



FAITH AND FREEDOM

The role of local faith actors in
anti-modern slavery and human trafficking

A scoping study

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Young nuns recite texts during puja, and are being kept safe from trafficking through education, training in ethics, meditation, and other programming.

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FOREWORD


It is challenging to serve survivors of modern slavery and human trafficking, and prevent people from becoming victims of it. Many of us do not hear about the people of faith, and their organisations, that work diligently responding to these issues. Policy stakeholders and funders may not know the extent of their work.

This report highlights women and men of faith who respond to modern slavery and human trafficking in communities in the Global South. While some large organisations are also highlighted in this report, it is the work of local faith actors that is emphasised.

All people and organisations working on anti-modern slavery and human trafficking issues are critical to the movement against it. And it is the local faith actors and their communities—churches and pastors, mosques and imams, pagodas and monks, and all people of faith responding to these issues—that we especially must not forget as being critical actors in this area. They are in every community, connected with it, and have the ability to respond to the needs around them. They have an energy and commitment to going the extra mile.

This report—commissioned by the Joint Learning Initiative on Faith & Local Communities—highlights some of their vast and crucial work, such as an organisation in the Philippines that uses puppets to spread messages in churches about human trafficking, and Catholic sisters in India that, because of their persistence with brick kiln owners, obtained permission to regularly visit and support the families enslaved inside them.

In our respective positions, we have understood the importance of encouraging and supporting people of faith responding to modern slavery and human trafficking. We hope that this report will not only inform readers, but will lead to increased support for people of faith and their organisations serving in these important ways. Our hope is that their work may be expanded and increasingly valued for the remarkable impact they are contributing.



Rt Revd Alastair Redfern
Vice-Chair, Anglican Alliance

And



Colonel Dr Janet Munn
Director, International Social Justice Commission
Chair, International Modern Slavery and Human Trafficking Response Council
The Salvation Army

EXECUTIVE SUMMARY



Photo: The Arise Foundation. Children are kept safe from trafficking and modern slavery through an interfaith educational initiative, organised by Catholic sisters, that takes place in the carpark of a Sikh gurdwara.

This scoping study explores the programmes and initiatives of local faith actors (which can include formal and informal religious leaders, worship communities, faith networks, and local and national faith-based organisations) in their response to modern slavery and human trafficking in the Global South. It brings together evidence from a review of over 200 pieces of grey and academic literature and 14 interviews with practitioners. It is the most wide-ranging presentation, to date, of on-the-ground work of local faith actors (LFAs) responding to modern slavery and human trafficking in the Global South.

This report highlights many initiatives of LFAs, including those related to preventing modern slavery and human trafficking (often through education and awareness), as well as the wide array of services they provide related to protecting and caring for survivors. The report also explores the ways in which LFAs support prosecution processes, and how some engage in policy-related work with governmental agencies and policy stakeholders.

The data presented in this report was explored through a seven-part framework¹, used in the field by faith-based practitioners responding to modern slavery and human trafficking. A summary of the research findings, including gaps that were identified for future exploration, are highlighted below.

¹ As discussed later in the report, the seven components of the framework are: Prevention, Protection, Prosecution, Policy, Partnership, Participation, and Prayer.

Summary of Research Findings

1. PREVENTION

LFAs seek to prevent modern slavery and human trafficking through a variety of programmes, interventions, and strategies. This is often done through education, utilising community structures such as religious buildings and the wide influence religious communities often have.

- **Identifying Initiatives as Projects to Prevent Trafficking**
Among the complexities of the dialogue surrounding anti-modern slavery and human trafficking prevention work are questions relating to what this type of work actually entails and how it is categorised. Identifying, or fully understanding, the impact of this work can be difficult. In some cases, projects implemented by LFAs may not be classified as 'anti-modern slavery and human trafficking', even though they do have an impact on preventing modern slavery and human trafficking.
- **Prevention Initiatives of LFAs and Challenges of Obtaining Funding**
Obtaining funding can be challenging for many LFAs who provide services for trafficked people, as they may not have the bureaucratic structures to satisfy Northern donors. Thus, more widely classifying programming as Prevention may increase the likelihood of funding being appropriated to it. With accurate classification, funders can value the work and role of LFAs, and commit to working with them and their structures.
- **Educating Religious Leaders about Preventing Human Trafficking**
Among the diverse types of prevention initiatives conducted by LFAs are workshops on topics related to human trafficking for religious leaders. It was reported that there is a need for educating religious leaders about preventing human trafficking, as many religious leaders are not equipped with knowledge about this topic, or do not have skills in raising awareness about it. One example of education provided to religious leaders includes meetings and consultations hosted by the Anglican Alliance and The Salvation Army Philippines to raise awareness of human trafficking. There is a need for religious leaders to be educated on these matters so they may distribute this knowledge to their communities. Furthermore, in Nepal, Islamic Relief envisions, for an upcoming project, to engage Hindu and Islamic leaders in several ways, such as in forums, in the media, and through door-to-door awareness campaigns. They see religious leaders as being people of positive influence who will help their communities take human trafficking and modern slavery seriously.
- **Community Awareness as Prevention**
LFAs aim to prevent trafficking through community awareness programming. Community awareness programming includes discussing human trafficking within churches and local communities through workshops and meetings. LFAs use existing community structures for creating awareness, and these are regularly utilised in the delivery of awareness campaigns. For instance, The Salvation Army, Kenya East works regularly in slums doing prevention work, and access was easier in one slum because of the presence of the local Salvation Army church.

- **Youth Awareness**

A related aspect of prevention work is education about human trafficking for youth. One example of this type of programming is from SheWORKS, in the Philippines. They use puppetry to share messages on modern slavery and the online sexual exploitation of children and child abuse, collaborating with churches and their schools to share these messages.

2. PROTECTION

Protection includes a vast number of services provided to individuals after they have come out of a trafficking or modern slavery situation. These services include residential services, vocational training, and other programmes that relate to economic empowerment.

- **Example of Protection Services**

Catholic sisters respond in many ways to modern slavery and human trafficking. One example is their work in brick kilns in India. In these kilns, children work alongside their parents, as families are under generational debt bondage. The sisters have begun to provide education and support to these families in a limited number of kilns (See Case Study 2).

- **Building Relationships**

Protection can also include services that are focused on building relationships with people, and intervening in situations of human trafficking, when necessary. For instance, the Mission to Seafarers is an international organisation that serves the welfare needs of seafarers (people who work aboard ships), talking with seafarers, and looking out for trafficking situations.

3. PROSECUTION

In some instances, LFAs work to facilitate prosecution, or they collaborate with law enforcement on matters related to the prosecution process. Yet only some LFAs are equipped to support prosecution, and fewer are involved in this type of work.

An example includes legally trained Catholic sisters who litigate cases of trafficking in India. Police in India also involve Catholic sisters when they conduct anti-trafficking raids, given that their testimony is taken as credible and trusted in court.

4. POLICY

Local faith actors can inform policy in various ways, and some LFAs work with governmental agencies in order to enact policy change. Furthermore, engaging LFAs can be critical to sustaining systemic changes, as international NGOs may be expelled from a country, or a project may conclude, prompting the international NGOs to leave. However, local faith actors do not leave. Furthermore, church denominations themselves have a unique network that places them in an influential position in the policy space.

5. PARTNERSHIPS

Partnership is a common feature of LFAs engaged in anti-trafficking projects. Partnerships among LFAs are valuable, given that they may reduce duplication of work, increase effectiveness, and allow the sharing of learning with others. For example, HAART Kenya

works with both Christians and Muslims as main partners, and this allows their (secular) organisation to mobilise people easily. LFAs can have a significant impact because of their large grassroots footprint and the trust people have in religious leaders.

- **Umbrella Networks**

Umbrella networks link like-minded organisations together for various benefits, such as knowledge sharing, engagement with others, and capacity building. For example, the Christian membership coalition in Cambodia, Chab Dai, connects partner organisations for these reasons.

- **Global Networks**

Partnerships also relate to global networks that religious communities maintain. A global religious network can facilitate engagement with other religious organisations and leaders on the issue of human trafficking.

- **Collaborative Partnerships**

Partnerships between large organisations based in the Global North and smaller LFAs in the Global South are common, highlighting the collaborative development and implementation of anti-trafficking programmes. Partnerships can benefit the delivery of specific programmes and the sharing of strategies. These types of partnerships are important for both the joint delivery of programmes and the sharing of knowledge. Engaging local actors on the ground, as partners, can extend an organisation's reach and effectiveness. For example, World Vision has partnered with local religious leaders, including Buddhist leaders, to implement programming through their Channels of Hope project, a project model that builds capacity in faith communities and leaders so they can address harmful practices, including human trafficking.

- **Partnerships as Mutually Beneficial**

Partnerships between larger organisations and LFAs can be mutually beneficial. Through effective partnerships, LFAs can advance learning about how best to tackle trafficking and gain further capacity. Partners of LFAs can benefit from learning as well, while gaining new engagement with communities, educating and raising awareness with religious actors and their constituents. Similarly, partnership examples include beneficial collaborations between churches in the Global North and South. Ideally, in such partnerships, there can be reciprocal benefit between Northern (wealthier) churches, and those in the Global South. While LFAs such as churches need resources, Northern churches can grow and learn from the churches of the Global South.

- **Partnerships with Government**

Partnerships that connect organisations with government entities and leaders are important. One example from the literature is an interfaith forum on human trafficking, hosted in Phnom Penh, Cambodia, in 2017 and 2018, organised by Caritas Cambodia and partner organisations. The forum brought high-ranking government officials, NGOs, leaders of different faiths and the media together to discuss trafficking and foster partnership (Caritas Cambodia, 2018). The *Khmer Times* reported that about 2,000 Buddhists, Catholics, Protestants and Muslims attended the event in 2018. At the end of the forum, representatives from the four religions prayed together for the prevention of human trafficking in Cambodia (Sovuthy, 2018).

6. PARTICIPATION

Participation relates to encouraging an active response from LFAs on issues of human trafficking and modern slavery, including inspiring the action of individuals who are part of faith communities (e.g. church members).

- **Encouragement of Participation through Ecumenical Declarations**

While participation at the local level relates to the work of LFAs in their local contexts, participation has also been encouraged at the global leadership level. Religious leaders have convened around the world and signed statements related to human trafficking. For example, the Joint Declaration of Religious Leaders Against Modern Slavery, pledging an end to modern slavery and human trafficking by 2020, was signed in December 2014 by several religious leaders, including the Archbishop of Canterbury Justin Welby, Pope Francis, and representatives signing for Zen Master Thich Nhat Hanh and Mohamed Ahmed el-Tayeb, Grand Imam of Al-Azhar (Global Freedom Network, 2016). In subsequent years, dozens of other religious leaders from around the world have added their signatures to this joint declaration.

- **Participation at the Local Level**

Engaging LFAs is important to help them maximise their ability to work on issues related to anti-modern slavery and human trafficking. An interviewee from the International Justice Mission discussed their strategy for increasing the participation of the church in issues related to anti-trafficking and justice, stating that getting local churches interested in trafficking issues comes about through journeying with them, and making them aware of issues in which they can make a difference.

7. PRAYER

Prayer is an important aspect of the work of LFAs, including in the delivery of their services. Prayer can also be understood as a rehabilitative tool for survivors of trafficking, as indicated by the Survivors' Prayer Gatherings in the Philippines – a prayer and singing event for trafficking survivors of several organisations.

Whilst religious actors believe that the act of prayer has a spiritual force in and of itself, events focused on prayer are a way of bringing people together to think about human trafficking and raise awareness of this issue. For example, The Salvation Army schedules an annual Day of Prayer for Victims of Human Trafficking, bringing together the global Salvation Army churches to pray about this issue and the people affected by it. Prayer can serve as a means of unifying communities against the exploitation of human trafficking, working as a common language through which to raise awareness globally.

Similar to The Salvation Army's Day of Prayer for Victims of Human Trafficking, another important initiative on the calendars of many churches is Freedom Sunday, a day that emphasises the participation of people of faith in awareness of, and action against, human trafficking. In 2018, over 18,000 churches participated in the Freedom Sunday organised by the International Justice Mission. Their event is based on the idea that churches joining for prayer draw their hearts into the problem for which they are praying. Bringing churches together through Freedom Sunday can facilitate a collaborative, participatory response to human trafficking, helping to create a powerful sense of a global faith-based movement against human trafficking, while also being an educational and awareness-raising mechanism.

Summary of Research Gaps

Gaps remain in the extant knowledge of LFAs responding to modern slavery and human trafficking. These include:

- Information on non-Christian LFAs conducting anti-modern slavery and human trafficking programming.
- Information on LFAs conducting anti-modern slavery and human trafficking programming in Latin America (including the Caribbean), the Pacific Islands, Central Asia, China, the Middle East, and Northern Africa.
- Information on sustainable models for anti-modern slavery and human trafficking projects. In this case, 'sustainable' refers to the funding that supports programming, whether that be for survivors or wider prevention efforts.
- Information on where and why faith-based anti-modern slavery and human trafficking projects may have failed.
- Information about the work of LFAs related to prosecution.
- Information about the contractual relationships / partnership modalities between international NGOs (or Northern funders) and LFAs implementing projects.
- Information on the day-to-day work of LFAs providing anti-modern slavery and human trafficking programming.
- Information on differences in care, and approaches to service provision, between LFAs from different religions.
- Information on the actual impact of LFAs in their response to modern slavery and human trafficking.
- Information on the negative role of religion and LFAs on modern slavery and human trafficking.

Key Recommendations (selected)²

Among the recommendations presented at the end of this report are:

- LFAs and FBOs should advocate to funders about the value of the front-line work of LFAs, emphasising that, although they may not have the organisational structures typically valued by mainstream funders, great value can come out of funding their work. This requires a commitment to working with the current structures of LFAs.
- LFAs and international FBOs should encourage LFAs to learn about needs in their communities related to modern slavery and human trafficking, assist them in thinking about how to engage with these needs, including theologically (i.e. within their own religious context), and support them in getting tangibly engaged responding to those needs.
- LFAs and international FBOs should make the work of LFAs clearer to policymakers and the media to ensure it is recognised and supported by policymakers and funders.
- LFAs should be more widely understood as sustainable partners for either new anti-trafficking programming, or as partners for existing initiatives, as engaging the local faith community is key to sustaining systemic changes and widening influence and impact.

² See the end of the full report for all key recommendations.

1. INTRODUCTION

Human trafficking and modern slavery are overwhelming global problems that many organisations are working to address in a range of ways. Although estimates are contested, and data collection is challenging, the 2017 Global Estimates of Modern Slavery report estimated there were 40.3 million victims of modern slavery in 2016, including 24.9 million people in forced labour, and 15.4 million people living in a forced marriage (International Labour Organization and Walk Free Foundation, 2017). In 2014, the International Labour Organization estimated that profits from the use of forced labour were \$150 billion annually (International Labour Organization, 2014).

The terms ‘modern slavery’ and ‘human trafficking’ can be problematic, failing to capture complex realities across different settings, as conditions vary widely by country and region. On the one hand, while the term ‘modern slavery’ is widely used in the UK, encapsulated in the 2015 Modern Slavery Act, critiques have been levied at this choice of language. Dottridge (2017), among his critiques of this term, has argued that its use runs the risk of ‘trivialising or relativising historical slavery and thereby reducing any sense of responsibility for the countries that profited from slavery,’ and that ‘the term implies a degree of exploitation that is so extreme as to fall outside the ordinary world of work,’ thereby putting ‘a focus on exceptional situations’. On the other hand, the term ‘human trafficking’ also has problems, not least through the tendency to equate it with sex work. Zimmerman (2011: 567) introduces the complexity of the term ‘human trafficking’ well, stating it is ‘defined in sundry ways’.

The data suggests that human trafficking and modern slavery are ubiquitous, encompassing many forms of servitude, including forced labour in industries such as agriculture, construction, hospitality and manufacturing, as well as domestic slavery, and coercion into criminal activity, such as the recruitment of child soldiers, cannabis production, organised crime, or begging. Generally, though, the term ‘modern slavery’ is used as an umbrella term, encompassing all these aspects of obtaining human labour through force or deception (Patterson and Zhuo, 2018). For consistency, in this report we use the hybrid term ‘anti-modern slavery and human trafficking,’ yet we recognise that even this hybrid term has its limitations, and that local faith actors (LFAs)³ will likely use their own conceptions of these terms when describing or situating their work.

Given the complexity and controversy around such classifications, it is important to recognise that, while these definitions of human trafficking and modern slavery may well have been debated, critiqued and refined in academic literature and in international policy forums, individuals and organisations, working at the local level may interpret these terms differently from others in the international community. For example, sexual exploitation and prostitution may be conceived of, and communicated as a form of, trafficking or modern slavery. This study recognises that some of the initiatives discussed in this report may include programming that is offered to persons who may not be – per international definitions – victims of human trafficking or modern slavery. Given that LFAs provide services to a range of persons, this should be expected, but is clarified here as a way to elucidate that some of the programming described in this report may be widely interpreted as related to anti-trafficking and modern slavery, per the views of those describing the programming.

³ LFAs can be defined as local religious leaders and figures (including informal leadership from women and youth), formal and informal faith and worship communities, faith networks, and local and national faith-based organisations. This follows the way in which El Nakib and Ager (2015) referred to “local faith communities” (as discussed in Wilkinson and Ager, 2017).

Despite the challenges of how to define and conceptualise anti-modern slavery and human trafficking, strong advocacy by many groups attests both to the gravity of the problem and considerable impetus to address it. In the Philippines, for example, efforts are being made to ensure that eradicating the commercial sexual exploitation of children is a national priority, through lobbying for certain bills in the legislature. In the UK, successful campaigning achieved the passing of the 2015 Modern Slavery Act. The United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (2003), and the Protocol against the Smuggling of Migrants by Land, Sea and Air (2004), provide a global framework to tackle these problems. Furthermore, reflecting the seriousness of this issue, human trafficking is highlighted in the UN Sustainable Development Goals (SDGs).

Historically, faith communities have led in action against slavery. While this continues today, information about faith community activities is fragmented, and no clear picture of approaches and actions is available. Moreover, while there has been a 'turn to religion' over the past decade or so by development/humanitarian studies, policy and practice, this has tended to focus on the role of formal faith-based organisations (FBOs) that operate, like international NGOs, as well as religious leaders with international links, with the impact of the LFAs being overlooked (Tomalin, 2018). As explored later in this report, gaps in our knowledge about on-the-ground work of LFAs in the area of anti-modern slavery and human trafficking, as well as a paucity of academic research on this topic, also discussed below, leads to the importance of this present study.

While the academic literature on the topic of LFAs and anti-modern slavery and human trafficking is limited, some related discussion has occurred. For example, FBOs, it was argued in a conference paper at the University of Nebraska, 'offer unique and important contributions to anti-slavery efforts', as they have access to extensive resources, including religious networks and congregations (Harrelson, 2010: 8). Furthermore, they are moved by spiritual motivation that leads to commitment, as they position their participation into something of eternal value (Harrelson, 2010). FBO responses may also be more sustainable, given their continued presence and the existence of their networks and systems (Harrelson, 2010), as religious groups 'enjoy a deep sense of legitimacy', and are often led by moral leaders who are trusted and motivated to help those in need. In addition, they have influence to motivate others to act, and can help mitigate conditions that lead people to become vulnerable (Harrelson, 2010: 9).

Similarly, Mary Graw Leary (2018), a professor of law at the Columbus School of Law at the Catholic University of America, states that religions and religious organisations have a transnational reach, and are able to connect with local communities. They have on-the-ground knowledge and familiarity, including knowledge of social forces that lead to human trafficking. Leary (2018) acknowledges the grassroots nature of religious organisations, the way they are trusted within communities, and the position they are in to provide education (all of which relates to the work of LFAs on issues related to anti-modern slavery and human trafficking discussed later in this report).

It has been posited that a common denominator of all faiths is the doctrine of social justice, common moral values of equality, justice and mercy, and a responsibility to help the underprivileged (Pati, 2014). Faith actors working in the area of anti-modern slavery and human trafficking often have strong spiritual motivations (Frame, 2019). Both conceptually and practically, Pati (2014: 2-3) argues that 'religion can and should be the catalyst that

brings forth a unified outcry and a call to action of the world's seven billion people against human trafficking. Religion and its people of faith are indeed the greatest source of moral strength and determination that is required to end human trafficking.' Yet in some cases, religion and LFAs could potentially have a negative impact on human trafficking, though research on this topic is limited. While religion is not intrinsically coercive or exploitative, interpretations of religious practices and texts are highly subjective (Heil, 2017). In addition, faith communities may be potential recruiting grounds for human trafficking, or may perpetuate harmful cultural and religious beliefs that are entrenched in society.

Many of the benefits of FBOs can also be characteristics of some secular organisations, such that the distinction between these two types of organisation 'may not so much be between faith-based and non-faith-based, but, for instance, between organisations that are local and embedded in a community and those that are more distant and formal' (Tomalin, 2012: 698). This can complicate assumptions about how and why these two types of organisations may or may not be distinguished from each other. This also provides grounds for the value of exploring, more specifically, the role of LFAs within this particular debate – a contribution this study aims to make.

This study was funded by the Joint Learning Initiative on Faith and Local Communities (JLI) and the Anglican Alliance, and was approved by the University of Leeds Research Ethics Committee. The JLI was founded in 2012 with the aim of identifying existing evidence and generating new research on the role of LFAs with respect to development and humanitarian issues. The JLI brings together academics, policymakers and practitioners unified by the recognition that 'there is an urgent need to build our collective understanding of the potential of local faith communities' in order to improve development and humanitarian outcomes (Joint Learning Initiative, n.d.).

To achieve this, the JLI organises Learning Hubs which aim to collaboratively explore the impact of LFAs on key development and humanitarian issues. Learning Hubs start their collaborative process by conducting a scoping study to establish the current basis of knowledge in the area and to pinpoint gaps for further research. The Anti-Human Trafficking and Modern Slavery Learning Hub⁴ was set up in 2016, and this scoping study is its first output.

The aim of this scoping study is to highlight evidence regarding the roles that LFAs play in relation to anti-modern slavery and human trafficking in the Global South. With this aim in mind, the research questions this study explores are:

1. What evidence exists of LFAs in the Global South working on issues related to anti-modern slavery and human trafficking?
2. In what ways do LFAs in the Global South engage with issues of anti-modern slavery and human trafficking?

⁴ The co-chairs of the JLI Anti-Human Trafficking and Modern Slavery Learning Hub are Emma Tomalin, Anne Gregora, and Christa Crawford.

3. What areas of further research and learning can help fill gaps in the extant knowledge of the nexus of/between LFAs in the Global South and anti-modern slavery and human trafficking?

The remainder of this report explores the above questions. First, the research methods that were used in this study are presented alongside a discussion of the conceptual framework. The gaps in the extant knowledge of this topic are then explored, after which the work of LFAs in relation to anti-modern slavery and human trafficking is then discussed. The report concludes with key recommendations.

2. RESEARCH METHODS

The aim of a scoping study is to ‘map rapidly the key concepts underpinning a research area and the main sources and types of evidence available... especially where an area is complex or has not been reviewed comprehensively before’ (Mays, Roberts, & Popay, 2001: 19). This scoping study examined data from three sources (academic literature, grey literature⁵, and semi-structured interviews) to obtain a ‘snapshot’ of the work of LFAs and their projects related to anti-modern slavery and human trafficking. A wide approach was used to gather data, with data explored that related to both the work of LFAs, as well as the engagement between LFAs and larger FBOs or other organisations.

Responsibilities for generating the three sources of data were divided among a three-person research team, with the lead researcher reviewing the academic literature and conducting a number of interviews. One of the other members of the research team completed the grey literature review, and the other organised and conducted several interviews. All three team members participated in analysing the data and documenting the findings.

Below, a description of the data collection methods is presented. First, the methods related to conducting the literature review (grey and academic) are detailed, as is a background on the extent of the academic literature that was examined. After this, the methods related to conducting interviews are detailed.

2.1 Literature Review (Grey and Academic)

The grey and academic literature reviews were conducted separately by two members of the research team. Both reviews were undertaken by using a common list of over 20 key terms relevant to the study (e.g. local faith trafficking; faith-based organisations trafficking) in Google and Google Scholar⁶.

The purpose of including grey and academic literature as part of this scoping study was to determine what research and information is currently readily available on the topic of LFAs and anti-modern slavery and human trafficking work. During the grey and academic literature reviews, websites, documents and academic literature that were relevant to the study were recorded in Zotero, a reference management software that was accessible to the research team.

⁵ Grey literature includes reports or other sources of relevant information, including websites, that are not considered academic in nature. For this study, only grey literature that was found online (e.g. websites, reports) is included in the study.

⁶ Google Scholar was used as it is a comprehensive search engine for academic literature. Furthermore, it provides links directly to full-text articles, where these are available to a researcher.

The two researchers reviewed and logged 208 items in Zotero that related (or possibly related), widely speaking, to the topic of the study. For example, if an academic article related to both religion and anti-trafficking (but not, specifically, LFAs and trafficking), this was logged in Zotero. However, if an article was related to the topic of human trafficking, but not religion, it was likely not logged in Zotero, or further reviewed in this study. Grey and academic literature that had content relevant for inclusion in the study were cited throughout this report and listed in the Bibliography at the end.

Including grey literature and websites in the study allowed for a more comprehensive view of the work of LFAs, than what is recorded in the academic literature alone (especially because the academic literature on this topic is very limited). Grey literature provided details of organisations and on-the-ground work that would otherwise have not been known to the research team. Furthermore, assessing the grey literature contributed to identifying present gaps in knowledge (i.e. the lack of information on LFAs brought insight into areas where the extant knowledge is lacking). These gaps are discussed later in this report. Relevant texts from the grey literature were pasted into a Word document and were organised based on religion, as well as the conceptual framework discussed below.

Search results from the grey literature review were limited by the fact that the search was only done in English, and was done, geographically, from the United Kingdom (search results are likely to be geographically targeted). On categorising the raw data into faith backgrounds, there was a striking imbalance across faith representation, with projects related to the Christian faith being prominent. This is likely because there are more Christian organisations publicising their work in this field online. In addition, Richard Rogers' discussion on digital research methods notes that 'search engine returns(...) do not necessarily put on display a plurality of viewpoints from a diversity of voices. Rather, the sources often appear quite familiar and established' (2013: 84). As such, 'the search engine's acquaintance with the user would ultimately provide returns that seem uncanny, as if it knew what you were looking for and desiring all along' (Rogers, 2013: 85). This indicates that search results are biased towards online content that the search engine believes the user is interested in. Furthermore, it is likely that many organisations that would have been relevant to the study have websites that do not feature near the top of Google searches. It is also the case that many LFAs do not have a web presence. These issues likely led to the challenge of discovering relevant content across a diverse range of religious backgrounds. Despite the challenges of reviewing grey literature on this topic, our approach is justified in that it was systematic, comprehensive, and sought to identify relevant content that was readily available to the research team.

The review of the academic literature included relevant journal articles and books, as well as some content that would be classified as grey literature (e.g. reports from organisations and websites). Relevant academic literature that related to the topic of this study was selected, downloaded, and saved as pdfs. These documents were then reviewed one by one, with relevant content copied and pasted into a Microsoft Word document. These excerpts were then reviewed later and colour-coded according to the conceptual framework discussed below. This colour-coded content was then reviewed for selection and inclusion in this report.

Importantly, the actual academic literature that fit the narrow scope of this study was very limited, with few academic sources existing that specifically related to LFAs in the Global South and their anti-trafficking work. The limited nature of the academic literature in this area of research is an important finding and contribution of this study, further substantiating the value of this report and the need for further research on this topic.

Given that the scoping study is a review of various sources of data (literature and semi-structured interviews) related to the nature of this study, the findings from the grey and academic literature are included in the Research Findings section of this report. The Research Findings section is laid out in a way that collates all the data from the study (from interviews and the literature), bringing them together in one synthesised presentation.

2.2 Semi-Structured Interviews

After the literature review process was under way, a list of names of people to interview was developed, and managed in an online Google Sheet shared between the two researchers responsible for conducting interviews. This list and, ultimately, the selection of those to be interviewed, was informed by: the literature review; persons known to the research team who possessed knowledge about the topic of the study; the gaps identified that related to the lack of data readily available on non-Christian LFAs; and suggestions from stakeholders of the scoping study.

Interviews were spaced across two months, which allowed for a thorough review of possible interviewees, including internet research and networking to ensure that organisations from various religious backgrounds were invited to participate. To help in this process, interviewees were asked for suggestions of other practitioners who might also be interviewed (especially those from religions that were under-represented in our data).

The research team was challenged with identifying local faith actors to interview from non-Christian organisations. Some organisations were contacted several times, seeking to arrange interviews; yet, despite following up multiple times, they were unable to be interviewed. Similarly, some other organisations were invited by email, but did not respond.

In addition to interviews with practitioners, further detailed below, three interviews were conducted with non-practitioners (academic and policy stakeholders in the United States). Given that these interviewees were not practitioners from on-the-ground organisations, content from these interviews related to more abstract concepts. After these interviews were conducted, it was decided to classify these as informational, rather than data-generating, interviews. Content from these interviews thus served as an adjunct to, rather than as data that was integrated within, this study.

Given the challenges of accessing non-Christian interviewees, representatives from Christian-based organisations made up the largest number of people interviewed. Ultimately, individuals from a range of organisations were interviewed, and it is believed that the interviewees selected were a fair representation of the actors in the field, given the limitations of the study in terms of scope. In total, 14 interviews with practitioners from LFAs and organisations that work with LFAs were conducted (see Table 1 below). These included: 9 Christian FBOs, 3 secular NGOs, 1 Islamic FBO, and 1 Buddhist organisation. Brief organisational profiles are provided in Appendix 1.

Interview no.	Organisation	Religion (if applicable)	Date	Country/region
1	World Vision, Cambodia	Christian	10 January 2019	Cambodia
2	Awareness Against Human Trafficking (HAART) Kenya	Secular	10 January 2019	Kenya
3	International Justice Mission (IJM)	Christian	17 January 2019	Global
4	Arise Foundation	Secular	25 January 2019	Global
5	Santa Marta Group	Christian	28 January 2019	Global
6	SheWORKS (Women Of Reliability, Knowledge and Skills)	Christian	30 January 2019	Philippines
7	Bandhua Mukti Morcha /Bonded Labour Liberation Front	Secular	4 February 2019	India
8	Anglican Alliance	Christian	7 February 2019	Global
9	Apostleship of the Sea, Thailand	Christian	18 February 2019	Thailand
10	Islamic Relief Nepal	Islamic	19 February 2019	Nepal
11	The Salvation Army, Kenya East	Christian	19 February 2019	Kenya
12	The Salvation Army Philippines	Christian	19 February 2019	Philippines
13	COATNET	Christian	28 February 2019	Global
14	Jamyang Foundation	Buddhist	9 March 2019	South Asia

Table 1: Interviews conducted with practitioners

Conducting interviews as part of this study allowed the research team to gather specific details about the on-the-ground work of LFAs. The broad questions asked of interviewees were:

1. [For those who are LFAs] What anti-trafficking work has your organisation done?
2. [For those who work with LFAs, but are not an LFA] How have you engaged local faith actors?
3. [For everyone] Could you describe a couple of the projects?
4. [For those who work with LFAs, but are not an LFA] What lessons have you learned from your work with local faith actors?
5. [For those who work with LFAs, but are not an LFA] What are the challenges/opportunities of engaging with local faith actors?
6. In what ways do you integrate theology or religious doctrines in your work?
7. Who else do you know who is doing anti-trafficking work that we might talk to?

Interviews were audio recorded (in all but one case, where permission was not granted), and transcribed. The transcripts were reviewed and coded based on codes derived from the conceptual framework (detailed below). These were the same codes used for analysing the grey and academic literature, plus additional ones that were only relevant to the recorded interviews.

2.3 Conceptual Framework

The conceptual framework selected for this study was the seven-part response framework for a holistic approach to ending human trafficking and modern slavery (Anglican Alliance, 2017). This was selected because it is a comprehensive tool for interpreting and analysing the work of LFAs engaged in anti-modern slavery and human trafficking. It is a framework through which the work of LFAs addressing these issues may be more clearly defined, explored, and classified. As detailed below, the seven parts of the framework are: Prevention, Protection, Prosecution, Policy, Partnership, Participation, and Prayer.

The seven-part response framework is rooted in a widely used approach to anti-modern slavery and human trafficking, as well as a collaborative process between faith and secular practitioners. The seven parts are an extension of an earlier four-part framework (Prevention, Protection, Prosecution, Partnership), which originated when two important policy instruments on human trafficking were adopted in 2000. At the international level, the Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, supplementing the United Nations Convention against Transnational Organized Crime, provided an international framework that included a legal foundation for Prevention, Protection, Prosecution, Partnership. Similarly, the Victims of Trafficking and Violence Protection Act of 2000, in the United States, provided a legal foundation and policy for three of these four: Prevention, Protection, Prosecution.

Since approximately 2013, The Salvation Army – a key actor globally in anti-modern slavery and human trafficking work – began working from a five-part framework, having added Policy (related to NGOs advocating for change) to the original four (Prevention, Protection, Prosecution, Partnership). The Salvation Army was invited to present this model at the Anglican Alliance's first global consultation on modern slavery, in 2014, where practitioners collaborated to further develop the framework (Anglican Alliance, 2017). In addition to practitioners from The Salvation Army and the Anglican Communion, who were

working in different dimensions of anti-modern slavery and human trafficking, this global consultation also included experts from the Roman Catholic Caritas Internationalis, as well as secular advisers from the United Nations and NGOs. A suggestion was made by the Anglican Alliance to include Participation (i.e. mobilising people of faith on this issue) in the framework. The development of the framework continued in 2016, at the Joint Anglican Alliance and Salvation Army Practitioners Consultation, in South Africa, which was joined by Caritas. At this consultation, it was suggested by a delegate practitioner to add Prayer to the framework. From that point forward, the framework was promoted and known as a seven-part response framework to modern slavery and human trafficking.⁷

This framework has thus emerged from an ongoing conversation on comprehensive and holistic responses to modern slavery and human trafficking. Together, The Salvation Army and the Anglican Alliance have been working with faith-based practitioners from around the world to develop and implement this framework by defining what each of the seven components represent, creating a global toolbox of possible responses under each, as well as beginning the development of some practice principles.

The Anglican Alliance uses this framework to train church leaders and activists ‘to consider the holistic dimensions needed for an effective response’ to human trafficking and modern slavery (Anglican Alliance, 2017: 4). Furthermore, The Salvation Army cites these seven components as the responses around which it develops ‘an international strategy to increase the effectiveness of [anti-trafficking] work’ (The Salvation Army, 2018: 4).

The research findings in this report, discussed in the next section below, are explored through this seven-part response framework. Figure 1, on the next page, defines each of the seven parts.

Using the seven-part response framework to interrogate all three sources of data (grey literature, academic literature, and interviews), related to the work of LFAs in anti-modern slavery and human trafficking, allows for a comprehensive approach to interpreting and organising the research findings. The following section details the research findings. It begins by highlighting gaps in knowledge on the subject of LFAs and their work on anti-modern slavery and human trafficking. The section then continues with a comprehensive overview of the anti-modern slavery and human trafficking work of LFAs via the seven-part conceptual framework.

⁷ The authors thank Anne Gregora, from The Salvation Army, who provided some of this important historical context of this framework.

Figure 1: The Seven-Part Response Framework

Prevention

This includes all efforts directed at preventing trafficking, including awareness-raising, education, and addressing factors which make people vulnerable to trafficking, as well as addressing the demand for trafficking.

Protection

This is concerned with the care of victims. This may include rescue programmes, shelters, vocational training, and other rehabilitation efforts, as well as spiritual support.

Prosecution

This relates to helping survivors through the legal processes, referrals for legal aid, and working with law enforcement and judicial systems related to prosecuting criminals.

Policy

This relates to enacting change at a legislative level, including working with governments, businesses, and community organisations. It also includes policy-related initiatives, widely interpreted, such as programmes that encourage community organising and change.

Partnership

This relates to organisations, LFAs or others, working together as partners to address human trafficking, including collaborative programmes, networks, etc

Participation

This relates to encouraging an active response from LFAs on issues of human trafficking and modern slavery.

Prayer

This relates to prayer activities, given that prayer is 'to cover all' (*Anglican Alliance, 2017: 5*).

Sources: Anglican Alliance, 2017; Anglican Alliance, 2018; Chang, n.d.; and The Salvation Army, 2018

3. RESEARCH FINDINGS

This section details the findings of the scoping study, providing an exploration of local, on-the-ground projects of LFAs responding to anti-modern slavery and human trafficking in the Global South. These research findings come from both the literature review and the interviews conducted as part of this study. The findings are examined through the lens of the seven-part conceptual framework, detailed above (Prevention, Protection, Prosecution, Policy, Partnership, Participation, and Prayer). This section is divided into seven sub-sections, following this seven-part framework.

3.1 PREVENTION

‘Prevention is one of the major components where faith-based actors or local actors – local communities – play an important role.’
(Interview 1, World Vision)

There are many factors contributing to the vulnerability of persons to human trafficking and modern slavery. In order to prevent human trafficking, the broad variety of contributing factors, such as lack of education and poverty, need to be addressed. This section explores the work of LFAs and their programmes that seek to prevent human trafficking and modern slavery.

Prevention is addressed by LFAs in various ways – in particular, through education, often utilising community structures such as churches, and the wide influence that these existing structures often have. Several examples of prevention efforts surfaced in the data. For example, in the literature, UNICEF USA (2017: 14) reported on church leaders in Nepal intervening to prevent human trafficking. They stated, ‘After churches in the Bageshwori Village Development Committee in central Nepal learned that a number of children in their area had been reported missing, church leaders formed a Child Protection Vigilant Group to actively intervene and protect children from trafficking.’ This group, with the support of CarNet Nepal, collects information about vulnerable children and supports them, when possible, by providing clothing so they can attend school. Volunteers from the church in Bageshwori have also conducted a door-to-door programme to campaign against child sexual abuse and child trafficking (UNICEF USA, 2017).

In the same report, UNICEF USA (2017) highlighted the work of imams in Bangladesh, and their work in addressing child trafficking. In this case, imams in the Chakoria Imam Association were working in 20 districts in the country which are most affected by child trafficking. The report stated they organised village gatherings, led community watchdog groups, and located the families of rescued victims. According to the report, there are currently more than 1,600 imams participating in efforts to prevent and reduce human trafficking (UNICEF USA, 2017: 14).

Buddhist monks in Cambodia have also worked on Prevention, as stated in a 2012 report by the World Faiths Development Dialogue: ‘IOM works with monks in local communities as trainers in safe migration and spreading anti-trafficking messages, approaching the head monk at each pagoda to request his support’ (World Faiths Development Dialogue, 2012: 48). Furthermore, a non-faith-based counter-trafficking agency, Healthcare Center

for Children, 'trains and mobilizes Buddhist monks and school students to lead community awareness raising and support programs, establish Parent Teacher Associations, create links amongst key groups, and provide additional community support' (World Faiths Development Dialogue, 2012: 48).

Identifying Initiatives as Projects to Prevent Trafficking

Among the complexities of the dialogue surrounding anti-trafficking prevention work, are questions relating to what this type of work actually entails, and how it is categorised. Catholic Relief Services (2018) identified their project in Bihar, India, implemented by an FBO partner, as an anti-trafficking project that aims to reduce child labour and migration, and increase school attendance. This is done by providing livelihood improvement options to vulnerable households, and educating households about the dangers of human trafficking. So far, there has been an 8 per cent income increase in the targeted villages (mostly through sugar production and goat husbandry), as well as an 18 per cent reduction in child labour, and a 12 per cent increase in children going to school (Catholic Relief Services, 2018).

Identifying, or fully understanding, the impact of the anti-trafficking work of LFAs can be difficult. In some cases, projects may not be classified as 'anti-modern slavery and human trafficking', though LFAs may be implementing programmes and projects that are responding to this. For example, an interviewee from the Arise Foundation argued that Catholic sisters provide services that are related to Prevention, but they may not be identified as such. As this interviewee stated, 'They won't call it anti-slavery work... But, they are doing anti-slavery work by virtue of preventing people from becoming exploited' (Interview 4). This classification issue is of potential concern, because work that is preventing trafficking, but is not articulated as such, may not get funding that could better sustain it. One finding from this study is thus related to the importance of identifying and classifying work which has preventative value as anti-trafficking programming.

To further explain the importance of classifying Prevention work accurately, one might think of education as being classified as related to development. Yet, depending on the initiative and the individuals served, education could also be considered an anti-trafficking project (though the organisation conducting the initiative may or may not consider it as such). Thus, complexity can exist in regard to whether or not, and to what extent, development projects are considered to be anti-trafficking initiatives, given that many result in reduced exploitation and an improvement in the rights of labourers.

GrowEdo, a Nigerian-based agricultural development project aimed at preventing human trafficking, is an example of a project that is focused on both development and anti-trafficking. It was described by a journalist as a project that 'teaches young Nigerians farming and agricultural business skills, giving them an alternative to the precarious life of an economic migrant' (Johnston, 2018). The project also includes prevention awareness by the Sisters of the Sacred Heart (Johnston, 2018). The project helps young people produce goods from raw product that are branded and sold, including four tonnes of catfish each month (Johnston, 2018). The project is a collaboration of the Roman Catholic Dioceses of Benin and Uromi, the Catholic Bishops Conference of England and Wales, and the Santa Marta Group, an international coalition of police chiefs, civil society leaders, and religious orders who have convened against human trafficking.



Photo: Santa Marta Group. The GrowEdo project.

The initiative 'seeks to help young men and women from all backgrounds develop skills and confidence to enable them to become "agripreneurs" and promote food security'. In doing so, the project hopes to protect young people from the pull of exploitative work conditions.

Prevention Initiatives of LFAs and Challenges of Obtaining Funding

An interviewee from the Arise Foundation commented on the prevalence of Catholic sisters working on projects that are related to anti-trafficking, and the struggles related to recognising and funding them and other front-line LFAs:

'I went to at least 18 countries where the (trafficking) problem is worst around the world, and, everywhere, I found religious sisters on the ground.... We found that they were particularly disempowered by the current funding mechanisms for anti-slavery work. They just weren't getting money; and it's front-line organisations in general, and sisters, in particular. Another thing was that prevention work was grossly under-invested.... Why aren't more people investing in it? It makes no sense to us, which is why we've located ourselves more in that space. Not because we're faith-based, but because we think their work is remarkable.' (Interview 4)

In describing one prevention initiative their organisation supports in India, this interviewee emphasised the very high number of people reached in relation to the amount of monetary investment given to the project. This interviewee emphasised how front-line workers likely do not have the structures to satisfy donors, prompting their own organisation to work with Catholic sisters, in particular, to build their capacity so their work can be translated into the language of the funding community. As this interviewee stated,

‘At the moment, that’s the big impasse. They’re talking different languages. The language of front-line loving accompaniment is not the language of the impact agenda. They are different.... But, when you’re dealing with human beings, you need to be loved, and you need to feel trust over a long period of time. It just isn’t the right language.’ (Interview 4)

This interviewee argued that current funding priorities are skewed towards dealing with the consequences of trafficking – rescue and reintegration, and law enforcement – with less available for prevention work. ‘Relatively little is going into specific anti-slavery prevention work,’ he argued, because ‘it’s complicated, and it touches all the big questions of government; and it’s development work, really. But, it’s an under-researched and under-invested space’ (Interview 4). Similarly, an interviewee from World Vision stated, ‘Aftercare programs are much more attractive to faith leaders and actors, instead of prevention work. I think we could actually develop a bit more understanding and building capacity, so that we can work more, or invest more, in this prevention area, as well, so that we can prevent (trafficking)’ (Interview 1). As the interviewee from the Arise Foundation stated, ‘We can’t be content just to deal with the consequences of slavery’ (Interview 4). Such an assertion relates to the discussion above about the need for prevention work to be classified, or better described, within human trafficking terminology (if it leads to prevention). More widely classifying programming as Prevention may increase the likelihood of funding being appropriated to it.

*‘We can’t be content just to deal with the consequences of slavery.’
(Interview 4, Arise Foundation)*

Educating Religious Leaders about Preventing Human Trafficking

Among the diverse types of prevention initiatives conducted by LFAs are workshops on topics related to human trafficking for religious leaders who can disseminate this information to their communities. It was reported that there is a need for educating religious leaders about preventing trafficking. As one interviewee from The Salvation Army, Kenya East, stated, ‘Not many of our church leaders or religious leaders are equipped with human trafficking concepts or skills in raising awareness on human trafficking, even in the most basic terms. And so, there is a very big gap... a very big need for the locals, or the church leaders in the grassroots, to be well-equipped on human trafficking issues...’ (Interview 11).

International Justice Mission (IJM) works with local churches in the Global South to create awareness about trafficking. They aim to ensure that people in the churches are aware of the reality of oppression and abuse in their own context, and they make them aware of the biblical mandate to seek justice. They then endeavour to empower churches to begin to engage with these issues in their own specific context. Initiatives such as this connect closely with those classified as Participation (discussed later in this report), as they relate to engaging people of faith to act on issues related to trafficking.⁸

Several examples of educating religious leaders were described by interviewees:

- SheWORKS, a local FBO in the Philippines, considered educating the church to be important for Prevention. They host one-off seminars on human trafficking with church leaders.

⁸ This illustrates the complexity of classifying some anti-modern slavery and human trafficking initiatives via the seven-part response framework, given that some initiatives span more than one of the seven parts.

- The Anglican Alliance and The Salvation Army Philippines also educate religious leaders through meetings and consultations to raise awareness of human trafficking, engaging these actors in prevention efforts which can have a significant preventative impact on faith communities.
- In Nepal, Islamic Relief envisions, for an upcoming project, to engage Hindu and Islamic leaders in several ways, such as in forums, in the media, and through door-to-door awareness campaigns. They see religious leaders as being people of positive influence who will help their communities take human trafficking and modern slavery seriously. Additional prevention initiatives that they will implement include community awareness activities led by child protection committees, youth clubs, and women's associations. The project will also engage with police, the Office of Women, Children and Senior Citizens, and the district administration.

Religious leaders are thus perceived as offering important value in terms of preventing human trafficking, due to the influence they have among their religious communities.

Community Awareness as Prevention

LFAs also aim to prevent trafficking through community awareness programming. Community awareness programming includes discussing human trafficking within churches and local communities through workshops and meetings. One example is the Anglican Diocese of the Eastern Himalayas, that has done considerable work on educating communities about the risk of girls being trafficked into sexual slavery (Interview 8). Another example is Nazarene Compassionate Ministries, which partners with local congregations for prevention efforts. In several countries, including South Africa and the Democratic Republic of Congo, awareness programmes and trainings are provided in churches to equip local congregations so they can identify risk factors and prevent human trafficking in their communities (Nazarene Compassionate Ministries, n.d.). Similarly, The Salvation Army Philippines uses Salvation Army churches to gather people for awareness meetings.

LFAs use existing community structures for creating awareness, and these are regularly utilised in the delivery of awareness campaigns, connecting Prevention and Partnership. For example, The Salvation Army Philippines works collaboratively with pastors, through a ministerial network, to roll out prevention programming. The pastors meet regularly to plan events for the community. The pastors serve an important role in gathering people in the community to attend events, which can take place in churches and schools. A Salvation Army employee provides prevention information to those gathered, and refreshments are provided. Topics can range from human trafficking to online sexual exploitation, human rights, and empowerment (see Case Study 1 below).

CASE STUDY 1

The Salvation Army's Partnership with the UK Government

The Salvation Army's Community Awareness and Recovery Project (CAR) was a project funded by the UK Government's Modern Slavery Innovation Fund (administered by the Home Office) between 2017 and 2019. The project builds on The Salvation Army's existing work, funded from its own charitable donations. Post grant funding, the project continues, building on the successes of the past few years.

The project is based in the Philippines and Nigeria, and is designed to improve the lives of survivors and potential victims of slavery in-country, by using Prevention, Protection and Partnership approaches (three of the seven parts of the response framework).

The project works in collaboration with civil society organisations and governmental departments. Its key objectives include:

1. Increased awareness of, and changed attitudes and behaviours towards, modern slavery and trafficking within local communities.
2. Reduced re-trafficking of, and increased quality of life for, survivors of modern slavery
3. Enhanced understanding of modern slavery in-country, and best-practice responses required to address human trafficking in Nigeria and the Philippines.

This case study focuses on the project in the Philippines, which is based in the Mindanao region.

Human trafficking situation in the Philippines

A Situational and Needs Analysis was conducted by The Salvation Army in 2015, focusing on the social, geographical and legal context within which human trafficking occurs in the Mindanao region, and how The Salvation Army can best respond.

The analysis demonstrated a lack of knowledge about human trafficking among the Salvation Army volunteers and stakeholders, as well as a lack of temporary shelters in Mindanao. The Salvation Army believed it should partner with other organisations and faith-based groups in order to enrich and enhance their services towards trafficked victims.

Target beneficiaries and activities

The CAR project supports survivors of human trafficking, including children and adults rescued from trafficking and exploitative situations from both within and outside the country. Anti-human trafficking training and community events are also conducted, with the main objective of creating awareness, and changing attitudes and behaviours towards human trafficking and modern slavery.

By understanding the risks and protective factors in each community, the project provides a way of viewing community strengths, which in turn enables The Salvation Army to seek to build on these assets to increase protective factors and reduce vulnerability to trafficking.



Photo: The Salvation Army

Awareness about trafficking takes place through several means – for example: community meetings that incorporate discussions, presentations, and activities; presentations in schools; and street outreach.

Training programmes to raise awareness and change attitudes are run through established Salvation Army churches and community centres, thus ensuring connection with local communities, and are enhanced through collaboration with existing networks at both local and national levels.

Testimonies from community members indicate that many were awakened to the issue of human trafficking, as many believed that only those who worked abroad were affected by this issue; they were surprised that traffickers may even be in their own neighbourhoods.

The Salvation Army also recruits and trains volunteers as ‘champions’, who serve as a point of contact in their communities to raise awareness of trafficking, and help identify survivors who can then be referred into the programme to receive support.

The project also includes an initiative where families offer 14-day, residential community accommodation to survivors. This initiative engages local persons of faith (including pastors) as hosts. Hosts attend mandatory training and go through a background check. The 14 days allow The Salvation Army time to work with survivors to be reintegrated into their own families. Furthermore, as part of the project, survivors are involved in individualised person-centred psychosocial therapy and rehabilitation.

The CAR project works in collaboration with other stakeholders to form or strengthen networks within the community. These networks can consist of community and religious leaders, government and legislative representatives, law enforcement officials, health practitioners, social workers, and individuals from NGOs and other FBOs. Conferences are also hosted as part of the project, which further solidifies partnerships.

Source: The Salvation Army (This case study is based on a project manual and online content.)

Similarly, The Salvation Army, Kenya East, works with schools and churches to implement their programmes, as a way to use existing community structures to raise awareness about trafficking. This also helps ensure the sustainability of the programme and its messages. As one interviewee stated, ‘...especially in Kenya and, generally, also in Africa, the church has a very big footprint in the communities, and so it’s actually the most effective way, if utilised properly, to reach down to the community, to everyone on any issue and, more specifically, on human trafficking’ (Interview 11). The Salvation Army, Kenya East, works regularly in slums doing prevention work. This interviewee described a case where access was easier in one slum because of the presence of the local Salvation Army church. The interviewee stated, ‘I remember they said, “We only listen to you because we know the church here and they’ve been very good to us. So, if you’re related to them, or if you’re associated with them, then we’ll give you a chance and we’ll listen to you.”’

The Salvation Army, Kenya East, integrates its messages into the regular day-to-day way of life in this community, using its existing structures, including regular meetings with leaders of the community (which reduces the need for extra funding). Every year since 2018, the community has commemorated the World Day Against Trafficking in Persons by holding a two-kilometre parade to ensure everyone in the community understands the issue of human trafficking. Local religious leaders are also involved.



Photo: Rahab Uganda. The annual anti-trafficking 29-kilometre walk, The Kampala Entebbe Challenge.

Another example of an LFA bringing awareness, while engaging the community and its leaders, is Rahab Uganda’s annual anti-trafficking 29-kilometre walk, The Kampala Entebbe Challenge, which targets key national leaders, stakeholders, and the general public. It is an annual awareness walk that is used as a platform to inform the community about human trafficking.

Youth Awareness

A related aspect of prevention work is education and awareness about human trafficking geared toward youth. Youth education and awareness has, potentially, a two-fold effect: 1) well-educated youth are less vulnerable to trafficking; and 2) educating youth about human trafficking helps create awareness throughout communities.

Examples of youth awareness programmes include:

- HAART Kenya⁹ holding workshops on child trafficking and child rights, and abuse in schools, churches, and mosques. In these workshops – geared toward children under 18 years old – leaders talk about child rights and child abuse, and human trafficking. HAART also has a one-year youth programme, Young@HAART, that mobilises young people between 18 and 24 years old. This programme trains young people about human rights, human trafficking, and safe migration. The participants use various platforms, such as sports, music, and skits, to share information they learn with their peers, with the aim of reducing their vulnerability to human trafficking. The project includes training on different life skills, such as entrepreneurship, self-esteem, facilitation skills, and other areas (Interview 2).
- SheWORKS' use of puppetry to share messages on modern slavery, online sexual exploitation of children, and child abuse. SheWORKS collaborates with churches and their schools to share these messages. The Philippine Interfaith Movement Against Human Trafficking (see Case Study 4 later in this report) was beneficial in SheWORKS gaining church partners for this work (Interview 6).
- Catholic sisters in Delhi, India, providing education and a safe environment for vulnerable children who may otherwise be on the streets, via an interfaith effort that uses the car park of a Sikh gurdwara (Interview 4).
- The Jamyang Foundation supporting education, typically in monasteries, in several geographical locations, including Bangladesh and the Indian Himalayas, Nepal, and Mongolia. The Jamyang Foundation recognises that ethnic minorities and indigenous persons are often more vulnerable to trafficking, and they thus focus their work on these communities. They believe that education inspires girls and women to be confident and to strive for a means of livelihood other than sex work (Interview 14).

The initiatives of the Jamyang Foundation are not necessarily classified as anti-trafficking programmes. As an interviewee from this organisation stated, 'What I've come to see through my own travels and research is that one of the best ways to prevent trafficking is education for girls.... So many girls are kidnapped, deceived, or lured into the sex trade, especially girls from indigenous areas' (Interview 14). This interviewee believes that even a minimal amount of education can have a significant impact for reducing trafficking, and that empowerment is important for raising awareness. As this interviewee stated, 'These remote areas are very poor and, let's face it, poor girls are vulnerable. Anything can happen. Girls disappear.... I definitely think that education programmes in all Buddhist areas are the most effective measures to prevent trafficking, full stop.... Trying to repair lives after the girls are already in the trade is really difficult' (Interview 14).

⁹ Awareness Against Human Trafficking (HAART) Kenya is referred to in this report as 'HAART Kenya'.



Photo: Santa Marta Group. A sister of the Sisters of the Sacred Heart of Jesus raises awareness about human trafficking.

Furthermore, encouraging women (from a Buddhist background) to embrace Buddhism could itself be an effective mechanism to prevent trafficking, this interviewee stated, as it involves training in ethics and discipline: 'If there's something available in the local area that the women can get involved with, such as Buddhism, then they won't feel bored and won't get enticed into risky behaviours that may lead to sex work and trafficking. In my experience, there are many temptations and risks involved for these women' (Interview 14). In this case, it is the participation in a religion that is believed to help prevent people from becoming involved in activities that may lead to trafficking.

In Cambodia, a World Faiths Development Dialogue (2012) report mentions the work of the Buddhist NGO, Santi Sena, and the religious values of one of their projects. This organisation raises awareness of trafficking, while also strengthening community protection mechanisms. The report states, 'In reaching out to children, Santi Sena trains child peer educators in communities to talk with their peers about human trafficking, in part through games simulating responses to domestic violence and traffickers. While Santi Sena involves monks in the NGO's natural resource conservation and biodiversity management initiatives, the Buddhist clergy are not a part of its Anti-child Trafficking Project, as they are not a part of the formal Child Protection Network structure. However, Santi Sena includes Buddhist values in its trainings' (World Faiths Development Dialogue, 2012: 21).

'I definitely think that education programmes in all Buddhist areas are the most effective measures to prevent trafficking, full stop.'
(Interview 14, Jamyang Foundation)



Photo: Jamyang Foundation. Young nuns practise their debating skills in India

KEY RECOMMENDATIONS



1. For LFAs

Development initiatives by LFAs that have a preventative element should more often be identified by LFAs as being related to anti-trafficking to ensure that the preventative value of the programming is recognised.



2. For Policy Stakeholders and Funders

LFAs and FBOs should advocate to funders about the value of the front-line work of LFAs, emphasising that, although they may not have the organisational structures typically valued by mainstream funders, great value can come out of funding their work. This requires a commitment to working with the current structures of LFAs.

Policy stakeholders and funders should continue supporting initiatives that promote educating religious leaders about human trafficking, as these leaders often have positive influence. This can help to ensure that awareness is increased among local communities, where many people may not yet be aware of trafficking.



3. For Researchers

More knowledge and understanding could be gained about the prevention work of non-Christian LFAs, as well as LFAs in geographic areas not represented well in this study (e.g. Pacific Islands, South America, and other regions where work is less well known).

3.2 PROTECTION

'Now, our argument is, you can give people a bed, but if you give it with no love and without a spirit of accompaniment and unconditionality, what have you really given them? You've met some basic needs, but it doesn't necessarily meet long term needs.'

Protection includes a vast number of services provided to individuals after they have come out of a trafficking or modern slavery situation. These services include residential services, vocational training, and other programmes that relate to economic empowerment. Unlike prevention projects, work falling under Protection concerns those who have already fallen victim to human trafficking or modern slavery. Protective work within the anti-trafficking field is commonly perceived to be divided into three sub-categories: rescue, rehabilitation, and reintegration (Catholic Relief Services, 2018: 21; Anglican Alliance, 2018).

One consideration when analysing the Protection-related services of LFAs is that the extent to which LFAs provide services to actual survivors of trafficking or modern slavery, vis-à-vis individuals who have come out of other abusive situations, can be unclear. Thus, as discussed in the introduction to this report, individuals relaying information about their work may have differing definitions of what constitutes human trafficking and modern slavery. The services their organisations provide may also not distinguish between those from trafficking and slavery situations and others.

UNICEF USA (2017: 4) makes the argument that '...commitment to care for the marginalized are core principles that unite all communities of faith'. Yet, as the work of Protection may require highly skilled services (e.g. in providing counselling to survivors), this may be an area where LFAs need to take particular care to ensure they have the capacity to provide such services. In some cases, employees of LFAs, or religious leaders, may not be professionally qualified, skilled, or experienced to provide effective counselling. Helping LFAs become more aware of what they do best, as well as some of the limitations of the counselling services they may offer, can help mitigate problems incurred by survivors needing more support than an LFA might be able to provide.

In terms of rescue (the first of the three sub-categories of Protection, as stated above), Swami Agnivesh, with his organisation the Bonded Liberation Labour Front (BLLF), has been deeply involved in the operation of rescue efforts. The organisation reports that, in 2006, they conducted the first of many major raids against child bonded labour, rescuing 55 bonded child labourers from an embroidery factory (Bandhua Mukti Morcha, 2019).

Also in India, an activist group¹⁰ made up of joginis ('temple prostitutes'), in Velpur, Andhra Pradesh, are reported to have mobilised against the indoctrination of young Dalit women into the jogini tradition (Paul, 2014). Their actions are 'a bid to rescue women from the dedication ceremony' (Paul, 2014). The leader of the group stated, '...if we get to know a girl has been dedicated to the goddess, we immediately call the police' (Paul, 2014). Despite working on a micro level, this group of joginis offer an otherwise unprovided service. Whilst temple prostitution is technically illegal in the state of Andhra Pradesh, dedication services still take place in some regions. This example illustrates two aspects of religion's impact on

trafficking, whereby an LFA (an activist group of all-jogini women) works to save victims from a form of slavery that has been exacerbated by religious ideas.

Protection can also include services that are focused on building relationships with people, and intervening in situations of human trafficking, when necessary. For example, the Mission to Seafarers is an international organisation that serves the welfare needs of seafarers (people who work aboard ships). The Mission to Seafarers in Thailand is comprised of several local religious leaders, including from the Roman Catholic Church and the Thai Anglican Church. A representative from this organisation informed this study's research team that they regularly visit ships at the Bangkok Port, talk with seafarers, and look out for trafficking situations. Their mission is to offer practical, emotional, and spiritual support, including through online and telephone counselling.

Another example of an LFA's work in the area of Protection is Rahab Uganda, a Christian FBO, introduced earlier in this report, that works to rescue, rehabilitate, and resettle girls affected by sexual exploitation and human trafficking. A representative from this organisation informed this study's research team that its programmes include a rehabilitation home for minors, and a drop-in centre for young women. In addition, Rahab Uganda runs a programme for rehabilitating victims of cross-border trafficking. It is also involved in various prevention initiatives. Rahab Uganda liaises with the police and various government departments that form the anti-trafficking task force to assist the public in rescue and repatriation of survivors of human trafficking.

Like that stated in the National Catholic Reporter, evidence in this study pointed to many organisations having a common goal of leading the exploited through 'healing and recovery for an eventual reintegration into society as healthy, active and productive citizens' (Viehland, 2013). Sister Estrella Castalone, the first co-ordinator of Talitha Kum (a network of Catholic sisters working on the issue of anti-trafficking in 77 countries), noted that exploitation necessitates a 'long and difficult process of healing and recovery' (Viehland, 2013). There are a number of ways in which LFAs provide Protection services. For example, as reported in the National Catholic Reporter, sisters in Talitha Kum often establish local houses and centres in their operating regions (Viehland, 2013). Furthermore, Nazarene Compassionate Ministries developed an anti-trafficking ministry in South Africa, turning an office in Johannesburg into a local counselling centre (Beech, 2015).

Similarly, the Catholic Network of Nigerian Women Religious maintain a space in Lagos where female survivors receive counselling and spiritual direction from sisters, with the hope they will be reintegrated (reintegration, as stated above, is one of the three sub-categories of Protection) (Ebegbulem, 2017). Furthermore, the women who receive services are encouraged and supported in the acquisition of new skills, and are 'empowered and equipped with materials to enable them to run and operate their own businesses' (Ebegbulem, 2017). In this sense, Protection not only works to meet the immediate needs of survivors, but ultimately also operates preventatively to build alternative opportunities to support survivors (Ebegbulem, 2017).

¹⁰ The group was not named in the article.

The importance of listening and showing care to survivors was discussed by an interviewee from Apostleship of the Sea, Thailand. This meant demonstrating care and framing services not as something that would be bestowed or forced upon the survivor. Instead, survivors are asked what they need the organisation to do (Interview 9). Such an approach can bring empowerment to survivors, ensuring that the LFA is available to support and help, rather than force services upon them.



Photo: Santa Marta Group. Training conducted in 2018 by Buddhist nuns for (Roman Catholic) Talitha Kum sisters in Thailand, to support them in their knowledge of human trafficking so they can support survivors in government centres.

Some programming by LFAs is aimed at improving the leadership and capacity development of survivors. SheWORKS, for example, has a vision to equip survivors so that they become equippers of others, via a leadership development programme, including one that partners with IJM. The Filipino government has recognised these efforts and has invited these survivors to attend seminars. As an interviewee from SheWORKS stated, 'We develop their leadership capacities such that they become leaders of other survivors and their own communities – that they can organise' (Interview 6). One of the projects they implement with women allows them to identify and assess what the needs are among survivors, their neighbours, and in their community, thus helping them put into practice some of the skills they learn in the programme.

CASE STUDY 2

Catholic Sisters Working in Brick Kilns in India

The Arise Foundation has recently begun supporting Catholic sisters to begin non-formal education programmes in three brick kilns in northern India. In these kilns, children work alongside their parents, as these families are under generational debt bondage. Many owe thousands of dollars, which there is no hope of them ever repaying.

Entire families live in a small room, about the size of a prison cell, often with no electricity and a low ceiling, such that adults are not able to stand upright inside. The children do not attend school, and rarely leave the kiln enclosure, which are in very rural areas. As soon as they can walk, they help with small jobs, such as carrying water, cleaning, or looking after younger children. By the time they are eight years old, they are making bricks every day. Families work in the midst of dust and smoke, which is deeply hazardous to their health.

The families are not local to the area. Many were recruited in the poorer states of Uttar Pradesh, Bihar and Rajasthan. Their recruiters promised them good wages, but when they arrived at the brick kilns, they were informed that they were indebted to their employers for their travel and other basic amenities. Many of them are told they owe hundreds of thousands of rupees, and the debt will be passed down the generations. However, they have no chance to pay off the amount they owe, as they are only paid 450 Rupees (approx. \$6.30) per 1,000 bricks they make.

Families work 10-12 hours each day in the extreme heat. While they take a break during the hottest season, they must return from their villages in the autumn to continue working at the kilns.

On a recent visit, it was reported that the children were poorly dressed and looked anaemic, walking barefoot in heat reaching 45°C (113°F). Most of the families suffer from malnutrition, with their diet consisting only of rice and lentils.



Photo: The Arise Foundation. A girl from a brick kiln family in debt bondage, with her younger brother, as they rest from the heat.

The sisters provide non-formal education programmes, teaching basic literacy and numeracy to children in the kilns. Their goal is to be the stepping stone before children enter formal schooling. These educational programmes run for a couple of hours, five days a week. There are classes, as well as activities and games for the children. All of the materials are provided by the sisters, as none of the families can provide their own.

Through the programmes offered by the sisters, children are allowed to be children for a couple of hours per day. Between their lessons, they can play with toys and use writing materials which otherwise they would not have.

In addition to educational initiatives, activities that the sisters have conducted include a health camp, which involve general medical checks, as well as training and support on basic issues such as sanitation and basic hygiene. Most families are not aware of basic healthcare, so this service is needed. They also do not typically have access to doctors.

In one kiln, some women attend adult education classes, where the sisters train them about their rights, and then support them as they begin to think about advocating for their rights. They also learn about basic life skills, and the sisters help the women with empowerment, so they can speak up for themselves. It is also a place where they pool their money to cover emergencies, like an informal credit union (thus reducing the need to use loan sharks).

The sisters travel to the brick kilns most days. They do not live there, as it is not safe, but live in a community reasonably close, and travel in at least four times a week. They have also hired animators to visit the kilns each day to teach when they are not there.

The brick kiln owners have been suspicious of the sisters, as they are afraid that the families who make bricks may run away from the kilns, or turn against them. Though they were hostile initially, the kiln owners have permitted the sisters access to the kilns. The sisters effectively wore down the brick kiln owners, visiting the kilns for a long time to advocate for getting access. It was finally granted on the basis of their status as sisters. This speaks to the value of persistence, as well as the unique status of the sisters, as other NGO groups likely would not have been allowed in.

Some of the brick kiln owners are more friendly than others. It is against their interests to let people in to help their workers, as they are treating their workers illegally, and are scared that the workers could begin to advocate for their rights. Nevertheless, the sisters are expanding their work in the kilns and are hoping to get access to more kilns in the future.

Source: The Arise Foundation

On a different, yet related, aspect of Protection, in Argentina, Catholic sisters have presented to police on issues related to supporting survivors, thus demonstrating the value of partnerships between government bodies and LFAs (Partnerships, one of the seven parts of the response framework, is discussed later in this report). The Oblate Sisters of the Most Holy Redeemer have been invited by the Argentine Federal Police to conferences, where they present from their experience with, and knowledge of, supporting survivors of human trafficking and those involved in prostitution. Furthermore, the sisters have emphasised the importance of keeping the survivor at the centre of the entire process (Santa Marta Group, 2017).



Photo: Santa Marta Group. Cardinal Vincent Nichols (right) chairs the Santa Marta Group's meeting at the Vatican Pontifical Academy of Science and Social Science, with its Chancellor and a representative of the Argentine Federal Police.

Although there can be small returns on initiatives that serve trafficking survivors, the value of these services is in the relational aspects of the services, which faith-based care is perceived to do well. This was highlighted by an interviewee from the Arise Foundation, who stated,

'Now, our argument is, you can give people a bed, but if you give it with no love and without a spirit of accompaniment and unconditionality, what have you really given them? You've met some basic needs, but it doesn't necessarily meet long term needs.... When somebody's been sexually exploited or beaten or enslaved for forced labour, those experiences don't go away, because you provided them with a place of safety. What's needed is much more than that and, sometimes, over a very long period of time.' (Interview 4)

This interviewee discussed the 'special ingredient' of the faith-based element as 'the long-term work of loving accompaniment, being with people unconditionally in a way that is not outcomes-focused. You're just with them.... Sisters do that par excellence, and it represents a huge time investment.... I think that that loving accompaniment is their special ingredient' (Interview 4). Similarly, an interviewee from SheWORKS described faith-based engagement as holistic services that seek to sustain people. Yet, while economic empowerment can be an important element of this, holistic service is not simply helping survivors to become economically sustainable (Interview 6). An interviewee from Islamic Relief Nepal, which is preparing to develop a programme with LFAs, also discussed their future programme in Nepal as being holistic, where parents and caregivers will be engaged, as well as the children they will serve, who have been victims of child trafficking or involved in child labour (Interview 10).

Encouraging LFAs to Respond to Human Trafficking and Modern Slavery

Key to LFAs taking action on issues related to anti-modern slavery and human trafficking includes their awareness of these issues and the encouragement that they receive to address them. One interviewee, from the Anglican Alliance, mentioned an initiative – supported by local funds – of the Anglican Diocese of Kolkata, that came out of a need to provide support and rehabilitation work for females who had come out of the sex trade (Interview 8). Another initiative – by an association of churches in India, related to establishing aftercare residential spaces (see Case Study 3 below). This initiative came about after International Justice Mission helped the church's leadership become aware of the reality of what was going on in their community. The church saved up funds and began renting and staffing these apartments (each apartment has a house mother). An interviewee from IJM stated that one of the reasons the church became deeply involved in this issue, despite having limited resources, was because IJM had engaged members of their community as independent witnesses on police rescue operations (Interview 3). It is thus important to encourage local faith actors to learn about needs, and help them to respond to them. As this interviewee stated, 'We began to realise that, as the church gets tangibly engaged in these things, the more passionately they become committed to it. Our whole strategy really is to identify needs and to create opportunities for the church – the local church – to engage tangibly in these areas of need. The more they have their finger in, the more it turns their heart and transforms their heart. I have numerous examples from around the world of churches doing incredible things' (Interview 3).

CASE STUDY 3

Aftercare Homes of a Church Network in India

The pastors of a network of churches in India were first introduced to the issue of sex trafficking at a Justice Conference in 2010.

As a result of being deeply moved during the conference, the senior pastor of this network offered to help facilitate four more Justice Conferences, in the hope of scaling a response to human trafficking in their city. He also began finding ways in which to tangibly engage with the issue, for example, by recruiting volunteers to act as the legally required independent community witnesses during police raids on brothels and other sex establishments.

In 2011, with advice and guidance from anti-trafficking organisations, his church opened their first group home in to house six rescued women. This is especially significant because this network of churches is not particularly well resourced. Despite having limited resources, congregation members began providing funding for the project.

Funding was pooled from churches and individuals to get the first group home started. Once it began, the church network connected with churches in the USA. One of these churches funded the entire project, including a private limited company that formally manages the homes. The senior pastor and the secretary of the network serve on the

board of directors of this company, as do two members of the church in the USA that funds it. Thus, while this case study pertains particularly to Protection, it also examples the value of Partnership.

Since the opening of the first home, a total of six homes have been opened, and 36 women are currently cared for. These women were all involved in the sex trade as minors, and, after being rescued from their trafficking situations, were sent to government homes, where they lived until they were 18 years old. At that time, they then had to leave the government homes. Given the possibility that young women in this situation can return to the sex trade, these group homes are there to help them integrate into society as adults.

The group homes have proven to be places of healing and restoration for survivors of trafficking and bonded labour. Those who live in the homes have learned to cook and do laundry, and many of them hold outside jobs.

The residents in the group homes participate in regular Christian devotions, as do the staff. The staff and the residents also attend church. Thus, while the church network is not involved in any administrative or operational activities of the private company set up to manage the group homes, the church oversees the spiritual development in the homes.

Many women have graduated from the group homes, and have settled with good jobs, and some are now married and have children. Many now follow the Christian faith.

In addition to the group homes that serve women, the church network operates two other programmes.

One of these programmes serves girls (below 18 years of age) who are the daughters of sex workers in a red-light area. The programme serves 30 girls in two rented row houses. They provide a Christian atmosphere for the girls, with daily devotions and Bible study. These children go to good schools and are cared for by staff. This programme is now being supported by a church denomination in Brazil.

The other programme is for boys (below 18 years of age) who are the sons of sex workers in another red-light area. Some boys are also from families who are bonded labourers in a brick kiln – families in continuous debt bondage. The church works with these boys to try to get them out of these bondage situations. The boys in this programme live in a facility owned by the church network. While this facility has the capacity of accommodating 30 boys, the programme currently serves 11, given financial constraints. The boys attend school and are involved in Christian programming at the site. The mothers of the boys report seeing positive changes in their sons since beginning the programme.

Source: This case study is based on a case study provided by a Christian FBO, and email correspondence with the church network (whose name has been withheld from the study, by request).

KEY RECOMMENDATIONS



1. For LFAs and international FBOs

LFAs and other FBOs should encourage LFAs to learn about needs in their communities related to modern slavery and human trafficking, assist them in thinking about how to engage with these needs, including theologically (i.e. within their own religious context), and support them in getting tangibly engaged responding to those needs.

3.3 PROSECUTION

'By partnering with religious communities, law enforcement benefits from that trusted relationship and accesses information about the ongoing criminal activity.'

(M.G. Leary, The Review of Faith & International Affairs, 2018)

As religious organisations can often be closely connected to those victimised by crime, they may also be aware of what is going on in the criminal realm (Leary, 2018). In some instances, LFAs work to facilitate prosecution, or collaborate with law enforcement on matters related to the prosecution process. Yet only some LFAs are equipped to support prosecution, and thus fewer are involved in this type of work. This section is therefore briefer than other sections, as the evidence points to fewer LFAs engaged in these services.

Talitha Kum, introduced earlier in this report, works across the spectrum of anti-slavery service provision, including prosecution. Some sisters that are part of Talitha Kum, for example, are lawyers and are litigating cases of trafficking (Interview 4). Furthermore, police in India also involve Catholic sisters when they conduct anti-trafficking raids. As an interviewee from the Arise Foundation explained, 'The reason for that is that the testimony of sisters is still taken as credible and trusted in court, so it's easier to get prosecution if you've got a witness testimony from a sister. So, they ask them to come along. They're very often involved in rescue operations for that reason' (Interview 4).

An important institutional actor involved in initiatives related to Prosecution is the Santa Marta Group, introduced earlier in this report. Leary (2018: 56) notes that, at the core of the Santa Marta Group 'is the recognition that many victims turn to trusted religious figures working within the community because of an ongoing service relationship or faith-based relationship they do not have with law enforcement. By partnering with religious communities, law enforcement benefits from that trusted relationship and accesses information about the ongoing criminal activity.' The Santa Marta Group helps ensure best practice, and showcases the importance of religious organisations partnering with law enforcement (Leary, 2018).

Finally, one example of an interfaith collaboration that strengthened the legal capacities of local faith actors was a symposium in Indonesia in 2018, with legal experts and professionals from the Indonesian Human Rights for Women. The event included 19 Indonesian Catholic sisters, a Franciscan seminarian, a Muslim woman and a Protestant clergyman (Hariyadi, 2018). For years, the nuns had difficulties that had hindered their work, namely, their inability to attend criminal proceedings because they lacked the necessary professional qualifications

(Hariyadi, 2018). The seminar supported participants to be able to understand what they need to do in order to give legal standing to their being present in the courtroom. 'Since we want to take care of victims of human trafficking, it is our interest to take part in the discussion of each case,' a sister was quoted as saying in the Asia News (Hariyadi, 2018). '... we have been prevented from accompanying these people to court. This is quite painful.... The goal is to have a shared perception and standard operating procedures when we have to deal with issues relating to victims, especially women and underage workers' (Hariyadi, 2018).

KEY RECOMMENDATIONS



1. For policy stakeholders and funders

Policy stakeholders and funders should promote partnerships between prosecutorial agencies (e.g. police and judiciary) and local faith actors that can add value to their work in prosecuting traffickers and supporting survivors through the judicial process. This can include, as Leary (2018) states, governments utilising such partnerships to extend their reach for investigations in areas that are difficult to reach.

3.4 POLICY

'It's, in a sense, using our local presence to make communities as resilient as possible to tackling trafficking, and also to use our national presence as national churches to influence policy and partnerships.'

(Interview 8, Anglican Alliance)

Policy concerns work which 'calls upon all legislators and policy makers to develop and implement mechanisms to fight modern slavery and human trafficking' (The Salvation Army, 2018: 4). Some LFAs work with governmental agencies in order to enact policy change, and LFAs can inform Policy in various ways. For example, LFAs may work with the government on counter-trafficking committees at various governmental levels, from the grassroots to national-level committees. In Kenya, and by extension most African countries, religious leaders are considered to be influential on national matters (Interview 11).

In addition, when The Salvation Army, Kenya East, began responding to modern slavery and human trafficking, a co-ordinated approach of working together as CSOs, or with the government, did not exist. The Salvation Army, Kenya East, therefore included a co-ordination component in their programme that sought to fill this need. Organisations now regularly convene to share knowledge and information on best practice. In addition, a coalition was formed with organisations responding to anti-modern slavery and human trafficking in Kenya. This coalition serves as a platform to present issues to various government departments and multinational agencies. Through this coalition, and as a result of lobbying and support of The Salvation Army, Kenya East, and other actors, the government initiated quarterly engagement forums with various CSOs to discuss matters related to anti-modern slavery and human trafficking (Interview 11).

Furthermore, since anti-trafficking has not been previously prioritised nationally in Kenya, it takes time for local faith actors to accept that trafficking is a problem (Interview 11). The

importance of government support is thus recognised, which could encourage people to take the issue of trafficking more seriously.

A collaboration in Senegal, reported by UNICEF USA (2017), included policy stakeholders and Islamic religious leaders that spanned the realms of Policy, Protection, and Prevention. The initiative was led by Senegal's Ministry of Family and Children, with support from UNICEF, as part of a national advocacy and communication campaign against child maltreatment. Prominent Islamic leaders and networks were reported as conducting a study that 'highlighted language in the Qur'an and other Islamic texts supporting the protection and wellbeing of children. During the month of Ramadan, religious channels on national television and radio discussed the issue to raise awareness about the negative consequences of child begging and exploitation and to highlight the Qur'an's emphasis on positive parenting, positive discipline, education and child protection. These broadcasts included a call-in element to involve the public in the discussion' (UNICEF USA, 2017: 14).

The work of local faith actors on Policy issues also relates to their work with government agencies that interact with survivors, such as police agencies. An interviewee from COATNET, a global network of 45 Christian organisations working to combat human trafficking and assist survivors of modern slavery, reported that Caritas in Lebanon worked with the police to increase understanding about, and to facilitate support for, trafficked persons. Instead of punishing trafficking victims for not having their passports with them (there is a practice in Lebanon where passports are kept by employers), the police signed a memorandum of understanding with Caritas so that when they encounter a potential victim of trafficking without a passport, the police would bring the person to Caritas instead of putting them in a detention centre for irregular migrants (Interview 13).

Church denominations themselves have a unique network that places them in an influential position in the Policy space. As an interviewee from the Anglican Alliance stated, 'It's, in a sense, using our local presence to make communities as resilient as possible to tackling trafficking, and to also use our national presence as national churches to influence policy and partnerships' (Interview 8). This relates to networks and communication between the local, national, and international levels, learning who is active in the field, what they are doing, and where connections can be made to further the work. Such networks and capacity can enable wider influence and action in the Policy realm.

There may not always be a clear demarcation between initiatives classified as Policy and Prosecution, given that there are intersections between the various components of the seven-part response framework used as the conceptual framework for this study. Thus, while some work is more clearly identified as one or the other (Policy or Prosecution), in some cases, a project could be classified as either, or both. For example, an interviewee from IJM described the value of including local faith actors in their work on initiatives that span Policy and Prosecution. He stated,

'The whole idea of IJM is to find an issue in that particular city and identify victims of that particular crime, and rescue them and prosecute the perpetrators, and help restore them, and run several hundreds, if not thousands, of these cases through the pipeline in order to understand what the flaws and the kinks in the system are. Our long-term objective is to go into any particular city and to improve the flow of justice through what we call the public justice system. Whether it be from the law enforcement aspect of the public justice system, the prosecution, or the lawyers, or the department of social welfare, or whatever it is. All of those things together comprise the public justice system through which justice is not flowing out, typically. Our idea is

to take one particular idea – one particular crime – and to let justice flow better when we are done with a project in that particular city... What we also recognise is that, in order to sustain some of the changes that we are fighting for, and working hard to bring about in that particular city – in order to sustain those systemic changes – the one critical aspect of that is to bring in the faith community....’ (Interview 3)

‘...in order to sustain those systemic changes – the one critical aspect of that is to bring in the faith community....’

(Interview 3, International Justice Mission)

This interviewee stated that engaging the local faith community was key to sustaining the systemic changes they worked toward, as international NGOs may be expelled from a country; or a project may conclude, prompting an international organisation to leave. The local faith actors in those areas, however, do not leave, he said, adding, ‘Our idea here is to get these entities and individuals sufficiently engaged and sufficiently educated and sufficiently committed to the cause... so that these people can hold the government’s feet to the fire. That’s our whole idea of engaging the churches’ (Interview 3).

In India, Bonded Labour Liberation Front (BLLF), a secular organisation founded by Swami Agnivesh, has policy change among its mission and vision. Among their current work is creating awareness about bonded labour, and the importance of paying labourers the government-mandated national minimum wage. Swami Agnivesh and his organisation are thus working toward better implementation of the current law; creating awareness about the law is an important concern for them. While they seek to create a massive awareness campaign around the issue of the national minimum wage, there has been difficulty in acquiring funding for the campaign (Interview 7). Such a concern relates to the importance of adequate funding needed to sustain the projects and goals of LFAs and other organisations responding to modern slavery and human trafficking.

‘I have never met a group of sisters working – or any other faith-based organisation – who would refuse services to an exploited person on the basis of their status, religion, sexual orientation – you name it, never. I don’t think I ever will, because it’s completely contrary to what motivates them. They believe in individual human dignity, which is not contingent upon any other status....’

(Interview 4, Arise Foundation)

KEY RECOMMENDATIONS



1. For LFAs and international FBOs

LFAs and international FBOs should make the work of LFAs clearer to policymakers and the media to ensure it is recognised and supported by policymakers and funders.



2. For LFAs

LFAs should advocate, and invite their constituents and those they serve (including youth) to also advocate, to local and national governments to ensure they prioritise issues of human trafficking and modern slavery, which can encourage people to take these issues seriously.

3.5 PARTNERSHIP

'You can't win this fight by doing it alone.'
(Interview 2, HAART Kenya)

Partnership is a common feature of LFAs engaged in anti-trafficking projects. Partnerships among LFAs are valuable given that they may reduce duplication of work, increase effectiveness, and allow the sharing of learning with others (Interview 1). Furthermore, partnerships, such as those between international FBOs and local churches, are important to help access places and persons FBOs may not be able to reach on their own. LFAs, such as churches, can have a significant impact because of their large grassroots footprint and the trust people have in religious leaders. Naturally, there are intersections between Partnership and the other six parts of the response framework discussed in this report.

Within the parameters of this study, Partnership can refer to: 1) umbrella networks of anti-trafficking organisations and/or LFAs working collaboratively across the Global South; and 2) organisational partnerships, such as those between international FBOs or secular NGOs and LFAs, or partnerships between LFAs and law enforcement officials, for example. Each of these will be discussed in turn.

Umbrella Networks

Umbrella partnerships link like-minded organisations together for various benefits, such as knowledge sharing, engagement with others, and capacity building. For example, the Christian membership coalition in Cambodia, Chab Dai, connects partner organisations for capacity building, knowledge sharing, and networking.



Photo: Chab Dai staff explore new ideas for their work at their annual Learning Week event.

A World Faiths Development Dialogue report captured the essence of this umbrella network:

'Chab Dai maps and co-ordinates member agency projects to ensure an encompassing continuum-of-care for trafficking survivors between its members and other partner organisations, while allowing member organisations to stay true to their own spiritual (Christian) mandate or mission.... The main focus of Chab Dai's programmes is to build the capacity of Cambodian-led faith-inspired

NGOs to combat trafficking in persons. This is achieved through organisational capacity building programmes, specialist forums that promote best practices and self-regulation, and localisation of its leadership and membership' (World Faiths Development Dialogue, 2012: 30,32).

Another international network, Talitha Kum, highlighted previously in this report, facilitates the 'collaboration and the interchange of information between consecrated men and women' (Talitha Kum, n.d.). An Ethiopian proverb is cited on their website: 'When spider webs unite, they can tie up a lion.' The organisation hopes to 'promote networking between consecrated persons, social organisations, religious and political leaders at national and international level' (Talitha Kum, n.d.). A member of Talitha Kum, the Asian Movement of Women Religious Against Trafficking (AMRAT), is a large network in South Asia that works as an umbrella organisation for Catholic sisters to network with local authorities, local FBOs and secular NGOs.

Another network, co-ordinated by the Brazilian Conference of Men and Women Religious (CRB), is Um Grito pela Vida, described as an 'economy of relationships' (Interview 4). This network convenes influential figures in faith communities, NGOs, and other activists. Concerns are voiced through a community organising model, and the group identifies a campaign and plans appropriate activities. Civil society is developed through the process, as issues critical to the community are addressed. An interviewee from the Arise Foundation stated, 'Everyone talks about civil society and developing civil society strategies, and governments invest in it, but I don't think we're anywhere near where we need to be in terms of knowing how to do it. I think we're being shown how to do it by this Brazilian network' (Interview 4).

CASE STUDY 4

The Philippine Interfaith Movement Against Human Trafficking (PIMAHT)

In September 2013, IJM, in collaboration with the three largest Christian Church Councils in the Philippines – the Catholic Bishops' Conference of the Philippines (CBCP), the National Council of Churches in the Philippines (NCCP), and the Philippine Council of Evangelical Churches (PCEC) – and their networks, organised the Freedom Forum, in Manila, Philippines. It was a national, multi-sectoral gathering against human trafficking. The forum brought together 700 leaders and stakeholders from across denominations. The event marked the first time Evangelical, Protestant, and Catholic leaders in the Philippines had united to address the major issue of human trafficking in the country.

It resulted in the launch of a new national initiative called the Philippine Interfaith Movement Against Human Trafficking (PIMAHT), an umbrella organisation working against human trafficking and modern slavery. PIMAHT represents a formal partnership between three of the largest ecclesiastical councils and their respective networks in the Philippines. On 5 September, 2013, 'The Declaration of Solidarity to End Human Trafficking' was signed.

Through its Executive Committee, represented by bishops and leaders from the three ecclesiastical councils, and Secretariat, which includes IJM, Talitha Kum, and PCMN (Philippine Children's Ministries Network), PIMAHT brings together actors to share methods and resources, and to collaborate on projects. They are able to reduce the duplication of anti-modern slavery and human trafficking work, streamline service delivery, and expand the impact of programmes and initiatives.

PIMAHT aims to 'unite communities of faith championing the eradication of human trafficking in the Philippines to realise fullness of life', and envisions to see 'the Filipino communities of faith working with all to end human trafficking'.

As an interviewee from IJM stated, 'What they did was, they said that this is now an issue that we as the Filipino Church need to own' (Interview 3). Through this network, they mobilise their churches and implement large awareness campaigns. These awareness campaigns and calls to action include prayer mobilisation during the International Day of Prayer and Awareness to End Human Trafficking and Modern Slavery (in February), Migrant Sundays (in March), and Freedom Sunday (in September).

In June 2016, these three entities (the Catholic Bishops' Conference of the Philippines, the National Council of Churches in the Philippines, and the Philippine Council of Evangelical Churches) signed a Covenant of Partnership on Human Trafficking, during the third General Meeting of PIMAHT. The Covenant solidified the affirmations of these three entities to work together against human trafficking. They committed to: supporting their churches to become places of welcome, healing and hospitality for survivors of human trafficking; taking an active role in educating their local congregations and communities about human trafficking; hosting forums to allow survivors to be heard; engaging in lobbying; creating networks; and sharing learning with each other.

The network is in the process of securing their own funding for their continued activities.

PIMAHT collaborates with a government entity, called the Inter Agency Council Against Trafficking (IACAT), to organise a series of trainings and 'mini-Freedom Forums' in various geographical locations around the country, so as to take the message of freedom nationwide. They also organised a series of prayer rallies to coincide with the International Day Against Trafficking.

In November 2018, at the PIMAHT-organised Third Freedom Forum, a message was shared that the Church will win against online sexual exploitation of children (OSEC), a major concern of PIMAHT, by praying, and discipling and protecting children. The forum included a presentation by a police official, as well as testimony from a human trafficking survivor, and workshops allowed for consultation and partnership building.

PIMAHT issues Joint Pastoral Statements and creates liturgies disseminated among the member churches of the three ecclesiastical councils. In the same spirit, a year after PIMAHT's creation, the plenary of the CBCP released a Pastoral Letter on Human Trafficking signed by Archbishop Socrates Villegas (CBCP's President), encouraging the

Catholic Church to engage in collective action against trafficking in the country.

PIMAHT has been able to begin to mobilise the considerable influence the Church has in the country to shine a light on the issue of trafficking, and to find ways to engage with the government and local communities to address it.

Sources: International Justice Mission; Philippine Interfaith Movement Against Human Trafficking – PIMAHT Facebook page; and National Council of Churches in the Philippines, 2016. (This case study is based on a case study provided by IJM, and was enhanced with online content and input from PIMAHT, via email.)

Partnerships also relate to global networks that religious communities, including church denominations, maintain. For example, The Salvation Army is registered with the National Council of Churches of Kenya. This denominational partnership facilitates engagement with other religious organisations and leaders on the issue of human trafficking. As an interviewee from The Salvation Army, Kenya East, stated, 'We organise a forum annually where we call all national religious leaders to engage on the national perspective on human trafficking within the country. And that way, we are able to influence what they think at the national level. And then also possibly impact what they can then disseminate down to the local level in their own institutions... (Human trafficking) hasn't been talked about much in the country' (Interview 11). The first forum was in 2018, and it allowed time to engage with religious leaders on the theological perspectives of human trafficking, providing insight into what, if any, differences might exist in these theological perspectives as far as human trafficking is concerned. The forum also allowed deliberation, more generally, on how religious groups can work together. As a result of the forum – which included leaders from several religious backgrounds – new religious actors have become concerned about the issue, and have wanted to consider how they can also respond to human trafficking.

Global networks and partnerships can even be used, for example, to help people who are trafficked. As an interviewee from the Anglican Alliance stated, 'I often say that we're up against international criminal networks. But who else has these truly international networks as well? And that's the churches' (Interview 8).

The Anglican Alliance has worked to develop networks among churches and organisations working on anti-trafficking initiatives. They have hosted, in partnership with The Salvation Army and Caritas, regional consultations in various parts of the world, including Latin America, South Asia, and Africa, aiming to build regional networks. As an interviewee from the Anglican Alliance stated, 'It's not one-size-fits-all. We kind of equip people with how to go and study their own context, and then think about what's the most useful response that they can make as a church in that context' (Interview 8).

Organisational Partnerships

'I often say that we're up against international criminal networks. But who else has these truly international networks as well? And that's the churches.'

(Interview 8, Anglican Alliance)

Partnership between large Christian organisations based in the Global North and smaller LFAs in the South are common, highlighting the collaborative development and implementation of anti-trafficking programmes. For example, the Church of Scotland, which has been working to create anti-trafficking resources for local churches, works both nationally and internationally with smaller LFAs. Rev Dr Derek Browning notes that the Church has 'extensive partnerships with faith groups and charities across the world' (The Church of Scotland, 2018). This is a deliberate tactic; ecumenical and interfaith partnerships are seen as essential by Browning, who argues, 'Traffickers see no borders and trafficking is global so it is important that we work together' (The Church of Scotland, 2018). This echoes a common idea amongst religious anti-trafficking organisations, who often shared a sentiment that 'the extent of the exploitation (of human-trafficking and modern slavery) is such that no single agency can address it alone' (The Salvation Army, 2018: 5).

CASE STUDY 5

Developing Partnerships to Strengthen Child Protection and Rights through Empowering Local Police, Local Authorities, and Communities

Introduction and Context

The Royal Government of Cambodia (RGC) continues its efforts to raise awareness about human trafficking amongst the general public, and is active in conducting campaigns across the country to raise awareness about human trafficking as well. The RGC has organised the National Day for Counter Trafficking in Persons, on the 12th of every December, in provinces across Cambodia, highlighting the importance of prevention, the protection of victims of trafficking, and the prosecution of perpetrators. The RGC also runs some programmes on the radio, TV shows and talk shows on the prevention of trafficking and the promotion of safe migration.

Despite these significant moves forward with preventing human trafficking, there remains a number of significant challenges, particularly in regard to responding to victims of human trafficking. The RGC is also still largely reliant on NGOs for service provision, as well as the repatriation process by international partners, such as the International Organization on Migration (IOM).

The level of law enforcement, prosecution and conviction of human traffickers is still limited, especially for complicated cases that involve cross-border trafficking offences. This is, in part, due to the limited capacity of law enforcement, limited budget

allocation for specialised trafficking case investigation, and limited co-operation with countries on cases.

Overview of Project

In 2017, the Chab Dai Coalition, a Christian membership coalition in Cambodia that connects partner organisations for capacity building, knowledge sharing, and networking, implemented a project to empower local police and local authorities, communities, and the Cambodian national and sub-national governments, to improve their understanding of children's rights, and strengthen their capacities for child protection. The aim was for community members, especially children, to be better protected from any type of exploitation, abuse, and human trafficking. The project is ongoing, with objectives including:

- Training local police in the target areas (see below) to improve their understanding of children's rights specified in the United Nations' Convention on the Rights of the Child (CRC), and legal procedures to secure children's protection.
- Working with government ministries and stakeholders to improve policies and laws related to human trafficking and other forms of exploitation, particularly cross-border trafficking.

The project began in two provinces in Cambodia: Prey Veng (Pearang and Khamchay Mear districts) and Svay Reing (Kompongro and Chantrea districts). The project is run by two Chab Dai staff, and funding comes from FELM (an agency of the Evangelical Lutheran Church of Finland).

The project has sought to enact positive change in the attitudes of various stakeholders and enhance child-centred approaches and victims' rights approaches within communities. The project has also aimed to empower local authorities so that they change their attitudes to support the public and not engage in corrupt practices.

The project provided capacity building to police officers through training sessions on a variety of topics. These included: child rights, human trafficking, exploitation, safe migration, the UNCRC, criminal procedure and human trafficking investigation, other related national and international laws, and practical skills for child-friendly approaches in interviewing and working with the survivors of human trafficking.

In addition to these trainings, there were two more 'training of trainers' (TOT) sessions provided for selected police. These TOTs provided a platform for local police not only to build their capacity, but also for building confidence in teaching and sharing their knowledge to other police and the community.

In addition to supporting local police, the project worked with government ministries and stakeholders to improve policies and laws related to human trafficking and other forms of exploitation, particularly cross-border trafficking.

Another aspect of the project was supporting the local police and authority to organise community forums for information dissemination. In total, there were four community forums with 640 participants.

Impact

It is clear that police officers who attended the training sessions gained good knowledge and now have the capacity to protect community members by applying the knowledge they gained. One police officer was quoted as stating, 'Before attending the Chab Dai's training sessions, even though I was a police officer, I only knew some of the legal procedures on human trafficking. But now I can apply existing laws and follow state regulation in identifying human trafficking.'

The majority of the police and local authority representatives who were trained, now know how to identify traffickers, middlemen and brokers of human trafficking and exploitation. The majority also reported they were confident they could prevent community members from trafficking or unsafe migration, and were confident they could protect victims from human trafficking or exploitation.

It was reported that local police started to educate community members about the importance of education for children, encouraging parents to send their children to school and not engage them in labour. Local police and authority helped children who were left behind after their parents' migration to access public school by preparing the necessary documents for school registration. The local authority also approached school principals and teachers to ask them to take special care of these children. At the same time, local police and authorities contributed their personal money and fundraised to buy educational materials for children who are very poor.

There was also a positive behavioural change of community members, as well, especially parents. Overall, people changed their behaviour, especially in terms of respecting children's rights and protecting them from any problems. Parents started to pay more attention to taking care of their children and sending them to school.

Notably, it was reported that people in target communities have changed their behaviour in seeking more information about safe migration, and many are now reporting to the local authority whenever they do migrate for work.

It was reported that, before the project, local police and authorities had been rather inactive in providing services for people, and lacked awareness in responding to the needs of victims of human trafficking. After they engaged in the project, however, they gained knowledge and skills, as well as becoming more active in their response to the needs of people.

One of the major positive impacts of the project relates to building a safe environment in the target areas because police and local authority gained knowledge and provided needed support for community people in their times of need. There was also positive impact in reducing the unsafe migration and human trafficking issue in the target areas because of the behavioural change of community people by reporting their migration to their local authorities. The project is continuing, but in different target areas in Cambodia.

Source: Nakagawa, 2019 (This case study is based on direct excerpts and summarised content from this source.)

The Salvation Army is supported in communities through its churches, and its global presence facilitates the rolling out of its programmes. Ultimately, existing structures are used to reach out to as many people as possible. One example, from the Philippines, of The Salvation Army investing in Partnership (in addition to the community members they serve), is their work to sensitise other local faith actors on the issue of human trafficking. This is done through networks, or pastor fellowships. Leaders of Salvation Army churches invite Salvation Army personnel to their forums, where discussions can take place about the various concepts of human trafficking. The Salvation Army recognises the usefulness of existing church networks for furthering Partnership opportunities, and also recognises that sharing important messages with church congregations helps to ensure that its messages are heard by potentially large numbers of people in the community, as well as spread further beyond the congregation (Interview 12).

Other organisations have benefited from collaboration with churches as well, such as SheWORKS, which has projects that work with churches that provide a facility where the organisation can provide puppetry, used for sharing information about modern slavery, online sexual exploitation of children, and child abuse. The church provides snacks, transportation and, sometimes, an honorarium.



Photo: SheWORKS. A puppet performance shares messages about modern slavery, online sexual exploitation of children, and child abuse.

Furthermore, World Relief has a model of empowering local churches in Cambodia in their prevention initiatives. Their anti-trafficking program is a 'church-led, integrated approach to trafficking prevention. Local cell churches are trained and equipped to pass on messages of trafficking prevention to community and church members' (World Relief, n.d.).

HAART Kenya has programme volunteers from the Catholic Church with which they partner. An office of this organisation is housed inside this church, which has allowed for further benefits, as it provides a venue for them to have their programmes. An interviewee from HAART Kenya stated, 'It's clear where the role of the church comes in. Not just the church, generally, (but) all stakeholders. You can't win this fight by doing it alone' (Interview 2). Though their organisation is not faith-based, HAART Kenya works with both Christians and Muslims as main partners, and this allows their organisation to mobilise people easily.

In the Himalayas, the Jamyang Foundation works with Buddhist nuns who help girls in the community, for example, through providing education in schools, and by providing religious services. The organisation thus supports local faith actors in their work. Similarly, in Nepal, the Jamyang Foundation works with nuns and laywomen. Many nuns have begun schools and education programmes that benefit girls in the community, and the nuns work very closely together with the girls and women in their communities (Interview 14).



Photo: Jamyang Foundation/Parichay Yadav. Young nuns send greetings of peace from the remote Zangskar Valley.

Caritas' organisations work through their own networks to help those in need. For example, Caritas in Lebanon can contact Caritas in Ethiopia to facilitate assisting trafficking survivors through the repatriation and reintegration process (Interview 13). They also work with non-faith-based partners, as well. For example, Caritas Nepal partners with social activists, lawyers, and Radio Nepal in efforts to prevent child trafficking, raise awareness, and support families in rescuing children who have been trafficked (Leary, 2018).

Engaging LFAs on the ground, as partners, can extend an organisation's reach and effectiveness. World Vision has partnered with local religious leaders, including Buddhist leaders, to implement programming through their Channels of Hope project, a project model that builds capacity in faith communities and leaders so they can address harmful practices, including human trafficking. As an interviewee from World Vision stated, 'It is an approach to engage local faith actors in ending violence against children.... We're engaging with these monks in Buddhist communities so that they become catalysts of change in their communities' (Interview 1).

While World Vision's Channels of Hope model presents an important means of collaboration, some practitioners may not be amenable to cross-religious partnerships. For example, a 2012 World Faiths Development Dialogue report quoted a leader of an FBO that offered an alternative perspective to cross-religious partnerships:

‘The truth is that areas to partner are probably limited because of the faith difference. I think there are opportunities, but how it would work in practice is the issue. I do not think we would agree to partner with a Buddhist organisation in a context where we would not talk about Jesus and they would not talk about Buddha. I am not saying there are not other contexts, but I cannot imagine any. That does not mean that we have to work against one another, though. There is a difference between partnering in a joint effort versus complementing the efforts that each group is doing. That allows us to share our faith openly and not have it be an issue.’ (World Faiths Development Dialogue, 2012: 47-48)

Partnerships can benefit the delivery of specific programmes, and the sharing of strategies. Collaborations between IJM and SheWORKS, for example, are discussed elsewhere in this report. IJM also provides training to organisations, such as SheWORKS, in Trauma Informed Care (Interview 6). These types of partnerships are important for both the joint delivery of programmes and the sharing of knowledge.

Partnerships between larger organisations and LFAs can be mutually beneficial. Through effective partnerships, LFAs can advance learning about how best to tackle trafficking and gain further capacity. Partners of LFAs can benefit from learning, as well, while gaining new engagement with communities, educating and raising awareness with religious actors and their constituents.

Partnerships that connect organisations with government entities and leaders are also of particular importance. In 2017 and 2018, an interfaith forum on human trafficking was hosted in Phnom Penh, Cambodia, organised by Caritas Cambodia and partner organisations. This forum brought high-ranking government officials, NGOs, leaders of different faiths, and the media together to discuss trafficking and foster partnership (Caritas Cambodia, 2018). Presiding at the forum was Samdech Kralahom Sar Kheng, Deputy Prime Minister of Cambodia, Minister of Interior, and the Chairman of National Committee for Counter Trafficking. The *Khmer Times* reported that about 2,000 Buddhists, Catholics, Protestants, and Muslims attended the event in 2018. At the end of the forum, representatives from the four religions prayed together for the prevention of human trafficking in Cambodia (Sovuthy, 2018).

In addition to the partnerships discussed above, partnerships also include beneficial collaborations between churches in the Global North and South. In such partnerships, there can be reciprocal benefit between Northern (wealthier) churches, and those in the Global South. While LFAs, such as churches, need resources, as an interviewee from IJM stated, ‘There is a lot of room for the Western Church itself to grow and learn from the churches of the Global South. It’s not an idea of sort of the Messiah complex, where we’ll come and fix your problems and help you get the resources to do work.’ This interviewee envisions a match-making partnership network, where exchange can take place, and where the resource-heavy Northern Church can learn from the church in the Global South, developing their theology and understanding through these relationships and partnerships (Interview 3).

Furthermore, to maximise the benefits of Partnerships, IJM adopted a strategy of partnering with strategic hubs of influence in order to scale their work. Rather than going to churches individually, they strategised to identify critical hubs of influence, such as through denominations, church networks and councils. This has better enabled growth in the

numbers of churches that have gained interest in anti-trafficking issues. This resulted in their being 'able to take this message to nooks and crannies of different countries and different cities that we would have otherwise have absolutely no access to. These church councils and these networks have access' (Interview 3). An important element to Partnerships is thus using the church networks and partnerships already in action in the Global South.

KEY RECOMMENDATIONS



1. For LFAs

LFAs should continue to consider how they can develop partnerships with trusted FBOs or secular NGOs, which can benefit both the LFAs and the organisations with which they partner, ensuring both continue and maximise what they do well.



2. For policy stakeholders and funders

LFAs should be more widely understood as sustainable partners for either new anti-trafficking programming, or as partners for existing initiatives, as engaging the local faith community is key to sustaining systemic changes and widening influence and impact. Among the reasons are their existing structures and communities (e.g. congregations, networks) that can ensure reach of messages and services. LFAs should be considered important for both the joint delivery of programmes and the sharing of knowledge. Northern partners, such as churches, should value the learning and theological depth that can come from partnering with LFAs, better ensuring a more collaborative, equally beneficial relationship.

3.6 POLICY

'...every local church can do something.'
(Interview 8, Anglican Alliance)

Participation relates to encouraging an active response from LFAs on issues of human trafficking and modern slavery, including inspiring the action of individuals who are part of faith communities (e.g. church members). Choi-Fitzpatrick (2008) argues there is a need for 'an interfaith abolitionist movement linking people of all faiths together as they take action against slavery and for freedom.... The struggle to end slavery has already resulted in unlikely alliances.... What's needed now is unprecedented: an even broader movement of believers from all walks of life and from all faiths.' Though focusing on the issue of sexual exploitation, Hawke (n.d) argues, 'The church has a significant role to play in the lives of survivors of sexual exploitation....' Acknowledging his conversation with Glenn Miles (an important contributor to the anti-human trafficking field), Hawke (n.d.), writes that local churches should be proactive in reaching out to people, including those who have been prostituted.

Participation, like the other six parts of the response framework, reflects a wide array of initiatives. This section continues exploring Participation at both the ecumenical and local levels. It begins by exploring the initiatives of top-level religious leaders, which can inspire the local-level work of LFAs.

Encouragement of Participation through Ecumenical Declarations

While Participation at the local level, as discussed below, relates to the work of LFAs in their local contexts, Participation has also been encouraged at the global leadership level. Religious leaders have convened around the world and signed statements related to human trafficking. For example, the Joint Declaration of Religious Leaders Against Modern Slavery, pledging an end to modern slavery and human trafficking by 2020, was signed in December 2014 by several religious leaders, including the Archbishop of Canterbury Justin Welby, Pope Francis, and representatives signing for Zen Master Thich Nhat Hanh and Mohamed Ahmed el-Tayeb, Grand Imam of Al-Azhar (Global Freedom Network, 2016). In subsequent years, dozens of other religious leaders from around the world have added their signatures to this joint declaration.

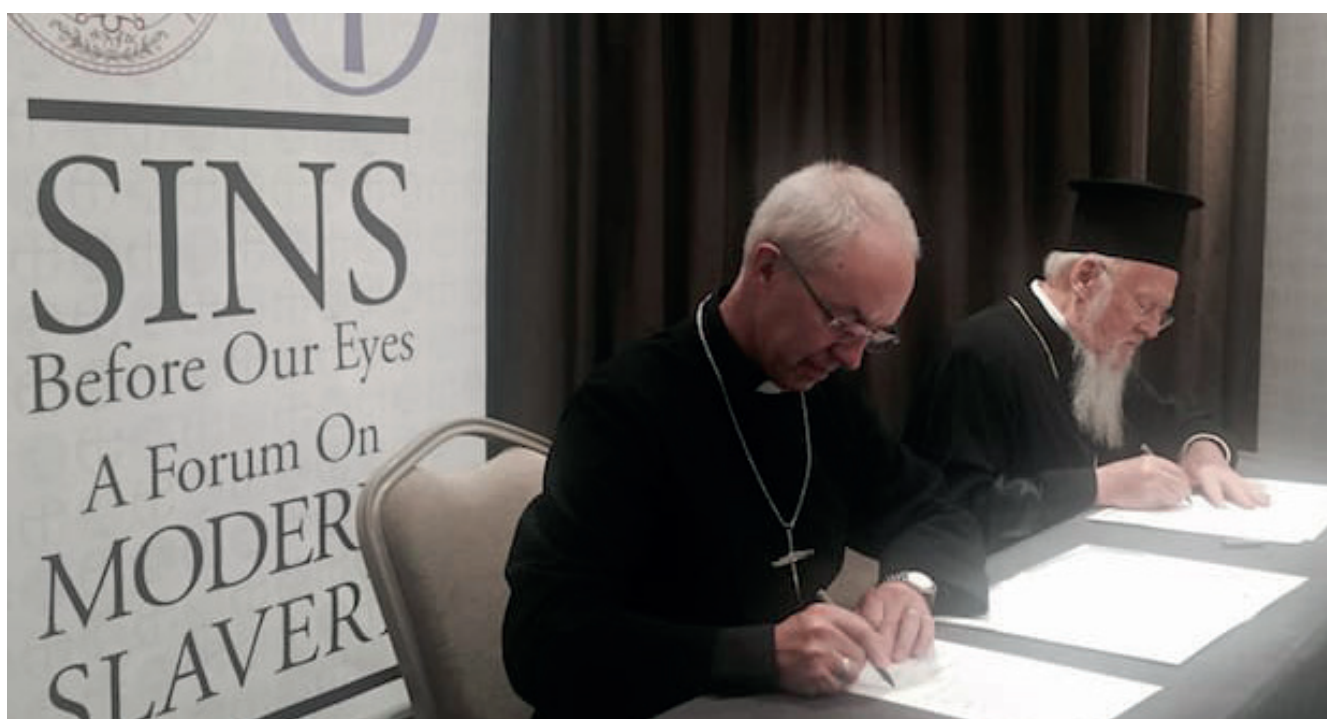


Photo: Lambeth Palace. The Archbishop of Canterbury Justin Welby, and His All-Holiness Bartholomew of Constantinople, signing a joint declaration condemning modern slavery.

In a separate initiative, in 2017, the Archbishop of Canterbury and His All-Holiness Bartholomew of Constantinople, signed a joint declaration in Istanbul, Turkey, condemning modern slavery. At the forum, the Archbishop of Canterbury highlighted some of the work of the Anglican Church, including the work of the Anglican Alliance, stating, 'The Anglican Alliance for Development, Relief and Advocacy is doing some much needed work around the Anglican Communion hosting workshops and training sessions for clergy [and others]. This is important and necessary work if we are to challenge the specific context within which slavery is embedded and perpetuated' (Anglican Communion News Service, 2017).

Other declarations against trafficking have also been signed by religious leaders. For example, in 2017, ten religious leaders in Malaysia signed an Inter-Faith Joint Declaration against Human Trafficking (Herald Malaysia, 2017). These various declarations – both at the regional and global levels – provide an important context for the exploration of, specifically, local faith action on this issue. It also encourages the participation of people of faith in these matters at the local level.

Participation at the Local Level

Engaging LFAs is important to help them maximise their ability to work on issues related to anti-modern slavery and human trafficking. An interviewee from the International Justice Mission discussed their strategy for increasing the participation of the church in issues related to anti-trafficking and justice, stating that getting local churches interested in trafficking issues comes about through journeying with them, and making them aware of issues in which they can make a difference.

The process first includes exposing the Church to the issues, and educating them, which can take a long time. This includes ‘inviting them into group studies and inviting leaders into consultations, and having a hundred cups of tea with them on a regular basis’ (Interview 3). Some components of this process include emphasising the equality of men and women, and the importance of loving one’s neighbour. As this interviewee stated, ‘This journey of turning the churches around from being almost self-absorbed and very inward-looking, to making them conscious of, and interested in, and capable of, addressing the needs of their communities and their neighbours... is a fairly simple process in terms of the theological concepts, because they are some of the key and almost simple concepts that need to be understood’ (Interview 3).

An interviewee from SheWORKS, in the Philippines, discussed the value of educating the Church, including through Bible stories, like the story of Joseph, who was sold as a slave (Genesis 37). SheWORKS facilitates seminars and discussions on human trafficking. Interestingly, this interviewee stated her belief that persons in the Church are afraid of the issue, but that this fear relates to a lack of knowledge (Interview 6). She argued that when people are educated about the matter, they see it in a new way, including a new awareness of how trafficking has impacted their communities. Increasing Participation in the Church also extends to helping the Church see it as their responsibility to address social concerns, such as trafficking, and not just spiritual ones. This can also include encouraging LFAs to build relationships with survivors (Interview 6). This resonates with the argument of an interviewee from the Anglican Alliance, who stated, ‘...every local church can do something’, as it is ‘core to Christian doctrine that we’re about the business of liberation and release of those who are captive and oppressed’ (Interview 8).

KEY RECOMMENDATIONS



1. For LFAs and International FBOs

Religious leaders and influential FBOs should ensure LFAs are aware of trafficking concerns in their communities by exposing them to these issues, educating them, and helping them see it as their responsibility to address them. This also includes dispelling any notion that religious commitment is separate from the commitment to help those in need.



2. For LFAs, policy stakeholders and funders

Religious leaders and policymakers concerned about modern slavery and human trafficking should engage high-level religious leaders (as well as LFAs at the grassroots level) to ensure their commitment to actively contribute to, and engage with, anti-modern slavery and human trafficking initiatives. should value the learning and theological depth that can come from partnering with LFAs, better ensuring a more collaborative, equally beneficial relationship.



3.7 PRAYER

'The least that church people can do, actually, is to give time to pray for victims.'
(Interview 12, The Salvation Army, The Philippines)

Prayer is an important aspect of the work of LFAs, including in the delivery of their services. For example, an interviewee from The Salvation Army Philippines discussed prayer as a regular feature in community meetings, especially if a pastor was instrumental in organising the event (Interview 12). Prayer can also be understood as a rehabilitative tool for survivors of trafficking, as evidenced by the Survivors' Prayer Gatherings in the Philippines – a prayer and singing event for trafficking survivors of several FBOs (Interview 6).

Whilst religious actors believe that the act of prayer has a spiritual force in and of itself, events focused on prayer are a way of bringing people together to think about modern slavery and human trafficking and raise awareness about these issues. For example, The Salvation Army schedules an annual Day of Prayer for Victims of Human Trafficking, on the last Sunday of September, bringing together the global Salvation Army churches to pray about human trafficking and the people affected by it. This event helps to remind congregations that there are people suffering from trafficking. Prayer thus can also serve as a means of unifying communities against the exploitation of human trafficking, working as a common language through which to raise awareness globally. Prayer can thus be a form of addressing modern slavery and human trafficking, with people coming together, in a common purpose and bond, to address it.

Similar to The Salvation Army's Day of Prayer, another important initiative on the calendars of many churches is Freedom Sunday, a day that emphasises the participation of people of faith in awareness of, and action against, human trafficking. Freedom Sunday represents an initiative of IJM, as well as an initiative of the Anglican Alliance, in collaboration with Stop the Traffik. While they share a common name and purpose, the initiatives were begun separately at approximately the same time. The initiatives have been globalised, with churches commemorating the day in their own contexts. In 2018, over 18,000 churches participated in IJM's Freedom Sunday. Their event is based on the idea that churches joining for prayer draw their hearts into the problem for which they are praying. Freedom Sunday helps congregations in 'understanding that this is a global effort [and] they are part of a global Church' (Interview 3). Bringing churches together through Freedom Sunday can facilitate a collaborative, participatory response to modern slavery and human trafficking, helping to create a powerful sense of a global faith-based movement against these issues, while also being an educational and awareness-raising mechanism.

Events like Freedom Sunday and The Salvation Army's Day of Prayer, also constitute a form of Participation, discussed in the previous section of this report. A 'coming together', via the shared language of religious practice, encourages community participation on issues of anti-modern slavery and human trafficking. The setting aside of one day a year for communities to organise around fighting exploitation both raises awareness and provides 'a place of loving welcome for those on the journey of restoration' (The Salvation Army, 2018: 4).

KEY RECOMMENDATIONS



1. For policy stakeholders and funders

Funders and partner organisations should ensure they value the role of prayer in LFAs by encouraging it and recognising its ability to effect change, as well as its value as a practice that can bring people together.

4. RESEARCH GAP ANALYSIS

Gaps in the extant knowledge of LFAs in the Global South responding to anti-modern slavery and human trafficking are listed below. Though the research findings of this study provided insight into some of these gaps, these gaps are offered as areas that can be further informed by future research, given the limited nature of this scoping study.

As stated in the methods section above, gaps observed during the data generation phase of this study (namely gaps related to obtaining data on non-Christian LFAs), informed the selection of LFAs to interview. Gaps were understood more clearly as the study progressed and concluded, as the data were analysed. These gaps include:

Information on non-Christian LFAs conducting anti-modern slavery and human trafficking programming

- There are wide gaps in knowledge about LFAs, with very little information known about non-Christian LFAs. While some information about non-Christian LFAs was generated from this study, future insight would be helpful on LFAs working on anti-modern slavery and human trafficking affiliated with other religions (e.g. Judaism, Hinduism, Jainism, Sikhism, Buddhism, Islam). Specifically, more information could be garnered about how non-Christian LFAs incorporate religious practices, if at all, in their anti-modern slavery and human trafficking programming, as well as the ways in which these LFAs engage participation among their followers in anti-modern slavery and human trafficking work.

Information on LFAs conducting anti-modern slavery and human trafficking programming in some development contexts.

- While this scoping study highlights the work of LFAs conducting anti-modern slavery and human trafficking work in a number of regions globally, more empirical knowledge and insight could be gained from the following regions to provide a wider, global knowledge of the work of LFAs in the area of anti-modern slavery and human trafficking: Latin America (including the Caribbean), the Pacific Islands, Central Asia, China, the Middle East, and Northern Africa.

Information on sustainable models for anti-modern slavery and human trafficking projects. In this case, 'sustainable' refers to the funding that supports programming, whether that be for survivors of modern slavery or human trafficking, or wider prevention efforts.

- While this report includes limited information on this topic, additional insights could add knowledge which could potentially help other projects become sustainable. Sustainable models could either be those that are fully sustainable (they generate income that pays for the programming) or those that are sustained by local (in-country) funding.

Information on where and why faith-based anti-modern slavery and human trafficking projects may have failed.

- This report includes many examples of projects that could be considered successful in terms of implementation or achieved objectives. However, knowledge about what has not worked in programming or partnerships, or methods for achieving programmatic goals, is a gap that remains.

Information about the work of LFAs related to Prosecution.

- While partnerships between the police and/or judiciary and LFAs can add value to the work behind prosecuting traffickers and supporting survivors through the judicial process, more knowledge on this topic would help widen understanding of this type of work so that it could possibly be expanded. One of the unique contributions of this present study is that it highlights some of this knowledge; yet this information is still limited.

Information about the contractual relationships/partnership modalities between international NGOs (or Northern funders) and LFAs implementing projects.

- While LFAs are believed to be sustainable partners for anti-modern slavery and human trafficking programming, key to sustaining systemic changes and widening influence and impact, more insight into the logistics of the ways they are actually engaged by international organisations could provide further detail into better understanding these partnerships. While actors on the ground possess this type of day-to-day knowledge, these details are not widely known. Widening knowledge about the details of the working relationships between LFAs and their funders can be enhanced to better learn commonalities and encourage best practices across partnerships.

Information on the day-to-day work of LFAs providing anti-modern slavery and human trafficking programming.

- What goes on at the LFA-level, in terms of what they prioritise, or how they go about their day-to-day work, is an area that is not widely accessible or known to people outside of an organisation. While there are collaborative networks for organisations, some of which are discussed in this report, expanding knowledge about such day-to-day work could provide insight into best practices that could be shared with those outside of these networks, including LFAs that may not be formalised as an organisation.

Information on differences in care, and approaches to service provision, between LFAs from different religions.

- Knowledge about differences between LFAs could provide insight into the extent to which there are similarities and/or differences between the way services are provided in, for example, Islamic LFAs and Buddhist LFAs.

Information on the actual impact of LFAs in their response to modern slavery and human trafficking, including evidence of their impact from studies that have examined this.

- Quantitative data and mixed-methods studies that examine the impact of LFAs would provide evidence of impact that could further substantiate the role of LFAs and support them as they seek funding.

Information on the negative role of religion and LFAs on human trafficking and modern slavery.

- In some cases, religion and LFAs could potentially have a negative impact on human trafficking, yet knowledge about this is very limited. The sensitivity and complexity around this topic is acknowledged, as is the importance of acquiring more data in order to make sound conclusions about it. It is important to increase education, awareness, and partnership with LFAs to mitigate the furtherance of any negative impact they may knowingly, or unknowingly, have on human trafficking and modern slavery. The literature presents some instances where people used religion, or their understanding of religion, as a base for trafficking, or promoting modern slavery.

Examples include the Devadasi System as 'temple prostitution' (Sathyanarayana and Babu, 2012), and the role of African Traditional Religion (ATR) in Nigeria, and its role in human trafficking (Ikeora, 2016a; 2016b). In general, further research on this topic is important in order to more fully understand the extent of, and relationship between, LFAs and human trafficking and modern slavery. Given that the emphasis of this study was on the work of LFAs and their positive role in anti-trafficking efforts, a deeper examination of the negative impact of LFAs on human trafficking and modern slavery was beyond the scope of the present study. It is important to acquire more data in order to make sound conclusions about this topic, and one contribution of this present study is having identified some key areas for this future research, where further research and exploration are warranted. These key areas include:

LFAs as potential recruiting grounds for human trafficking.

- Religious communities, such as churches, are gathering places for many people. Traffickers may see these places as opportunities to recruit. Awareness initiatives, such as those described in this report, are important for helping community members be aware of potentially dangerous 'opportunities' they may hear about, even in the religious establishments they feel safe in. Importantly, awareness initiatives can emphasise that religious communities are not exempt from harbouring traffickers.

In some cases, religious leaders may knowingly or unknowingly recruit community members for what they believe to be good job opportunities for their church members. In other cases, people may pretend to be a religious leader or respected person in order to traffic community members. Thus, while trafficking awareness (including what can happen within LFAs) needs to be enhanced to prevent this from happening, further research could narrow in on specific, evidence-based experiences of this actually occurring.

LFAs perpetuating harmful cultural and religious beliefs.

- LFAs may be prone to perpetuate harmful cultural or religious beliefs that are deeply entrenched in society – for example, those related to early marriage, gender inequality, women being born women because of bad karma, caste systems, or the Devadasi System¹¹. Along with this problem is that LFAs may not be prone to be activists against such beliefs and practices, preferring to practice rituals and remaining in the ‘sacred’ domain, or providing supports that react to trafficking and other injustices (rather than challenging beliefs and practices, and working to effect change). Further information about these practices could bring value to understanding how LFAs may perpetuate harm unknowingly.

5. CONCLUSION, LESSONS LEARNED AND KEY RECOMMENDATIONS

This report has highlighted many initiatives of LFAs, including those related to preventing modern slavery and human trafficking (often through education and awareness). The report identified how LFAs capitalise on existing community structures for this work. Furthermore, LFAs provide a wide array of services related to protecting and caring for survivors. To a lesser extent, LFAs support prosecution processes, and engage in policy-related work with governmental agencies and policy stakeholders.

While this study has presented information on a number of programmes and interventions of LFAs responding to modern slavery and human trafficking in the Global South, the amount of information about their work, especially of non-Christian LFAs, could be enhanced. While quantitative data about the impact of their work is lacking, what is known about their work from the qualitative data found through this study demonstrates the diverse and important ways LFAs respond to modern slavery and human trafficking.

This report has substantiated the value of LFAs and their front-line work responding to these issues. While the evidence is clear that LFAs are actively involved in addressing modern slavery and human trafficking, the extent of their work, and, especially, its impact, remains to be further explored. Much of their work on these issues in the Global South is not well documented or widely known. While the information provided in this report highlights some of their work, additional evidence could further build the case for increased engagement of LFAs in responding to modern slavery and human trafficking, including those areas where they, at the present time, may not yet be engaged to their fullest potential (e.g. in the areas of prosecution and policy).

The evidence examined through this scoping study, and presented in this report, includes a number of lessons learned. The remainder of this section highlights these lessons through the lens of the seven-part conceptual framework that guided the study. Furthermore, key recommendations are presented for LFAs and international FBOs, policy stakeholders and funders, and academic researchers.

¹¹ For a recent study on faith leaders challenging harmful traditional practices, see: Le Roux, E. & Bartelink, B.E. 2017. “No more ‘harmful traditional practices’: Working effectively with faith leaders.” Research report published by Tearfund.

LESSONS LEARNED

1. Prevention

Among the complexities of the dialogue surrounding anti-modern slavery and human trafficking prevention work, are questions relating to what this type of work actually entails, and how it is categorised. Identifying, or fully understanding, the impact of the anti-trafficking work of LFAs can be difficult. In some cases, projects may not be classified as 'anti-modern slavery and human trafficking', though LFAs may be implementing programmes and projects that are responding to this.

Obtaining funding can be challenging for many LFAs who provide services for trafficked people, as they may not have the bureaucratic structures to satisfy Northern donors. Thus, more widely classifying programming as Prevention may increase the likelihood of funding being appropriated to it. With accurate classification, funders can value the work and role of LFAs, and commit to working with them and their structures.

Among the diverse types of Prevention initiatives conducted by LFAs are workshops on topics related to human trafficking for religious leaders. It was reported that there is a need for educating religious leaders about preventing human trafficking, as many religious leaders are not equipped with knowledge about this topic, or do not have skills in raising awareness about it. One example of education provided to religious leaders includes meetings and consultations hosted by the Anglican Alliance and The Salvation Army Philippines to raise awareness of human trafficking. A need continues to exist for religious leaders to be educated on these matters so they may distribute this knowledge to their communities.

LFAs aim to prevent trafficking through community awareness programming. Community awareness programming includes discussing human trafficking within churches and local communities through workshops and meetings. LFAs use existing community structures for creating awareness, and these are regularly utilised in the delivery of awareness campaigns.

A related aspect of prevention work is educating youth about human trafficking. Furthermore, encouraging religious practice itself could be an effective mechanism to prevent trafficking, if it engages young people and teaches them ethics that would keep them from getting enticed into participating in risky behaviours that may lead to their being trafficked.

2. Protection

Among the important work of LFAs responding to modern slavery and human trafficking are Catholic sisters serving in brick kilns in India. In these kilns, children work alongside their parents, as families are under generational debt bondage. The sisters provide education and support to these families, and are hoping to get access to more kilns in the future.

Although there can be small returns on initiatives that serve trafficking survivors, the value of these services is in the relational aspects of the services, which faith-based care is perceived to do well.

Key to LFAs taking action on issues related to anti-modern slavery and human trafficking includes their awareness of these issues, and the encouragement that they receive to address them.

3. Prosecution

In some instances, LFAs work to facilitate Prosecution, or collaborate with law enforcement on matters related to the prosecution process. Some examples include legally trained Catholic sisters who litigate cases of trafficking in India. Police in India also involve Catholic sisters when they conduct anti-trafficking raids, given that their testimony is taken as credible and trusted in court.

4. Policy

Some LFAs work with governmental agencies in order to enact policy change, and LFAs can inform Policy in various ways. For example, through a coalition of organisations, and as a result of lobbying and support of The Salvation Army, Kenya East, and other actors, the government in Kenya initiated quarterly engagement forums to discuss matters related to anti-modern slavery and human trafficking.

Engaging LFAs can be critical to sustaining systemic changes, as international NGOs may be expelled from a country, or a project may conclude, prompting an international organisation to leave. However, local faith actors do not leave.

Furthermore, church denominations themselves have a unique network that places them in an influential position in the Policy space.

5. Partnership

Partnership is a common feature of LFAs engaged in anti-trafficking projects. Partnerships among LFAs are valuable, given that they may reduce duplication of work, increase effectiveness, and allow the sharing of learning with others. For example, HAART Kenya works with both Christians and Muslims as main partners, and this allows their (secular) organisation to mobilise people easily. Furthermore, partnerships, such as those between international FBOs and local churches, are important to help access places and persons FBOs may not be able to reach on their own; local churches can have a significant impact because of their large grassroots footprint and the trust people have in religious leaders.

Partnerships also relate to global networks that religious communities, including church denominations, maintain. A denominational partnership can facilitate engagement with other religious organisations and leaders on the issue of human trafficking.

Partnerships between large Christian organisations based in the Global North and smaller LFAs in the South are common, highlighting the collaborative development and implementation of anti-trafficking programmes. Similarly, Partnership also includes beneficial collaborations between churches in the Global North and South. In such partnerships, there can be reciprocal benefit between Northern (wealthier) churches, and those in the Global South. While LFAs, such as churches, need resources, Northern churches can grow and learn from the churches of the Global South.

Partnerships can benefit the delivery of specific programmes, and the sharing of strategies. These types of partnerships are important for both the joint delivery of programmes and the sharing of knowledge.

Engaging LFAs on the ground, as partners, can extend an organisation's reach and effectiveness. In addition, partnerships between larger organisations and LFAs can be mutually beneficial. Through effective Partnership, LFAs can advance learning about how best to tackle trafficking and gain further capacity. Partners of LFAs can benefit from learning,

as well, while gaining new engagement with communities, educating and raising awareness with religious actors and their constituents.

6. Participation

Participation relates to encouraging an active response from LFAs on issues of human trafficking and modern slavery, including inspiring the action of individuals who are part of faith communities (e.g. church members).

Engaging LFAs is important to help them maximise their ability to work on issues related to anti-modern slavery and human trafficking. Getting local churches interested in trafficking issues comes about through journeying with them, and making them aware of these issues, and how they can make a difference.

7. Prayer

While prayer is an important aspect of the work of LFAs, including in the delivery of their services, prayer can also be understood as a rehabilitative tool for survivors of trafficking. Whilst religious actors believe that the act of prayer has a spiritual force in and of itself, events focused on prayer are a way of bringing people together to think about human trafficking, and to raise awareness about the issue. Prayer thus can also serve as a means of unifying communities against the exploitation of human trafficking, working as a common language through which to raise awareness globally. Prayer can thus be a form of addressing human trafficking and modern slavery, with people coming together, in a common purpose and bond, to address it. Bringing churches together through an event like Freedom Sunday can facilitate a collaborative, participatory response to human trafficking, helping to create a powerful sense of a global faith-based movement against human trafficking, while also being an educational and awareness-raising mechanism.

KEY RECOMMENDATIONS

The following recommendations are presented below, categorised according to the seven-part response framework. Other recommendations, unrelated to the response framework, are presented at the end.

PREVENTION



1. For LFAS

Development initiatives by LFAs that have a preventative element should more often be identified by LFAs as being related to anti-trafficking to ensure that the preventative value of the programming is recognised.



2. For LFAs and International FBOs and For Policy Stakeholders and Funders

LFAs and FBOs should advocate to funders about the value of the front-line work of LFAs, emphasising that, although they may not have the organisational structures typically valued by mainstream funders, great value can come out of funding their work. This requires a commitment to working with the current structures of LFAs.





3. For Policy Stakeholders and Funders

Policy stakeholders and funders should continue supporting initiatives that promote educating religious leaders about human trafficking, as these leaders often have positive influence. This can help to ensure that awareness is increased among local communities, where many people may not yet be aware of trafficking.



4. For Researchers

More knowledge and understanding could be gained about the prevention work of non-Christian LFAs, as well as LFAs in geographic areas not represented well in this study (e.g. Pacific Islands, South America, and other regions where work is less well known).

PROTECTION



1. For LFAs and International FBOs

LFAs and international FBOs should encourage LFAs to learn about needs in their communities related to modern slavery and human trafficking, assist them in thinking about how to engage with these needs, including theologically (i.e. within their own religious context), and support them in getting tangibly engaged responding to those

PROSECUTION



1. For Policy Stakeholders and Funders

Policy stakeholders and funders should promote partnerships between prosecutorial agencies (e.g. police and judiciary) and local faith actors that can add value to their work in prosecuting traffickers and supporting survivors through the judicial process. This can include, as Leary (2018) states, governments utilising such partnerships to extend their reach for investigations in areas that are difficult to reach.

POLICY



1. For LFAs and International FBOs

LFAs and international FBOs should make the work of LFAs clearer to policymakers and the media to ensure it is recognised and supported by policymakers and funders.



2. For LFAs

LFAs should advocate, and invite their constituents and those they serve (including youth) to also advocate, to local and national governments to ensure they prioritise issues of human trafficking and modern slavery, which can encourage people to take these issues seriously.

PARTNERSHIP



1. For LFAs

LFAs should continue to consider how they can develop partnerships with trusted FBOs or secular NGOs, which can benefit both the LFAs and the organisations with which they partner, ensuring both continue and maximise what they do well.



2. For Policy Stakeholders and Funders

LFAs should be more widely understood as sustainable partners for either new anti-trafficking programming, or as partners for existing initiatives, as engaging the local faith community is key to sustaining systemic changes and widening influence and impact. Among the reasons are their existing structures and communities (e.g. congregations, networks) that can ensure reach of messages and services. LFAs should be considered important for both the joint delivery of programmes and the sharing of knowledge. Northern partners, such as churches, should value the learning and theological depth that can come from partnering with LFAs, better ensuring a more collaborative, equally beneficial relationship.

PARTICIPATION



1. For LFAs and international FBOs

Religious leaders and influential FBOs should ensure LFAs are aware of trafficking concerns in their communities by exposing them to these issues, educating them, and helping them see it as their responsibility to address them. This also includes dispelling any notion that religious commitment is separate from the commitment to help those in need.



2. For LFAs and For Policy Stakeholders and Funders



Religious leaders and policymakers concerned about modern slavery and human trafficking should engage high-level religious leaders (as well as LFAs at the grassroots level) to ensure their commitment to actively contribute to, and engage with, anti-modern slavery and human trafficking initiatives.

PRAYER



1. For Policy Stakeholders and Funders

Funders and partner organisations should ensure they value the role of prayer in LFAs by encouraging it and recognising its ability to effect change, as well as its value as a practice that can bring people together.

OTHER



1. For LFAs

Awareness initiatives should be increased in LFAs to warn community members of the danger of becoming a trafficking victim, including within their own LFA.

LFA leaders should be particularly cautious about recommending any potential job or migration opportunity with which they are not entirely familiar.



2. For Policy Stakeholders and Funders

Education and engagement of LFAs on matters relating to harmful cultural or religious beliefs should be increased, so as to help familiarise LFAs and their leaders that cultures and beliefs deeply entrenched in society may be harmful. This can include encouragement to LFAs to challenge such beliefs and practices.



3. For Researchers

Research could be done to further examine and clarify the negative role of religion and LFAs on human trafficking and modern slavery. This could examine how LFAs may unknowingly have a negative impact on trafficking, and how LFAs may themselves be contributing to trafficking or modern slavery, through the goods and products they may purchase, for example.

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APPENDIX 1

Organisational Profiles of Practitioners Interviewed for this Study

Organisation (Headquarters)	Organisation Overview or Mission/Vision (from website)
World Vision	<p>World Vision is an international partnership of Christians whose mission is to follow our Lord and Saviour Jesus Christ in working with the poor and oppressed to promote human transformation, seek justice and bear witness to the good news of the Kingdom of God.</p> <p>We pursue this mission through integrated, holistic commitment to:</p> <ul style="list-style-type: none"> - Transformational Development that is community-based and sustainable, focused especially on the needs of children. - Emergency Relief that assists people afflicted by conflict or disaster. - Promotion of Justice that seeks to change unjust structures affecting the poor among whom we work. - Partnerships with churches to contribute to spiritual and social transformation. - Public Awareness that leads to informed understanding, giving, involvement and prayer. - Witness to Jesus Christ by life, deed, word and sign that encourages people to respond to the Gospel. <p>Source: https://www.wvi.org/about-us/our-vision-and-values</p>
Awareness Against Human Trafficking (HAART) Kenya	<p>HAART Kenya is based in Nairobi, and is dedicated to fighting human trafficking in Eastern Africa.</p> <p>MISSION To support the eradication of human trafficking, exposing the crime and empowering its victim.</p> <p>Source: https://haartkenya.org/</p>

International Justice Mission

IJM partners with local authorities to rescue victims of violence, bring criminals to justice, restore survivors, and strengthen justice systems.

We combat slavery, sex trafficking, property grabbing, police abuse of power and sexual violence in nearly 20 communities throughout Africa, Latin America and South and Southeast Asia.

Our vision is to rescue thousands, protect millions and prove that justice for the poor is possible.

Source: <https://www.facebook.com/pg/InternationalJusticeMission/about/>

Arise Foundation

Arise was established in 2015 to achieve abolition by developing and supporting (frontline) networks. Collaboration is at the heart of what we do, finding and developing dynamic alliances with networks of frontline abolitionists, catalysing and developing their work.

We do this by giving financial support or helping to deliver essential help on the ground. We also offer advice, administrative or capacity building support to build their power.

Source: <https://www.arise.foundation/Pages/FAQs/Category/our-approach>

Santa Marta Group

Following initiatives by the Catholic Bishops' Conference of England and Wales (CBCEW), the Santa Marta Group was developed by the CBCEW and first met in Rome during April 2014 when police chiefs and Catholic bishops came together, in the presence of Pope Francis, to sign an historic declaration, committing themselves to a partnership to eliminate human trafficking.

	<p>The main objectives of the Santa Marta Group are to:</p> <ul style="list-style-type: none"> - Raise awareness about the nature and scale of slavery; - Develop trusting relationships amongst law enforcement agencies, the Church and civil society across the world; - Animate those relationships so that they result in practical collaboration, improved public policy, legislation, law enforcement and pastoral care for victims; - Help put the care of victims at the centre of law enforcement approaches to trafficking; - Share experiences, best practice, and skills amongst SMG members to improve prevention of trafficking, pastoral care for victims, including empowering their reintegration in society and the prosecution of criminals. <p>Source: http://santamartagroup.com/about-santa-marta-group/ http://santamartagroup.com/objectives/</p>
SheWORKS (Women Of Reliability, Knowledge and Skills)	<p>Mission</p> <p>SheWORKS is a faith-based organisation that organises and equips trafficked women survivors through leadership formation (She Leads), livelihood and skills training (She Works), caring for children of trafficked survivors (She Cares), and expanding the advocacy against modern-day slavery (She Acts), so that women and children can live freely and abundantly.</p> <p>Source: https://www.facebook.com/pg/sheworksmadeinhope/about/</p>
Bandhua Mukti Morcha (BMM) / Bonded Labour Liberation Front	<p>Vision: To strive towards a society where there is equality. In a larger perspective, abolition of bonded labour system is only one aspect of the many ills facing our society. There are scores of other issues such as un-touchability, gender discrimination, female foeticide, child marriage, dowry, superstitions, drug abuse, minimum wage etc.</p>

However, the core area of work for BMM remains bonded labour with a two-fold objective: one, to eradicate bonded labour with more emphasis on children; and two, to ensure rescued labourers get full benefits of rehabilitation package as provided by the law. This is the only way of preventing the possibility of affected families getting into the exploitative trap of bonded labour once again.

Source: <http://bondedlabour.org/mission-vision/>

Anglican Alliance

The Anglican Alliance has three pillars of work to support the (Anglican) Communion within the context of the Anglican Marks of Mission:

- Development – identifying and communicating examples of good practice, sharing learning and expertise and building capacity for holistic mission and sustainable asset-based development.
- Relief and Resilience – providing a convening platform at times of humanitarian crisis for the local church to connect with agencies and churches across the Communion for prayer and practical support for the most vulnerable; building resilience through disaster preparedness and mitigation.
- Advocacy – connecting and resourcing Anglican leadership and groupings along with affected communities to speak out on advocacy issues; brokering wider coalitions.

Source: www.anglicanalliance.org

Apostleship of the Sea

The Apostleship of the Sea is a Catholic charity supporting seafarers worldwide. We provide practical and pastoral care to all seafarers, regardless of nationality, belief or race. Our port chaplains and volunteer ship visitors welcome seafarers, offer welfare services and advice, practical help, care and friendship.

Source: <https://www.apostleshipofthesea.org.uk/about-us>

The Salvation Army

The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in his name without discrimination.

Source: <https://www.salvationarmy.org/ihq/Mission>

COATNET

COATNET is a global network of Christian organisations working to combat human trafficking and assist survivors of modern slavery.

The network links over 45 Christian organisations fighting human trafficking. Co-ordinated by Caritas Internationalis, we have Christian (Catholic, Anglican and Orthodox) members from 39 countries, and co-operate with other faith and civil society organisations worldwide.

COATNET members base their fight against human trafficking on shared Christian values and principles, such as the love of God, the inviolability of human dignity, solidarity with the poor and nonviolence.

Source: <https://www.coatnet.org/about-us/>

Jamyang Foundation

Jamyang Foundation supports innovative education projects for indigenous girls and women in some of the neediest and most remote parts of the world, including the Indian Himalayas and the Chittagong Hill Tracts of Bangladesh. These projects foster women's learning potential in ways that combine general education for the modern world with traditional Buddhist wisdom and practice.

Source: <https://www.jamyang.org/pages/about.php>

