's when we started to be afraid.

from LE DONNE DI BENIN CITY, Isoke Aikpitanyi (permission given)

Case Study 2

This voodoo business only works with the really naive girls, though. The most gullible, like Otivbò, the ones from the country. Before they leave they're taken to the witchdoctor to make a pledge, he takes something, hair, knickers, fingernails, or pubic hairs or underarm hairs; and then they perform a rite. Otivbò says you swear to keep your pledge, otherwise something awful will happen. To you or to your family.

A lot of girls believe this stuff.

And when they arrive in Italy some of the *mamans* pile it on.

She'll say: I don't trust the rite they did back home. She kills the hens, gets the red oil, makes them give her the hair, the knickers, the pubic hair. And then the girls are bound by this thing too.

Sometimes they're desperate, they want to get out of the whole scene.

I say: come on, enough is enough, you've made your decision, just leave.

But Otivbò says: how can I leave, these people will hurt me. I don't want to die. I'm staying.

The ones who don't believe in voodoo maybe go to church. Not the Catholic church, though. In Nigeria there are stacks of Christian churches, Pentecostalian, Evangelical; the Adventist church run by an American preacher is also starting to catch on. And in Italy the girls go to these churches

organised especially for Africans. It's their only distraction from the terrible life they lead. They meet two or three times a week, Wednesday, Friday and then on Sunday, when there's a service that lasts practically all day. They dance, they eat, on feast days a hundred, even two hundred people may turn up, sometimes even more.

The pastor is hardly ever a real pastor. To be a pastor in Africa all you need is a Bible; if you decide you're a man of God who's going to stop you? And Europe is full of pastors like that.

Obviously the pastor is always in league with the *maman*. The girls go to him to ask for advice, if they're ill he'll do the laying on of hands, and if they go to ask for help, he says: what can you do, it's the Will of God. Prostitution is an ugly business, he says, but not keeping your promises is very bad too. Let us pray together. Repent. And remember that Our Father also says: you must pay your debts. So the girls pay the debt and they pay the church.

Each Sunday the pastor asks the girls to offer money to God. He says: everything will be returned to you multiplied a thousandfold. Rosemary in Genoa actually gives ten percent of what she earns to the church, she literally goes without food. But she doesn't complain. She says: it's for the good of my soul.

And what can I say to that?

from LE DONNE DI BENIN CITY, Isoke Aikpitanyi (permission given)

Case Study 3

I'll explain what 'the pastors' are really for with Fuynkè's story. They had sent her to Turin to work as a whore, but one day she said that's it, I've had enough, I'm not going back on the street again. The *maman* had two guys beat her up, to change her mind. She got even braver and went and filed charges.

The trial took place.

The pastor went and testified in favour of the two thugs, he said they were good people. He said: they let this girl stay at their place for a while and then, because they couldn't afford to put her up any longer, she decided she'd lie to get her revenge. She's a very bad girl, Your Honour.

The judge believed the pastor and not her.

And so you can see just how far the network of control extends. It's not just the *maman*, it's a thousand people and a thousand things.

Though in the beginning you don't see this or you don't understand it. You have eyes for only two things: the *maman* and the street.

from LE DONNE DI BENIN CITY, Isoke Aikpitanyi (permission given)

Case Study 4

Getting used to that kind of life , it's impossible. And yet you get used to it.

You start having a little money, you buy yourself a pair of shoes or a phone card for the mobile. A dress. A gelato. And when the 'maman' sees that you're starting to get a taste for money she knows the worst is over, at least for her. She looks at the first pair of shoes, the first dress. She says: Good girl. And meanwhile she's thinking: it's done.

The families are pleased, too. And they spend the first money that arrives from Italy straightaway, so they can show people they've turned the corner. They buy a car. A fridge. A television. They buy clothes and shoes and go around so dolled up you wouldn't even recognise them.

The money from Europe disappears in a flash, as if they'd burnt it. Nobody puts any money aside.

The girls send the money and they might say to their brother or their father: put it in a bank account, for when I come back. But when one of them goes home and says: let me see the bank statement, the relatives make up a thousand stories, endless tales that go nowhere. In other words, the money has vanished.

Maybe they said to the girl on the phone: send some money, we're going to build a house. She sends money for the bricks, for the roof, the windows, then she comes back and finds nothing. Only the land. And sometimes not even that.

There are brothers who say: send us some money so we can start a business. Everybody wants to start a business, in Nigeria. They all want to buy a car so they can be taxi drivers, those big cars with six or eight seats, or else scooters they can rent out.

Osas's brother, for example, bought two motorbikes. And he keeps asking her for money to repair them. But why? says Osas, why can't you repair them with the money you're earning? Of course he can't. He uses the bikes to go to parties, go round town, show off to his friends. Look what my sister in Europe gave me.

Then come the fights. The girls say, that's it, I'm not sending any more money. And so they start to phone saying your father is ill, your brother has a hernia, you sister has cancer. Your mother's in hospital and needs an operation. Your son is dying. Send money.

Each time you panic and you no longer know what's true and what's false. For example, Osas suspects the story about her mother being ill is not true, but what can she do from Italy? She sends the money for medicines, money for the doctor. Then her aunt calls and says to her: your mother is dying, the medicines we bought her were past their expiry date, send some more money so we can take her to hospital ... It's all like that.

But meanwhile the girls themselves have got used to 'easy' money. They've got used to having nice clothes, a mobile phone, they'd never be able to adapt to living in a village again, in a village house. When they go back they always do it in high style, they arrive with masses of presents for everybody, they bring kilos and kilos of pasta, they even bring stock cubes ... Kirù went home with a hundred kilos of stock cubes to cook with, because the ones they sell in Africa, she says, are not good enough ... and then suitcases full of shoes, of clothes, for the sisters and the nieces and the nephews. Says Kirù: when I go back, I want everyone to know that I've come from Italy. And that I'm rich.

Pipeline: Human Trafficking in Italy, *Elena Perlino*

Case Study 5

They gave this medicine to a roommate of mine, Amina, one morning. She had hours and hours of pain, then in the evening the miscarriage started with a haemorrhage that wouldn't stop. To stop her bleeding to death, I and another girl got her dressed and took her out, haemorrhage and all, took her to a bus stop a long way from our place, and then we called the ambulance. We hid there and watched to make sure it arrived and picked her up and took her to hospital. Then we left.

All three of us were scared to death, because none of us had any papers.

They took Amina to the emergency room. What did you take, what did you take? Nothing, she said, I didn't take anything. But she obviously had, and the pregnancy was also fairly advanced, so they ended up having to do a curette.

When she finally got back home we asked her: but why did you take that stuff?

She said: what could I do, the *maman* didn't want a bastard running around the house.

But sometimes the girls refuse to do it.

They say: this is my child, I want it and I'm going to keep it.

And if there's really no way to make them change their minds, the *maman* gives in. She says: okay, you go to work, I'll look after the baby.

But she makes them work right through the pregnancy. When it comes down to it, she says, your hands aren't pregnant. And it sure doesn't put the clients off.

In fact there are men who find pregnant women erotic, so much so they queue up for them, night after night.

The girls stay on the street until a week before they are due to give birth, they work with a belly as big as that. With their ankles swollen and their legs aching, backwards and forwards on those high heels.

And when they finally can't stand it any longer, they give birth.

from LE DONNE DI BENIN CITY, Isoke Aikpitanyi (permission given)

Case Study 6

Trafficking is not just a question of sex, of whores and clients. Trafficking is first of all a colossal business, A business, It's a form of slavery that makes a stack of money, and whites and blacks share that money, in perfect harmony.

Fortunes are made off the back of us girls and not just the fortunes of people like the *maman* I saw in the paper, sitting on a divan in Benin City, surrounded by piles of cash that high.

There are also the respectable whites, the ones who never beat their kids or their wives, who probably go to church on Sundays, they've got a beautiful dog, nice neighbours, a reputation with never a shadow of a stain on it. They're the ones who sell the visas, who organise the journeys, who let you through at the airport without anyone noticing. They're the cops on the take, the *maman's* lawyers, the intermediaries, the landlords. A lot of 'oh so upright' citizens have made their fortunes thanks to the traffic in girls from Benin City.

Pipeline: Human Trafficking in Italy, Elena Perlino

In Benin no-one ever asks you: 'but how did you make this money? The important thing is that you keep the family, buy the car, give them the money for a house. That's all fine. But if that same girl who was everybody's little shining star comes home forcibly repatriated, then the family says: 'what have you done? You've brought shame on us. What are we going to do with you?' And they immediately start looking for another journey to send her back to Europe.

The whole economy (in Benin City) is based on money from Europe, all the businesses, the taxis, the hire scooters, the construction, the schools, everything is based on money sent through Western Union. But when the King of Benin makes his speech every year to Nigerians overseas, he NEVER mentions the girls.

from LE DONNE DI BENIN CITY, Isoke Aikpitanyi (permission given)

Case Study 7

Kumi was 16 years old when a woman came to her village, in a big white Mercedes. She saw her give her mother some waxes and her father a mobile phone. They talked to her about how she was going to go help this 'Auntie' in a friend's 'big house' in Lagos. It sounded exciting, and better than fetching water each day – over a mile away from her mud and daub home in the village in Delta State, and carrying in charcoal from the market each week for cooking fuel for her mother.

Her father insisted that there should be a ceremony, which occurred at the Priest's 'house'. There she was cut on her upper arm, some blood was taken from her, and also some of her hair, and some nail clippings. She was frightened but not terrified, because her dad was there as well – she promised that she would be obedient to the Auntie in Lagos and would honour the trust and opportunity which she was being given.

The day came when she was collected, in a pickup truck and driven with two other girls who were picked up in neighbouring villages to the house in Abuja, where her Auntie bought her some new clothes, and told her she would be helping her 'sister' with her children. She did their laundry, cleaned the house, went to the market for food, and worked hard 7 days a week. On Sundays she went with the family to their church and helped mind the children during the after service meals whilst her Auntie and her Sister were busy talking with other adults. The work was alright, but the children were rude to her, and would hit her when they didn't like what she was being asked to do, and would call her degrading names.

After three or four months, her Auntie brought a photographer to the house. She and the two other girls were told not to smile, and have their photos taken. Then her Auntie brought them all some warm clothes, even though it was not cold at nights in Abuja. About a fortnight after that she was told that she would be going with her Auntie's other sister who had come over from England to bring her to London! This had to be better than being bullied in Abuja, and she was really excited to go. She was told that she could travel as part of her Auntie's sister's family – and so she understood why the passport which was given to her had another name on it, but her picture in it. She thought that this was great – perhaps her new Auntie's children would be kinder than those in Abuja. She hadn't been receiving any money during this time. Kumi thought that any money which could possibly be owing her was paying off the 'loan' that Auntie had given to her parents. The mobile phone wouldn't have been cheap – and the waxes her mother received were the very best quality. She didn't know how long she would be going to London for, or when she would be returning to Abuja.

When Kumi finally arrived in London, she was taken to a part of the city which didn't look anything like she had seen on Nigerian TV. There were not high buildings, Buckingham Palace, or

the River Thames. She lived in a street where all the houses were joined together in a long row, and each street looked the same to her. There were some shops down the main high street which she was allowed after a few months to go and buy bread, and milk and essential groceries for the family. There were three children in her new Auntie's family, and also an Uncle. All the children were in school, but the younger ones came home around 3.30pm each day. Kumi would make them their tea, and get supper ready for her Auntie and Uncle when they returned. She didn't have her own room. She was sleeping in a small room by the kitchen with a wired small window about half way up the outside wall – just enough room for her to lie down on a folded mattress on the floor, if she kept her knees tucked up under her chin. She started work early – around 6.30am and worked until supper was cleared away and washed, and the children put to bed.

On a Sunday she would go to church – it was a Pentecostal church, though Kumi was a Roman Catholic – she would pass by the Catholic church on her way to the meetings – and wonder if she could go for communion. She sat at the back of the church as people came and went – she hadn't made any friends there, she didn't talk much, just looking after the children, taking them to the toilet, making sure that they sat quietly during the prayers and in their Sunday School. She did ask her Auntie if she could go to the Catholic Church once, but she told her that that was not their church, so that was the end of that. It was not a good idea to upset Auntie. She really hated it when she shouted at her, and said bad things about her family back home in the village.

All was going well, until one day her Uncle invited her into the front room to meet some friends of his. He took her on his knee, and started to stroke her face, and touch her on her upper thigh, in front of his male friends. There were about four of them there, it was in the evening, Auntie was away for that week over in Abuja visiting her family, and she had been left looking after the two eldest children. It was night time, there were a lot of beer bottles around, and Uncle was very relaxed and laughing with his friends. Kumi had never seen them before, and she was very disturbed by her Uncle's behaviour, and frightened as to what it meant. One of the men asked her if she would like to go with him – go where? She thought.

She was very tired and didn't want to go anywhere. When another man got up to come and touch her she got off her Uncle's lap and asked if she could leave? She was very nervous, very upset, and just wanted to leave. Her Uncle told her to go to bed – and she knew that he was angry. He was angry. Later her Auntie told her that she had humiliated him. Why had she humiliated her husband in front of his friends? She didn't know what to say. That. That was when Kumi's time in London, and the promises her parents had made, whatever they were, started to go wrong.

It took eighteen more months for her to escape, and by that time she was no longer a virgin.

Interviews by Dr Carrie Pemberton Ford, 2016 © CCARHT 2017

Names have been altered and two interviewees' experiences have been conflated.

Case Study 8

Hien was 10 when he arrived in Britain. He did not know where he was or where he had been. He knew only that he was here to work. Since he emerged from the back of a lorry after crossing from Calais seven years ago, his experience has been one of exploitation and misery. He has been a domestic slave, been trafficked into cannabis factories, been abused and beaten and was eventually prosecuted and sent to prison. It has been a life of terror, isolation and pain.

Hien's journey to the UK started when he was taken from his village at the age of five by someone who claimed to be his uncle. As an orphan, he had no option but to do as he was told. He spent five years travelling overland, completely unaware which countries he was going through, from

Vietnam before being smuggled across the Channel and taken to a house in London. Here he spent the next three years trapped in domestic servitude, cooking and cleaning for groups of Vietnamese people who would come in and out of the property where he was held.

The men in the house beat him and forced him to drink alcohol until he was sick. Other things happened to him that he still cannot talk about. He was never allowed out of the house and was told that if he tried to escape, the police would arrest him and take him to prison

Hien's story is not unique. He is one of an estimated 3000 Vietnamese children in forced labour in the UK, used for financial gain by criminal gangs running cannabis factories, nail bars, garment factories, brothels and private homes. Charged up to £25,000 for their passage to the UK, these children collectively owe their traffickers almost £75m.

The number of young Vietnamese caught in trafficking networks in the UK has escalated rapidly over the last few years – with an estimated rise – generated from disclosures through the National Referral Mechanism as a result of Police swoops on Nail bars and Cannabis factories, set up in suburbia, in disused farmhouses, out buildings and even most recently in an abandoned MOD bunker where over one million pounds worth of Cannabis was being grown – through the new technology of Hydroponics. This form of horticulture where a concoction of water and nutrients is used, has no need for the use of soil. Artificial light and warmth supplied by frequently hacked into electric power supplies, and the cheap labour of 'enslaved' or trafficked children, means that in an average two bedroom house, over £100,000 of Cannabis can be cultivated in less than 6 weeks. In the case of Wiltshire they were behind the safety of doors designed to withstand a Nuclear blast. In most locations in Britain they could be operating in a house in your neighbourhood.

Details from Guardian focus on modern day slavery, <https://www.theguardian.com/global-development/video/2015/may/23/vietnam-child-trafficked-uk-forced-labour-trafficking>

SECTION 2 CASE STUDIES

Case Study 1

It's difficult you know? There are these verses that if you have an unbelieving husband then the prayers of the wife will convert him, will heal him, SHE will be the means to HIS salvation. This means that women are really not able to speak openly in church about these things. The male leaders don't like to hear about it. They say 'go back, be with him and do not provoke him'. But this is not right. Would Jesus say that? Do you really think so, Carrie, would Jesus say that? I don't think so. I don't think he would. We have got to change things, but it will take a long time.

Participant at CTE–CCARHT workshop December 2016

Case Study 2

A friend of mine – she put up for years with verbal and physical abuse from her husband. Sometimes it wasn't even physical. I would say it was emotional torment as well. She was never ever good enough. She went to church all the time. That became a 'thing' as well which he would resent. It's terrible when just trying to love God and spend time listening to His word becomes an opportunity to be more punished. She didn't feel she could say anything very much but she did reach out to my spiritual mother [African Independent Church stream]. My mother told her to

plead to Jesus for rescue, to assault the high throne of grace until a blessing was given: 'Pass me not by, Jesus – I shall stay until you bless me'.

You know our people would rather our women lock themselves in a room, spend half the night in fasting and prayer, roll on the floor and cry out to heaven, than address the issue of male violence and arrogance in the household clearly. We don't have the refuges, we don't have the teaching, we don't have the belief that separation and divorce is OK. Our churches are built around the idea of the household, of couples, of families and children. If you are divorced, if you are widowed, if you are lesbian or homosexual there is nothing for you there.

I say, 'how would Jesus act?' Who did he come to save and to be with? If there is one thing I would say to the churches now, it would be, stop all this talk about respecting husbands, and not provoking them. How can a woman honour the one who abuse her, who beats her up – hmmm who maybe cheats on her too? Why should SHE feel the shame, why is it that she is seen as provoking. I don't know when this will all change. How to change the attitude of our culture about men's dignity? What we need is practical action– the training of all Pastors and leaders in the Churches about what the cost of this violence is. That it is real and it has to stop.

Case Study 3

Esther [name changed] was a few months' pregnant when she was brutally attacked by her partner. He thought that she was being shown too much attention by a neighbour in the flats where she lived. Although she told her partner that there was nothing to be concerned about he would not listen. He called her terrible, cruel and degrading names, and slapped, kicked and punched her, while she cried out for him to stop. She was terrified that she might lose the baby. She suffered broken ribs and extensive bruising to her upper body, arms and face. When she thought about what had happened she started to believe that she had been in part responsible for what happened to her that evening. After all her partner was under a lot of stress at work, and his jealousy in protecting their relationship from unwanted intrusion was perhaps a demonstration of his care.

Although she was looked after in A&E, she did not bring charges against her partner, and they remained together. After that attack though, things were different. She became less able to speak her mind openly. Her partner started to drink extensively, and would hold her aggressively – squeezing her upper arm, putting his hands around her throat, threatening her with a beating if he couldn't have sex when he wanted, calling her a slut and a whore. She told nobody at the church which she attended what she was going through. She thought that maybe she was responsible in some way. She didn't know who she could talk to or what anyone could do to help.

When the baby was born, her mother came to stay and Esther had the first real break in the clouds of the relationship for over six months. Although she could not tell her mother everything, she was able to start to feel in touch with 'love coming back to me' in the presence of her new baby, and the bond which she had had with her mother when younger. Eventually she found the strength to tell her partner she wanted to end the relationship. By this time her partner was already seeing another woman, and so the pressure on her to find safety was not needed. His attention had shifted. There was some shouting and throwing of items in the flat, but he left as he had somewhere else to go.

The experience left her lacking in confidence and frightened to go into public spaces for a long time afterwards. Slowly and surely she made her way back to the world. She took some adult education opportunities up at a local Further Education college and got secretarial skills behind her, and got part-time work in an office as an office administrator. It took some years to find her

way to independence and safety. Today she is training for the pastorate in a Pentecostal church. She wants to make the voice of women who experience violence heard, so that others don't need to experience the terror, alienation, separation and loss of confidence which was her story.

Case Study 4

The founder of the Facebook network which now has thousands of online members was a woman who had experienced the appalling nightmare and disempowerment of domestic violence. She says of this experience, 'It is essential that these facts, these everyday experiences of women locked into these abusive worlds are made public. We should talk about it, no matter how painful. Talking about it helps to take the shame away, makes the focus of "the problem" not the woman but the whole system which is making women having to endure this in silence possible. We need to make reporting simple, and put in the support around the women, and their children who are under such pressure to endure.'

Case Study 5

I believe men need to be 'educated' on 'what it means to be 'head of the home'. Many of them have a wrong understanding of the meaning: they think it's their physical body. (That is why some of them will say men are wired differently from women). Excuse me!! Hello? The Glorious maker did nothing different in these two beings. I know biology can prove otherwise but you know what I mean. If we agree and talk about wire crossing, then they must NOT spark? Some of them thinking being a man is saying 'come to bed' without showing any affection, consideration, etc. There is a lot of men who do not know about women that can help in their relationship. Pray we get to the point of marriage seminars – the real deal – and not just anything for show but the real thing.

Contributor to the online forum, 2017

Case Study 6

My husband used to taunt me – I was bitten, pinched and kicked. I wouldn't, couldn't go out. He said if I left him I would lose my right to remain. I lost all my confidence, you wouldn't believe it now. I have always been very outgoing, but all this made me just want to kill myself. I did take an overdose, but I was found by a friend. The police and hospital got me out. I went to a refuge and there I received psychological support and help and started to re-connect. I lost my home, but I saved my life – in the end. I'm in no rush to get into a relationship like that again – no never. It nearly killed me – at thirty I tried to end my life. Thank God for the work you are doing raising awareness on this. Our church leaders really need to pay attention.

West African woman at training seminar, 2016

Case Study 7

We need to look at domestic violence in a two dimensional angle and not just from a women's angle alone. I know men that have been victims from wife's [sic] that are demonic (terrorising

their husbands through witchcraft) and those that do so purely because they are wealthier. I can talk on both sides.

My comments is to highlight a very deep unsettling and inherent behaviour in African men which is unbiblical. I pray that we start from this point. All those cases that generate this talk here happened in the west cos the government here leaned towards women. This I believe doesn't help marriages at all as women now believed in not only taking the man to the dry cleaners but making him to end up in the laundrette. The men then get bitter and come back to get even.

If our men treat their wife's [sic] like Proverbs 31 we will be talking about something else. Please read v.23. Her husband is respected in the city gate – Why? It is simply cos of the wealth of this woman, her management of her home, looking after her man and children, the poor, her strength, etc. Her husband praises, v28, instead of issuing some stupid controlling laws.

This is what some African men desire – but they do not appreciate it when they get one – a woman of strength and character. We need to deal with this issue both ways.

Female Pastor from an Independent Black Majority Church on WhatsApp, 2017

Case Study 8

Facebook user, Olubunmi Ajai Layode shared the photo of a woman whose husband allegedly smashed a plank on her head during an argument at their home.

Layode wrote: 'SOS! I'm in private inbox with a lady who has fled DV She is in Abuja with her sister. Her family is putting pressure on her to go back to her husband. Her mother says "da'le mosu" - single parenthood is not good. Her father who is retired is fending for her. Can we have Abuja helpers please! She sent me several pictures but asked me not to show her face. This one below is one where he smashed a plank on her head. And her family want her to go back to the man! They say there is no couple that don't fight. Yes. But how many smash planks on their spouses' heads? Can we get help in Abuja please! She needs a job, shelter. She's got kids. Her son wakes up in the night screaming "MUMMY! DADDY IS GOING TO KILL YOU!"'

Olubunmi Ajai Layode's Facebook page

Case Study 9

We need to remember that it is not only women who are abused in the home. Sometimes it can be the man, and in our community that might be even more difficult to acknowledge. A man who has things thrown at him, or whose wife is 'playing around with other men' or who is controlling all the finance – this is not acceptable. The man will be told to exert discipline, that if his wife beats him he is weak. He is responsible to gain the respect of his wife. He will become the subject of gossip and pity – so who is going to say what is really going on?.

Participant in training event, December 2016

GLOSSARY

Council of Europe

The Council of Europe is an organisation comprising 47 member states located within the European continent, which focuses on human rights protection.

The Council of Europe Convention on preventing and combating violence against women and domestic violence (Treaty No. 210) was adopted by the Council of Europe Committee of Ministers on 7 April 2011. Turkey became its first signatory on 11 May 2011 on the occasion of the 121st Session of the Committee of Ministers in Istanbul.

It is a new landmark treaty that opens the path for creating a legal framework at pan-European level to protect women against all forms of violence and to prevent, prosecute and eliminate violence against women and domestic violence. The Convention also establishes a specific monitoring mechanism (GREVIO) in order to ensure effective implementation of its provisions by the Parties.

While the focus of the convention is on all forms of violence against women, it also recognises that there are other victims of domestic violence, such as boys and men. This may include gay men, transgender men or men that do not conform to what society considers to constitute appropriate behaviour. States can choose whether or not to apply the convention to these victims of domestic violence. Applying a gender perspective to these groups of victims is equally important.

Intimate Partner Violence

Intimate partner violence is the collective term used to describe domestic abuse, sexual assault and stalking.

Domestic abuse combines partner abuse (non-sexual), family abuse (non-sexual) and sexual assault or stalking carried out by a current or former partner or other family member. This broadly matches the government's definition of domestic violence and abuse.

Categories used in the presentation of these statistics are defined as follows:

- non-sexual abuse by a partner: physical force, emotional or financial abuse or threats to hurt the respondent or someone close to them carried out by a current or former partner
- non-sexual abuse by a family member: physical force, emotional or financial abuse or threats to hurt the respondent or someone close to them carried out by a family member other than a partner (father or mother, step-father or step-mother or other relative)
- sexual assault: rape or ('serious') assault by penetration or attempted penetration; indecent exposure or unwanted touching ('less serious') carried out by any person
- stalking: two or more incidents (causing distress, fear or alarm) of receiving obscene or threatening unwanted letters, emails, text messages or phone calls, having had obscene or threatening information about the respondent placed on the internet, waiting or loitering around the respondent's home or workplace, or following or watching by any person, including a partner or family member.

APPENDICES

APPENDIX 1 Key Enforcement Agencies and Capability

There are a number of specialist units in the UK now working on countering human trafficking and referred to in this research piece:

- SCO1
- Kidnap and Trafficking Unit
- London Metropolitan Police
- West Midlands

APPENDIX 2 Religious Bodies Working in the UK on Human Trafficking Interdiction

Woman at the Well

Violet House, Camden provides a uniquely holistic and multifaceted range of services to vulnerable women who are caught in multiple cycles of abuse and social exclusion. It was built on the experience of its founder, Sister Lynda Dearlove who had been working with this constituency in the East End of London for over a decade. The majority of those assisted have been involved in homelessness, drugs, alcohol, violence, physical and mental ill health, and street-based prostitution.

Affiliations:

- Religious Sisters, Institute of our Lady of Mercy (IOLM)
- Early members of the CHASTE Safe Housing Network 2004–2007
- Incorporated as a Registered Charity in 2007

Rahab UK

Based in the Royal Borough of Kensington and Chelsea, Rahab carries out outreach work to flats, brothels and those caught up in on-street prostitution. Rahab UK officers and volunteers are released to work with women affected by prostitution and human trafficking for sexual exploitation. It is part of a religious order currently active in 23 countries in Africa, Asia and South America.

Affiliations:

- Sisters Adoratrices, a religious order founded in Madrid, Spain in 1856 by Saint Maria Micaela, Viscountess of Jorbalan
- Anti-Slavery Commissioner Kevin Hyland is on the Board of Trustees

Medaille Trust UK

Established in 2006 to ‘work against the evils of human trafficking congregations in response to the plight of thousands of people who are being trafficked into the UK each year’, the Trust has been a significant provider of support and safe house provision for the victims of human trafficking since then. It continues to deliver outstanding care ten years on. The Medaille Trust now operates eight safe houses offering a total of 75 bed spaces to women, men and children. Their current range of safe house provision offers four dedicated women’s houses, three male houses and one specialist family centre.

Affiliations:

- A charity founded by groups of religious congregations under the initial leadership and visionary work of Sister Anne Joseph
- Member of the CHASTE safe housing network 2004–2008

Renate

Founded in 2014, by a group of religious sisters across a number of different European countries – not all within the European Union – this is a network committed to supporting each other in work against human trafficking and exploitation by research, advocacy, policy, training and interventions.

Affiliations:

- Current President is Sister Imelda Poole IBVM, Albania
- Network present in UK

Bakhita House

Bakhita House was purchased in January 2015 and opened for ‘guests’ in July of that year. ‘All guests are women who have suffered unimaginable atrocities; sexual

exploitation, domestic servitude or forced sham marriages.’⁸⁴ There is a specific safe house for rescued female victims of human trafficking in the UK many of whom have no access to public funds and who no one else will care for, hidden from public view and unable to access help. Fifty survivors of trafficking have been assisted as guests in the house in the eighteen months since opening.⁸⁵

Affiliations:

- Director of the Centre: Karen Anstiss (former Met police officer)
- RC Diocese of Westminster – supported from Queen Mary’s University London
- The Human Trafficking Unit MET police
- UK Catholic Conference of Bishops

Emma’s House (Not yet operational)

The Kahaila community – a church based on relationality rather than as a distinct congregation – is emerging from the Oasis fold of churches and the work of Emma’s father, Steve Chalke:

We are a church, but not church as you might understand it. We do not see ourselves as religious we see ourselves as being relational. We live in relationship with God and with each other, therefore we see ourselves as a family rather than as an institution. We are a group of people who aim to live life in all of its fullness, understanding that the teaching of Jesus Christ brings that fullness. We are people on a journey, we are not perfect, so we would ask you not to judge us before you get to know us and we promise not to judge you.

Values:

Kahaila is a place where all people belong regardless of what they believe.

Kahaila is a community which means we want to put others before ourselves.

We believe in every member ministry, therefore we understand that God has a purpose for each one of us, so we are here to help each other to fulfil that purpose

Emma Chalke is the director of this work and is seeking to raise funds to provide another safe house resource for the pool of housing managed through the Salvation Army.

<http://www.kahaila-church.com/church>

⁸⁴ <http://rcdow.org.uk/caritas/human-trafficking/> accessed January 2017.

⁸⁵ <https://twitter.com/RCWestminster/status/839449670594269184>.

Salvation Army

The Salvation Army currently holds the government contract for managing the safe-house portfolio and for organising the delivery through partner agencies of the provision for victims of trafficking. This is a significant role which has been triggered by the requirements of the National Referral Mechanism (in compliance with the requirement of the Council of Europe Convention on Action Against Trafficking in Human Beings).

2914 clients were supported by the Salvation Army and partner organisations between July 2011 and June 2015.

In the year to July 2015, 1097 people were supported, of which 730 were women, 366 were men and one was transgender. Of those referred, 43% had been trafficked for sexual exploitation, 36% for labour exploitation and 14% for domestic servitude. They came from 93 countries.

The Salvation Army opened one of the first faith-based organisation houses with seven bed spaces in 2006. It now manages a portfolio of houses with hundreds of bed spaces deployed to fulfil the initial 45-day safe housing and protection, as part of the provision when someone is recognised as a potential victim of trafficking. This housing is provided by other FBOs and NGOs working in the sector, such as social housing providers, housing association members.

APPENDIX 3 Special Days in the Fight Against Trafficking

EU Anti-Trafficking Day: 18 October 2017 (11th Anti-Trafficking Day)

Commissioner for Home Affairs, Cecilia Malmström, reported in 2014:

When I took office as Commissioner in charge of Home Affairs almost five years ago, one of my main priorities was to work towards the eradication of trafficking in human beings. Back then, eradicating trafficking was not high on the political agenda and there was a lax attitude towards the crime in many countries. Today, we can be proud over what has been achieved to prevent this slave trade of our time. We have moved from words to real action. We must continue our work tirelessly, in Europe and beyond our borders. We owe it to the women, men, girls and boys who, as we speak, are being kept against their will and exploited in appalling conditions. Every victim of human trafficking is a victim too many.

UK Anti-Slavery Day: 18 October 2017

Anti-Slavery Day was created in 2010 by a Private Members' Bill introduced by Anthony Steen CBE, then MP for Totnes. Since then it has grown significantly and each year more and more charities, individuals, local authorities and police forces take action to mark Anti-Slavery Day.

UN World Day Against Trafficking: 30 July 2017

In 2013, the General Assembly held a high-level meeting to appraise the Global Plan of Action. Member states also adopted resolution A/RES/68/192 and designated the World Day against Trafficking in Persons. This resolution declared that such a day was necessary to 'raise awareness of the situation of victims of human trafficking and for the promotion and protection of their rights'.

US National Slavery and Human Trafficking Day: 11 January 2017

Beginning in 2010, by US Presidential Proclamation, each January has been designated National Slavery and Human Trafficking Prevention Month.

Vatican and Roman Catholic Community: St Bakhita Day,⁸⁶ 8 February 2017

St Josephine Bakhita's feast day was the third international day of prayer and reflection against human trafficking. This year the day focused on the plight of children, with the theme: We are children! Not slaves!

APPENDIX 4 Organisations Responding to Domestic Violence and Abuse

Iroko Onlus

Iroko Onlus was founded in November 1998 with the principal aim of protecting and improving the conditions of life of immigrants and non-immigrants with a strong social and economic disadvantage. This task became, from the very beginning of the activities of the organisation, a dedication to furnish direct services to victims of trafficking and violence. Iroko started by providing shelters and economic assistance to victims of trafficking brought into Italy and exploited in prostitution. Activities later concentrated mainly on continued assistance to victims of trafficking and violence and services provided include: shelters, legal advice, psychological counselling and sustenance, cultural mediation, orientation for employment insertion, vocational training and assistance to victims in searching for employment and housing, Italian language courses and the creation of employment possibilities.

It works in Nigeria and Italy and the director is Dr Esohe Aghatise.

Forward

With a particular focus on FGM, Forward now has a wing developing the capacity to empower women and girls to develop environments where violence against them is eradicated.

⁸⁶ Sister Monica Chikwe and another Renate sister were with Pope Francis in 2014. He expressed his desire to have the Roman Catholic church take up the beacon of work being developed by female Religious, particularly in Latin America, Albania, Italy, France, sub-Saharan Africa and the UK. They reflected for a few days and brought the name of Saint Bakhita. Josephine Bakhita (1869–1947) was a Sudanese child who was enslaved and brought to Italy. She was eventually freed into membership of a religious congregation and died in Schio (Vicenza). 'This African flower, who knew the anguish of kidnapping and slavery, bloomed marvelously in Italy, in response to God's grace, with the Daughters of Charity.'

http://www.vatican.va/news_services/liturgy/saints/ns_lit_doc_20001001_giuseppina-bakhita_en.html, accessed 7 February 2017.

Hestia

HESTIA is London-based charity, working with adults and children in crisis to change their lives at the times when they most need support.

They are the largest provider of domestic-abuse refuges in London and now have the largest team of specialists working to combat human trafficking across the capital and the south east. They help people find a permanent home, manage finances during times of deep stress, respond to health care and psychological support needs, and access work, training or education, as well as providing emotional and practical support to see people re-empowered to succeed in their daily lives.

APPENDIX 5 Interdenominational Organisations Working Against Trafficking

International Justice Mission

The global team includes more than 750 lawyers, investigators, social workers, community activists and other professionals at work through 17 field offices, seeking to bring justice to those enslaved, and trapped in violence and poverty. Four billion people around the world are not protected by their justice systems. IJM exists to address this.

It supports Freedom Sunday (24 September 2017)

Free the Slaves

Free the Slaves announces itself as a non-partisan and politically independent US-based organisation. Smart business solutions are advocated to impact on global poverty with Democrats and Republicans supporting American investment in freeing slaves and changing the conditions that allow slavery to persist.

Modern slavery is intricately tied to economic, cultural and psychological factors. It's deeply woven into the fabric of an entire society. That's why we work both to free people from slavery and to change the conditions that allow slavery to persist.



Figure 22 Community-based causal model – four-phase process

International relations and the trading context are not addressed.

- Free the Slaves Anti Slavery Awards
- Awareness Raising
- Partnership
- Media
- Coming together at a community level
- Education, business, tools to take control
- Survival thriving <https://vimeo.com/148250584>

Freedom Fund (founded 2014)

Funded by three leading anti-slavery activists and donors – Humanity United, the Legatum Foundation (Australian Mining philanthropist) and the Minderoo Foundation (Andrew Forrest multi-millionaire). Nick Grono is the CEO (former CEO of Walk Free).

Freedom Fund is an ambitious seven-year effort to raise and deploy \$100 million or more to combat modern-day slavery. The Fund was announced by President Bill Clinton at the Clinton Global Initiative in September 2014: ‘This is a huge deal and we should all support this.’

Not for Sale

A US-based network to grow self-sustaining social projects with purpose-driven businesses to end exploitation and forced labour.

It was developed by David Batstone, a business professor who in 2007 published *Not for Sale*, an exposé of trafficking challenges in employment, child labour, and sex trafficking. In 2005, Batstone visited the Greenbelt festival and met with the CEO of CHASTE, Dr Pemberton Ford. The UK-based Not for Sale campaign initiated by Dr Ford's experiences of working with trafficking survivors caught in the immigration-detention process was being profiled at the festival and first Not for Sale Sunday was being mobilised by CHASTE.

In 2006, the charity Not for Sale was registered by Batstone in the US.

It currently works with trafficked survivors in Thailand, the Netherlands, Romania, Peru, and the US.

Walk Free Foundation (Australia)

The Walk Free Foundation (Australia) is an international human rights organisation with a mission to end modern slavery in our generation. The Walk Free Foundation was founded by Andrew and Nicola Forrest and encompasses their vision to end modern slavery globally. Seed funded by the Forrests' philanthropic vehicle, the Minderoo Foundation, the initiative provides the information and capabilities required for countries to defeat slavery in their jurisdictions.

It claims a movement base of 9 million and part funds the Freedom Fund to release initiatives countering slavery and trafficking worldwide:

- Global grassroots community engagement
- Policy and advocacy across sectors and governments
- Country-by-country research and analysis of slavery systems
- Faith-based community engagement
- Scaling of effective anti-slavery responses through partner investment

Blue Heart Fund, UNODC

The aim of the Blue Heart Campaign is to mobilise support and to inspire people to act against human trafficking.

In October 2012, the Government of Nigeria, jointly with UNODC and the European Union, launched a nationwide three-year anti-human trafficking campaign. The 'I am Priceless' campaign aimed at raising awareness about the reality, dangers and

possible impact of irregular migration, as a consequence of either being smuggled or being a victim of trafficking in persons. The 'I am Priceless' campaign supported the Blue Heart Campaign against human trafficking.

Based in the UNODC offices in Vienna, it has had some success with country buy-in but is not as slickly administered or driven as its American campaigning cousins.

<https://www.unodc.org/blueheart/en/about.html>

APPENDIX 6 UK Reporting Resources

Barnardo's

The Child Trafficking Advocacy Service (CTA) has been developed to work with young people who have been trafficked from abroad or who have gone on to be trafficked within the UK. The service supports, advises and guides children who have been trafficked or who are at risk of being trafficked and help them navigate complex systems such as children's services, criminal justice and immigration, and enhances their understanding and experience. In total the service has six full-time advocates who each work on average with 16 children and young people.

Email: CTA@barnardos.org.uk **Telephone:** 0800 043 4303

NSPCC

The Child Trafficking Advice Centre (CTAC) provides free guidance and training to professionals concerned that a child or young person has been or is about to be trafficked into or out of the UK.

- It gives advice by telephone and email to professionals.
- It co-ordinates multi-agency responses, focused on protecting the child.
- It delivers training and awareness-raising presentations in the UK and across the world.
- It attends child protection meetings and produce child trafficking reports for courts.

- It is a first responder for child referrals into the National Referral Mechanism (NRM).

Email: help@nspcc.org.uk **Telephone:** 0808 800 5000

Unseen

The Modern Slavery Helpline provides 24/7 information and advice to potential victims, statutory agencies, frontline professionals, businesses and members of the public.

By supporting survivors and vulnerable people through specialist services, Unseen can enable them to recover safely and develop resilient, independent lives. By equipping stakeholders through the provision of training, advice and resources, Unseen can better identify and support actual and potential victims of slavery. By influencing society through practical experience, research and survivor stories Unseen can inspire change in legislation, policy and consumer choices.

Telephone: 08000 121 700

Salvation Army

Through partners, the Salvation Army provides safe houses for victims of modern slavery across the country. The Council of Europe Convention requires that potential and actual victims of modern slavery have specific entitlements to support, including:

- material assistance
- access to psychological support
- access to legal advice and assistance
- counselling
- emergency medical treatment
- education for the victim's children
- translation and interpretation services when appropriate.

The Salvation Army looks to provide activities for people in safe houses, such as social events, days out, assistance with job searches and CV writing if appropriate, as well as emotional and spiritual support if requested. From the moment victims enter a safe house, they are given advice and support to prepare them for when they have to leave the service to continue their recovery (45 days minimum). The

Salvation Army also run a 24-hour confidential Referral Helpline available 24 hours a day, seven days a week.

Telephone: 0300 303 8151

AFRUCA (Africans Unite against Child Abuse)

AFRUCA is an NGO in Special Consultative Status with UN ECOSOC. AFRUCA is also registered with Nigeria's National Planning Commission as an international NGO.

AFRUCA works in awareness-raising and sensitisation within African communities and among young Africans about children's rights, as enshrined in the United Nations Convention on the Rights of the Child and other international conventions, and UK legislation promoting the rights and welfare of children. It provides information and advisory services to raise the profile of African children in the UK, increase awareness of their needs, improve policies and practices, and develop the leadership potential of young Africans.

APPENDIX 7 Key Data Sources on Human Trafficking

Global Report on Trafficking in Persons, UNODC (Annual)

Trafficking in Persons (TIP) Report, US State Department (Annual); compiled from enforcement and NGO reports

Walk Free Foundation (Australia)

The Global Slavery Index (US/Australia)

Professor Kevin Bales, lead researcher, surveys 42,000 respondents through 25 surveys with Gallup Inc., through their World Poll, and interviews more than 28,000 respondents in 52 languages. He estimates, using a country-by-country analysis, that 45.8 million people (almost double the ILO statistic) are enslaved but the data is generated by a highly contested methodology.

International Labour Organisation, UN Directorate

The new legally binding ILO Protocol on Forced Labour builds on the 1930 Forced Labour Convention. It aims to advance prevention, protection and compensation measures, as well as to intensify efforts to eliminate contemporary forms of slavery. ILO 2014 estimates that almost 21 million people are victims of forced labour – 11.4 million women and girls and 9.5 million men and boys. Almost 19 million victims are exploited by private individuals or enterprises and over 2 million by the state or rebel groups. Of those exploited by individuals or enterprises, 4.5 million are victims of forced sexual exploitation. Forced labour in the private economy generates US\$150 billion in illegal profits per year. Domestic work, agriculture, construction, manufacturing and entertainment are among the sectors most concerned. Migrant workers and indigenous people are particularly vulnerable to forced labour

Protocol on Forced Labour, Forced Labour (www.50forfreedom.org, #50FF, @ILO_EndSlavery)

The ILO Forced Labour Protocol, which was adopted by the International Labour Conference in 2014, entered into force on 9 November 2016, a year after it gained its second ratification. All countries which have ratified it now have to meet the obligations outlined in the Protocol.⁸⁷

⁸⁷ FALOLA, T. & FWATSHAK, S. U. 2011. *Beyond Tradition: African women in cultural and political spaces*. Trenton, NJ: Africa World Press; FALOLA, T. & TEBOH, B. 2013. *The Power of Gender, the Gender of Power: Women's labor, rights and responsibilities in Africa*. Trenton, NJ: Africa World Press; LEHTI, M. & AROMAA, K. 2006. Trafficking for sexual exploitation. *Crime and Justice*, 34, 133–227; MAKINDE, O. A., OLALEYE, O., MAKINDE, O. O., HUNTLEY, S. S. & BROWN, B. 2015. Baby Factories in Nigeria: Starting the discussion toward a national prevention policy. *Trauma Violence Abuse*; MASSEY, S. & COLUCCELLO, R. 2015. *Eurafrican Migration: Legal, economic and social responses to irregular migration*, Basingstoke, New York, Palgrave Macmillan; OMORODION, F. I. 2009. Vulnerability of Nigerian secondary school to human sex trafficking in Nigeria. *Afr J Reprod Health*, 13, 33–48; OSAKUE, G., OKOOJION, E. & GIRLS' POWER INITIATIVE NIGERIA. 2004. *Trafficking in girls: the way forward : report of a research in Edo and Delta States of Nigeria*, Calabar, Cross River State, Girls' Power Initiative (GPI) Nigeria; PERLINO, E. & GIORDANO, C. 2014. *Pipeline: human trafficking in Italy*, Amsterdam, Schilt Publishing; WOMEN'S CONSORTIUM OF NIGERIA. & ADVOCACY PROJECT. 2000. *Girls for Sale: The scandal of trafficking from Nigeria*, Lagos?, Women's Consortium of Nigeria: Advocacy Project.

APPENDIX 8 Bible Verses

The following Bible verses have been cited as significant on this area of work by ministerial students.

Matthew 5:37 Let what you say be simply 'yes' or 'no'. Anything than this comes from the evil one.

Ephesians 4:15

Isaiah 41:10

Psalms 15:5

Colossians 3:19

Corinthians 13:4–7

2 Timothy 3:1–8

Psalms 34:4 I sought the Lord and he answered me, he delivered me from all my fears.

John 10:10

1 John 1:6–7

Matthew 7:21

Galatians 6:2 Carry each other's burdens and in this way you will fulfil the Law of Christ.

Ephesians 5:11 Take no part in the unfruitful works of darkness but instead expose them.

Acts 18:9 Do not be afraid but speak and do not keep silent. The Lord spoke to Paul.

Romans 12:2 Do not be conformed to this world, but be transformed by the renewing of your mind that you may prove that what is that is good acceptable and perfect will of God.

Joel 3:19 But Egypt will be desolate, Edom a desert waste, because of violence done to the people of Judah, in whose land they shed innocent blood.

Malachi 2:16 'The man who hates and divorces his wife', says the Lord, the God of Israel, 'does violence to the one he should protect', says the Lord Almighty. 'So be on your guard, and do not be unfaithful.'

Numbers 16:12–33

¹² Then Moses summoned Dathan and Abiram, the sons of Eliab. But they said, "We will not come! ¹³ Isn't it enough that you have brought us up out of a land flowing with milk and honey to kill us in the wilderness? And now you also want to lord it over us! ¹⁴ Moreover, you haven't brought us into a land flowing with milk and honey or given us an inheritance of fields and vineyards. Do you want to treat these men like slaves[b]? No, we will not come!"

¹⁵ Then Moses became very angry and said to the Lord, "Do not accept their offering. I have not taken so much as a donkey from them, nor have I wronged any of them."

¹⁶ Moses said to Korah, “You and all your followers are to appear before the Lord tomorrow – you and they and Aaron. ¹⁷ Each man is to take his censer and put incense in it – 250 censers in all – and present it before the Lord. You and Aaron are to present your censers also.” ¹⁸ So each of them took his censer, put burning coals and incense in it, and stood with Moses and Aaron at the entrance to the tent of meeting. ¹⁹ When Korah had gathered all his followers in opposition to them at the entrance to the tent of meeting, the glory of the Lord appeared to the entire assembly. ²⁰ The Lord said to Moses and Aaron, ²¹ “Separate yourselves from this assembly so I can put an end to them at once.”

²² But Moses and Aaron fell face down and cried out, “O God, the God who gives breath to all living things, will you be angry with the entire assembly when only one man sins?”

²³ Then the Lord said to Moses, ²⁴ “Say to the assembly, ‘Move away from the tents of Korah, Dathan and Abiram.’”

²⁵ Moses got up and went to Dathan and Abiram, and the elders of Israel followed him. ²⁶ He warned the assembly, “Move back from the tents of these wicked men! Do not touch anything belonging to them, or you will be swept away because of all their sins.” ²⁷ So they moved away from the tents of Korah, Dathan and Abiram. Dathan and Abiram had come out and were standing with their wives, children and little ones at the entrances to their tents.

²⁸ Then Moses said, “This is how you will know that the Lord has sent me to do all these things and that it was not my idea: ²⁹ If these men die a natural death and suffer the fate of all mankind, then the Lord has not sent me. ³⁰ But if the Lord brings about something totally new, and the earth opens its mouth and swallows them, with everything that belongs to them, and they go down alive into the realm of the dead, then you will know that these men have treated the Lord with contempt.”

³¹ As soon as he finished saying all this, the ground under them split apart ³² and the earth opened its mouth and swallowed them and their households, and all those associated with Korah, together with their possessions. ³³ They went down alive into the realm of the dead, with everything they owned; the earth closed over them, and they perished and were gone from the community.

The Abuse of Power

1 Corinthian 9:18 What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make full use of my rights as a preacher of the gospel.

1 Corinthian 9:13 Don't you know that those who serve in the temple get their food from the temple, and that those who serve at the altar share in what is offered on the altar?

Galatians 6:3 If anyone thinks they are something when they are not, they deceive themselves.

Child Abuse

Romans 15:13 May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.

Matthew 19:14 Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these."

Matthew 18:6 "If anyone causes one of these little ones – those who believe in me – to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea."

Jeremiah 16:19 Lord, my strength and my fortress, my refuge in time of distress, to you the nations will come from the ends of the earth and say, "Our ancestors possessed nothing but false gods, worthless idols that did them no good."

Matthew 5:13 You are the salt of the earth. But if the salt loses its saltiness, how can it be salty again.

Matthew 18:15 If your brother or sister sin, go and point out their fault. Just between the two of you. If they listen to you, you have won them over.

Joshua 1:9 Have I not commanded you? Be strong and courageous. Do not be afraid for the Lord your God will be with you wherever you go.

Proverbs 12:19 Truthful lips endure forever, but a lying tongue is but for a moment.

Galatians 6:2 Carry each other's burdens, and in this way you will fulfil the law of Christ.

Mark 12:30–31 Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'³¹ The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these."

John 8:36 He who the Son sets free is free indeed.

Isaiah 35:4 Be strong and do not fear your God will come, he will come with vengeance, with divine retribution he will come to save you.

2 Timothy 1:7 For the Spirit God gave us does not make us timid but gives us power, love and self-discipline.

Further Bible Verses noted for reference⁸⁸

Matthew 5:37 All you need to say is simply 'Yes' or 'No'; anything beyond this comes from the evil one.

Ephesians 4:15 Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ.

Isaiah 41:10 So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.

Psalms 15:5 Who lends money to the poor without interest; who does not accept a bribe against the innocent. Whoever does these things will never be shaken.

⁸⁸ Resources were suggested for responding to domestic violence and trafficking in persons for sexual exploitation and domestic servitude by pastors and congregational members attending a training workshop in London from the Cherubim and Seraphim churches, February 2017.

Colossians 3:19 Husbands, love your wives and do not be harsh with them.

1 Corinthians 13:4–7 Love is patient, love is kind. It does not envy, it does not boast, it is not proud. ⁵ It does not dishonour others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. ⁶ Love does not delight in evil but rejoices with the truth. ⁷ It always protects, always trusts, always hopes, always perseveres.

2 Corinthians 13:4–7 ⁴ For to be sure, he was crucified in weakness, yet he lives by God's power. Likewise, we are weak in him, yet by God's power we will live with him in our dealing with you.

⁵ Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you – unless, of course, you fail the test?

⁶ And I trust that you will discover that we have not failed the test. ⁷ Now we pray to God that you will not do anything wrong – not so that people will see that we have stood the test but so that you will do what is right even we may seem to have failed.

2 Timothy 3:1–8

¹ There will be terrible times in the last days. ² People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, ³ without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, ⁴ treacherous, rash, conceited, lovers of pleasure rather than lovers of God – ⁵ having a form of godliness but denying its power. Have nothing to do with such people.

⁶ They are the kind who worm their way into homes and gain control over gullible women, who are loaded down with sins and are swayed by all kinds of evil desires, ⁷ always learning but never able to come to a knowledge of the truth. ⁸ Just as Jannes and Jambres opposed Moses, so also these teachers oppose the truth. They are men of depraved minds, who, as far as the faith is concerned, are rejected.

Psalms 34:4 I sought the Lord, and he answered me he delivered me from all my fears.

John 10:10 The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

1 John 1:6–7 ⁶ If we claim to have fellowship with him and yet walk in the darkness, we lie and do not live out the truth. ⁷ But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

Matthew 7:21 "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven.

Galatians 6:2 Carry each other's burdens, and in this way you will fulfil the law of Christ.

Ephesians 5:11 Have nothing to do with the fruitless deeds of darkness, but rather expose them.

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