

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



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Cambridge

May 2017

This research project was made possible through a legacy gift of the former  
Leicester Free Church Women's Council.

Our thanks to all who responded to our call for evidence, through surveys, telephone interviews, church visits and workshops. Your time given to bring issues to attention, and your hospitality extended to our researcher has been hugely appreciated and we trust that this subsequent report enables enhanced understanding of the various challenges being confronted, and opens the door for those who are currently suffering to be brought into safety.

Thanks in particular are due to the following organisations for their facilitation of networks, briefings, opening of community celebrations and knowledge sharing.

The Human Trafficking Foundation:

The Trumpet (Nigerian Paper)

The Cherubim and Seraphim Movement Church Ayo Ni O

The Unification Council of Cherubim and Seraphim Churches UK and Ireland

The Council of African and Caribbean Churches

The UN Anti-Human Trafficking Ambassador (West Africa) network

University of Roehampton Taught MA in Ministerial Theology Department of Humanities

The Edo State Women Association Charity Number 1089245

Adavu Project of the Birmingham Methodist District Charity Number 1134167

Catholic Bishops Conference for England and Wales

UKHTC and the National Crime Agency

Restored :Ending Violence Against Women

Alongside organisations and personnel associated with the above, the following organisations were approached during the course of this research for interviews, comment, and insights.

Afruca

The National Intelligence Hub / Modern Slavery and Human Trafficking Unit Threat Desk

SCO7(1) Trafficking & Kidnap Unit, London Metropolitan Police

Birmingham Christian College, Crowther Hall, Selly Oak

The Office of the Independent Anti-Slavery Commissioner UK

Women's Aid – National Offices

Garden Court Chambers

Kalayaan

Church of God of Prophecy Surrey

Christian Life Centre Oxford

Redeemed Christian Church of God House of Joy London

Anointed Women with Purpose Northampton

Beverley Community Church North Yorkshire

God and People Centre Oxford

St Mary's Church Willesden

Church of Pentecost Birmingham

RCCG Fountain of Living Water Ayr

RCCG Overcomers House Plymouth

RCCG DCC Basford

RCCG City of David Stevenage

RCCG Rehoboth Christian Centre Chorley

RCCG Restoration Assembly Sheffield

RCCGCRA Higher Ground Coventry

RCCG CRA SHELDON BIRMINGHAM

Cherubim and Seraphim Source of Joy London

Cherubim and Seraphim Communion of the True Vineyard London

Holy Covenant Church of Christ London

Cherubim and Seraphim Church Headquarters London

Cherubim and Seraphim Love of Christ London

*Cherubim and Seraphim Eternal Sacred Order Crouch Hill London*

*Mt Horeb Intercontinental*

*Cherubim and Seraphim St Michael's Church Plumstead*

*Cherubim and Seraphim Glory of God Shine London*

*Cherubim and Seraphim Born Again Christ Healing Church*

*Cherubim and Seraphim New Covenant Church London*

*Cherubim and Seraphim Holy Covenant Church of Christ London*

*Cherubim and Seraphim Movement Church London*

*Cherubim and Seraphim Mount Zion (Jesus Saves) Christian Centre London*

*Cherubim and Seraphim Movement Church London*

*Christ Miracle Centre UK World Evangelism Church Deptford London*

St John the Baptist, High Barnet London (Anglican)

Trinity Church Sutton (Methodist)

#### **Non Governmental Organisations**

Migrants' Rights Network

Salvation Army

Croydon Community Against Trafficking

Convergence Hive

Feel good Theatre

Hope for Justice

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## Executive Summary

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

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

This scenario was a regular component of the debriefs I would receive, whilst operating 'first responding' care in the early years before the National Referral Mechanism was established.<sup>1</sup> It has since started to emerge from the various asylum and counter trafficking cases being pursued in

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<sup>1</sup> Work undertaken through CHASTE Churches Alert to Sex Trafficking across Europe 2003 – 2007 and which the offices of CTBI hosted the initial round tables for the development of the CHASTE Safe Housing network.

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

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

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

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<sup>2</sup> Patricia (not given name) brought over for domestic servitude and sexual exploitation. 2003 (Yarl’s Wood detained parishioner)

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

An article in the Guardian in August 2016 drew attention for their readers on how in the current 'migration crisis' from across the loading bays of Libya and Egypt, young Nigerians women were noted in number with around 3,600 Nigerian women arriving by boat into Italy in the first six months of 2016, almost double the number who were registered in the same time period in 2015, according to the International Office of Migration (OM)<sup>4</sup> Many of these young women are indebted to their traffickers to the tune of £40,000 for their journey and numbers have been climbing steadily from, about 1,500 Nigerian women arrived by sea in 2014, 5,633 in 2015 and these figures climbing just below 10,000 in 2016. Although many of those who are trafficked into the UK arrive directly through long haul and short haul airports, the pressure of movement through illicit routes being regularised through accessing Italy by boat, will have undoubtedly added pressure across Europe. As can be seen from graphs assembled from data compiled by the National Crime Agency, Nigerian

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<sup>3</sup> BAARDA, C. S. 2016. Human trafficking for sexual exploitation from Nigeria into Western Europe: The role of voodoo rituals in the functioning of a criminal network. *European Journal of Criminology*, Vol. 13, 257–273, CAMPANA, P. 2016. THE STRUCTURE OF HUMAN TRAFFICKING: LIFTING THE BONNET ON A NIGERIAN TRANSNATIONAL NETWORK. *British Journal of Criminology*, 56, 68-86, EBBE, O. N. I., EBBE, O. N. I. & DAS, D. K. 2008. *Global trafficking in women and children*, Boca Raton, FL, International Police Executive Symposium : CRC Press, MYRIAM CHERTI, J. P. A. P. G. 2013. Beyond Borders: Human Trafficking from Nigeria to the UK. Institute for Public Policy Research, NWO GU, V. I. 2006. Nigeria: human trafficking and migration. *Forced Migration Review*, 32-33, OKOJIE, C. E. E., PRINA, F. & UNITED NATIONS INTERREGIONAL CRIME AND JUSTICE RESEARCH INSTITUTE. 2004. *Trafficking of Nigerian girls to Italy = Il traffico delle ragazze nigeriane in Italia*, Turin, Italy, UNICRI, United Nations Interregional Crime and Justice Research Institute.

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

females, and then the amalgamated African countries being the highest referral group of victims of domestic servitude across the nationalities reported, and third in amongst the referral group for Sexual exploitation in 2016.(see figure 5) There is clearly a challenge here for the European networks of the churches who seek to address this abuse, and to proffer sustainable and meaningful responses to the humanitarian crisis which it represents, alongside an appropriate riposte to the criminal networks which are sustaining its presence.

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

This social patterning and coding, has particular impact on how any form of sexual abuse, Coercive control and domestic violence, disciplining of children and partners, household located domestic servitude, is understood by the wider community in whose households it occurs. Many communities feel ‘under pressure’ from the wider ‘host’ community, and so there are some importantly altered states experienced by diasporic communities in the way in which cultural change, and ‘reporting procedures’ are experienced. Moreover these domains of the ‘sexual’ and

the 'household' are frequently configured as 'private' zones to be managed discretely either between power broking males, or within the particular communities or households in which the abuses occur. It is only recently that domestic abuse has started to be owned by the Government of the UK as a substantial challenge for safety, well being and human rights for all of its citizens. The same is the case for Domestic Servitude, and for all forms of Human Trafficking and Modern Day Slavery. We are on a journey. And the journey commences by opening some doors on what is happening behind them.

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

As in the fight against Human Trafficking and Modern Day Slavery, Police, the Home Office and anti-corruption and fraud agencies have found it extremely problematic to get a true grip on the nature, extent and impacts of this complex and morphing crime type, due to its inherently criminal and 'hidden nature'. As with domestic abuse there is the presence of intimidation of the 'victim' with impacts pursuant on their families. Moreover with Human Trafficking and Modern Day slavery there is a vital 'second' economy developed, which sustains, markets and supports it alongside the first economy which is regulated, taxed, and increasingly transparent and open to a range of algorithms

and analysis, to serve the purposes of planning. This second economy finances a range of intimidatory and silencing methods to protect itself and its 'business', the people commodities 'which' are exchanged between households, countries, regions, towns, their lives and autonomy sold into several years of 'debt servitude' which have to be endured before 'release' can be envisaged.<sup>5</sup>

## The Methodology

The methodology adopted for this piece of research was essentially qualitative, supplemented through the contextualisation supported through desk research and review of the current information available on the areas in focus, Human Trafficking, Domestic Servitude and Domestic Violence. All three of the most common qualitative methods, participant observation, in-depth interviews, and workshop based focus groups were used alongside an on line survey which was made available off-line for some specific congregations visited. Although the response to the survey itself was not particularly well supported – with the feed-back received off the constituency being approached that on-line was not particularly a way to proceed – and perhaps for future reference a rapid survey utilising phone technology a more suitable medium for harnessing the mobile phone using population (from observation of church services ubiquitously deployed by all ages). This learning has been taken on board as part of the iterative process of research and some conversations have been had with parties who would be interested in servicing a future 'dip response' through mobile tech.

Alongside the survey, and the approaches mentioned above, the classic strategy for investigating discrete communities of snowball interviewing was undertaken, with a few key gatekeepers

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



enabling access to a range of voices from within one particular stream of the African Independent churches opening up with direct face to face engagement with the lead researcher Dr Carrie Pemberton Ford. There were numerous telephone interviews with key ‘witnesses’ and advocates, the creation of a dynamic What’s app forum which continues to undertake engagement on the themes which were set in motion by this research with a membership of over 200 active participants – mostly church pastors, prophetesses and some public officials drawn from medicine, law, policing, and the legislature, drawn from the UK, Nigeria, Sierra Leone, Ghana and Italy. As a piece of participant observer engagement the work evolved to generate some designated training events with African Independent Church / and Caribbean Pentecostal church leadership fora, which were identified as key areas to commence the conversation around domestic servitude, human trafficking and domestic abuse – a highly gendered discourse, but with both sexes in the frame.

Although the aims and methods of qualitative research can on first glance seem imprecise with common criticism including the fact that the sampled constituency can be small and not necessarily representative of the broader population from whom information is also sought by the commissioning body, and that there is the ubiquitous challenge that there is difficulty in any ‘generalisation’ from the results, the method of direct researcher engagement has now considerable credence in the field of social research, particularly in arenas where there is limited formal research undertaken, and data sampling is small and erratic.

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

The recommendations which emerge from the report, focus on a number of key issues which have been signposted and flagged across the course of this 18-month engagement. My thanks as a researcher and as a fellow traveller seeking to address the multiple challenges which are generated by an number of intersecting gendered and socio-economic vulnerabilities, and whose time for being more openly addressed has clearly come.

## Recommendations

The recommendations which emerge from this period of engagement with specific elements of the West African Pentecostal communities in London, in Italy, in Nigeria and Ghana are interspersed across the text, and captured in the appendices for easy reference. Each of the two sections also has specific recommendations appended which are there for consideration by churches and the communities with which they interface, for improving the competence of response to the challenges represented by Human Trafficking, Modern Day Slavery and Domestic Abuse.

## Addressing Anxieties

There is clearly a greater requirement for awareness across the church communities of the various abuses which are in play around domestic abuse, coercive control, human trafficking, sexual exploitation of minors, and domestic servitude. Every one of these areas is particularly loaded with profound anxieties calling forth an oscillating response from the Church communities in which they manifest, not because the churches are particularly responsible or corner the market in these abuses and violation of dignity and rights. It is simply that churches are a part of the wider community in which these offences have been historically present, and as we see in international trafficking, have been embroiled through their extended membership (notwithstanding in the exception with the presence of 'rogue' pastorates) on occasion as points of deployment of young trafficked victims, exploited in either domestic servitude or sexual exploitation.

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

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<sup>6</sup> BMC Numbers – from the report from <https://faithandplacenetWORK.org/London Borough of Barking and Dagenham>.

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

## Awareness raising

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

Since the main body of research for this project has been completed, a project concurrently running out sponsored by the Home Office, and concerning which the CTE project was consulted at its inception stages, has now been realised.

*'Have You Heard?'* is a short film commissioned by the Home Office and directed award winning Nigerian film-maker Ogu Okpue, to raise the issue of domestic servitude in a way which is explicable for the community, to encourage straightforward means for reporting occurrences and to see that there is a pathway of government funded support which can be accessed by women and girls when social services and the police become involved. It is a powerful, restrained piece, which deserves wide deployment across African communities in the UK.<sup>7</sup> The churches which have helped in the development and piloting of this film have included the Celestial Church of Christ in Manchester, and the Redeemed Christian Church of God along with The Pathfinder and Nigerian community groups accessed by Afruca in Manchester. The aim is to raise awareness and increase reporting within at-risk communities – and their product is one which will be of immense usefulness by the churches as a provocation to discuss the issue of West African community exploitation, and encourages communities to follow a pastor's lead and report. It is a welcome addition to the arsenal of awareness training material which is much needed in all these three areas outlined above.

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<sup>7</sup> The three principal agencies working with the government NRM referral mechanism in the context of the West African communities the Salvation Army, Afruca and Unseen who have the contract to manage the 24x7 Modern Day Slavery help line on 08000 121 700 - <http://www.afrotake.com/haveyouheard>

## Training

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

Training requested was seen to include at least:

- Identification of at risk situations – (Modern Day Slavery, Domestic Abuse, Domestic Servitude, (Child) Sexual Exploitation)
- How to support and safeguard victims – the importance of reporting
- The challenge of reporting with community 'denial' and fear of state interventions
- Building Multi Agency capacity in the UK to support communities/churches in relation to the public authorities
- Tools for building counter trafficking resilience locally and trans-nationally
- Development of bilateral co-operation with church communities in countries of source alongside countries of destination
- Refresh on Safeguarding children and vulnerable adults

- The potential for developing some Independent Child Trafficking Advocates across the churches
- Developing safe and accountable forms of support for trafficked victims, particularly in relation to 'releasing' survivors from the fear of 'juju' contracts -and a structured response to the implications of these contracts back in West Africa
- Some co-delivered training to build confidence with other Multi-agency providers (however working in this context with the Police or Social Services was seen by many as problematic for reasons developed in the main body of the report)
- Raising advocates against all forms of gendered violence in the community
- Youth training around sexual consent
- Understanding new legislation and mandatory reporting on Coercive Constraint, Domestic Abuse and FGM

### **Improving Reporting Mechanisms**

It became clear across the survey, workshops, church visits, and discussions that the reporting mechanisms are not well understood – neither their impacts on churches, pastors, nor on the impacts on identified 'victims'.

- Essential that the pathways of how to report and 'what then' are clearly communicated across the church communities.
- Some form of monitoring and accountability around outcomes needs to be in place to develop confidence in 'lifting the lid'
- Congregations and individuals need to feel that their communities will not be undermined and threatened through reporting – either through the impact of attention of the Immigration authorities or perceived 'punitive' action by Social Services dismantling family groups

- There is a requirement clearly to build strong multi- agency local and international networks of support, to undergird a transformation in ‘reporting’ at all levels
- In relation to working with reporting of Domestic abuse, there was a strong theme of seeking to ‘deal with the problem internally first’ which needs to have some alternative protocols put in place, ensuring immediate and sustainable protection of the victim, and a process through which people who are breaking the ‘law’ of the land are properly held to account.

### Theological Resources

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

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

Requests have been raised around developing

- Choral inputs – new songs raising awareness and underpinning a re-articulation of mutual respect across gender – complementarity embedded in equality<sup>8</sup>

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<sup>8</sup> As part of this engagement with the important element of song and movement within many of the BMC churches it was mooted that a Choral competition could be initiated to encourage the writing of new lyrics and the expanding of the choral corpus for churches to share and inspire fresh approaches to what have become in some instances embedded inequalities. This could be an initiative worth sourcing finance for – and a

- Bible themes with clear articulation around how gender inequality, social justice, children's safety, international inequalities, all forms of disempowerment, refusal of violence against the person, ideas around 'submission' , 'silencing' and 'enslavement' are brought forward in the Scriptures
- Cartoon based narratives of 'Godly' responses to modern dilemmas being experienced by BMC members' communities – particularly in relation to gangs, sexual exploitation, sexual consent, consumption of prostitution, domestic servitude, domestic abuse, irregular migration and lack of amnesty, household discipline and safeguarding.
- Prayers and meditations for use in cell groups
- The curating of films and the development of a team of 'facilitators' who can assist in embedding the learning of the films for the congregations and rendering some 'transformative changes'
- Practical books of instruction for discipleship – addressing contemporary challenges for parents, youth (male and female) and the challenges of living trans-nationally
- YouTube shorts – on a cluster of issues, for sharing across phone based networks – which will start to emerge as Church membership with film and media skills become involved
- Involvement in Freedom Sunday, and other initiatives arising in Nigeria and West Africa, and the extended 'dioceses' of different Bishops in this fast moving and fluid church structure.

## Understanding the State

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

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sustainable input for the proliferation of new theological approaches to encourage congregations into altered perceptions of 'victims', 'offenders' 'gendered vulnerabilities' State and Church relations.



- Develop robust advocacy with the UK government around 'irregular migration' and the desire for so many of the West African church members for regularising their citizenship. The presence of layers of uncertainty and the strong stance on 'getting net migration down' causes real challenges for the community's to report a variety of offences with any confidence around outcomes.
- Articulate the global mandate for social and economic justice
- Understand the role of the state and its various responsibilities in relation to the church community and its membership – (Romans 13 et al)
- How Victims, Customers, Sponsors, Families and Clients in Human Trafficking are understood by the State and the various protocols which surround national, local and inter-national responses and procedures.
- When working with 'Juju' or in undertaking voluntary 'safeguarding' work with vulnerable adults, to appropriately seek the requisite qualifications for inter-operability across secular state and church based organisational inputs.

## Capacity Building

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

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

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

And where the churches through exploring the abuses of trafficking and modern day slavery, can make the interconnections with some of its manifestations in sexual abuse, ongoing gender inequalities of access to education, control of reproductivity, land ownership, consent to marriage, consent to sexual ‘access’ in marriage, subtle distinctions around capacities and gendered ‘roles’ which serve to privilege male interests, and undermine the capacity of full human flourishing, and equality of autonomy which has been the underpinning of Nobel Prize Winning economist’s Amartya Sen’s important contribution into discussions on global and intercommunity justice.<sup>9</sup> These are important and significant conversations to have. The interlinkages between how communities are operating in terms of gendered roles, foreclosures, silencing, and deprivation of freedom to flourish,

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<sup>9</sup> SEN, A. 1999. *Development as freedom* New York: , Oxford University Press.

and how church communities are experiencing the ‘flourishing good news of the gospel’ – and how this gospel is being taught across our churches is profoundly significant, and an area which requires some focus, resources and encouragement to engage.

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

## ***SECTION 1 MODERN SLAVERY AND HUMAN TRAFFICKING***

### **Measuring the exploitation**

On March 25<sup>th</sup> 2015 the Modern Slavery Act passed into the UK statute books, making consolidated provision about slavery, servitude and forced or compulsory labour, and about human trafficking, including provision for the protection of victims; to make provision for an Independent Anti-slavery Commissioner.<sup>10</sup> The definition of exploitation in the Act covers a number of activities including

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<sup>10</sup> <http://www.legislation.gov.uk/ukpga/2015/30/section/3/enacted> accessed January 15<sup>th</sup> 2017

slavery, servitude and forced or compulsory labour; sexual exploitation; removal of organs; securing services by force, threats or deception; and securing services from children and vulnerable persons. For the purposes of this report we explored specifically the challenges arising from sexual exploitation, and domestic servitude, although in the survey we deployed all forms of exploitation including that of the exploitation of children for benefit fraud and criminality was explored.

## The Significance of the Council of Europe Convention

At the time of meeting Patricia and Eki warrior survivors featured in the report frontispiece, the picture Britain had not yet signed up to the Council of Europe Convention on Action against Trafficking (2005).<sup>11</sup> It took two years of persistent lobbying by advocacy organisations including the ‘Time for @rest’ Christmas campaign to see it signed into and ratified<sup>12</sup> The UK desperately needed it. There was very little legislation in place to protect those who had been victims of trafficking, the recovery period was parlous and fragile, and there was no public money set aside to support those who were disclosed as having been trafficked but were not at that stage prepared to ‘assist the Police in their enquiries’. The ratification of the CEC on Action against Human Trafficking turned all this around.<sup>13</sup> In a symbolic move, the then Home Secretary John Reid signed the document at the desk used by the abolitionist William Wilberforce in his battle against slavery more than 200 years ago. The convention was ratified by the UK in 17<sup>th</sup> December 2008 and came into force in the United Kingdom on 1 April 2009, with the UK now clearly bound by its provisions.

## The National Referral Mechanism

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<sup>11</sup> These are not their real names – but they are all ‘clients’ from West and Central Africa with whom the researcher Dr Pemberton Ford has worked.

<sup>12</sup> where the members of both houses of Westminster were contacted with Christmas cards asking when the CEC Action against Trafficking would be signed into, and backed by many churches of the CTBI and CTE. The Time for @Rest campaign was launched by the Churches Alert to Sex Trafficking Across Europe in November 2005 and supported by members of the Churches Together in Britain and Ireland. It followed in the wake of the Not for Sale Campaign of 2003 -2004 which had realised a successful ratification of the Palermo Protocol with a similar post card campaign targeting Members of Parliament.

<sup>13</sup> The UK eventually signed the Council of Europe Convention on Action against Human Trafficking on 23 March 2007

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

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

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

These first responders are likely to be expanded in the forthcoming future, as more specialist agencies ‘show up’ able to take forward the responsibility of identifying a Trafficking or Modern

Slavery offence and those at risk of these offences, and in urgent requirement for safety and time for reflection.

During these forty five days the

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

## Confronting Modern Day Slavery and Human Trafficking

***The Palermo Protocol Adopted and opened for signature, ratification and accession by the UN General Assembly resolution 55/25 of 15 November 2000<sup>14</sup>***

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

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

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<sup>14</sup> Signed by the UK in 2000, Ratified in the UK 9 February 2006

*forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs;*

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

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

*(d) "Child" shall mean any person under eighteen years of age*

*Article 3 Palermo Convention 2002<sup>15</sup>*

**The Modern Slavery Act** was a bold rebranding move by the Home Secretary of the time, the Rt Hon Theresa May, which established a new consolidated piece of legislation to wrap together a number of abuses which were contained in the Palermo Protocol, other UN conventions around slavery, and emerging supply chain transparency culled from recent US Californian State legislation. Alongside this the longstanding lobbying which had been occurring from NGOs to see a Trafficking Rapporteur appointed, was in part met with the appointment of an Independent Anti Slavery Commissioner to encourage the enforcement agencies in developing good practice in the prevention, detection, investigation and prosecution of slavery and human trafficking offences and in the identification of the victims of those offences. The role of a rapporteur had been identified by the UNODC as an important component for Nation States to have in place, and had formed part of ongoing recommendations captured in the Council of Europe Convention on Action on the Prevention of trafficking, and the GRETA reports recommendations as a serious gap in the UKs armoury in its campaign against trafficking.

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<sup>15</sup> <http://www.ohchr.org/EN/ProfessionalInterest/Pages/ProtocolTraffickingInPersons.aspx>

An independent Rapporteur to monitor and chivvy state efforts in responding to Human Trafficking abuses in country, has been in place for several years in other countries with frequently a senior member of the judiciary being appointed into role. Kevin Hyland came to the appointment hot foot from some highly successful work undertaken as a Chief Inspector in the London Metropolitan Police's counter trafficking unit, securing a level of mitigation of human trafficking violations at the London Olympics 2012, with a range of pro-active measures, a number of innovative bilateral policing agreements, and extra efforts put in place to create safe reception and reporting zones for those at risk of sexual exploitation, established with the newly constituted Women at the Well initiative under the leadership of Sr Linda Dearlove OBE.<sup>16</sup>

The further wrap around of the Mayor of London's Human Trafficking and London 2012 Network responding to the Olympic and Paralympic Games which had been established in March 2012, to tackle the risk of a potential increase in human trafficking, for the purpose of sexual exploitation, trafficking in children for distraction crimes and forced labour had been significant.<sup>17</sup> Some of the less salutary and longer term impacts on the shape of on-street prostitution in London boroughs was noted in some depth by the report emerging in 2013, *Capital Exploits, A Study of Prostitution and Trafficking in London*, whose careful work interviewing Sexual Health referral units and outreach units across the London Boroughs revealed '(a) continuing 'ghettoisation' of street prostitution'.<sup>18</sup>

*'This is not a new phenomenon, but arguably has been exacerbated by preparations for the Olympics.*

*This approach, in which street prostitution is pushed into the more economically deprived and*

*therefore less 'well-to-do' wards of individual boroughs, (was) quite evident in Borough F for*

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<sup>16</sup> Human Trafficking, Sporting Mega-Events, and the London Olympics of 2012. (CCARHT Trafficking Files) Pemberton Ford CCARHT 2012 (funded by the Legatum Institute)

<sup>17</sup> The Network was a multi-agency model that was established in March 2010, in relation to the London 2012. More than 50 organisations, including public authorities, statutory bodies and community sector organisations joined the Network to plan, develop and implement a prevention, awareness-raising, and protection strategy that could be replicated in other cities hosting major sporting events as best practice.

<sup>18</sup> JULIE BINDEL, R. B. A. L. B. 2013. *Capital Exploits: A Study of Prostitution and Trafficking in London* Eaves Housing: A study commissioned by the Mayor's Office for Policing and Crime (MOPAC).



*example, where residents in two particular borough wards described how their lives and communities were adversely affected and disrupted by a very visible on-street prostitution ‘scene’.*<sup>19</sup>

The report signalled the presence of increasing numbers of West African women presenting themselves to the attention of health workers and Health Trusts, as pregnant, and clearly vulnerable to having been trafficked.<sup>20</sup>

There had been considerable front-line training, multi-agency co-operation, cross departmental work, APPG attention and policing activity up to that date, particularly through the co-ordinating work of the **UK Human Trafficking Centre** in the middle years of the Blair Government whilst Jacqui Smith was Home Office minister, which saw Chief Constables, Local Authorities and the Justice system starting to align their responses to this freshly articulated crime. The advocacy of significant initiating NGO’s such as Anti Slavery International, a range of Refugee agencies, Churches Alert to Sex Trafficking Across Europe, ECPAT, AFRUCA, Unchosen, the Children’s Society, the Missing Person’s Helpline, the Poppy Project, Unicef UK and Stop the Traffic were prominent in these early years. All of these agencies had been flagging concern about this category of exploitative crimes some before and increasingly with the publication of the Palermo Protocol, since the turn of the millennium.<sup>21</sup>

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<sup>19</sup> *ibid*

<sup>20</sup> It is discussed in this same report whether this is because for a short time there is a ‘premium’ amongst customers for paying for sex with a woman who is pregnant. More work needs to be undertaken in this regard to the charging formulas being managed by those who pimp out and traffick women for sex, and the customer base which is being appealed to if this is the case. It could be that some women who are impregnated through the neglect of condoms by paying customers, shield their pregnancy until it is too late to be aborted. Clearly more work needs to be expended on this difficult and challenging area. It is clearly an area which brings trafficked women for sexual exploitation into the orbit of Health Service providers and a vital area of potential protection.

<sup>21</sup> The **California Transparency in Supply Chains Act**, which was signed into law in October 2010 and went into effect in January 2012, requires certain companies to report on their specific actions to eradicate slavery and human trafficking in their **supply chains**.

The UK Human Trafficking Centre originally sited in South Yorkshire had undertaken pioneering Multi-Agency collaboration around the development of intelligence and securing the commissioning of front line officer training across the constabularies. Operations Pentameter one and two had 'lifted the lid' on the Trafficking challenges which Chief Constable Tim Brain had started to see flagged across a number of constabularies. The role of the European Union in developing a number of Framework documents to develop the capacities of the EU member states to identify trafficking abuse, prosecute criminals, protect victims and seek to develop informed resilience against trafficking with attention in countries of source as well as of final exploitation, has been across all these policing and policy initiatives, highly significant and should be better understood in the public domain.

UK human rights lawyers have successfully leveraged these counter Trafficking Frameworks and guidelines, to build in more victim centred rights of protection in the addressing of Human Trafficking crimes, where the 'victims' are frequently entrapped in forms of criminal and illegal behaviours, which in itself becomes a method of entrapment and , and the EU itself through the DAPHNE fund and other funds based in the Director General's office in Brussels, has granted millions of Euro to the work of developing counter trafficking intelligence, victim protection capability, and training of frontline responders, alongside the development of EUROPOL's capacity for monitoring trafficking and co-ordinating inter-European co-operation in counter trafficking operations and capacity building for interdiction in country of source and eventual exploitation.<sup>22</sup>

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<sup>22</sup> EUROPOL February 2016. Europol Situational Report

The Hague.

In 2016 Europol published the following update that

**Trafficking in human beings (THB) in the EU is predominantly a European affair.**

70% of the identified victims and suspects in the EU are EU nationals.

Victims and suspects generally share nationality, ethnic ties and sometimes kinship links.

Mobility and rotation of victims are key features within this criminal market. Austria is a crucial transit country, especially for victims originating from Central Eastern Europe. Italy, Spain and the United Kingdom are key entry points for non-EU victims.

**A vast majority of the criminal groups active in THB are capable of controlling the entire process of trafficking, from the recruitment of victims to the reinvestment of the criminal proceeds.**

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

The typical structure of criminal groups engaged in THB consists of loose networks linked by kinship or ethnic ties.

Criminal proceeds are primarily sent back to their country of origin.

#### ■ Trafficking victims can be women, men, boys and girls

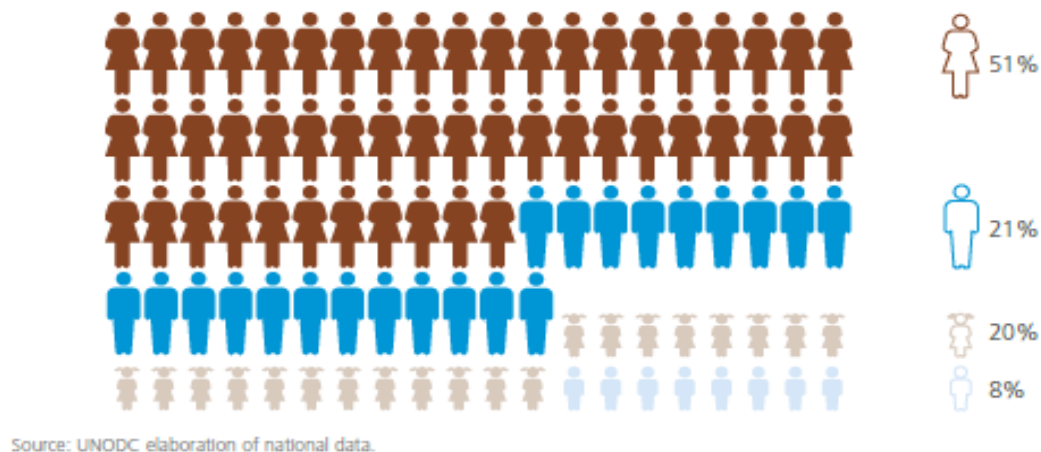


Figure 1 Who are the Victims of Trafficking?

The Modern Slavery Act of 2015 was supported by some further financial and organisational resources to bring this offence to better public attention with the deployment of some short public announcements which featured a range of offences including domestic servitude profiling the exploitation of a young African woman. Trafficking Prevention Orders were brought into the legislation for the first time to restrict the activity and movement of convicted traffickers, and the new Anti-Slavery Commissioner, drawn from the ranks of the Police, was tasked specifically to hold

law enforcement and other implicated organisations to account.

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

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

## Main Forms of Trafficking

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

Forced Labour

Domestic Servitude

Sexual Exploitation

Child Trafficking – labour, social services fraud, sex trafficking, pornography, criminal capacity –

Cannabis farms

Organ Trafficking

Domestic Servitude

Gamete trafficking

Europol has identified that trafficking for sexual exploitation is still the most widely reported form of trafficking in Europe with the most reported victims being female EU nationals from Central and Eastern Europe. Non-EU victims mainly originate from Albania, Brazil, China, Nigeria, and Vietnam. And whilst EU victims usually use genuine documents, non-EU victims use forged or look-alike documents, although with the large influx of Nigerian nationals through Italy at present there could be variation in some of these standard methods of using stolen, or semi legitimate documents using corrupted public bodies in the processing.<sup>23</sup> Deception is seen to be a critical lure for potential victims, including the ‘lover boy’ method which is particularly deployed as Albanian entrapment. A more complex nexus of entrapment occurs for Nigerian girls and women, who may be aware that

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<sup>23</sup> Europol Security Briefing  
THE HAGUE, FEBRUARY 2016  
DOCUMENT REF No: 765175

some form of sexual 'work' will be required of them, but have no idea as to the full extent of the horror. Nevertheless, many think that when they finally get to Europe there will be opportunities to study, enter into a hairdressing apprenticeship or work in general care work. The degree of enforcement is managed through the debt bondage set up by the long, costly and arduous journey, with a number of enforcement strategies including juju, familial pressure, intimidation of relatives should compliance and co-operation not be forthcoming off the young woman concerned.

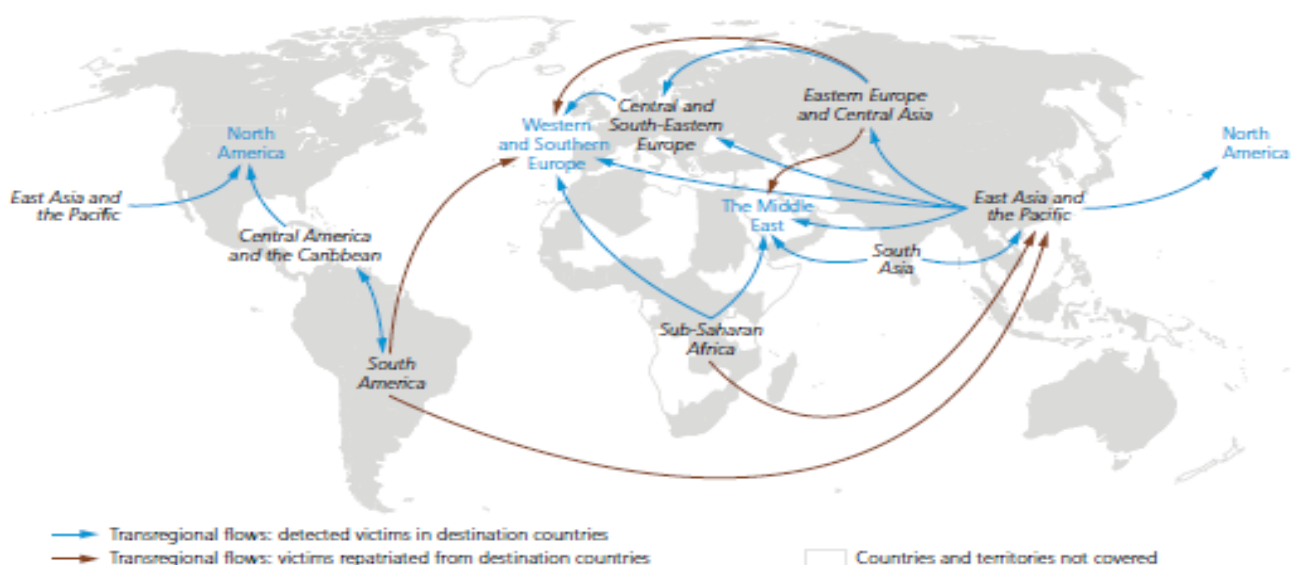
## The Three and Four Ps

### The Palermo Protocol

The purposes of the Palermo Protocol (or the Transnational Crime etc ) was to

- (a) To prevent and combat trafficking in persons, paying particular attention to women and children;
- (b) To protect and assist the victims of such trafficking, with full respect for their human rights; and
- (c) To promote cooperation among States Parties in order to meet those objectives.

#### ■ Main destinations of transregional flows and their significant origins, 2012-2014



Source: UNODC.

The boundaries and names shown and the designations used on this map do not imply official endorsement or acceptance by the United Nations.

The Council of Europe and the Palermo Protocol dissect the challenges of Human Trafficking and the way in which they recommend States to co-ordinate actions to interdict its pervasiveness and its perceived growth under the following 4 Ps.

- Prevention
- Protection
- Prosecution
- Partnership
- Information Exchange and Sharing

## Prevention

State Parties are required to develop comprehensive policies, programmes and other measures:

- (a) To prevent and combat trafficking in persons; and
  - (b) To protect victims of trafficking in persons, especially women and children, from **revictimization**.
2. to undertake measures such as research, information and mass media campaigns and social and economic initiatives to prevent and combat trafficking in persons.
  3. to establish policies, programmes and other measures which includes developing cooperation with non-governmental organizations, other relevant organizations and other elements of civil society. (Faith Based Organisations to be included in this)
  4. to strengthen measures, including establishing bilateral or multilateral cooperation, to alleviate the factors that make persons, especially women and children, vulnerable to trafficking, such as poverty, underdevelopment and lack of equal opportunity.
  5. strengthen educational, social or cultural measures, including through bilateral and multilateral cooperation, **to discourage the demand** that fosters all forms of exploitation of persons, especially women and children, that leads to trafficking.

## Protection

Invites the States to look at domestic legal or administrative systems to be aligned to Palermo's provisions

1. Assistance to enable their views and concerns to be presented and considered not prejudicial to their case – ie not to be implicated into criminal proceedings on themselves – or detrimental to their rights
2. Consider implementing measures to provide for the physical, psychological and social recovery of victims of trafficking in persons, including, in appropriate cases, in cooperation with non-governmental organizations, other relevant organizations and other elements of civil society through
  - Appropriate housing;
  - Counselling and information, in particular as regards their legal rights, in a language that the victims of trafficking in persons can understand; (translation requirements)
  - Medical, psychological and material assistance;
  - Employment, educational and training opportunities.
3. Further States are required to take note of the age, gender and special needs of victims of trafficking in persons, in particular the **special needs of children**, including appropriate housing, education and care. This is an expensive undertaking, and frequently disputes arise between Nation States, sub-regions, and boroughs as to who will bear the cost of this essential provision of recovery, safety, psychological rehabilitation, and the restoration of the capacity for flourishing. It is an area where churches are to be constantly in the role of advocates, and to stand in the breach where these essential components of providing safety and recovery are being neglected. Thankfully the duty under the ratified Council of Europe Convention has the force of law in the UK – which is why this component can be pursued with some energy where



the government at National or through its local council articulation is failing in its responsibilities. Currently the UK Government for England and Wales manages its responsibilities for the first 45 days reflection period through the Salvation Army contract and its sub-contracted housing providers since 2011.<sup>i</sup>

## Prosecution

Each State Party shall adopt such legislative and other measures as may be necessary to establish as criminal offences the conduct set forth in article 3 of this Protocol, when committed intentionally.

2. Each State Party shall also adopt such legislative and other measures as may be necessary to establish as criminal offences:

- (a) Subject to the basic concepts of its legal system, attempting to commit an offence established in accordance with paragraph 1 of this article;
- (b) Participating as an accomplice in an offence established in accordance with paragraph 1 of this article; and
- (c) Organizing or directing other persons to commit an offence established in accordance with paragraph 1 of this article

## Partnership

According to the Palermo Protocol, States should consider human rights and child- and gender-sensitive issues and **encourage cooperation with non-governmental organizations**, other relevant organizations and others; between state and non-state actors in the identification of victims and their elements of civil society (Palermo Protocol 2002 and Article 35 of the Council of Europe Convention against Trafficking in Human Beings)

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

According to **Article 35 of the Council of Europe Anti-trafficking Convention**, Parties “shall encourage state authorities and public officials to co-operate with non-governmental organisations, other relevant organisations and members of civil society, in establishing strategic partnerships with the aim of achieving the purpose of the Convention”.

This is envisaged as including:

- co-operation between various stakeholders in the **prevention** of trafficking,
- co-operation between state and non-state actors in the **identification of victims** and their **assistance**,
- international co-operation in the **investigation and prosecution** of traffickers,
- international co-operation in the prevention of trafficking, as well as in **the protection and repatriation of victims**.

## Church realities in relation to the four Ps.



Figure 2 The four Ps grid ©CCARHT

If we look at the various elements articulated by the Palermo Convention and the Council of Europe Convention on the Action against Human Trafficking (2005 – adopted and entering into force in the UK in 2009) we see the following areas where Church bodies can be involved in responding to the multiple challenges and realities of Human Trafficking.

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

In the meetings with churches, on-line conversations, the WhatsApp facilitated discussions<sup>24</sup>, training events, one-to-one interviews with church leaders, and disciples seeking to interdict the trafficking matrix of exploitation, lawlessness and inhumanity - the following areas kept surfacing as spaces where counter trafficking capacity should be developed in their communities :

### **Community based recommendations <sup>25</sup>**

- Training for Leaders on the key issues of Human Trafficking and the Palermo and COE perspective – and the Modern Slavery Act’s provisions and requirements.
- Awareness raising and opportunities for development in expertise (accompanying, advocacy, empowerment, sign-posting ) for Congregational members
- Relationship building with other Agencies – Voluntary Sector in particular involved in developing Protection Responses
- Knowledge and information sharing concerning safe reporting, and supporting the efforts of the NGOs working with the Salvation Army
- What to do with ‘JuJu’ – training for quality controlled chaplaincy and pastoral response with appropriate oversight and supervision for mitigating against any further spiritual abuse or intimidation through this conduit into a survivor’s psyche.
- Work on the interface between public authorities and churches – many victims of trafficking are people of faith, and look to faith communities for assistance IF there is confidence that blaming, shaming, and further abuse from the accessed community will not arise.

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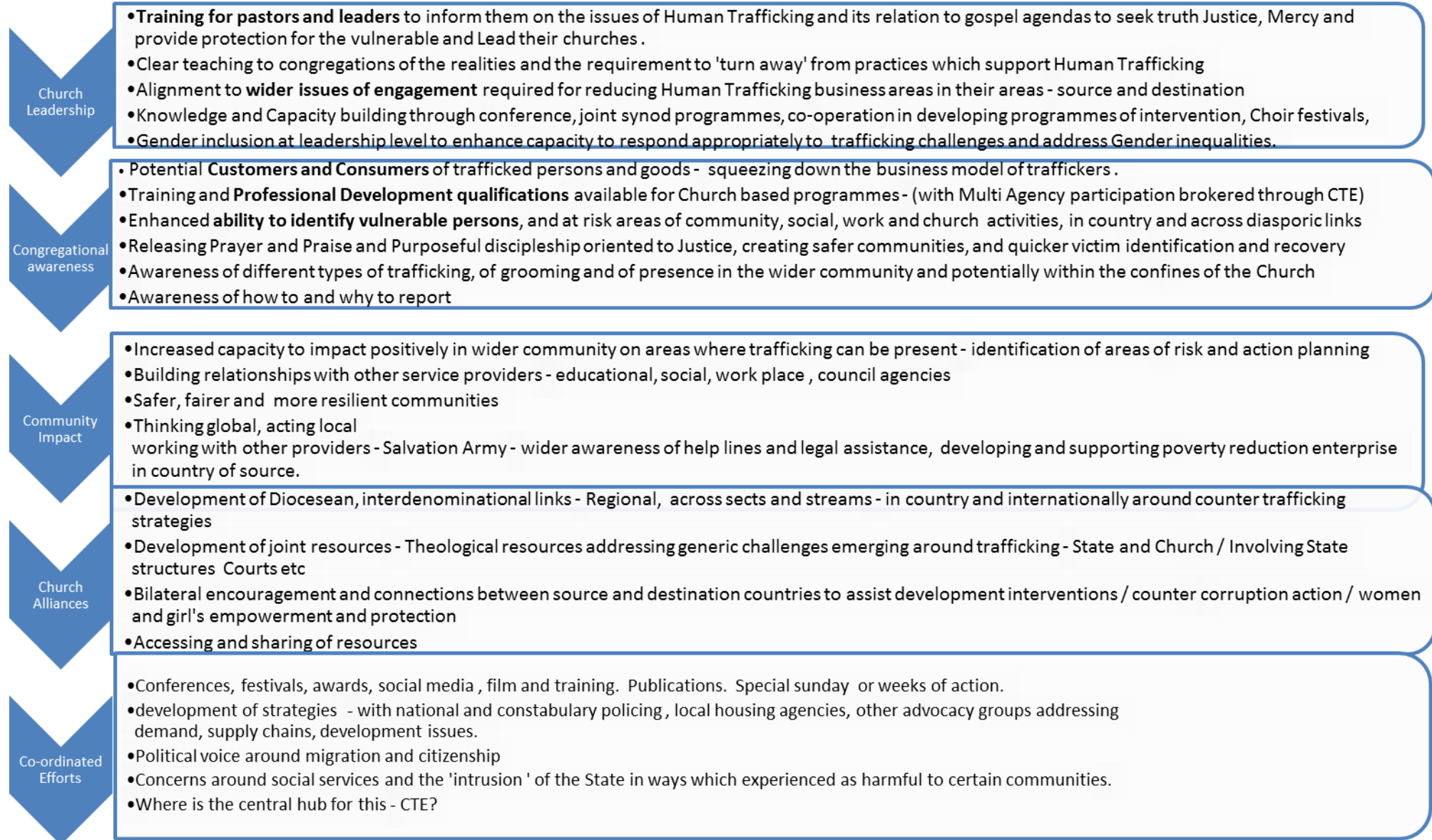
<sup>24</sup> With over 250 members excellently managed by a Cherubim and Seraphim Pastor Prophetess, Most Senior Mother in Israel Abimbola Oyebade Balogun, who has stepped forward as the convenor and administrator of this group which is a vibrant environment for knowledge share and some animated discussion about the issues being discussed in this report.

<sup>25</sup> These recommendations emerged as a constant and insistent theme in What’s app discussions held over 4 months across church members particularly engaging the Cherubim and Seraphim churches.

- Relationship and Capacity building, knowledge sharing with other denominations/sects – in the UK and across into related affected source, transit and destination countries
- Development of resources for churches to support awareness raising, to include but not limited by the following - reduction of demand, enhanced capacity for identification and safe reporting, information on legal assistance, safe housing and delivery of effective protection
- Support for initiatives undertaken in country of source – Awareness raising, development, poverty reduction, legal protection, girl's empowerment, educational and employment opportunities.
- Keeping Safe - Safety concerns in interdicting criminal networks – the Air Lords/Black Axe and other co fraternities – who run Nigerian Trafficking across Italy, the Netherlands, Spain, the UK, Germany, Denmark – wield a potential threat which must be engaged in developing work of early identification of trafficking, deconstruction of networks, refusal of any alliances which support these networks of profound abuse and extremely determined criminality )
- Enhancing diocesan / inter-European and Middle East and North African networks – information share and intervention
- Theological engagement on the roles of the state and church, cultural contentions with human rights-based legislation and particular Christian anthropologies, sexual sins, 'settling matters out of court'.
- Working with statutory agencies -clarifying the trouble with the state experienced by church members and their communities. This particularly pertains to concern with the police, social services and immigration. Ways of an easier, more co-operative and less hostile environment are required to and develop ways forward.

- How to unlock public funds to support sustainable church-led or partnered initiatives.

Figure 3 below, shows some of the overlapping areas, with the different sectors to which they are thought to apply, which have arisen in multiple conversations with participant churches and their membership.



## Organisation of Trafficking

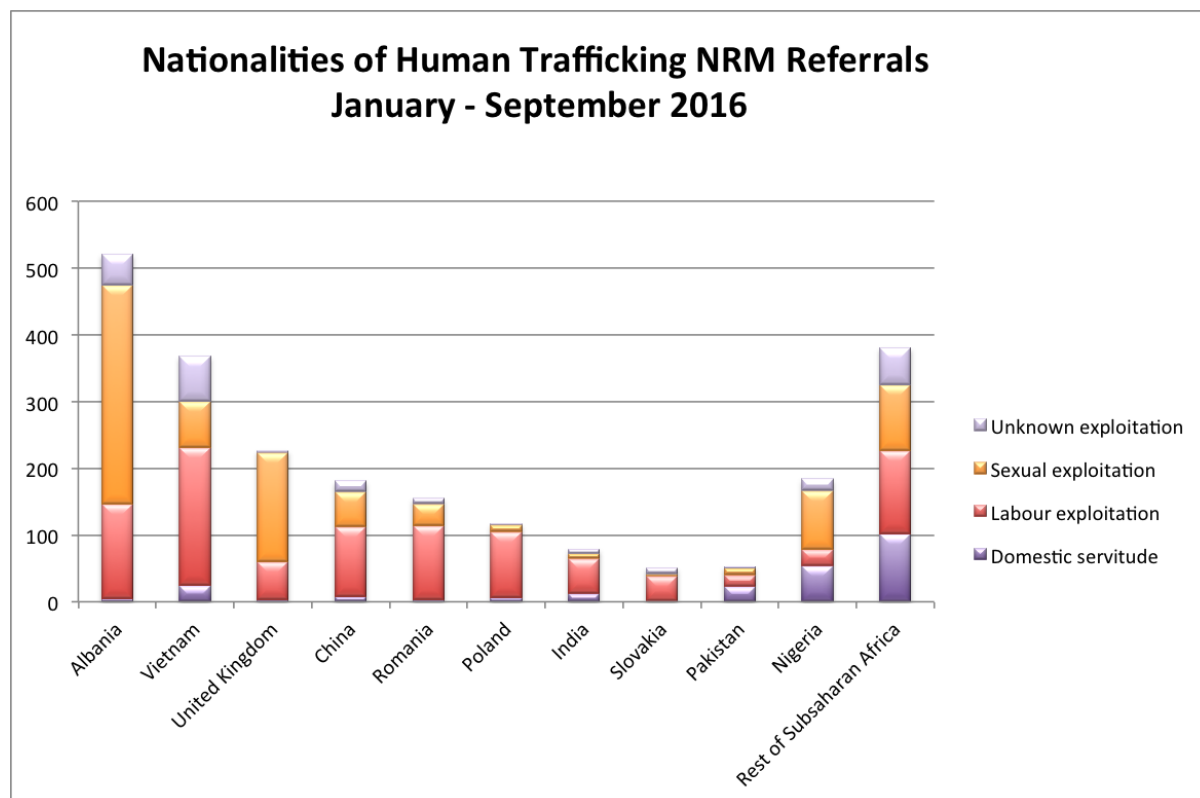
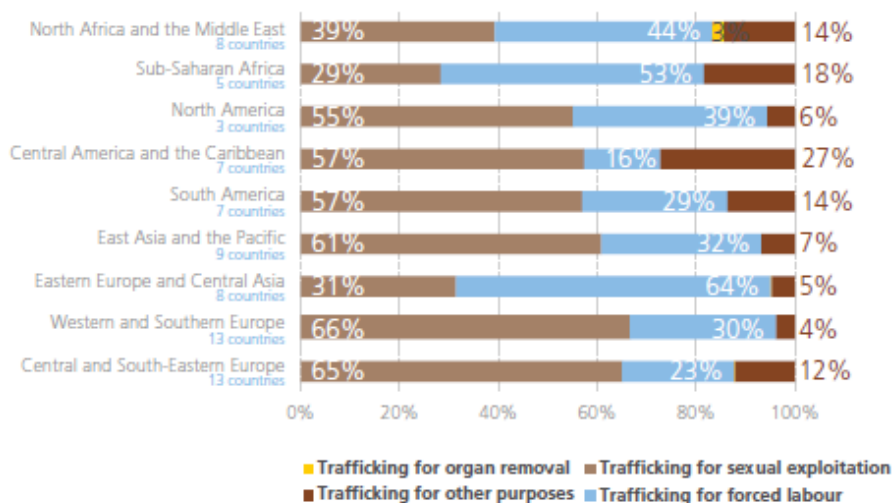


Figure 3 Nationality of Trafficking Referrals

**Share of forms of exploitation among detected trafficking victims, by region of detection, 2012-2014 (or most recent)**





*Figure 4 UN Trafficking Data by region***Concerns expressed by Nigerian based NGOs**

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

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

- Multiple issues to sort out in terms of protections and repatriation
- Having a network properly or duly register with government provide institution or ministry. The network will see to every step of protection and repatriation.<sup>26</sup>

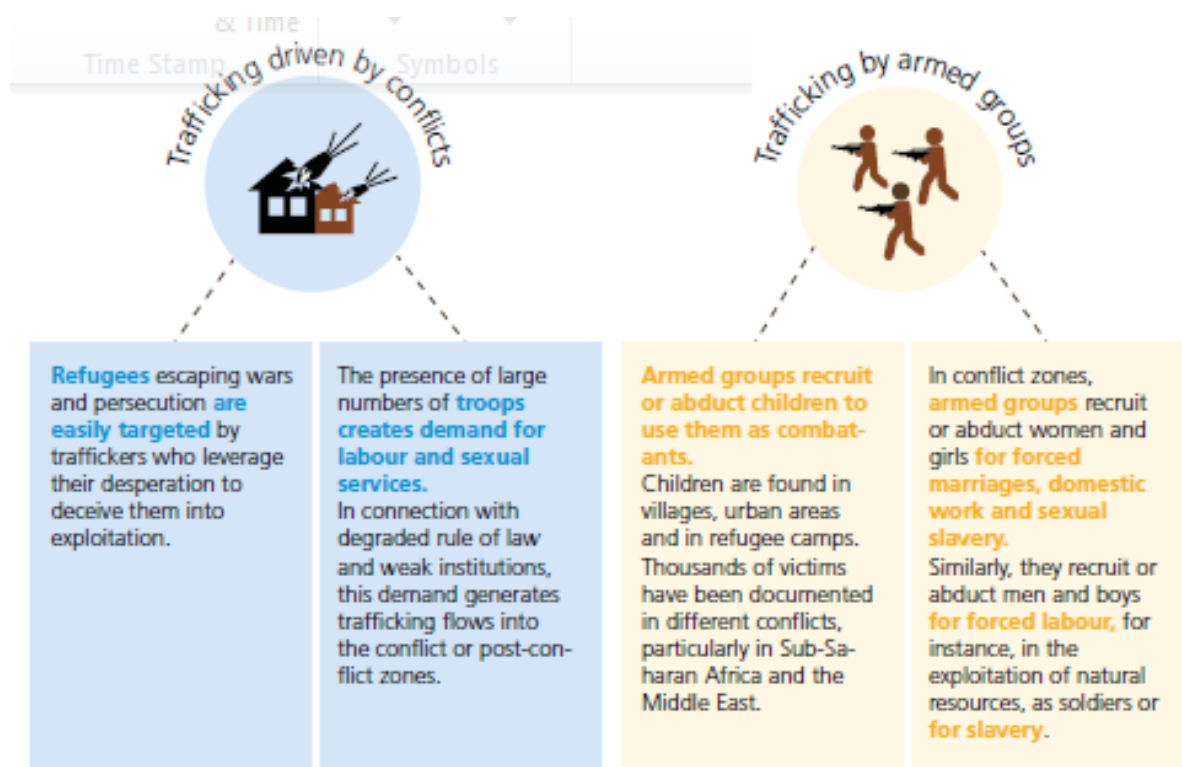
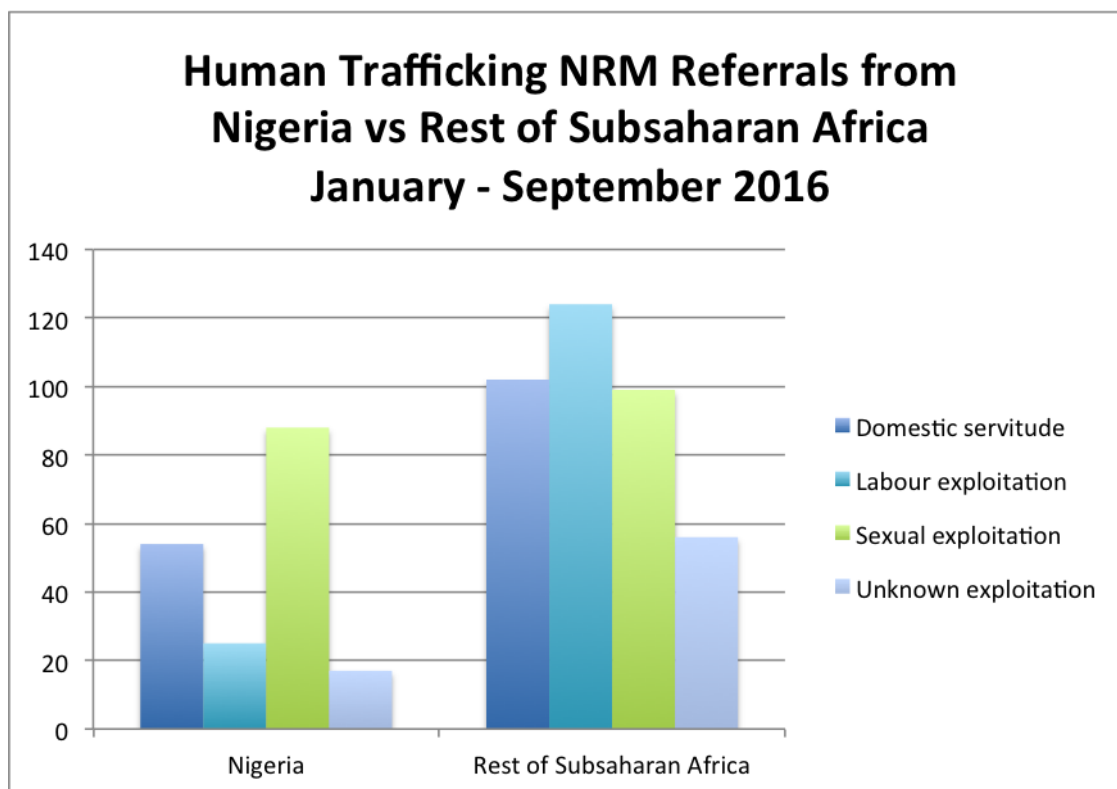


Figure 5 Conflict and Armed Groups and Trafficking

<sup>26</sup> Pastor Martha Kure Throne Ministry Trust Abuja Nigeria, Eki Ogbeide Edo State Women's Association Joseph Oligwe Sister Monica Chikwe and a proposed 'Alternative Village project proposed empowerment village in Imo State Nigeria.



*Figure 6 Nigerian and Other African Referrals*

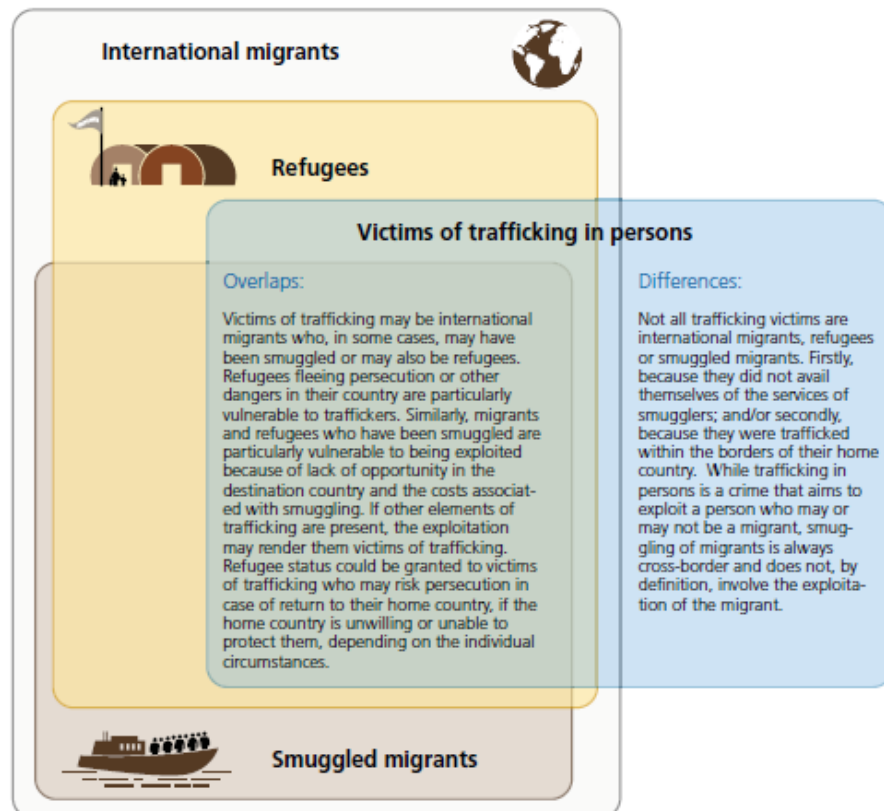
### Sexploitation in the midst of forced migratory flows

The figures above show the different sources from which trafficking can arise which are driven through conflict. When thinking about Nigeria and sub-Saharan trafficking routes much of the 'supply line' is driven by the requirement to locate opportunities, and improved life outcomes for young women, although the manner in which recruitment occurs and the way in which households become collusive with their daughter's exploitation can be researched further in the various studies appended to the end of this report. It is important to note that every trafficking narrative is distinct, and a terrible journey of disempowerment, abuse, frequently accompanied by multiple rapes even before the exploited 'work' of either domestic servitude or sexual exploitation begins.

The recent surge in activity through the irregular migratory route through the Mediterranean now sees according to the IOM's latest figures on Nigerian women coming into Europe, via Italy from Libya, 80% of these women being trafficked into prostitution – a presumed figure of around 7,500

(for 2016) females, many who are minors, according to Simona Moscarelli, Italian counter trafficking expert at the IOM.<sup>27</sup>

**Overlaps and differences between victims of trafficking, international migrants, refugees and smuggled migrants**



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

Figure 7 Overlaps and differences<sup>28</sup>

<sup>27</sup> Simona Moscarelli, anti-trafficking expert at the IOM interviewed in August 2016 <https://www.theguardian.com/global-development/2016/aug/08/trafficking-of-nigerian-women-into-prostitution-in-europe-at-crisis-level> – for further work on the long standing patterns of Nigerian Trafficking networks into Europe – Italy, Spain, the Netherlands and the UK see CARLING, J. & INTERNATIONAL ORGANIZATION FOR MIGRATION. 2006. *Migration, human smuggling, and trafficking from Nigeria to Europe*, Geneva, International Organization for Migration, MYRIAM CHERTI, J. P. A. P. G. 2013. *Beyond Borders: Human Trafficking from Nigeria to the UK*. Institute for Public Policy Research. And OKOJIE, C. E. E., PRINA, F. & UNITED NATIONS INTERREGIONAL CRIME AND JUSTICE RESEARCH INSTITUTE. 2004. *Trafficking of Nigerian girls to Italy = Il traffico delle ragazze nigeriane in Italia*, Turin, Italy, UNICRI, United Nations Interregional Crime and Justice Research Institute.

<sup>28</sup> UNODC 2016. *Trafficking in Persons Report*

## The Academy for Prevention of Human Trafficking – mobilising Youth

There are a number of innovative responses to the challenge of trafficking in Nigeria itself which emerged during this research. The Devatop Centre for Africa Development, is a Nigerian organization committed to training individuals, particularly youth, as ambassadors to raise awareness against human trafficking and gender-based violence in Nigeria and other related matters. It is an arm of Devatop Centre for Africa Development, which recently partnered with the National Agency for Prohibition of Trafficking in Persons, NAPTIP, to train 65 persons in an Anti-Human Trafficking Advocacy course .[NAPTIP the **National Agency for the Prohibition of Traffic in Person the Nigerian Government funded agency which is responsible for both the detection of trafficking crimes and the protection and processing once returned (for international victims) of victims of Trafficking in Human Being**].

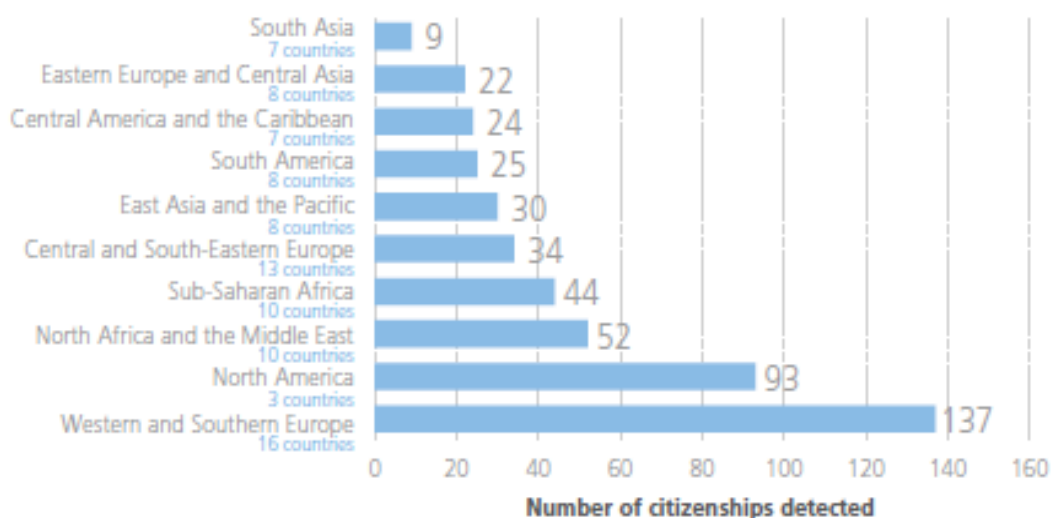
Participants were made up of law enforcement agents, legal practitioners, youths, educators, community volunteers, religious groups and journalists.

The founder of this energetic ambassadorial network alerting communities to the high risks of trafficking which works with local churches in Nigeria when they step forward to participate (although many appear somewhat reluctant to do so) is Joseph Chidiebere. (Interviewed January 2017 and eager to find allies amongst churches in the UK to develop his work in Nigeria)

In the last couple of years since he formed the Department on Anti Trafficking within DEVATOP, he has been recruiting and training Youth Anti Trafficking ambassadors across Nigeria through work specifically in Secondary Schools off which 55% of the 2017 intake are female.

In 2013 this work run out in conjunction with NAPTIP (the Nigerian Agency for the Prohibition of Trafficking in Persons) over 2000 Nigerian students were trained to be local counter trafficking ambassadors and champions in 2013 – and now over 4,500 trained by January 2017. In a survey of the work which has been undertaken, there has been a cascading effect through 95% of those who have been trained, and the estimates of influence he proposes runs into the dozens of thousands as trained trainers influence their cohort and communities. One volunteer in Abia state sensitized 2000 teenagers in his rural area a for change.

### ■ Number of citizenships among victims detected in destination countries, by region of destination, 2012-2014



Source: UNODC elaboration of national data.

Figure 8 Citizenships by Destination Region

## The Role of the Independent Anti-Slavery Commissioner

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

'The Commissioner has examined how criminals are opportunistically using the migrant and refugee crisis to increase the trafficking of Nigerian women and girls to Europe. In 2015, 5,633 Nigerian women and girls arrived in Italy by sea, an almost fourfold increase on 2014. The numbers have increased again this year. The International Organization for Migration (IOM), which has counter-trafficking teams on the ground at key ports in Italy, believes that close to 80% of these women and girls are potential victims of trafficking, who criminals plan to exploit in brothels across Europe.'

<sup>29</sup>

<sup>29</sup> Email communication with Dr Claire Brickell Anti Slavery Commissioner Researcher 3/2/17

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

The Anti slavery Commissioner also notes through his Research and Evaluation lead that

*‘Addressing human trafficking from Nigeria has long been a priority-----, as NRM data shows that Nigeria has consistently been a major country of origin of potential victims of modern slavery identified in the UK. Victims who are trafficked to Europe for the purpose of sexual exploitation disproportionately originate from just one area in Nigeria: Edo State, in the south of the country. ---- Correct as of September 2016, the UNODC’s website references reporting by Nigeria’s National Agency for the Prohibition of Trafficking in Persons (NAPTIP) which states that 98% of victims rescued from external trafficking for sexual exploitation are from Edo State.’<sup>30</sup>*

The National Referral data, which is gathered by the National Crime Agency and available to the general public to review every quarter, shows that Nigeria has consistently been a major country of origin of potential victims of modern slavery identified in the UK. Victims who are trafficked to Europe for the purpose of sexual exploitation disproportionately originate from just one area in Nigeria: Edo State, in the south of the country.

The submission from the Anti Slavery Commissioner’s office further reads

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<sup>30</sup> Email correspondence with Anti Slavery Commissioner Research and Evaluation Lead 3/2/17

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

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

*The proposed interventions are built around three pillars:*

- I. Building law enforcement and criminal justice capacities in Edo State.
- II. Developing increased awareness and changed attitudes at community level and increased capacity of community-based organisations.
- III. Developing economic opportunities for young people in Edo to help protect them from being enticed by traffickers. <sup>31</sup>

Following dissemination of the Commissioner's report on Nigeria a meeting was chaired by the Prime Minister during the United Nations General Assembly in September 2016, which was attended by the Commissioner and the President of Nigeria. Here, the Prime Minister announced that at least £5 million will now be spent in Nigeria to tackle human trafficking, particularly in areas such as Edo

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<sup>31</sup>



State. Most recently the Nigerian High Commission in the UK has invited a number of key actors, churches, mosque representatives and NGOs along with representatives of Statutory agencies to consider how to address trafficking for sexual exploitation, labour and the hidden crime of domestic servitude within the ex patriate Nigerian and West African communities present in London, which is a very positive and promising contribution to this challenge.<sup>32</sup>

## The London Metropolitan Police Force

The Met has had a number of years working with interdiction of Human Trafficking as it has raised its profile in the force's threat assessment over the last decade. Originally operating its activities out of the Clubs and Vice Unit – which after being overhauled after a root and branch dismantling of its operations due to 'corruption on a grand scale in the 1970's, was to be a centre of investigative excellence to monitor London's off street prostitution industry, seek to protect the most vulnerable adult and [child prostitution](#) victims and seek to investigate and prosecute those who exploit them. Emphasis was placed in its briefing to rescue [trafficked](#) and coerced victims. The unit also provided support and guidance to borough officers who come into contact with these offenders and victims. In 2010 a designated Human Trafficking Unit was established 2010, currently known as the Human Trafficking and Kidnap Unit as it was merged in an organisational attempt to merge resources and efforts against Serious and Organised Crime, with the Kidnap and Specialist Investigation Unit, in May 2014. This 'blended' unit means that there is capacity to mount larger operations occasionally, however in the day to day running of the unit there is bifurcation of task and resource. The Metropolitan Police Service between 2010 and 2015 dealt with over 800 Trafficking referrals – and the current data is being generated by the head of the KSIU at present.

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<sup>32</sup> Acting High Commissioner Nigerian House meeting attended by members of the Freedom Talk forum 9<sup>th</sup> June 2017

The KSIU within the MPS works hard to liaise with any organisation seeking to support victims of modern slavery – as they are aware that counter- trafficking resilience, best information flows and chances of building strong prosecutions against traffickers is built on working with those who are in a non-enforcement role with affected stakeholders, be they victims of trafficking, women and men working in the 'sex industry' and community bases advocacy and support networks, including FBOs. In a response to a Freedom of Information request triggered by a researcher in February 2015. the KSIU revealed that

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

A freedom of information request issued by a researcher in 2015, asked for more information on the Metropolitan Police's Human Trafficking Unit's relationships with religious sisters and other organisations associated with religious orders and affiliated groups such as the Rahab UK and the Sisters of Mercy supported Women at the Well.<sup>33</sup> The FOI request disclosed some anxiety around the participation of FBOs in this area of work, which more than likely is to do with some of the stances which the Roman Catholic church takes on issues around birth control, abortion and sex outside of holy matrimony. However the request for further information was parried by the Metropolitan Police Service on this occasion on the basis that it contravened the maximum cost for retrieval of

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<sup>33</sup> [https://www.whatdotheyknow.com/request/religious\\_sisters\\_and\\_the\\_metrop](https://www.whatdotheyknow.com/request/religious_sisters_and_the_metrop)

information set at £450. This exchange shows that there are clear sensitivities in wider Civil Society around the relationship of Religious Organisations and Faith Based Organisations operating with enforcement agencies and in the sphere of protection, anxieties which are heightened whenever issues around sexual mores, ethics, and gendered 'roles' and sexualities emerge.

This is something which needs to be borne in mind by member churches of Churches Together in England as they think around ways forward in bridging Faith Based Organisation activities and Statutory Authorities, with particularly Law Enforcement being an important gateway for accessing meaningful protection for any victims of Trafficking who might emerge, and the work of more meaningful knowledge sharing which some of its membership might seek to undertake in developing more resilient and efficacious relationships across the different sectors.

### The Gang Master's Licensing Authority

The Gang Masters' Licensing Authority (GLA) was provoked by the disaster of the loss of life on Morecambe bay on the 5<sup>th</sup> February 2004, when 2006 'cockle pickers' lost their lives on 'the Devil's beach'. They were a small explicitly recorded percentage of the victims who lose their lives every year during transportation or during the course of exploitation, of one of the largest but 'hidden' clusters of forced and enslaved labour in the UK today – Chinese labour. Both men and women –are brought into the UK to swell the coffers of Chinese organised crime syndicates, who have built multi-million businesses on the backs, and indeed lives of scores of thousands of their ethnically related countrymen and women. The crime type of Chinese organised criminal businesses and 'grey economy' businesses, require a long term and substantial number of their countrymen and women, to fulfil their various food harvesting, processing, textile production and leisure industry (restaurants and prostitution). Those working in churches serving this community need to be particularly sensitive to this reality. This aspect is included in the report to alert readers that general labour exploitation outside of the domestic sphere, and excluding sexual exploitation is experienced by

large numbers of males as well as females across the UK, with a growing revealed percentage of children in the mix and populations including some from sub-Saharan Africa, though the majority in this cluster are from Europe, Asia and China. To keep abreast of this data is a matter of following the National Crime Agency quarterly data on referrals which can be accessed at <http://www.nationalcrimeagency.gov.uk/publications/national-referral-mechanism-statistics>.

In 2016 a new Immigration Act passed into law, with particular elements which directly affect the GLA including the following impacts:

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

These changes are to be welcomed, and will undoubtedly have impact on the areas under review in this report including that of domestic servitude, trafficking for sexual exploitation as this area of ‘female body work’ becomes increasingly under the purview of potential legalisation in the wake of the intervention by Amnesty International into this highly contested arena, and other areas of labour exploitation which affects females as well as males in the wider arena of forced labour (as in agricultural, processing, cleaning, care and hospitality sectors).<sup>34</sup>

#### Overlaps and differences between victims of trafficking, forced labour and slavery



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

Figure 9 Overlap between trafficking, forced labour and slavery

<sup>34</sup> Amnesty International policy on state obligations to respect, protect and fulfil the human rights of sex workers May 26<sup>th</sup> Amnesty International

## The Role of the National Crime Agency

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

There is currently a Human Trafficking Project being held across Europol, which focusses solely on trafficking from Nigeria, with input coming in from several police forces with dedicated police units seeking to address the burgeoning area of Nigerian crime syndicates. It is a European platform and consists of several experts from 19 participating EU Member States. Currently, it is led by the Bundeskriminalamt in Germany: its manifestation, post-Brexit, should be an area of advocacy with the UK Government, Brussels and the twenty-seven, and ecumenical networks of concerned churches in the next couple of years. Intelligence and the ability to operate in a co-ordinated fashion against the Nigerian co-fraternities and criminal cults which have flourished in Nigeria since their emergence as off-campus fraternities, and their proliferation across diaspora networks in Europe, America, and other countries in Africa as well as a presence in the Middle East.

## The Air Lords, Co – Fraternities and Black Axe

The cults – networks of closely bonded male society which were originally based in University co-fraternities, until in the eighties their criminalised and corrupt behaviours led to their eviction from

University locations – have multiplied in the febrile soil of a country which has experienced enormous loadings of post-colonial challenge in contested land space, and resource allocation (the distribution and management of oil assets in the South West of Nigeria). Religious conflict has been mobilised for political ends in the North East, the most recent manifestation being Boko Haram (literally from the Hausa which it is articulated in, states "Western" or "non-Islamic" education is a sin or fake 'western imposed education' is forbidden) which has created hugely contested space around the education of females post puberty in the North East of Nigeria and considerable anxiety and disruption in these communities.<sup>35</sup>

The cults which have been developing in Nigeria as considerable criminal enterprises have been active in Nigeria since the 1990s. Different cult groups rejoice in various intimidating titles such as: Second Son of Satan (SSS), Night Cadet, Sonmen, Mgba Mgba Brothers, Temple of Eden, Trojan Horse, Jurists, White Bishops, Gentlemen Clubs, Fame, Executioners, Dreaded Friend of Friends, Eagle Club, Black Scorpion, Red Sea Horse, Black Axe, Brotherhood of the Blood (also known as Two-Two (Black Beret)), and Fraternity of Friends. Their financial frauds, in the US alone, cost an estimated \$1 billion to \$2 billion each year to the United States economy. Schemes are diverse, targeting individuals, businesses, and government offices, and can be associated with violence and murder with over 200 deaths recorded as Cult initiated deaths in 2014.<sup>36</sup>

Nigerian Crime Syndicates are well organized, and undertake penetration of the host country public sector structure, in order to prosecute fraud, and effect criminalised control. According to there are three kinds of Nigerian organizational structure. According to the Hellasfrappe *'the first is the old-fashioned pyramid or hierarchy. There are major organizers, many of whom are in Lagos, and are linked with significant numbers of criminal operations elsewhere in the world. These are crime*

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<sup>35</sup> a branch of the Islamic State of Iraq and the Levant which has been profoundly destabilising, terrorising and wrecking communities in the North East of Nigeria. Young women from this region have traditionally been recruited for international trafficked exploitation to the Middle East – UAE and other Muslim majority states.

<sup>36</sup> <http://hellasfrappe.blogspot.co.uk/2012/12/nigerian-crime-syndicates-and-their.html>

*barons, often members of the elite and members of government, who benefit from activities that they coordinate or support. They are also among the beneficiaries of the proceeds of crime that come back to Nigeria. They protect those proceeds from seizure under Nigeria's very poorly implemented money laundering laws.*

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

*The third type of group is the self-contained cell in which there are a few people with specific responsibilities and a clear cut division of labour. These cells are independent entities and take the initiative in generating and exploiting criminal opportunities<sup>37</sup>*

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

In Palermo, the Black Axe - a Nigerian criminal network has established itself in the former capital of Sicily, and the centre of business activity for the Cosa Nostra, Sicily's own Mafia, is involved in drug dealing, prostitution and the fraudulent transfer of money between Europe and Nigeria – and now has carved out areas of operation from the Sicilian Mafia. The deputy prosecutor in Palermo, Leonardo Agueci, has noted that "*Cosa Nostra tolerates the Nigerian mafia in Palermo. Cosa Nostra allowed the Nigerians to organise a subordinate structure they were tolerated as long as they didn't*

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<sup>37</sup> Ibid and <http://highline.huffingtonpost.com/articles/en/the-21st-century-gold-rush-refugees/#/italy>



*come outside their perimeter.*"<sup>38</sup> Some of the chilling testimonies recorded in the Appendices will have been due to the activities of the Black Axe who are renowned for their brutality and violence, not only against women, but against any males who seek to undermine their territorial dominance. When interviewing one Nigerian female church leader during this research, I was clearly warned to take very great care in this regard.

'It is a long string which you pull when you look in the boat of trafficking, a long string with its anchor in Nigeria. These people are very dangerous, very dangerous indeed. You need to take care.'<sup>39</sup>

The Black Axe is considered as a ruthless organisation which dominates its clientele through fear, intimidation, blackmail and juju covenant rituals. This organisation is now working alongside the Sicilian mafia — having negotiated a deal with Cosa Nostra bosses in Sicily buying the rights to operate in designated areas on the Island. This is a progression which with the increasing numbers of Nigerian and Sub-Saharan children coming through Lampedusa to the south of Sicily, being held in reception centres, and then many simply 'disappearing' having been processed, is a deeply worrying pattern of manipulation and irregular entry for young men and women coming into Europe over the last couple of years. Those churches with inter-European networks could play a useful role in mitigating some of this 'removal' of those in reception centres if alerted to the challenges which are being faced both by those seeking to run these centres, with inadequate resources, and in gaining the trust of those who are 'held' in these 'open reception' locations before they are spirited away by the criminal network which will deploy them in brutalised trafficked labour or sexual exploitation either in Italy itself or across Europe and into the UK.

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<sup>38</sup> <http://www.express.co.uk/news/world/734772/Black-Axe-Mafia-Cosa-Nostra-Sicily-Palermo-Italy-Nigeria-Lagos>

<sup>39</sup> Pastor of a cross European network of churches interviewed November 2016

The NCA has been working closely with international partners seeking to disrupt the networks here in Europe. It has also sought to assist the Nigerian Government directly with enhancing its law enforcement capabilities to more effectively particularly in the areas of

- Targeting
- Disruption and
- Prosecution

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

### **The Santa Marta Group – The Catholic Church and enforcement**

The NCA has recently commenced engagement with the Catholic Church at UK and international levels. Originally convened in September 2016, there have been two meetings of this group. The purpose of these meetings, according to the NCA liaison person, is to raise awareness of THB and to scope/look at ways of working together to increase our engagement with the Nigerian community here in the UK. This group should be engaged by members of the CTE to see how the Council of African and Caribbean Churches and other interested bodies now joining the Modern Slavery Hub in Churches Together in England, might be able to take forward further work in engaging the West African communities on key issues of protection of victims and resistance to practices within the community, generative of a trafficking in Human Beings markets.

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

Father Mark Odion has been nominated by Cardinal Nichols to be undertaking work in London to facilitate improved relations across the Faith Communities and Law Enforcement, and has expanded the work of Catholic church leaders in raising the profile of the multiple offences of Human Trafficking. Father Mark is one of a team of four in the UK who are working for the Santa Marta project, which followed initiatives by the Catholic Bishops' Conference for England and Wales (CBCEW), and first met in Rome during April 2014 when police chiefs and Catholic bishops came to together, in the presence of Pope Francis, to sign an historic declaration, committing themselves to a partnership to eliminate human trafficking.<sup>40</sup> Named after the home of Pope Francis, in which the original members stayed, the Group now has members in over 30 countries.

The Santa Marta Group work in the UK is eager to see the interfaith and interdenominational spirit of the original meetings in Rome carried forward in its national instantiation, with the view of working together to find a lasting solution to the problem of modern day slavery. This is an important opportunity which the report's author is taking forward with Father Mark and the Directorate of the Santa Marta Group consequent to this report's publication. Areas which are clearly on the table to be discussed are building interdenominational training programmes for awareness raising amongst congregations, developing single points of contact for

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<sup>40</sup> <http://santamartagroup.com/about-santa-marta-group/>

interdenominational sharing of ideas and potential interventions which can seriously impact prevention, and the quality marking of training for priests, ministers and counsellors across the churches and other faith communities to enable enhanced trust by the public sector in calling in their professional services around victim support issues.

The UK NGO, AFRUCA has been engaged to assist with work in Nigeria particularly in Edo State, and is currently looking at ways to engage more pro-actively with faith organisations within the UK.

Recently AFRUCA has announced the production of a couple of films to inform African communities about the challenges of domestic servitude and the wider issues of trafficking recruitment in Africa.

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

These two films join an increasing number of high quality film contributions raising awareness of ethnically targeted, and sector configured trafficking crimes. The 2002 film *Dirty Pretty Things* opened up discussion on the deployment of illegally present migrant labour in London with one of its heroes being a young Nigerian male working in the leisure industry. Since 2007 the charity Unchosen founded by Trish Davison in Bristol, has been producing film shorts, and running out a film competition to generate new film from writers and directors to manifest aspects of the multiple challenges of human trafficking. Their curated library of resources is available on the website [www.unchosen.org](http://www.unchosen.org).

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

Dr Esohe Aghatise Founder of the Associazione Iroko Onlus, commented on the place of the Churches in developing both Prevention and Protection strategies for those who are trafficked.

According to her human trafficking is almost becoming an epidemic in Nigeria, especially with the increase in the rate of unemployment, poverty, illiteracy and insecurity. She told me

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

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

trafficking narrative, developing work with faith-based organisations (FBOs ).

### Looking the Other Way

Meanwhile Eki Ogbeide, chairwoman of the Edo State Women's Association, is clear that work on prevention in terms of creating viable alternative futures for the communities most at risk for female international trafficking – Edo and Delta State where it is estimated that well over 85% of international trafficking in females from Nigeria is still sourced, although there is some evidence that recruitment is diversifying into other areas in Nigeria. Eki has concerns that some church fellowships might prefer to cast a blind eye over some of the trafficking networks and recruitment which is occurring within their fellowships and across their communities, 'because money speaks, you know, it has the power to turn people's cheeks, and not in a good way'<sup>41</sup> 'It's not all, no I couldn't and wouldn't say all, but the temptation is there, particularly when you can just start up an African Independent Church, like that, and then you need to have people tithing to pay you as their pastor. For some, there will be the temptation to simply look the other way, and accept the tithe of the 'wealth' that has been generated', she explained.

Half of Nigeria's 182 million population is under 30, and unemployment in cities and rural areas registers an economy in serious 'stall' according to the economic analysts Bloomberg.<sup>42</sup> There are enormous pressures on health, education provision, and security impacts from the growth of the population which is estimated to hit 300 million in 20150 becoming the world's third largest country by population, but with the continued trouble in the price of crude oil, with a Gross Domestic Product which has moved into negative growth – and an extremely asymmetric distribution of its resources. Nigeria scored 126 out of 170 surveyed countries in the annual Transparency International global table on corruption the 2014 Corruption Perception Index. The score delivered

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<sup>41</sup> Interview August 2016 Eki Ogbiede

<sup>42</sup>

27 out of 100 on the 'trustability' index, with of the Nigerians who were surveyed , 85 per cent believing that corruption in the country has increased from 2011 to 2013.<sup>43</sup>

Furthermore, corruption hits hardest at the poor in Nigeria who make up more than 40 per cent of the 182 million people. Global Financial Integrity estimated for 2014 that more than US\$157 billion in the past decade has left the country illicitly. Corruption is everywhere: even the health and medical services, considered the least corrupt government institution, are considered very corrupt by 41 per cent of Nigerians.<sup>44</sup> There is clearly a massive internal and international challenge to be engaged with to develop an economy which is more accountable to its citizens and to its investors – and this is a challenge which reaches far beyond law enforcement and counter trafficking legislation into the very heart of what makes a social economy transparent and accountable. This is an area which should also be explored when pastoral and church leaders are shaping some of their responses to the phenomenon of increased international trafficking from this location.

### Engaging with Law Enforcement.

In the Survey, it was revealed that there was a paucity of understanding about the nature of Human Trafficking, and the ways in which it could be affecting the respondent's churches – particularly explicit from male respondents. Significantly, female respondents were more curious, concerned, or had encountered a victim of trafficking in the last five years, than the men. However, as has been made clear in the foreword – the sample spread has been somewhat thin – with n=30, from the churches in our first sweep. It is our recommendation that in the course of developing training and interventions with the Churches as a potential outcome of this work, that this survey be re-run into churches with whom CTE chooses to engage, as a base-lining exercise for assessing training need and impact as part of a #2020 vision which CCARHT has called on FBOs and NGOs to undertake.

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<sup>43</sup> [http://www.transparency.org/news/feature/nigerias\\_corruption\\_challenge](http://www.transparency.org/news/feature/nigerias_corruption_challenge)

<sup>44</sup> [http://www.transparency.org/news/feature/nigerias\\_corruption\\_challenge](http://www.transparency.org/news/feature/nigerias_corruption_challenge) accessed February 2017

## Anxieties – churches working with State Actors

There was considerable anxiety and ambiguity clustering around interaction with State enforcement services, which had surfaced in some of the early phone conversations with congregational leaders from a range of different African independent churches as the research was instigated. This ‘anxiety’ was further explicated in the two training sessions which were run over the course of 3 hours each – with pastors and lay leaders of a range of African churches in Roehampton, and a mixed gathering of pastors, choir organisers, communication leads and lay members amongst the Cherubim and Seraphim.<sup>45</sup>

*‘If the police come – then I shall have no church’* – was the statement made by one of the attendees at one of the seminars who was herself a female church leader. This comment provoked a lively discussion on the limits of the State with regard to the authority, inter-personal protection, and pastoral oversight of churches, which in turn flagged a number of areas which are significant and require more attention by CTE members in relation to theological/political dialogues around mediated power, the appropriate management of protection, and the limits and accountabilities of Church Leadership derogated authority.

Specifically :

- If a church leader becomes aware of activities within the church which are clearly in contravention of State legislation in the country where the church is convened (ie churches meeting in the UK and therefore accountable to UK legislation) then
- what is the understanding of UK legal protocols for reporting?
- what is the theological basis for making these decisions?
- would the development of an internal line of reporting and support of the pastor as they seek to offer best protection be helpful, – in order to assist the realisation of

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<sup>45</sup> In all 42 participants.



appropriate protection from harm for the most vulnerable – (trafficked persons, children enduring violence at home, Intimate Partner Violence)

- is there a requirement for CTE members to enable greater clarity around how to manage this interface between God's and Caesar's with particular Pentecostal congregations – particularly in relation to the requirement of 'do no harm' . There is without doubt an important opportunity.
- Again the difficulty of problematic immigration statuses was raised in this setting – and the importance for some of the leaders to defend their church communities as a space, a worship and a community gathering space as a safe space, 'home' beyond 'violation' by the UK immigration authorities.

During the course of slide presentations during the four workshops which constituted part of our Action Research intervention, there was the opportunity through question and answer sessions to explore just what was implicated by Trafficking in People, and how this impacted the church communities present.

When exploring forms of Human Trafficking, there was clearly an awareness that sexual exploitation could form part of what was being talked about. There was far less awareness of the challenge of domestic servitude. When thinking about the impact of trafficking on a person from West African provenance, there was some awareness that 'curses' or 'Juju' could be performed. When asked about how people were aware of this there was reference to African Soaps now covering something of the challenge on African Channels; sharing across You Tube, newspaper reports, News channel coverage, as well as one person who had directly encountered ministry to those in Italy who had been brutalised in this way.

### **A touch more about Juju**

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

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

Traditional oath-taking often occurs as part of the recruitment process of human trafficking as a contractual agreement between traffickers and their victims (which can include the 'consenting' party of parents or family members- particularly where minors are involved). This aspect of recruitment however does not surface in all cases of trafficking emerging from Nigeria. The traditional practices vary and may be specific to particular shrines. Researchers are also aware that these ceremonies are meant to be secret and undisclosed, and therefore the reliability of data on how many victims of trafficking from Nigeria undergo these processes, is presently not clear. It is probably safe to assume that there are more instances of this highly effective process than are currently being revealed within the Western enforcement context. What is known comes from survivor testimonies.

Mostly, the oath-taking ritual happens in the source country, with some rites performed on the victims. The studies have focussed on the rituals as used with older adolescent and adult young women not children. Thus the trafficked women report that these rituals may require them to give

items of personal clothing or their blood, pubic hair or finger nails to the shrine ‘priests’. During field research on human trafficking in Nigeria by the barrister and solicitor Olaide Gbadamosi, in her role as the Executive Director of the Network for Justice and Democracy, in 2006, she found some interviewees recording the use of their personal underwear in the ritual undertaken to seal their co-operation.<sup>46</sup>

Further some women report elements of violence within the ritual, whether that be the killing of a chicken, or chanting of various potential curses if the contract is ever broken. The curses include sickness, future miscarriages, stillbirths or the death of parents, all of these impacting on profound concerns within the African context of life and death, the regeneration of the ‘ancestors’ presence and one’s own identity within the community.<sup>47</sup> These rituals can clearly be frightening for the young women ensuring their silence and obedience. Some women refuse to discuss the rituals – or make only oblique reference to them. A great deal more work is required by anthropologists and trafficking researchers to understand the various factors at play in deploying in an instrumental manner traditional cultural motifs, particularly animated, (but by no means exclusively) in the rural context.

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<sup>46</sup> Olaide Gbadamosi International Perspectives and Nigerian Laws on Human Trafficking 2006 Chapter 4

<sup>47</sup> OPARA, V. N. 2007. Emerging issues in the trafficking of African women for prostitution. In: AFOLABI, F. A. (ed.) *The Human Cost of African Migrations*. London: Routledge. p230. This work further builds on landmark texts which emerged from the 1970’s in post-Colonial Africa with read through the anthropological, recovering identity and theological concerns of MBITI, J. S. 1975. *Introduction to African Religion* New York, Praeger, New York. E.B. Idowu: *Olodumare: God in Yoruba Belief*, J.O. Awolalu, AWOLALU, J. O. 1975. What is African Traditional Religion? *Studies in Comparative Religion*, 9. DOPAMU, A. T. 2005. God and Social Change in Yorubaland. In: AL, E. A. O. E. (ed.) *In God: The Contemporary Discussion*. The Nigerian Association for the Study of Religions (NASR). These African (male) interlocutors are pioneers of unpacking West African, Central and East African belief systems and social organisation in the language and perceptual framework of Africans – and not subject to the ‘denigrating’ and ‘demeaning’ gaze of western observers – as per ‘JuJu’ without a fuller understanding of these rites and practices in the wider context of social and political life across sub-Saharan African cultures. All play their role in seeking to contextualise and make sense of a theistic universe in which people make sense of their lives, and take issue with attributive terms as definitions of African religion: hence, the authors reject calling African religion ancestor worship, fetishism, or animism, although ancestors are honoured, fetishes used and spirits perceived in natural features.

*‘[this] psychological coercion has proved most productive for traffickers of African women”, according to Oprah, mainly due to the traditional belief in ancestral spirits and a strong sense of the reality of supernatural powers held in many African communities, which can often live alongside the colonising and missionary religions of Islam and Christianity. This simply emphasises the complicated social milieu within which the oath-taking practice operates, it is where some Christians or Muslims still practice such cultural tradition covertly’ (Akosah-Sarpong 2007).*

In some accounts of these rituals the amount of this debt is agreed during or before the ritual is performed and the oath-taking ritual serves as a contract between the trafficker and the one being trafficked for the purpose of “allegiance, secrecy, confidentiality and repayment of the cost of her journey” as well as other expenses incurred in the process, all of which are solely determined by the trafficker – who is usually the sponsor or recruiting Madam (Opara in Ikeora 2016)<sup>48</sup>.

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

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<sup>48</sup> IKEORA, M. 2016. The Role of African Traditional Religion and 'Juju' in Human Trafficking: Implications for Antitrafficking. *Journal of International Women's Studies*, , 17, 1-18.

to be broken.<sup>49</sup> It is important however that this method of control should not be ‘exoticised’ nor ‘reified’, so that some clear thinking interventions, involving both psychotherapists and ministers of religion can be evolved for the ‘liberation’ of those terrified by the implications of the ceremonies they have experienced as part of their trafficking ‘induction’!

In a number of surveys undertaken with Nigerian survivors of trafficking by OSCE researchers in 2004, only 7% of the respondents stated that they had experienced some form of ritual to cement the trafficking contract which had been undertaken either directly by them, or by their ‘guardians’. (OSCE 2003 report) However, as a covenant of secrecy is frequently invoked within its practice this percentage may well underestimate the use of this control mechanism. With an estimated 80% of all victims of sex trafficking from Nigeria emerging in the International ‘market place’ of Europe coming from Edo State, where various forms of JuJu have long been noted as part of contract making when people are leaving from an area to do ‘business’, the low numbers which have been recorded admitting to some form of ritual ceremony involving a priest and some curses invoked should obligations to their recruiter not be met, with the main frame being financial ‘debts’ not reimbursed through effectively years worked and clients ‘serviced’, should be regarded with some informed scepticism.

I asked Father Mark Odion, one of the Santa Marta Human Trafficking team accountable to the Catholic Conference of Bishops about how the fear of ‘JuJu’ curses could be managed for women, men, and children who had been subjected to the rituals. This led to an interesting discussion around a proposed difference between ‘the occult’ and the category of ‘psychological intimidation and hypnosis’ into which Father Odion placed the ‘JuJu’ which those whom he had encountered, and one of the shrine priests he had talked to in Edo State, appeared in his opinion to be practicing, when he visited ‘a mock ceremony’ with the Anti-Slavery Commissioner Kevin Hyland in

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<sup>49</sup> <http://www.bbc.co.uk/news/uk-wales-29599158>

2016. The jury is out in the varying opinions of different churches on what the 'theological' status of the activity amounts to, whether it requires exorcism because 'demonic' powers are at work, or whether the activities are charlatanry designed to 'spook', terrify and convince the trafficked subject that to renege on their side of the 'bargain' would reign down a whole mountain of grief and negative repercussions on themselves or their family members.

Considering the impact on those subjected to 'JuJu' in terms of levels of terror, anxiety, and coerced obligation to fulfil their promises made to the Priest either in Nigeria, or occasionally referenced in the testimonies, en route to their trafficked destination, this is an area which merits some specific work by the churches. The authority of a Christian Priest or Minister, or indeed a member of a Religious Order, to speak into this arena of 'spiritual entrapment' and psychologically devastating and immobilising space, is clearly one which has met with some powerfully liberating results, when taking evidence from Priests, Ministers, and particularly Nuns who have been working with this client group over a number of years. The author of this report herself has on occasion been asked to pray for release from the perceived 'curses which have bound', for those wanting to be able to talk to the Police about the nature of their experiences and some of the details about their entrapment and abuse.

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

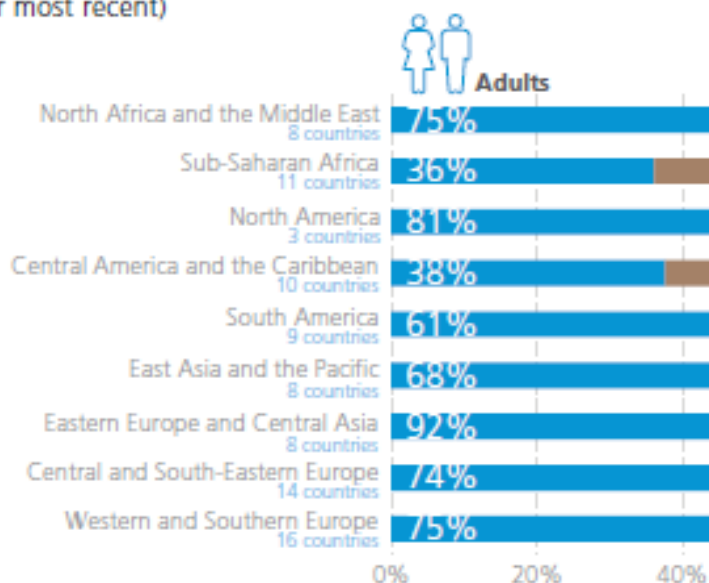
## Domestic Servitude

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

The situation where it was perceivable that

- Inadequate household provision for the 'help' was made – no discrete bedroom
- Working hours were unstructured and 'always on'
- Responsibility for the children and general household labour was being undertaken
- Recompense was not known but thought that it could be less than the minimum wage
- Someone was 'doing someone a favour' by 'helping out' the help – giving her shelter and food in return for household labour
- Where children were involved, that there was a clear distinction in how the children were being treated in the household.

### ■ Shares of adults and children among detected trafficking (or most recent)



Source: UNODC elaboration of national data.

Figure 10 Adult and Child Trafficking Victims by Region

### Heightening Curiosity

In discussions in break-out time after services, and particularly in the workshops which were run out in London, the need for developing an informed curiosity in the life of the congregational membership was raised. With some more information to hand and clarity on what the legislation in the United Kingdom was at the minimum with regard to

- Employment conditions, minimum wages, minimum ages and maximum working hours.
- Legislation pertaining to recruiting Domestic labour and Domestic Visas
- Children's Rights and Safeguarding Children provisions
- The 'enabling' environments conducive for Human Trafficking

Vietnamese children are trafficked within and into the UK to work as horticulturalists, Cannabis minders in domestic /or disused industrial sites), the Sex Industry – degrading further the rights of women to have power over their own bodies and the selection of their sexual partners whilst at the same time inexorably increasing the distance between the mores of Church and Secular society's public stance on where sexual intimacy and physical



- Indicators for Trafficking exploitation risk –
- Varieties of Trafficking to be aware of with particular reference to the modes of trafficking being exploited across different diaspora and domestic communities.
- The Sexual Offences Act of 2003
- Where to report concerns when there are signs that there maybe people at risk of abuse.

### **Creation of safeguarding protocols in church**

Many churches have undertaken basic safeguarding training, but not all of the churches represented at some of the large celebrations which were attended appeared to have safeguarding policies in place. In conversation with a member of the London Metropolitan Police, who was a member of one of the C and S churches, it was clear that the message from the Government that safeguarding was now becoming obligatory for all – and that Church leaders of all sizes were now coming to find out how to receive the training.

- Enabling Self Reporting
- Pastoral training
- Ignorance of Reporting systems
- Partnerships
- Gender Based Violence
- Domestic Abuse
- Controlling Constraint legislation
- Engaging with the Churches
- Capacity building for Congregations
- Choral Voices

➤ Training of leadership

## Key Theological Issues to address

In the conversations which were undertaken across the churches, the engagement with students in ministerial formation, conversations undertaken on the Whats app forum which has involved scores of pastors, prophets and bible teachers, there have been a number of theological issues which have emerged which could do with being explicitly addressed as a piece of work to be undertaken both within the Pentecostal community and across other denominations. These include but not exhaustively:

- a) The relationship between the State and the church
- b) The gendered nature of power and 'authority' in church and wider society
- c) The nature of shame and ostracism in social groups 'scape goating'
- d) The nature of juju oath taking and its 'subsequent liberation'
- e) How to understand sexual accountability, choice, and 'mutuality'
- f) Headship and authority in the churches, and how to 'call out' leadership when seen to have neglected their role
- g) Anthropology of power relations in households
- h) The use of Old Testament catechesis for disciplining children and wives
- i) What is 'sexual sin' and where does responsibility lie when 'sexual sin' occurs
- j) Two kingdom theologies, taking care of church business
- k) Autonomy, mutuality and exploitation of 'culturally based' hierarchies

## Survey Responses on Modern Day Slavery awareness and Responses in the Churches

Although there was a wide distribution and circulation of the on-line survey instrument, which deployed the main network built up in the CTE database of Pentecostal churches, the services of Trumpet Media and the assistance of the central organisational architecture of RCCG, the Cherubim and Seraphim Unification Council and the Council of African and Caribbean Churches in its proliferation, in the end a mere 40 questionnaires were returned and of these only 21 were substantially completed. On reflection the survey was detailed, seeking to probe into the experience and some of the perceptions of the challenges of Human Trafficking and Modern Slavery across the Pentecostal Churches.

The following results were of interest however, and underscore some of the findings which have emerged through other conduits, the workshops, trainings, church visits and WhatsApp conversations which have been ongoing for 5 months, and from which the call for more training and awareness raising ‘events’ , with particular attention for pastors to ‘upskill’ , gender relations and issues of sexuality, ‘dealing’ with concerns for other’s vulnerability to trafficking risk being addressed and for ‘youth membership’ to be mobilised themes to note.

When delving into particular theologies guiding practice, there were voices raised to alert the churches to the powerful intervening presence of the God of Love to mobilise the churches into positive social action, and others who protested the central message of attending to the word of God and not being distracted by ‘worldly matters’. Yet other’s drew to attention the problem of ‘wealth theologies’, those theologies which encourage church membership. Some more work on the theological messages which are currency across the varied and diverse portfolio of Pentecostal Churches included in the membership of CTE would be well worth the engagement – as these scripturally based paradigms can shape the structured responses of whole congregations, and prime them either for social engagement based on spiritual empathy, or disengagement with the ‘line into

the community' being through 'bringing them the Word of God' which is open to numerous interpretations, with its latitude for impact needing further identification.

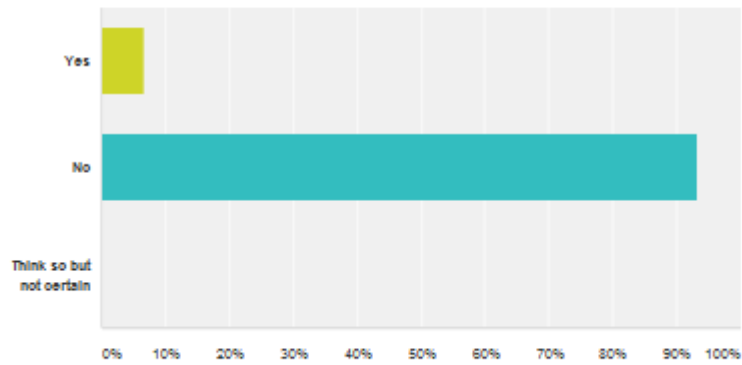
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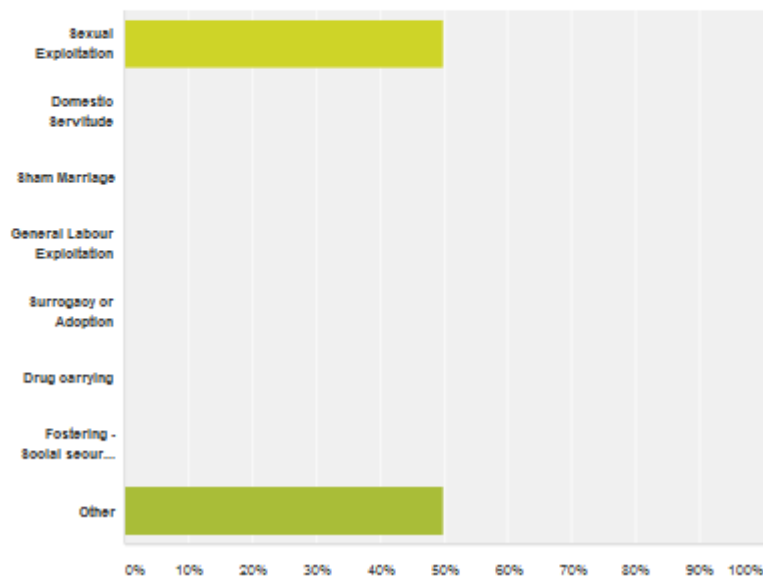
### Have you knowingly encountered cases of Human Trafficking in your church or community in the last ten years?

Answered: 16 Skipped: 8



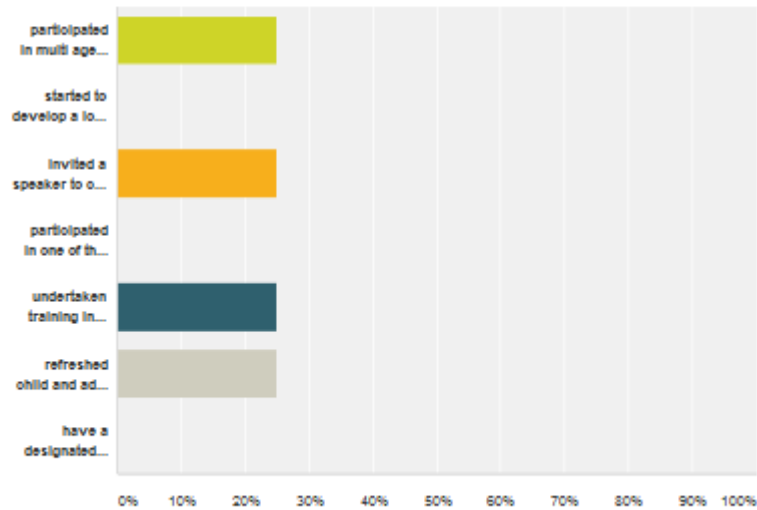
### If you have identified cases of Human Trafficking which of the following human trafficking areas were you concerned that females whom you have noticed as 'at risk' had been involved in

Answered: 2 Skipped: 18



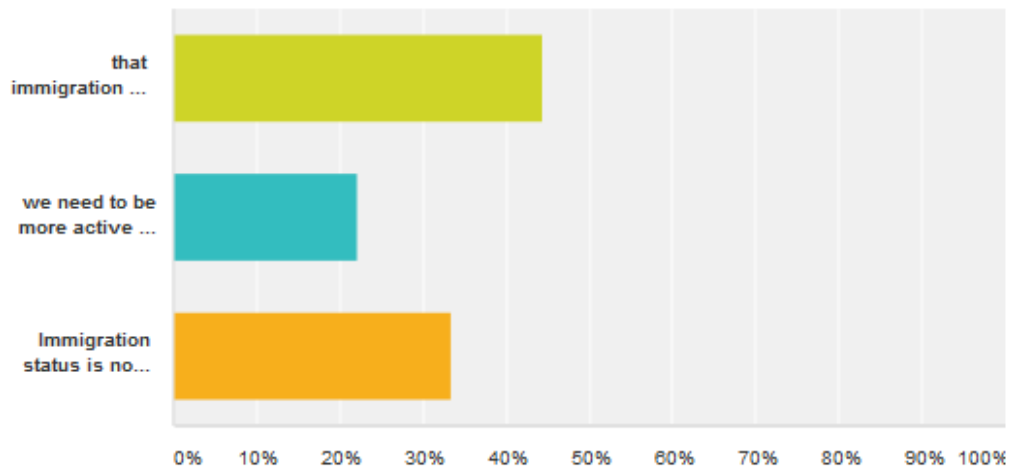
**What steps have you taken as a church to address the challenge of human trafficking present in your wider local community of church fraternity? Check as many as are in place at present. There are no right answers - just helpful information for us as we all move forward.**

Answered: 8 Skipped: 13



### In the case of immigration status and women and children you have assisted do you think

Answered: 9 Skipped: 12

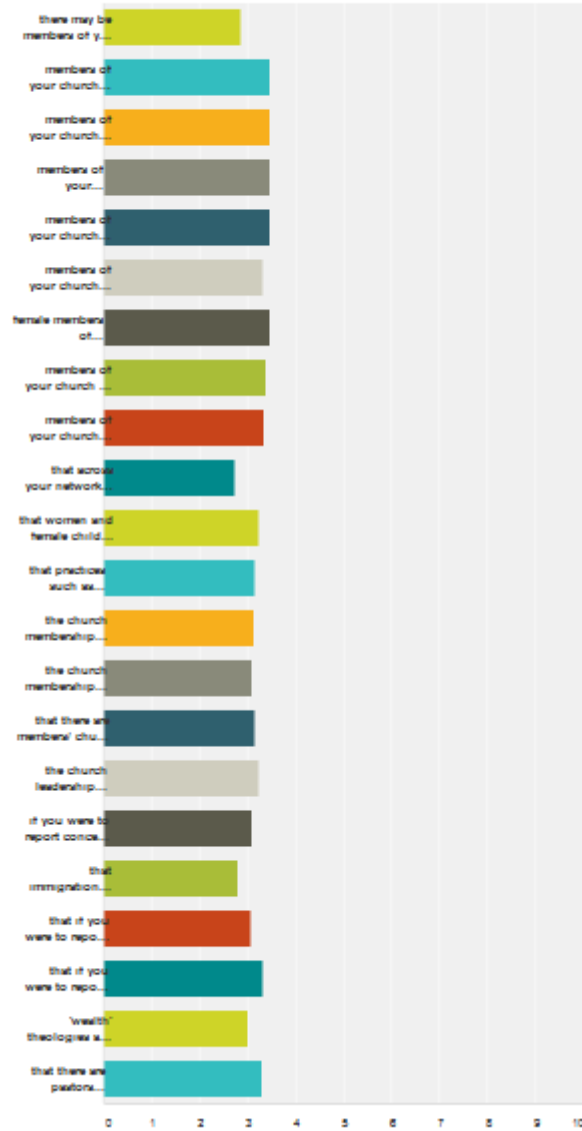


Answer Choices	Responses
▼ that immigration is a key which effectively stops self disclosure and seeking assistance with the authorities	44.44% 4
▼ we need to be more active in addressing the potential removal of individuals from the UK if they have been trafficked but are present in the UK without the permission of the authorities	22.22% 2
▼ Immigration status is not a particular problem	33.33% 3
Total	9

Question 14

On the following grid of responses (from very concerned to impossible) how concerned are you that

Answered: 14 Skipped: 7

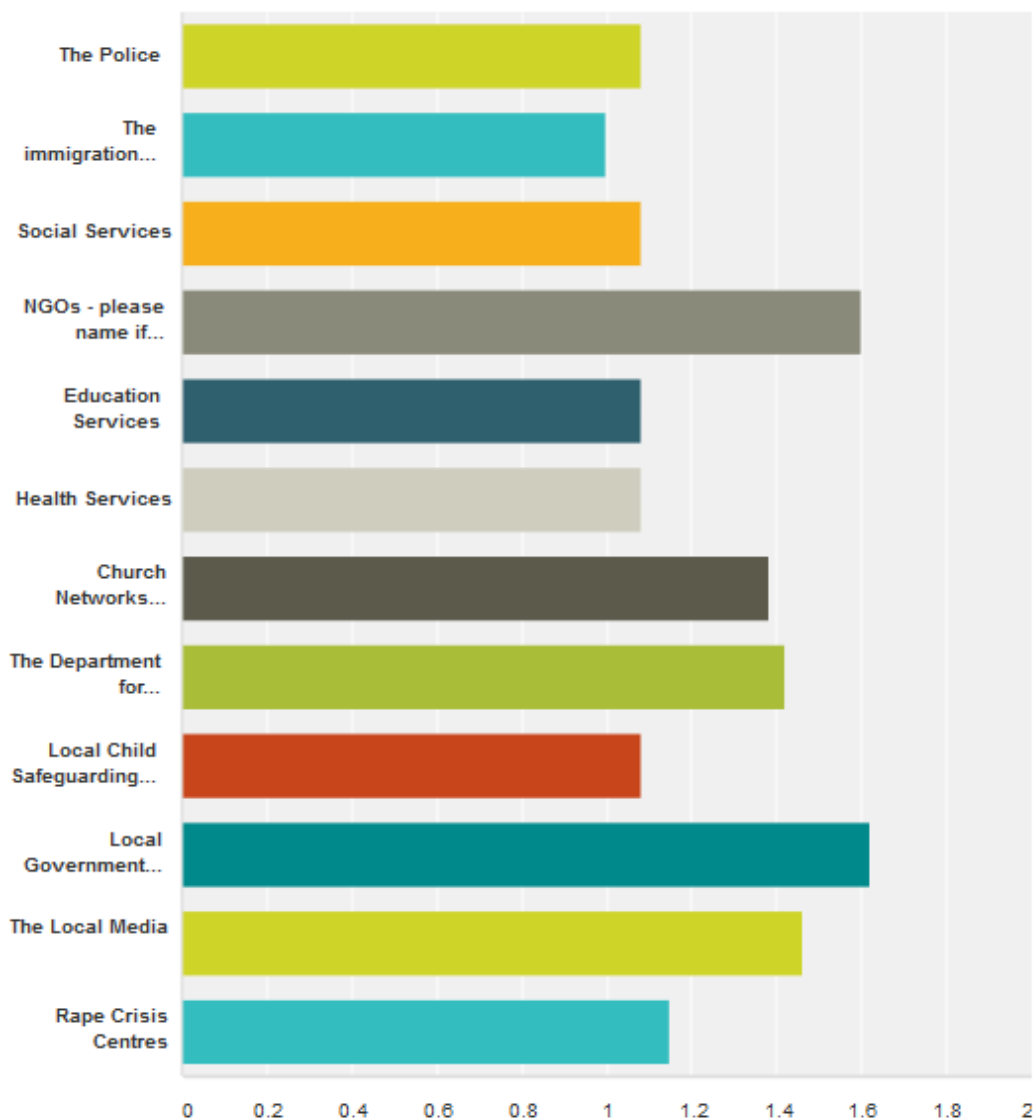


Question 13



**On a scale of one to five what importance to you attach to the contribution of the following organisations and departments of State to addressing the challenge of Human Trafficking and Modern Day Slavery - particularly in relation to the abuse of women and the girl child within Human Trafficking**

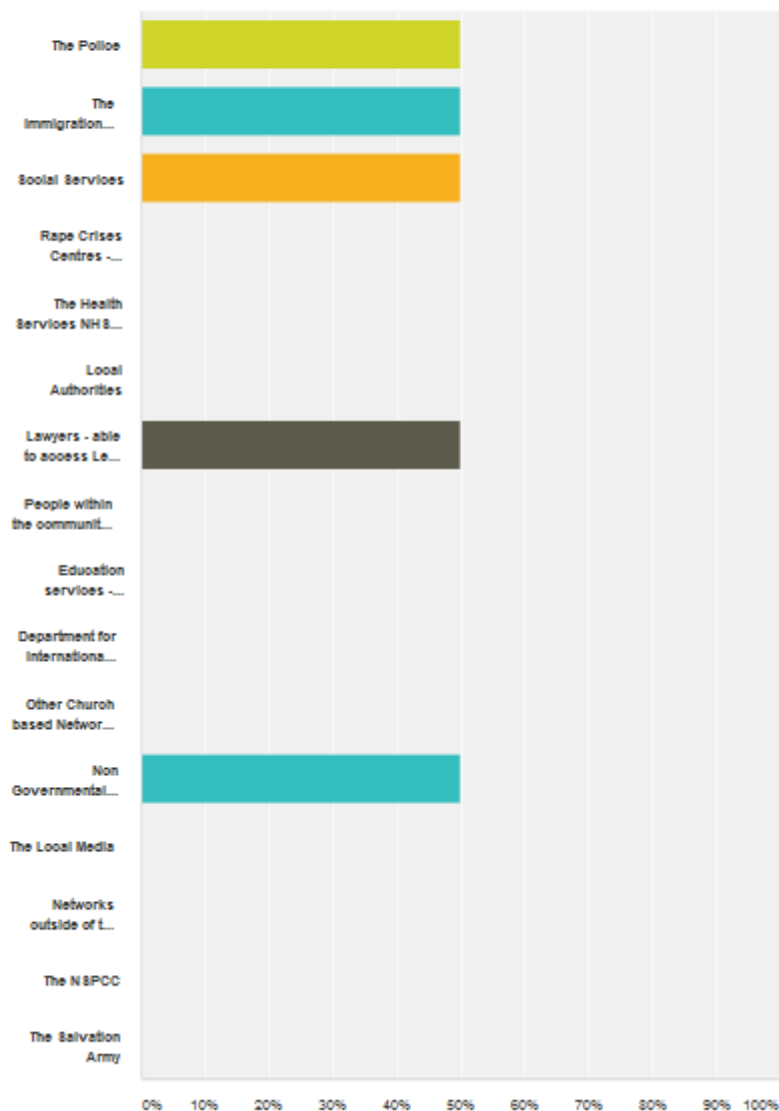
Answered: 13 Skipped: 8



Question 16

**In relation to identifying cases of, or reducing the potential of trafficking in Women and Children, and addressing violence against women in your communities - are you working with any of the following agencies? (please just indicate those organisations which you are actually working with at present thank you)**

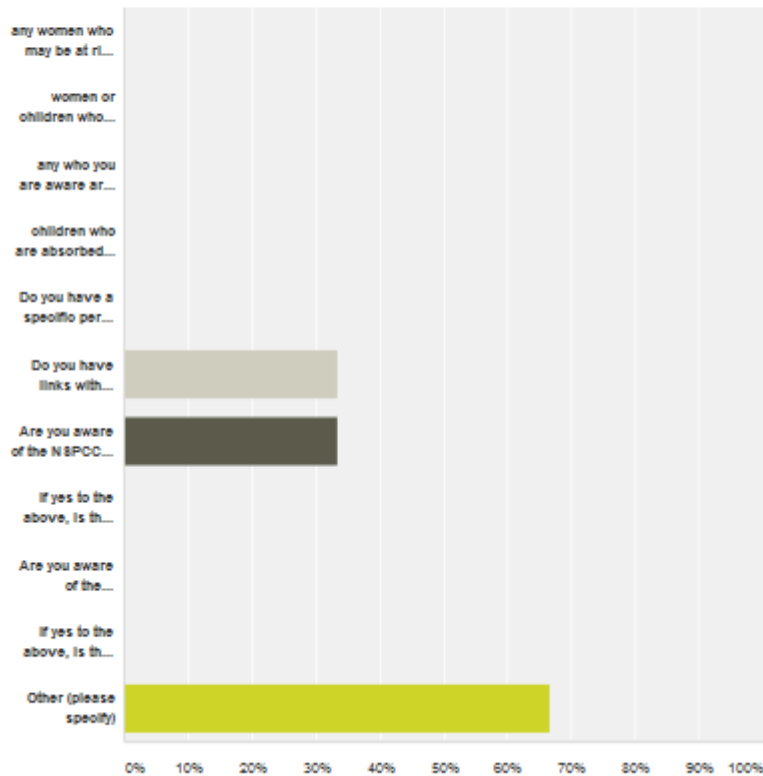
Answered: 2 Skipped: 18



Question 17

**Thinking about risk in the church family and the wider community it serves have you had contact with the following (checking the box indicates yes - please leave blank if the statement does not apply)**

Answered: 3 Skipped: 18

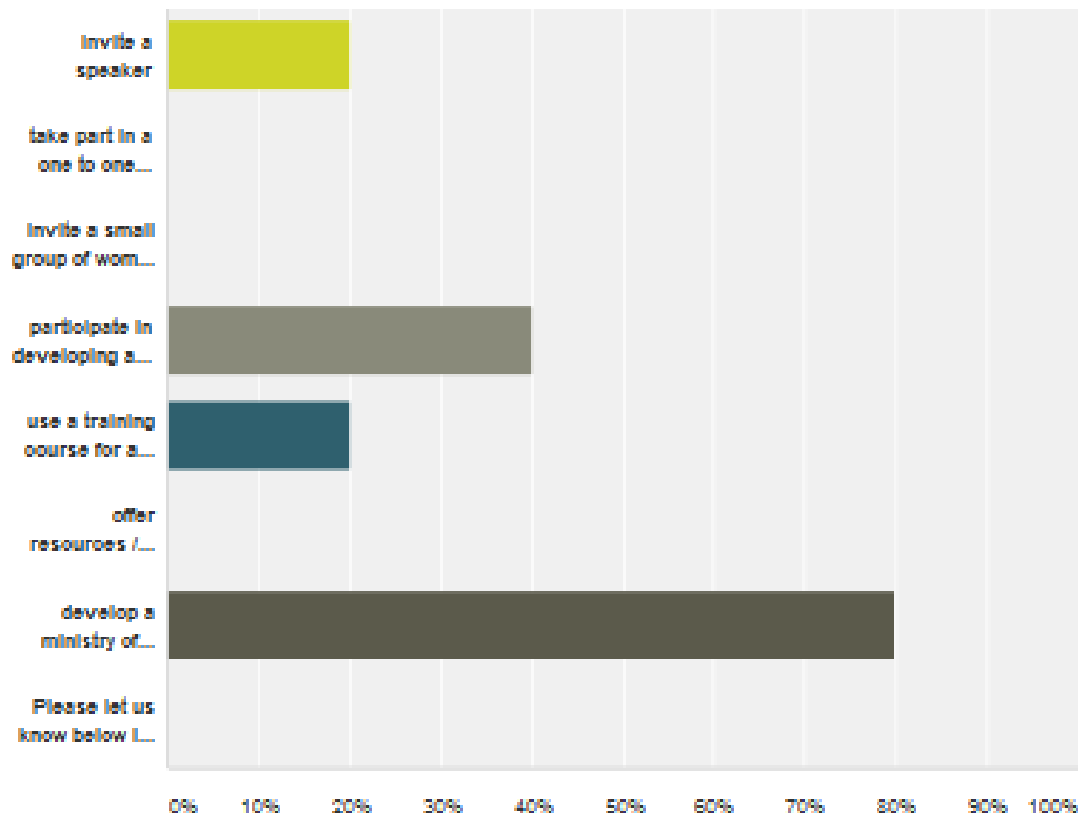


Question 22

The above feed-back of only 2 responses of the cluster of a potential 21 respondents (who undertook the longer survey), with thirteen choosing to skip this question, shows a minimal engagement with the wider agencies working to mitigate Human Trafficking and its impacts on individuals and the wider community.

## In our development of a Hub of excellence would you like to (tick any which apply to you)

Answered: 5 Skipped: 18



Answer Choices	Responses
▼ Invite a speaker	20.00% 1
▼ take part in a one to one interview on SKYPE with our research lead Dr Ford. This will be a tremendous help to understand deeper the particular challenges facing your church in relation of Human Trafficking and its impacts on your church and local community.	0.00% 0
▼ invite a small group of women and men in your church who can talk to our research team (Dr Ford as lead) about the challenges which face their community or church in identifying trafficked persons and women at risk of violence in their domestic space.	0.00% 0
▼ participate in developing a resource / training pack on Human Trafficking and Modern Slavery for the pentecostal churches	40.00% 2
▼ use a training course for a team or a whole congregational response in your church?	20.00% 1
▼ offer resources / case studies / liturgies / thought pieces / best practice examples from your church to inform the wider network - please indicate what you would like to offer in the box below starting the sentence with OFFER.	0.00% 0
▼ develop a ministry of prayer, preaching and awareness raising to address all forms of violence against women, with a clear element addressing trafficking risks.	80.00% 4
▼ Please let us know below if there are other elements around developing our churches response to human trafficking and the safety of females from violence which you would like the CTE network to be aware of and seek to address (in the OTHER comment box below)	0.00% 0

Total Respondents: 5

## Section 1 Recommendations

### Awareness Raising

- There is clearly a substantial opportunity for churches to become involved with awareness raising events and deploy awareness raising material now being generated around the range of Human Trafficking abuses, contextualised for their congregational base - domestic servitude, trafficking for sexual exploitation, trafficking for 'social protection' exploitation, trafficking for labour, trafficking for criminal business expansion (cannabis farms, begging, distraction crime etc) in-country child sexual exploitation (domestic trafficking).
- Events such as Freedom Sunday to be used across the churches to enhance understanding of the violation of Human Trafficking and some specific steps to address its presence within church communities, and the neighbourhoods they serve

### Training

- In relation to Pastors, Choir leaders, Prophets and Prophetesses, Sunday School leaders and Safeguarding Officers, mandatory training around the signs of trafficking, and clear processes for reporting of offences and protection of victims.
- For Pastors and Elders training and certification opportunities around working with vulnerable adults and children exposed to trafficking abuse.
- Particular training around working with the outcomes of JUJU – with training on PTSD impacts, and appropriate pastoral approaches towards victims of this form of spiritual constraint and abuse.
- Understanding of the wider agencies involved in addressing Human Trafficking in both the UK and the nationalities represented in the congregation.

## Multi Agency working

- Developing multiple opportunities to involve churches with their Multi Agency groups tasked to address Trafficking at a local, regional, national and international level
- Working in a Multi Agency capacity to develop Awareness raising, Improving lines of Reporting, addressing concerns around Immigration and Asylum status, clarifying levels of protection for those reporting and victims surfacing through enhanced activity from churches in this arena.

## Qualification development

- Securing ratified qualifications for Pastors and Chaplains to work with the Public Sector and NGOs in victim care where all are vulnerable adults or minors
- Support training into theological training colleges to develop awareness of Immigration and Asylum challenges, International Development and Social Protection, Human Rights and Human Flourishing alongside what is entailed in Human Trafficking and Modern Day Slavery

## Bilateral work with countries of source

- Development of strong relations with Embassies, and the 'organs of State' in the relevant countries of source
- Mobilisation of wider 'diocesan' and church networks in the UK, and across European and 'third country' links
- Generation of and participation in specific counter trafficking conferences

## Using Technology

- Deployment of technology – particularly social media to enable many of the awareness raising, support development and training opportunities to be effected
- Development of the CTE Modern Day Slavery and Human Trafficking hub to support initiatives across CTE's membership base.

## Organisational Capacity building

- Facilitation of the development of hubs within denominational groups, to assist in these various opportunities and tasks – training, qualifications, awareness raising, resource building.
- Resource capture from the UK government and other sources – Trusts, Concerned High Value individuals, Church membership, and Businesses to further capacity building and efforts to mitigate the impacts of Human Trafficking in affected communities.<sup>50</sup>
- Communications development – enabling good quality information flow from the Public Sector, member churches, affiliated churches (Roman Catholic and Orthodox membership) to be flowing across member churches, and enhancing efforts in counter trafficking measures.

## Church Opportunities

- Development of choral competitions – addressing Gender discrimination, the cultural drivers of consumption (Trafficking for Sexual Exploitation), and social Justice in the compassionate heart of the Divine.

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<sup>50</sup> UNODC points out that all communities are exposed to Human Trafficking degradation - contextualised to maximise the 'business' opportunity open for the Traffickers through exploiting Human 'labour' and bodies.

- Engagement of Youth – development of Youth ambassadors against Trafficking in Human Beings – opportunities to link bilaterally with initiatives in countries of source.
- Linking through to the work of the Salvation Army and the numerous initiatives now in place providing safe housing and immediate response for those trafficked.

#### Political Advocacy

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



## SECTION 2 Domestic Violence

### The Shape of the Problem

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

Both areas of investigation, *Violence against Women and Girls* and *Human Trafficking* sit within an arena of intense challenge for a researcher working from outside a community and seeking entrance into this terrain. One of the challenges is that *Violence against Women and Girls* is perceived as shameful. It is set immediately against the images of Christ as the one who brings peace, invites children to come close to him for a blessing, sits quietly with Mary at his feet, the Samaritan woman at his side fetching water, and allows himself to be drenched with nard by the woman renouncing the life of prostitution, which many of the dinner guests present at the private feast are aware of and some may well have been customers. The latter incident in the gospel of John, is singularly underdeveloped in many of the teaching cycles of the churches involved in this programme of research, and was not instanced in any of the theological reflection opportunities which occurred in the prosecution of this research. It assails the conception of a redeemed masculinity living faith imbued lives protected by a litany of correct textual references and powerful charismatic presence, of the male disciples and followers gathered at a celebratory dinner for the proto-Messiah Rabbi, with a woman who has been prostituted amongst them, who anoints 'the coming King' in the

tradition of a long line of unlikely though 'male' prophets from across the Old Testament , and 'this fallen woman' is recognised by Jesus as the one who has truly served and received him.

## The numbers

### Reporting

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

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

- the increased reporting of sensitive issues on account of the greater confidentiality provided by self-completion methods
- the broader definition of domestic abuse used in the self-completion module
- 2 women are killed every week in England and Wales by a current or former partner (Office of National Statistics, 2015) the equivalent of 1 woman killed every 3 days

- 1 in 4 women in England and Wales will experience domestic violence in their lifetimes and 8% will suffer domestic violence in any given year (Crime Survey of England and Wales, 2013/14)
- Globally, 1 in 3 women will experience violence at the hands of a male partner (State of the World's Fathers Report, MenCare, 2015)
- domestic violence has a higher rate of repeat victimisation than any other crime (Home Office, July 2002)
- every 30 seconds in the UK receive a domestic assistance call (HMIC report 2015) – yet in 2001 only 35% of domestic violence incidents are reported to the police (Stanko, 2000 & Home Office, 2002)

In the HMIC Report Every life matters, the following stark realities were spelt out in financial costs

- ***Domestic abuse causes both serious harm and constitutes a considerable proportion of overall crime.***
- ***It costs society an estimated £15.7 billion a year.***
- ***Seventy seven women were killed by their partners or ex-partners in 2012/13.***
- ***In the UK, one in four of young people, aged 10 to 24, reported that they experienced domestic violence and abuse during their childhood.***
- ***Forces told us that crime relating to domestic abuse constitutes some eight percent of all recorded crime in their areas and one third of their recorded assaults with injury.***
- ***On average the police receive an emergency call relating to domestic abuse every 30 seconds.***

HMIC Report 2016 \*\*

and their impact on human lives unpacked.

## New Government Initiatives

Theresa May is on a mission of consolidation. In 2014 she commenced the work of drawing together the different elements of counter trafficking legislation which had been inserted into a variety of different aspects of criminal law, and consolidated it into the Modern Slavery and Human Trafficking Act in 2015. This brought both plaudits and brick bats. What is clear though is that this legislation, which was heralded with extensive media and political announcements, has undoubtedly raised the profile of counter trafficking into the world of business. The addition of the requirement on Transparency in the Supply Chains, which sits within the 2015 Act, is already generating fresh Corporate Social Responsibility and consumer awareness traction.

Now Theresa May has announced her intention, despite the extensive challenges facing Britain at a time of Brexit, to consolidate legislation distributed across the statute book addressing violence against women into a new piece of legislation called the Domestic Violence and Abuse Act.

The lack of clarity on the various offences located in different pieces of legislation which can be prosecuted by the police presents, according to the Home Office, 'an unacceptable diversity across the country in terms of the degree of effort put in to try and tackle it.' Although the prosecution of, and convictions for, such offences as Domestic Violence have started to improve in recent years, there is inconsistency in the use and effectiveness of the various law enforcement measures across the country, at all levels of the Criminal Justice System. Judges, prosecutors, defence lawyers, police, social protection services, health care workers and jury members themselves all need to be better educated and versed in the various manifestations of domestic control, abuse and violence which shatter lives and need to be comprehensively addressed with a coherent legal response.

The recent legislation, which was introduced by the Prime Minister when Home Secretary, which have included 'Coercive and Controlling Behaviour' December 2015, Domestic Violence Protection Orders, and the Domestic Violence Disclosure Scheme, have seen significant gains in how the law is articulating different aspects of the offences experienced, by an extremely disturbing percentage of women, in their domestic environments.

Addressing domestic violence and abuse is now a priority for the May government – and something which the Prime Minister attaches ‘a personal importance to’. She is committed to leaving ‘no stone left unturned in delivering a system that increases convictions, and works better for victims’.

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

## Coercive and Controlling Behaviour Act, December 2015

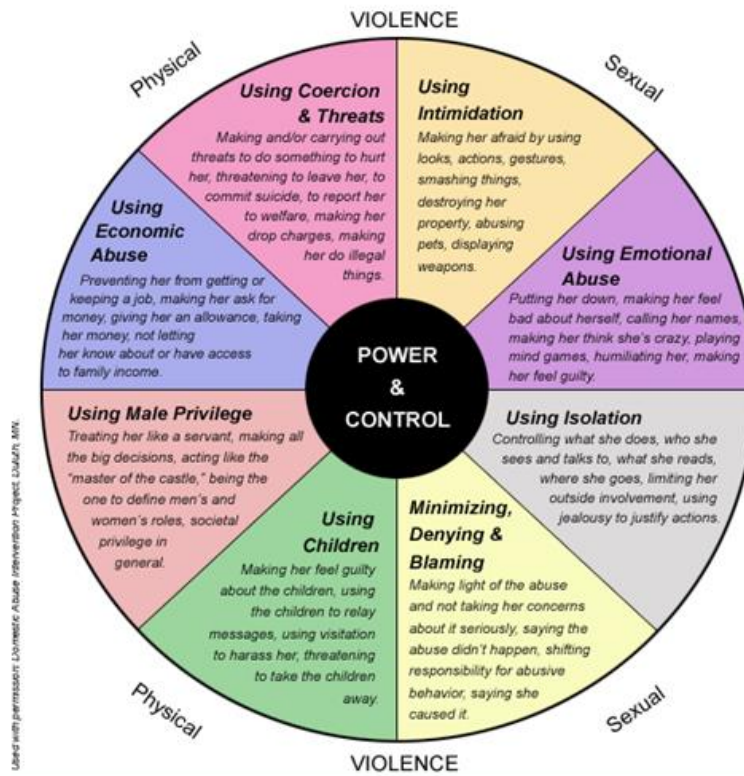
The new law captures coercive control through psychological and emotional abuse that stops short of physical violence. The Crime Survey for England and Wales has attempted to measure some elements of such non-physical abuse since April 2004 by asking if the respondent has experienced the following behaviours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

- prevented you from having your fair share of the household money
- stopped you from seeing friends and relatives
- repeatedly belittled you to the extent that you felt worthless

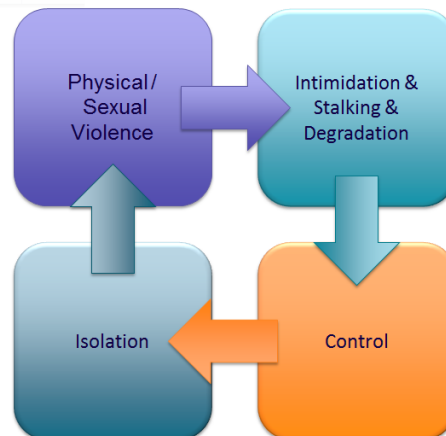
Training was delivered in a number of constabularies in England and Wales as an immediate consequence of this new piece of legislation. Her Majesty’s Inspectorate of Constabularies is now holding constabularies to account in implementing the new legislation, which does not require physical violence to be manifested in order to have cases brought to court, and is seeing front line officers significantly improve in identifying cases of Coercive Control during routine call outs.

One of the reasons for this increased attention to the non-physical manifestations of Coercive Control were the number of femicides which have been linked to previously controlling behaviours manifested by male partners on their eventual victims.

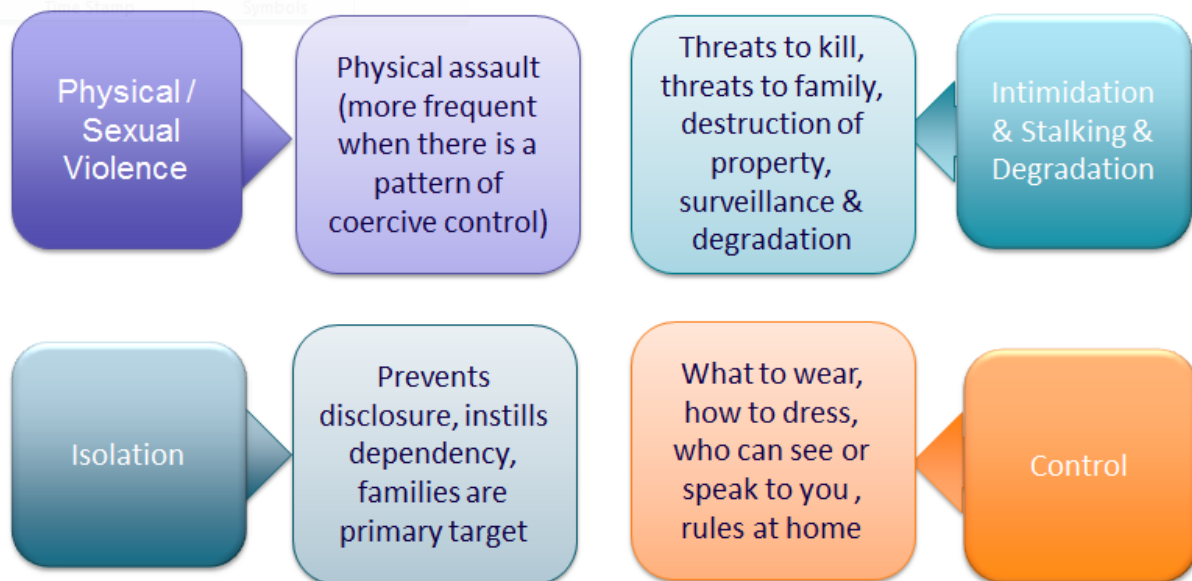
# Power & Control Wheel



4 major tactics  
of  
Coercive control



## 4 major tactics broken down



College of Policing Training Manual for Trainers 2016.

### The Istanbul Convention

In February 2017, a private member's bill which aims to require the United Kingdom to ratify the Council of Europe Convention on preventing and combating violence against women and domestic violence - the Istanbul Convention - had its third reading in Parliament. The Reading of the Bill was passed following a vote of 138 to 1 and it now progresses to the House of Lords.

The Convention was adopted by the Council of Europe in 2011 and came into force in August 2014.

The UK signed the Convention in June 2012 but has not ratified it. The Government has in the past said it is committed to ratification but that amendments to domestic law - to take extra-territorial jurisdiction over a range of offences - are necessary before this can be done.

## The Four Ps of the Istanbul Convention

Like the Palermo Protocol and the Convention of Human Trafficking the Council of Europe Convention has four Ps guiding its strategies outlined for signatory States to implement and protect. They are Prevention, Protection, Prosecution and Integrated Policies. These are worth exploring as Churches together to

- identify and signpost lessons and directions of travel for member churches
- be active agents of heralding enhanced safety and flourishing for our membership, and
- ensure all churches recognise the reality which the long process of research, commissions, British Crime Surveys and hundreds of unique surveys into populations across the world have started to clarify.

A paradigm shift has occurred, a Rubicon has been crossed with the UK now coming to a place where it is ratifying the convention – which will drive all Public bodies to be in compliance with the Convention's requirements.

### Prevention

Essentially, the writers of the Convention concluded, preventing violence against women and domestic violence when looked at honestly and not avoiding the data which has been unearthed over the last two decades of attention, can save lives and reduce the sum total of human suffering. Furthermore, the social protection costs of health, education and social benefits owing to mental health collapse, are considered to be substantial. Governments that agree to be bound by the Convention will have to do the following:

- train professionals in close contact with victims
- regularly run awareness-raising campaigns



- take steps to include issues such as gender equality and non-violent conflict resolution in interpersonal relationships in teaching material
- set up treatment programmes for perpetrators of domestic violence and for sex offenders
- work closely with NGOs
- involve the media and the private sector in eradicating gender stereotypes and promoting mutual respect.

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

## Protection

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

Some examples of measures set forth in the Convention which we are invited to consider include:

- Granting the police the power to remove a perpetrator of domestic violence from his or her home. In situations of immediate danger, the police need to be able to guarantee the safety of the victim. In many instances this may mean ordering the

perpetrator for a specified period of time to leave the family home and to stay away from the victim.

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

## Prosecution

The convention defines and criminalises the various forms of violence against women as well as domestic violence. To give effect to the convention, state parties will have to introduce a number of new offences where for many countries they do not currently exist. These may include: psychological and physical violence, sexual violence and rape, stalking, female genital mutilation, forced marriage, forced abortion and forced sterilisation. In addition, state parties will need to ensure that culture, tradition or so-called “honour” are not regarded as a justification for any of the above-listed courses of conduct. Once passed into legislation there will then be no excuse for not prosecuting these offences, and a clear message will be sent across communities that violence of any type against women and children, by state actors, community organisations or private individuals, will not be tolerated.

## Integrated Policies

The convention outlines that an effective response to domestic violence requires concerted action by many different actors. The convention therefore tasks state parties to implement comprehensive and co-ordinated policies involving government agencies, NGOs as well as national, regional and local parliaments and authorities. The aim is that policies to prevent and combat violence against women and domestic violence are carried out at all levels of government and by all relevant

agencies and institutions. A national plan of action is a standard form of response – which the UK Government will doubtless pursue - which assigns each agency a role to take on, or task to fulfil in addressing domestic violence and abuse.

Alongside the details of how to initiate Prevention, enhance Protection, pursue Prosecution and work towards Integrated Policies, there are also rubrics in place in order to address the challenge of addressing Gender inequality and stereotyping, and the special vulnerabilities of children and those in migration. This is an area which it behoves the Churches to inform themselves on, and to find where in the various categories of action – Prevention, Protection, Prosecution and Integrated Policies they see a role for themselves and additional value to add into the wider mix of public sector responses – within which Psychological and Spiritual wellbeing, alongside a contextualised socio-economic protection and recovery could be helpfully placed.

## Gender Equity as a key theme for the Convention

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

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

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

## Migrant women, women asylum-seekers and women refugees

The convention devotes an entire chapter to women migrants and asylum-seekers facing gender-based violence. It is asserted that migrant women, with or without documents, and women asylum-seekers are particularly vulnerable to gender-based violence. Although their reasons for leaving their country vary, as does their legal status, both groups are at increased risk of violence and face similar difficulties in overcoming it. For this reason, the convention prohibits discrimination on the grounds of migrant or refugee status when it comes to implementing its provisions. It also requires that measures be taken to prevent such violence and support victims while taking into account the needs of vulnerable persons.

## The Role of NGOs

It is interesting in this part of the convention's guidelines that NGOs are recognised as vital delivery agencies particularly in the sphere of Prevention and *Protection*. Faith Based Organisations can seek to place themselves within the discourse and Venn diagram of NGO intersection with state actors who interact with those who are vulnerable to becoming, are or have been subjected to domestic abuse and violence.

The convention recognises the distinct value of the work undertaken by NGOs and seeks to ensure greater political and financial support for their work from state actors. It includes provisions that

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

## Children

It has now been shown beyond doubt that exposure to physical, sexual or psychological violence and abuse has a severe impact on children. This is regardless of whether the child is subject to physical trauma or not. To see their mother, frequently their primary care giver, assaulted, beaten, attacked, shouted at, breeds fear, causes trauma and adversely affects a child's development. Violence against women and domestic violence in its direct or indirect form can have long-term harmful consequences for their health and lives. In the case of domestic violence, it is important that those working with affected children understand that they do not to have been directly affected by the violence to be considered victims and offered the relevant services for protection and recovery. Witnessing domestic violence can be as traumatising as experiencing physical attack by the assailant.

## How Frequent is Intimate Partner Violence (IPV)

A growing number of population-based surveys have measured the prevalence of IPV, most notably the WHO multi-country study on women's health and domestic violence against women, which collected data on IPV from more than 24,000 women in 10 countries, representing diverse cultural, geographical and urban/ rural settings. The study confirmed that IPV is widespread in all the countries studied. Among women who had ever been in an intimate partnership:

- 13–61% reported ever having experienced physical violence by a partner;

- 4–49% reported having experienced severe physical violence by a partner;
- 6–59% reported sexual violence by a partner at some point in their lives; and
- 20–75% reported experiencing one emotionally abusive act, or more, from a partner in their lifetime .51

## Intersecting types of violence

Different types of violence frequently coexist in these areas of offending. Physical IPV is often accompanied by sexual IPV, and also accompanied by emotional and psychological abuse. In the WHO multi-country study, 23–56% of women who reported physical or sexual IPV in their personal histories, had experienced both. A comparative analysis of Department of Health Service data from 12 Latin American and Caribbean countries found that the majority (61–93%) of women who had reported physical IPV in the past 12 months, had also reported experiencing emotional abuse when asked.<sup>52</sup> This data finds corroboration in UK data now being assembled on Intimate partner and Domestic Violence – with the expansion of the categories of violence and risk of physical harm and femicide, now including the criminal offence of Coercive Constraint. The same pattern also emerges as we shall see to violence being experienced from a partner during pregnancy. We need also to flag at this point that violence against women does not only occur within heterosexual relationships, but also has been documented as a problem within all female households, and also from sons and daughters within households. However the vast majority of (previously sanctioned) violent behaviours are clearly evidenced in heterosexual relationships.

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<sup>51</sup> Countries in the WHO report 2010 incorporated in this research were Bangladesh, Brazil, Ethiopia, Japan, Namibia, Peru, Samoa, Thailand, the former state union of Serbia and Montenegro, and the United Republic of Tanzania.

<sup>2</sup> Coercive Constraint December 2015.

<sup>52</sup> WORLD HEALTH ORGANISATION, L. S. O. H. A. T. M. 2010. Preventing intimate partner and sexual violence against women Taking action and generating evidence.

## Not only the Women

Although the context of this study is to highlight the challenges which females experience within the wider community in relation to human trafficking (and we have concentrated particularly in this instance on domestic servitude and Trafficking for sexual exploitation and on Intimate partner violence) it is clear that men are subject to violence within the domestic realm in attacks which the analyst<sup>53</sup> Men have been asked in surveys in the past by British Crime Survey and others if they had been assaulted and if so, had they reported it to police. In a 1985 survey, less than 1% of men who had been assaulted by their wife had called police.<sup>54</sup> In the survey undertaken in Philadelphia in America, men who were assaulted by their wife were less likely to hit back than were wives assaulted by their husband (according to their own testimony). Men were also far less likely to call a friend or relative for help (only 2%). It is not that these assaults were inconsequential, being seen in terms of their consequences as being clearly part of what Johnson calls 'Intimate terrorism'<sup>55</sup>. It is argued by many that male socialization diminishes the likelihood of reaching out for help – or for admitting that something is wrong within the domestic realm, or that an assault had been endured from a woman - the complexities of gender roles, behaviours, and expectations abound in this field of work.<sup>56</sup> Interestingly, men who were victims of assault by their wives in Europe were made into objects of social derision, with a practice called charivari in medieval Europe, where the victim was seated backwards on a donkey, ridden around the town, and liberally punched in his genitals by

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<sup>53</sup> JOHNSON, M. P. 1995. Patriarchal terrorism and common couple violence: Two forms of violence against women. *Journal of Marriage and the Family*, 57, 283-294, JOHNSON, M. P. 2008. *Intimate terrorism, violent resistance and situational couple violence* Hanover, Northeastern University Press.

<sup>54</sup> STRAUSS, J. S. A. M. A. 1992. Gender differences in reporting marital violence and its medical and psychological consequences. In: GELLES, M. A. S. R. J. (ed.) *Physical Violence in American Families*. New Brunswick: Transaction Publishers.

<sup>55</sup> JOHNSON, M. P. 2008. *Intimate terrorism, violent resistance and situational couple violence* Hanover, Northeastern University Press.

<sup>56</sup> GOLDBERG, H. 1979. *The new male: From self-destruction to self care*, New York, William Morrow.

onlookers and those authorised to discipline.<sup>57</sup> Not a great start for encouraging disclosure in Europe, let alone other communities and their practices, now incorporated into UK Pentecostalism.

However, research over the last three decades has indicated that female victims are subjected to more serious and sustained violence than males and appear to suffer more severe psychological consequences – although this has been questioned in more recent research where some of the Post Traumatic Stress disorder activated by Domestic violence incidents have been explored with male subjects.<sup>58</sup>

Meantime 30 per cent of the female population (4.9 million women) and 16.3 per cent of the male population (2.7 million men) have experienced some form of domestic abuse (parent on child, between parents, members of extended family on child) since the age of 16 according to work undertaken by the ONS. (Office for National Statistics, 2014) Furthermore at least 750,000 children (aged under 18) a year witness domestic abuse in their own homes, and nearly **three quarters of children** on the ‘at risk’ register live in households where domestic abuse occurs (Women’s Aid, 2013). The long term impacts of having witness violence between their parents, and for some against their ‘primary attachment’ and care giver can have long lasting impacts, educationally, psychologically and in the intergenerational patterning of what Johnson has described as Patriarchal terrorism.

## Blaming the ‘victim’, why is IPV the woman’s fault?

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<sup>57</sup> DUTTON, D. G. 1995. *The domestic assault of women*, Vancouver, BC University of British Columbia Press.

<sup>58</sup> M.J.HINDIN, D. L. A. 2011. Psychosocial Consequences of Intimate Partner Violence for Women and Men in Canada. *Journal of Interpersonal Violence* 25, 1628-1645.



In an article which followed the WHO research by Enrique Gracia, the following assessment was made –

*‘Violence against women on the part of an intimate partner is a complex problem that needs to be understood within the wider social context. Public perceptions and attitudes shape the social climate in which such violence takes place and either perpetuate or deter its occurrence. A substantial reduction of the problem cannot be achieved without addressing societal attitudes leading to tolerance or justification of violence against women at the hands of an intimate partner. Gaining a better understanding of public attitudes is increasingly recognized in international research as crucial in preventing intimate partner violence against women. For example, a recent review identified 23 studies whose authors examined how participants of population-based surveys in 61 countries – a mix of low-, middle- and high-income countries – explained the reasons for intimate partner violence against women in various hypothetical situations. Almost invariably, the explanations given implied that the woman was to blame’<sup>59</sup>*

## Why don’t women leave violent partners?

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

- fear of retaliation

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<sup>59</sup> GRACIA, E. 2014. Intimate partner violence against women and victim-blaming attitudes among Europeans. *Bulletin of the World Health Organization*, 92.

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

To this, in terms of this report, we could add that there is clear pressure felt from those who were interviewed for the purposes of this report in Pentecostal and Roman Catholic churches visited during this project that:

*theirs was the responsibility to bear with abuse whilst on a longer journey  
to save their husbands.*

One of the 'restraining' texts was clearly identified in two of our training events as I Corinthians 7:16. Here Paul calls on those who found themselves in marriages to unbelieving partners to stay with them, unless the 'unbelieving partner leaves' on the basis that neither partner knows what the future might hold in terms of the potential for change.

*'How do you know wives that you will not change your husband'*, is left as a source of guilt for the abused if they consider leaving the abusive situation, though the obverse in the letter *'How do you know husbands that you will not save your wives?'* is rarely cited, and interestingly was left ignored in any of the pastoral advice proffered during a number of conversations on the subject matter of domestic abuse undertaken during this research. This notwithstanding that the issue of men being abused within their marriages did emerge as an area which church members – both male and female raised with some rapidity whenever and wherever the arena of 'gender based violence and abuse' was raised.

## Other texts

which emerged during training sessions as ‘thinking resources’ being utilised by church members in the congregations accessed, are cited in our section on theological resources. It is enough here to cite the leading ‘restraining’ texts which were raised in the discussions which were had in ‘mixed groups’ of men and women in Pentecostal churches with Black majority presence.

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

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

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

Another frequently cited text is Ephesians 5: 22-24

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

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

All of these texts, and ways of referencing headship, God likeness, submission to the Male - serve to evolve and reinforce a culture of gendered inequality in relation to designated genders of power and authority – male husbands, and more often than not, male leaders in the churches.

Consequently, the recognised default situation, because of all the consolidated challenges, is for women to NOT disclose, to NOT report and NOT to leave their husband or partner, or the father of their children (despite violence taking place within the household environment).

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

flourishing and healthy relationships look like. There are obviously seeds of a positive reframing of what an equal and mutually respectful relationship 'looks like' promoted across the teaching, preaching, praying and pastoral life of churches which the surveys and interviews undertaken during the course of this research, has unearthed. However there is still a long legacy of other austere dynamics, where there can be violence masked as 'discipline' meted out on children in BAME homes, and violent, abusive or coercive behaviours operating between heterosexual couples. The issue of same sex couples or Transgender relationships was not breached during this particular piece of work.

There is the need for pro-active permission giving to be present in churches, so that the extremely effective social and spiritually reinforced 'taboos' of female accommodation to multiple spousal 'requirements' which have been implicitly and explicitly supported by the teachings and modelling of senior males and their wives,( the pattern in place in the leadership of most Pentecostal churches), can start to be 'unfrozen'. This journey of theological and organisational transformation, will not be particularly easy, but it needs to be undertaken, to align what one female respondent in our survey of church leadership called 'the rank hypocrisy of our leaders' and another in a curated online discussion announced in a flurry of *reductio ad absurdum* - 'if the wives of our pastors get wind of this new legislation, (coercive constraint 2015) most of them will be off to be refugees themselves. '

### When is enough, enough?

Currently we do not have to hand a reliable piece of research which informs us how many times a woman suffers domestic violence, experiences sexual or physical assault before reporting to the police. It has been widely cited as up to 35 times, but that number has been derived mistakenly from Canadian research from the 1980s which has endured as a mythical number in the psyche of the

Women's Refuge movement.<sup>60</sup> It needs to be carefully reviewed in the light of new monitoring of domestic violence calls both into the Police, and self-reporting into A&Es. This re-examination of number also needs to be put alongside the impact of repeat calls to the police.

For the total number of police calls for intervention in Suffolk, the Police force used the recently developed Cambridge Harm Index tool devised by the Centre for Policing in the University. This disclosed that of the 25,000 couples coming to police attention in Suffolk over the course of six years, resulting in some 36,000 callouts, fewer than 2% of couples had generated 80% of all the harm sustained to each other.<sup>61</sup>

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

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

- significant repeat call outs
- indicators of domestic violence being observed by Health Care officials at point of care delivery and not reported to the police for criminal investigation
- a failure to roll out protection processes for victims who cover their injuries as falls, or mis-steps 'walking into a piece of furniture' resulting in body trauma.

Furthermore, there has been a significant lack of curiosity around patients' care history and A&E attendance, which shows the longevity of many women's endurance of physical intimate partner violence. Certainly, violence can be escalated due to substance and alcohol abuse, and financial stress. All these issues need to be absorbed and understood. Notwithstanding, the research work

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which underpins the current paradigm shift in legislative attention is sufficiently solid to call all public bodies and organisations attention to the requirement to protect women, their children and for many their unborn children from violence meted out by their partners.

### **‘Let the Children come to me’ – risk to the unborn child**

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

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

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

experiencing violence and abuse in their personal relationships. What is absent in these studies is the potential role church professionals might play, appropriately trained, and steadily modelling an alternate pattern of behaviour and deep commitment to gender equality and the safety of every individual in their own households and intimate partner relations. It is a substantial task with the requirement for appropriate training and preparation clearly to be flagged, nevertheless a number of studies undertaken in the secular public health delivery sector suggests strongly that 'the majority of women are in favour of being asked about domestic violence when the question is asked by a caring and knowledgeable professional, and are tolerant of fairly routine questioning when asked in a 'sensitive manner, by a well-trained professional'.<sup>62</sup> Although this is specifically a piece of research generated around Health Care management, there is learning to be acquired within the churches about how the terrible reality, and profound negative consequences of violence within the household, and intimate partner relations affect their 'victims' and any in immediate proximity and dependence on them.

### Summoning up Courage

Despite the many cultural and economic barriers facing a woman contemplating leaving the space which is both home and dangerous, where she risks being violated, abused, diminished and / or beaten, many abused women do eventually summon up the courage to leave their partners. This is often after multiple attempts and years of violence, but a clear mean average of how many incidents is simply not available at present. Anecdotally, as one settles to listen to a victim's account of her abuse, it frequently emerges that this has not been the first time the abuse has happened. In the

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<sup>62</sup> DEBRA SALMON, K. M. B., PAUL WHITE 2013. Women's views and experiences of antenatal enquiry for domestic abuse during pregnancy



WHO multi-country study, 19–51% of women who had ever been physically abused by their partner had left home for at least one night, and 8–21% had left two to five times.<sup>63</sup>

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

## Faith Based Organisations and the Churches

There are some significant opportunities opened to Faith Based Organisations and the membership of the Churches Together in England as they absorb the contents of the new legislation now flowing from the UK Government as they embed the requirements of the Istanbul Convention into UK legislation and public sector practice.

There are however considerable cultural hurdles to be addressed within some sections of the Pentecostal community, particularly around patriarchal assumptions which infuse much of the Pauline corpus, and significant portions of the Old Testament, which provides a strong resource bank for these communities. In the online 'whats app' forum established to support the work of this research I sought to interrogate some of the approaches which might be undertaken around creating safety and security for a woman who found herself being hit or abused by her husband/partner.

A range of responses was evoked from an online forum question which comprised both male and female leaders, pastors and prophets to the question:

**'what should a woman do if she is hit by her husband?'**

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<sup>63</sup> World Health Organization and London School of Hygiene and Tropical Medicine. Preventing Intimate Partner and Sexual Violence Against Women. Geneva: World Health Organisation, 2010.  
ORGANISATION, W. H. 2005. WHO multi-country study on women's health and domestic violence against women  
REPORT - Initial results on prevalence, health outcomes and women's responses

Responses included:

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

- 'The problem that we have in the church is that the majority of our men leaders are hypocrites. Excuse my fancy words. Church leaders – men will start talking about submission – which blow up the matter even more. I do not think it is difficult to address if we are ready to speak the truth' – *(female pastor)*
- 'I will never advocate for the police to be invited. No. The word of God is against it and so it should be. The woman can leave if her life or that of her children is in danger. She can go to a refuge. If the refuge calls the police for her, well that is fine.  
  
'*(Female leader)*

From the personal sharing which occurred at the seminar for Pentecostal pastors in training the following emerged:

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

men. And you know, it is expected that you sort out your own marriage if you can.'

*(female pastor in training and survivor of abuse)*

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

### **A New Set of four Ps**

The members of Churches Together in England have an opportunity to consider how they could combine the key elements of the Four Ps of *Prevention, Protection, Prosecution, and Integrated Policies*. There could be another mandate which supports these four Ps with the four Christian Ps of *Preaching, Prayer, Prophecy, and Pastoral Accountability*. However, there are some stand out issues which need some urgent and consolidated attention.

### **Domestic abuse from a BME perspective**

The Black Association of Women Step Out (BAWSO) is a Welsh based 'safety for women' project. On their web site is the following analysis of their consideration of the triple challenge for members of the BAME community who experience domestic abuse.

Their experience of providing safety for Black Minority Ethnic women over the last two decades in Wales is instructive. They maintain fiercely that the position of BME women having to confront

Domestic violence is distinct. This is because Domestic abuse is rarely questioned or challenged within their own communities. BAWSO claim that for many BME women, 'it is not possible to differentiate between violence experienced as a woman and violence experienced as a black and minority ethnic person'. Furthermore because of the specific financial challenges which are present within many communities within the Black Asian Minority Ethnic (BAME) category – often precipitated by a lack of employment opportunities or the absence for the woman of a separate disposable income - there are distinct issues which may need to be addressed.

BAWSO lists the following issues which can make it challenging for BAME women both to report abuse and get into a situation where they can leave this abuse behind. These categories which we can only glance on in the context of this report are as follows:

- Socio Economic
  - Language Constraints (PLEASE BULLET)
  - Housing
- Immigration Status
- BME Women Ostracised
- BME Women's Social Isolation
- Lack of understanding of BME issues by agencies
- Lack of Knowledge and Welfare Benefits by BME Women
- Managing diversity-cultural / religious needs
- Lack of confidentiality, empathy and support

Language constraints are frequently not an issue in many Black Majority churches, where English for those from Ghana, Uganda, Nigeria, Sierra Leone and Kenya is not a problem, but they do raise a flag for those BAME communities where women are brought from the Mother country to be married to men who have come to Britain for work or have been raised in Britain whilst their own parents maintain strong links with their communities and extended families. This has been noted as

particularly prevalent in South Asian communities, where brides are frequently drawn from areas where their facility in English, years in secondary and tertiary education, and general mores around women's 'rights' within households, particularly what is required from females within the 'marriage contract' is substantively different from the context of UK society. Recent immigration from Somalia, Eritrea and Sudan has also raised issues of profound cultural differences in expectation for women's roles within society and particularly as married women, which can mean that these women can find themselves profoundly isolated in their homes.

This is partly due to the fact that they do not have a ready network of friends or family in the receiving 'community' which may well be constructed around their husband's work and social network (as in the above noted case). Even if a woman is not strictly isolated the social network into which she has been placed, if she is embedded in mother tongue communities, this reinforces the social isolation which occurs when one is unable to understand or speak the dominant language of the community in which one is living. So BAWSO articulate the very real challenges not only for public agencies (social services, the police, faith community outreach and Health services) to access these vulnerable sets of women, (Child marriage, forced marriage and threats of honour killing) but also for them to report. These are some of our neighbours, those living 'behind closed doors' in London, Birmingham, Leeds and Manchester, regardless whether they are not part of our CTE churches or not. It is worth noting some of the data on the global levels of some of the most extreme manifestations of violence against women which we are offered by statisticians working in this arena

- A BBC report estimated that globally more than 20,000 women are victims of "honor" killings each year in 2016.
- The United Nations Population Fund estimates that, over the next 10 years, 140 million girls will get married or be forced into marriage before their 18th birthdays.

- In Britain between 2010 and 2014 there were 18 Honour Killings reported in the UK – with a substantial number of first generation national young women being taken out of school between the age of 14 – 18 and not returning to the UK – at a rate of over 200 per annum. There are also questions which arise as to their destiny when they are ‘inserted’ with a very different cultural perspective in Pakistan, India, and parts of Africa where child marriage, and forced marriage still occurs.
- Having said this, in the UK’s homicide statistics, femicide – defined as males killing women precisely because they are women, with its locus substantially in the domain of the domestic and relational, has now started to be captured in the Femicide Census – logging deaths at the rate of over 100 per annum. Between 2009 and 2015, 936 women were killed by men, according to the 2016 Femicide Census. Of these, 598 (64%) were killed by their current or former partners and 75 (8%) by their sons. This is data which captures all ethnicities in the UK – and is one which discloses a deeply disturbing pattern of gendered violence against women, regardless of the ‘cultural’ community, including some of the children whom they have borne and nurtured in the wider fatalities.<sup>64</sup>

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<sup>64</sup> “We accept fatal male violence as an inevitability, not a conscious choice that a man has made to end a woman’s life. This dangerous culture needs to change. We need to learn the lessons. And by viewing these cases of femicide altogether, we can learn. Polly Neate of Women’s Aid announcing the disclosures of the Femicide Census 2016 had this to say “Our initial analysis shows that these killings are not isolated incidents; too many of them followed a similar pattern of violence and were premeditated. Many were committed in similar settings, similar weapons were used, and similar relationships existed between the perpetrators and victims.”

<https://www.theguardian.com/society/2016/dec/07/men-killed-900-women-six-years> accessed March 2017.

- Karma Nirvana – the UK’s only forced marriage and honour violence helpline, answers more than 750 calls on average every month – and reporting across to the dedicated Police Unit which is assigned to honour based violence, along with FGM and Forced Marriage – has been rising year on year across the decade.
- Furthermore the situation of LGBTi individuals within many of these communities is at high risk of abusive and ‘honour’ style retribution responses.<sup>65</sup>
- The role of shaming within the wider community, the family and the church with the concomitant loss of status both of the male, the female and the wider household when violence and the ‘reasons’ declared for its occurrence is now increasingly understood as one of the most powerful ‘self editing’ tools at work in communities to effectively silence reporting of abuse and violence, and those – mainly women and their children – suffering the abuse from seeking protection and safety.

## Housing – key elements of safety

BAWSO provides secure accommodation to Black and Ethnic Minority women and children in Wales who are at risk of or suffering domestic abuse. The presence of refuges offers a safe breathing space where decisions can be made free from pressure and fear. Domestic Abuse Support Workers and Volunteers, ensure that women and their children are offered emotional and practical support who come to them. In London there are a number of secondary providers for those who are fleeing abuse domestically, and able to both provide shelter, and women’s support centres to enhance their understanding and harnessing of their civil rights, and strategies for building long term personal safety and autonomy. Notable amongst these are Hestia, Imnaan and the Southwark Black Sisters. However there are a plethora of smaller initiatives which are able to be approached by CTE

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<sup>65</sup> One young woman who self identified as bisexual, stated that “to admit that I looked dreamily at and longed after girls, would have robbed me of my honour indefinitely,” in an interview conducted by Salma Haidrani for the Debrief in the autumn of 2016 <http://www.thedebrief.co.uk/news/politics/uk-honour-killings-20160964920>



members to access opportunities for some co-delivery of services. This whole sector however is still underfunded when consideration of the financial burden of violence is considered. Furthermore there is an ongoing challenge as to whether women are able to access such services which do exist, due to social stigma, public shame, resistance to coming into the orbit of the police force or social services, and the fear of 'losing their children' if they are mothers, due to coming within the purview of the State.

As BAWSO point out in their reflection on the double and triple burden for women from Black Asian Minority Ethnic situations, substandard accommodation disproportionately affects BME Women. The direct negative impact that bad housing stock and local social protection practices can have are 'particularly acute when race and gender dynamics are also brought into play'.<sup>66</sup> Further access to housing does not function on its own, but in relation to economic power. Therefore the fact that more BME Women come from social, economic deprived backgrounds has an impact on accessibility to decent housing, the support of the local Council provision, and why further networks of support are vital to have in place to encourage members of such communities to reach out for safety and release from abusive situations with partners or husbands.

## Immigration Status

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

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<sup>66</sup> <http://www.bawso.org.uk/home/about-us/>

Importantly the Istanbul Convention 2014 now to be ratified in the United Kingdom after a consolidated campaign of churches joining with women's movements across civil society in 2016 makes certain provisions for migrant women and those who are dependent on their partner for accessing their leave to remain in the United Kingdom, in order to alleviate their exposure to violence and controlling coercion leveraging their uncertain immigration status.<sup>67</sup>

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

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

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<sup>67</sup> IC Change #ChangeHerstory campaign <http://www.faithaction.net/media/2016/12/06/britains-faith-leaders-launch-uk-wide-call-help-prevent-violence-women/> This leveraging of uncertainty, and State gate-keeping of refugee or immigration status by partners is cited in one of the Section 2 case Studies offered below.

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

Consequently, Black and Minority Ethnic women who have left their homes without passports, nationality documents, marriage certificates and other critical documentation can find themselves refused benefits, and although the Istanbul Convention is now passing into National Legislation some have been threatened with deportation, because their residency had been dependent on their marital status. At this high end of need the majority of refugees designed for the 'majority white' users, are not equipped to provide the legal advice and expert counselling needed by women in this position.

Immigration Law, impacts on welfare and housing provision, not only through 'No Recourse to Public Funds', (clauses that apply to some BME Women who live in Britain), but also through the widening third party implementation of Immigration Law through the reporting procedures now required by the government through schools, hospitals, social security officers, and housing departments. Many of these organisations and services may conduct passport checks on citizens at any point, and are more likely to do so when Black people request services. This is an area of engagement which the churches of the CTE could usefully start to develop.

### **Gender Inequality**

The Istanbul Convention took systemic analysis forward in its analysis of the ubiquity of domestic abuse and violence against women. It defined Violence against Women as 'violation of women's

human rights and a form of discrimination against women'. That is the central platform off which all else passes through and action plans evolved.

The Newham Asian Women's Project (NAWP) – substantially comprised of Asian women and serving the Newham district in London – operates in one of the most culturally diverse districts of London. In 2008 NAWP responded to the Government's legislation on the new criminal and civil remedies, vital outreach work done by women's organisations to women is being replaced by 'one-stop shops': the courts, family centres, and ill-qualified IDVAs. 'In general, national and local strategy is focused almost exclusively on the criminal and civil legal system, or on other state-mandated responses such as child protection. Services or specialist support structures outside this realm are usually secondary, because **there is no genuine commitment to funding**. In our experience, this means that a criminal justice response has replaced the idea that violence towards and abuse of women are linked more broadly to gender inequality'.<sup>68</sup>

The argument which Gill and Banga forward is that that when Domestic abuse, and violence against women is opened to detailed and considered examination, it reveals itself as the outcome of deep seated, societal wide, endemic asymmetry in power, with tacit societal collusion given to men to use this within the setting of the 'patriarchally modelled' household. From this vantage point Gill and Banga urge the government of the day to place a clearly articulated and fully resourced programme for disruption of this systemic collusion which leaves BMER women triply discriminated against and vulnerable to the most egregious effects of violence against women and coercion within the domestic realm.

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<sup>68</sup> BANGA, D. A. G. A. B. Spring 2008 The Reality and Impact of the Domestic Violence, Crime and Victims Act 2004 on BMER women. *The domestic abuse quarterly*

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

- Protect Victims
- Prosecute Perpetrators
- Integrate Policies
- Prevent Offences

through the development of criminal and civil law provisions, improved service delivery, commitment to an appropriate level of resource allocation (which implies fully costing the wide ranging costs and impacts of domestic abuse and coercive control not only on securing the individual woman's immediate safety and longer term recovery, but in all the ways in which the disruption of the household which occurs as a consequence of the abuse realises on her immediate household which frequently includes affected children, her work place, productivity days, months and years lost to the economy, and all support services engaged); and associated cultural transformation measures. It is to the matter of cultural transformation which we are constrained to pay attention, and deploy resource and time to resolve.

### **Children in Refuges**

Over 30,000 children are estimated to be given temporary residence in refuges across the UK each year. This is a number which is truly unacceptable and will doubtless rise in the light of more funding now being designated for Refuge accommodation across the country. There is considerable debate around which strategy for delivering sustainable safety for emotionally abused, coercively controlled and beaten women and their children. The impact on children long term of simply 'witnessing' violence or abusive behaviours against their mothers cannot be overestimated.

## Refuges – the case for and against

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

## Refuges – who leaves?

In a study by Shelter, undertaken in 2012, 40 per cent of all homeless women stated that domestic abuse was a contributor to their homelessness; indeed it was the single most quoted reason for becoming homeless (Women's Aid, 2013).<sup>69</sup> Furthermore the method by which Domestic Violence and Abuse against women has been typically for the last fifty years since the creation of the first exclusive to purpose, woman's refuge was established in Canada in 1965 by the Harbour Rescue

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<sup>69</sup> Further Studies in the US corroborate this finding in terms of the massive socio-economic impact of Domestic abuse on a woman's access to essential safety and shelter rendered by a home. According to multiple studies examining the causes of homelessness, among mothers with children experiencing homelessness, more than 80% had previously experienced domestic violence.

Source: Aratani, Y. (2009). [\*Homeless Children and Youth, Causes and Consequences\*](#). New York, NY: National Center for Children in Poverty. Between 22 and 57% of all homeless women report that domestic violence was the immediate cause of their homelessness. Sources: Wilder Research Center (2004). *Homeless in Minnesota, 2003*, 22; Center for Impact Research (2004). *Pathways to and from Homelessness: Women and Children in Chicago Shelters*, 3; Nat'l Center for Homelessness & Health Care for the Homeless Clinicians' Network (2003). *Social Supports for Homeless Mothers*, 14, 26; Inst. for Children & Poverty (2004). *The Hidden Migration: Why New York City Shelters are Overflowing with Families; Homes for the Homeless and Inst. for Children & Poverty (1998). Ten Cities 1997-1998: A Snapshot of Family Homelessness Across America*, 3.

Thirty-eight percent of all domestic violence victims become homeless at some point in their lives.

Source: Baker, C., Cook, S., & Norris, F. (2003). [\*Domestic Violence and Housing Problems: A Contextual Analysis of Women's Help-Seeking, Received Informal Support, and Formal System Response\*](#). *Violence Against Women* 9(7), 754-783.

According to a 2012 study on homelessness in Minnesota, 30% of women were homeless due to domestic violence.

Source: Gerrard, M., Shelton, E., Pittman, B., & Owen, G. (2012). [\*2012 Minnesota Homeless Study: Fact Sheet\*](#). St. Paul, MN: Wilder Research.

Mission in Hamilton, Ontario. It was named somewhat quirkily as the Inasmuch House, referencing the Bible verse later cited below (Matthew 25:40), the words of Jesus "Inasmuch as you have done it for the least of these, you have done it for me." It was designed to be a practical outworking of Christian values relating to justice and care. In the years following the creation of Inasmuch House, there have been thousands of refuges established across the UK, Asia, Europe, the United States, Canada and Africa.

However there has been a growing loyal opposition within the ranks of radical feminism to these designated houses, with the practice of Luxembourg frequently cited, where expulsion orders on offending males being able to be served by the Police for immediate expulsion, and the securing of safety for a partner for fourteen days from the intervention, until a court order can be established. However this includes weekends and holidays, during which time the victim can take none of the legal steps necessary to establish a strong case for protection – and a number of women's rights and protection NGOs are eager to see this further developed. The principal however is an important one, which has been picked up by a small BAME based NGO in Leeds, Staying Put, which argues for more work to be undertaken in Britain to secure the home where women are frequently raising their children as the place of safety, and where the violence is male on female, to see the male extracted and dealt with by the Police, and criminal justice system.

This system might well be seen as a potentially powerful counterweight to the ubiquity of homelessness challenges experienced by women who have endured physical violation, violence, abuse or coercive constraint, protect the social networks for the woman and any children within the household (with all the associated important areas of schooling, educational continuity, and 'normality' retained ) whilst the abusing partner is the one who is extracted, and has to endure the multiple challenges of being 'evicted' which normally are associated with those who are 'victims' of abuse. Prima Facie there seems to be a powerful case for exploring this option in the UK, although

there are a number of powerful lobbies now, due to government funding programmes which might choose to continue the 'refuge system'.

Nevertheless, this is a direction of travel for the future, as has been indicated by the Haleys, 'War on the Home Front, the future of wife abuse' where they comment as follows:

*'It is likely that women stay with their husbands as long as possible, because they recognise that to leave is to abandon everything that they have earned and acquired in their lives up to that point. Including assets, income, lifestyle, and in many cases friends and family as well. The cost of escape is obviously very high, and a great deal of abuse is heaped upon the woman before they become willing to pay that price. Perhaps if that cost could be reduced, the women would leave the relationship before the abuse becomes permanently damaging, (either emotionally or physically). --- since women who currently find themselves (in the majority ed) of abusive situations, quickly discover the cost, both economic and emotional, are extremely high, the situation **must** be changed, so that the costs of extraction from the relationship are not borne by the wives **but** by the abusers. The underlying theme (is this). Society should not be protecting its women, Instead it should be providing the wherewithal for the women themselves to have the tools to protect themselves and to prevent the abuse from happening to them (in the first place).'*<sup>70</sup>

The authors proceed to explore the role of pre-nuptial agreements, the placement of the home as a safe haven, which when desecrated becomes a civil offence, alongside any violence which is perpetrated against the victim, all charges to be undertaken by the arresting authorities, and not by the victim, which sits alongside the proposal to extract the violator and secure the home for the abused.

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<sup>70</sup> SHAWN D. HALEY, E. B.-H. 2000. *War on the Home Front: An Examination of Wife Abuse*



## Suggested Response of CTE

### Prevention, Protection, Prosecution, Preaching

The members of Churches Together in England have an opportunity to consider how they could combine the key elements of the Four Ps of

Prevention

Protection

Prosecution and

Integrated Policies

There could be another mandate which supports these four Ps with the four Christian Ps of

Preaching

Prayer

Prophecy and

Pastoral accountability

However, there are some stand-out issues which need some urgent and consolidated attention.

### Prevention

There will be limited Prevention into their own internal or external communities by the Churches unless there is clear recognition and ownership by Church leaders that

- new professional training needs to be run across the churches for all leaders and those with teaching, outreach and pastoral authority, in order to understand the devastating effects of intimate partner violence, (training)

- domestic violence, rape in marriage, coercive constraint and emotional abuse is a reality, is widespread, damaging and an offence which is no longer to be accommodated.
- that dealing with such issues in-house, away from the prying eyes of the state seriously undermines the power of the wider voice of Civil Society which mandates intervention through police response, and the deployment of court processes.
- calling out intimate partner violence clearly 'puts on notice' abusive behaviours in the Church (awareness raising)
- the power and gender imbalance in leadership in some of our Pentecostal church members seriously affects the way in which 'reporting' and recognition of the criminality, and the complete unacceptability of violence against women and children, perpetrated in society and consequently present in our churches.
- the way in which cultural messages which promote asymmetric power relations are fostered in many churches from the earliest days of Christian formation becoming set hard at the point of marriage – submission for women, headship and unilateral leadership for men – which are consolidated and replicated through teaching, prayers, songs, fasts and the organisation of the churches – with leadership invariably vested in a male 'head' or leadership cohort. (gender equality and training)
- A fresh approach to what is entailed in marriage, and how marriage preparation can entail a thorough going root and branch exploration of how gender equality and mutual respect, and 'security' can be built into the heart of the marital union, and all its socio-economic realisation so that neither partner is put at substantial and systemic risk of abuse, and its appalling economic and socio-psychological toll.

- there needs to be serious relationships built with the State bodies and emerging NGOs tasked to address domestic violence and abuse and operationalise the new Act's implementation (partnership and integration)
- there are numerous opportunities in preaching, in praise, (choirs, songs, engagement) in prayer, and in practical service to be addressing the realities of domestic violence and abuse – (awareness raising) and to enable the community to consider how to effect early resilience to the menace of abuse, by building empowerment and early support tools to counteract inequalities which by cultural default permeate the gendering of roles in marriages.
- In preparation for marriage, in youth ministries, in evangelisation and in formation, 'gender equality and non-violent conflict resolution in interpersonal relationships' are brought into the exegesis of scripture and the church's own traditions.
- Assistance in working with potential and actual offenders for alternative ways of living in relationship and dealing with conflict.

What is happening in UK legislation is a paradigm shift which has been on the move over the last one hundred and fifty years, ever since the passing into legislation of the Married Women's Property Act 1870 an Act of the Parliament that allowed married women to be the legal owners of the money they earned, to inherit property and to operate as a legal entity recognised as a person with rights and an identity apart from her husband - a veritable feme sole. The Domestic Violence and Abuse act is the most recent legislation to build on and consolidate these gains. This legislation will announce, a clear articulation and stance of the UK State that the violence against women which has emanated from and been sustained by systemic gender inequality, will no longer be tolerated. This includes within the churches. There will be no hiding place from this legislation which will be framed within criminal law.

## Protection

- Adequate information distributed in churches
- protection access to shelters – and immediate appropriate counsel for safety rather than staying in a place where violence or coercive control is being exercised
- The Church stepping forward to lobby for alternative solutions – ensuring – protection of the wife (and any children) where this is violence being effected by a man on his partner
- That the Police can remove the husband

## Prosecution

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

On the What's app network some concerns were raised about prosecution after an initial complaint by a (female) spouse.

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

another pointed out

*“a. We were brought up with the notion that we don't go to court and come back to be friends. So our background contributes to our reluctance.*

*b. There have been incidents of over zealous government official intervention that is not based on accepted human rights position.*

*c. There is the fear of being ostracised by one's immediate community.*

- d. We are good at covering up and pretending all is well when actually we are going through hell because you don't want to be the topic of the next door blogger*
- e. the worst is the lack of knowledge of what is required to be done legally and scripturally.*
- (male contributor)*

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

## Integrated Policies

### Addressing the Leaders

In the HMIC report 2014, the Police a clear call to change in police culture in downgrading domestic violence and abuse in the list of priorities which should be addressed by them and a thorough overhaul of systemic ignoring of a problem which the Home Secretary had given a clear steer in 2013 to see addressed.

The report found that

*Domestic abuse is a priority on paper but, in the majority of forces, not in practice. Almost all police and crime commissioners have identified domestic abuse as a priority in their Police and Crime Plans. All forces told us that it is a priority for them. This stated intent is not translating into operational reality in most forces. Tackling domestic abuse too often remains a poor relation to acquisitive crime and serious organised crime.*<sup>71</sup>

In the What's App discussion which was instigated on this subject, and the ensuing lively on line conversation on where the onus was believed to lie for instigating change in terms of addressing Domestic Violence and Abuse in the churches the following emerged:

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

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

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

Another thought that attitudes are changing ‘

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

Another shared:

*I have seen a case where a so called prophet/pastor told his wife he will make life a living hell for her and will not hit her so that people wouldn't suspect a thing, all because she found*

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<sup>71</sup> HMIC 2014. Everyone's business: Improving the police response to domestic abuse.

*he's in a cult. A lot of women and men are living in bondage. If we church want to make positive impact – we need to start by sanctify ourselves first and live by example.*

The theme of reluctance to report stays with the community though.

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

Furthermore, there was anxiety expressed of a feast day of past mistakes, maybe abuses coming to light which it is feared could be brought to the authorities, and

*'fingers being pointed at them for things long dead that should have been buried'.<sup>72</sup>*

The overwhelming majority of contributors to this discussion called for more training for Leaders and Pastors, to know how to counsel how to hold confidentiality, and to understand the appropriate signposting to the authorities to access assistance for their membership if and when Intimate Partner Violence of Coercive Control emerges. The discussion itself was commended as a good engagement – and welcomed by many – though the scores who sat silent whilst a lively exchange populated the What's app vehicle, have yet to give their feedback.

The following areas are clearly in need of further development

- GUIDELINES
- TRAINING
  - cpd / CONFERENCES
- THEOLOGICAL RESOURCES
  - PASTORAL PRACTICE
- MENTORING CHANGE – Training the trainers

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<sup>72</sup> Contributions to the Freedom Talk Forum, Whats app initiative which was instigated through this research.

- SUPPORT STRUCTURES
- COMMUNITY WIDE AWARENESS RAISING
- INITIATING AND SUSTAINING CHANGE – AWARDS
- POLICY INTERVENTIONS
- MULTI AGENCY COLLABORATIONS / TRAINING THE PROVIDERS – NGOS
- Understanding the role of the POLICE /LAWYERS / SOCIAL SERVICES /

SAFEGUARDING BOARDS, and the ways in which these public agencies and servants can be integrated into the wider life of the Church community, so that anxiety around their activities and worry about any involvement with these statutory bodies does not effectively collude with interpersonal violence, domestic and abuse which might be being experienced or pursued in what for many was seen as 'rogue' activity in church circles.



## Recommendations from Section 2

- That the churches explore different models of providing assistance in safe housing for those experiencing violence, and engage with multi agency partners on strategies for addressing the cultural permissions which leave women and their children caught in situations of violence.  
Work on the development of chaplaincy into women's centres working with this population of highly exposed and vulnerable women.
- To look at the different models of providing safety, which includes the removal of the violent partner from the household, thus keeping the woman and her children in a settled space – which is her family's and her home.
  - Tie in Safeguarding training with training on identifying the signs of Trafficking, lines of self-disclosure and reporting, and the importance of working with the public authorities to address the requirements of safety, rescue and restoration for the victim, and due process of law on those who have been involved in the exploitation.
  - Enable Self Reporting
  - Theological training and equipping on the reality of Domestic Abuse and what can be done to mitigate it including the theological work of addressing patriarchal texts and cultural scripts which maybe 'encouraging' exploitative behaviours.
  - Awareness Raising – in congregations and addressing the 'blaming' or 'silencing' culture'
  - Pastoral training for church leaders, and the importance of safeguarding adults as well as children
  - Developing Multi Agency training, working and reporting protocols and organisational behaviours.

- Source country capacity building – around the cultural friction with issues pertaining to what is perceived as Domestic Abuse, Domestic Violence, and Coercive Control.
- Explore the mandate of the four church Ps Preaching Prayer Prophecy and Pastoral accountability to address issues pertaining to domestic abuse and violence against women, and in Human Trafficking.

## SECTION 4 CASE STUDIES

### SECTION 1 Case Study 1

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

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

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

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

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

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

And that's when we started to be afraid.

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



## SECTION 1 Case Study 2

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

A lot of girls believe this stuff.

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

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

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

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

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

The ones who don't believe in voodoo maybe go to church. Not the Catholic church, though. In Nigeria there are stacks of Christian churches, Pentecostalian, Evangelical; the Adventist church run by an American preacher is also starting to catch on. And in Italy the girls go to these churches organised especially for Africans. It's their only distraction from the terrible life they lead. They meet two or three times a week, Wednesday, Friday and then on Sunday, when there's a service that lasts practically all day. They dance, they eat, on feast days a hundred, even two hundred people may turn up, sometimes even more.

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

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

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

The trial took place.

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

The judge believed the pastor and not her.

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

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

## SECTION 1 Case Study 3

## SECTION 1 Case Study 4: The collusion back home



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

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

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

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

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

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

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

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

Then come the fights. The girls say, that's it, I'm not sending any more money. And so they start to phone saying your father is ill, your brother has a hernia, you sister has cancer. Your mother's in hospital and needs an operation. Your son is dying. Send money. Each time you panic and you no longer know what's true and what's false. For example, Osas suspects the story about her mother being ill is not true, but what can she do from Italy? She sends the money for medicines, money for the doctor. Then her aunt calls and says to her: your mother is dying, the medicines we bought her were past their expiry date, send some more money so we can take her to hospital...It's all like that.

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

## SECTION 1 Case Study 5 The babies

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

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

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

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

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

But sometimes the girls refuse to do it.

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

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

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

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

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

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

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

## Section 1 Case Study 6

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

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

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

Pipeline Human Trafficking in Italy Elena Perlino

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

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

Pipeline Human Trafficking in Italy Elena Perlino.



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

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

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

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

Auntie had given to her parents. The mobile phone wouldn't have been cheap – and the waxes her mother received were the very best quality. She didn't know how long she would be going to London for, or when she would be returning to Abuja.

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

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

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

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

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

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

*Hien's journey to the UK started when he was taken from his village at the age of five by someone who claimed to be his uncle. As an orphan, he had no option but to do as he was told. He spent five years travelling overland, completely unaware which countries he was going through, from [Vietnam](#) before being smuggled across the Channel and taken to a house in London. Here he spent the next three years trapped in domestic servitude, cooking and cleaning for groups of Vietnamese people who would come in and out of the property where he was held.*

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

*Hien's story is not unique. He is one of an estimated 3,000 Vietnamese children in forced labour in the UK, used for financial gain by criminal gangs running cannabis factories, nail bars, garment factories, brothels and private homes. Charged up to £25,000 for their passage to the UK, these children collectively owe their traffickers almost £75m'*

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

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

## **SECTION 1 Case Study 7**

## **Section 1 Case Study 8**



## SECTION 2 Case Study 1

*It's difficult you know? There are these verses that if you have an unbelieving husband then the prayers of the wife will convert him, will heal him, SHE will be the means to HIS salvation. This means that women are really not able to speak openly in church about these things. The male leaders don't like to hear about it. They say 'go back, be with him and do not provoke him'. But this is not right.*

*Would Jesus say that? Do you really think so Carrie, would Jesus say that? I don't think so. I don't think he would. We have got to change things, but it will take a long time. <sup>1</sup>*

Participant at CTE- CCARHT workshop December 2016

## SECTION 2 Case Study 2

*A friend of mine – she put up for years with verbal and physical abuse from her husband. Sometimes it wasn't even physical, I would say it was emotional torment as well. She was never – ever good enough. She went to church all the time. That became a 'thing' as well which he would resent. It's terrible when just trying to love God and spend time listening to His word becomes an opportunity to be more punished. She didn't feel she could say anything very much but she did reach out to my Spiritual mother. (African Independent Church stream) My mother told her to plead to Jesus for rescue, to assault the high throne of grace until a blessing was given – 'Pass me not by Jesus – I shall stay until you bless me'. You know our people would rather our women lock themselves in a room, spend half the night in fasting and prayer, roll on the floor and cry out to heaven, than address the issue of male violence and arrogance in the household clearly. We don't have the refuges, we don't have the teaching, we don't have the belief that separation and divorce is OK. Our churches are built around the idea of the household, of couples, of families and children. If you are divorced, if you are widowed, if you are lesbian or homosexual there is nothing for you there.'*

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

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

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

When the baby was born her mother came to stay and Esther had the first real break in the clouds of the relationship for over 6 months. Although she could not tell her mother everything, she was able to start to feel in touch with 'Love coming back to me' in the presence of her new baby, and the bond which she had had with her mother when younger. Eventually she found the strength to tell her partner she wanted to end the relationship. By this time her partner was already seeing another woman, and so the pressure on her to find safety was not needed. His attention had shifted. There was some shouting and throwing of items in the flat, but he left – as he had somewhere else to go. The experience left her lacking in confidence and frightened to go into public spaces for a long time afterwards. Slowly and surely she made her way back to the world. She took some adult education opportunities up at a local Further Education college and got secretarial skills behind her, and got part time work in an office as an office administrator. It took some years to find her way to independence and safety. Today she is training for the pastorate in a Pentecostal church. She wants to make the voice of women who experience violence heard, so that others don't need to experience the terror, alienation, separation and loss of confidence which was her story.

## Section 2 Case Study 4

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


## SECTION 2 Case Study 5

*I believe men need to be ‘educated’ on ‘what it means to be ‘head of the home’. Many of them have a wrong understanding of the meaning: they think it’s their physical body (that is why some of them will say men are wired differently from women). Excuse me!! Hello? The Glorious maker did nothing different in these 2 beings. I know biology can prove otherwise but ou know what I mean. If we agree and talk about wire crossing, then they must NOT spark? Some of them thinking being a man is saying ‘come to bed’ without showing any affection, consideration etc. There is a lot of men who do not know about women that can help in their relationship. Pray we get to the point of marriage seminars – the real deal – and not just anything for show but the real thing.  
Contributor to the on line forum – 2017.*

## SECTION 2 Case Study 6

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

(West African woman at training seminar 2016)

## SECTION2 Case Study 7

We need to look at Domestic Violence in a two dimensional angle and not just from a women's angle alone. I know men that have been victims from wife's that are demonic (terrorising their husbands through witchcraft) and those that do so purely because they are wealthier. I can talk on both sides. My comments is to highlight a very deep unsettling and inherent behaviour in African men which is unbiblical. I pray that we start from this point. All those cases that generate this talk here happened in the west cos the government here leaned towards women. This I believe doesn't help marriages at all as women now believed in not only taking the man to the dry cleaners but making him to end up in the laundrette.

The men then get bitter and come back to get even.

If our men treat their wife's (sic) like Proverb 31 we will be talking about something else. Please read v 23. Her husband is respected in the city gate ----- Why? It is simply cos of the wealth of this woman, her management of her home, looking after her mand and children, the poor, her strength etc.

Her husband praises v28, instead of issuing some stupid controlling laws.

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

Female Pastor from an Independent Black Majority Church. Whats App contribution. 2017

## Section 2 Case Study 8

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

---

Participant in training event December 2016

## THE GLOSSARY

### Intimate Partner Violence

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

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

- domestic abuse: this category combines partner abuse (non-sexual), family abuse (non-sexual) and sexual assault or stalking carried out by a current or former partner or other family member - this broadly matches the Government's definition of domestic violence and abuse<sup>1</sup>
- non-sexual abuse by a partner: physical force, emotional or financial abuse or threats to hurt the respondent or someone close to them carried out by a current or former partner
- non-sexual abuse by a family member: physical force, emotional or financial abuse or threats to hurt the respondent or someone close to them carried out by a family member other than a partner (father/mother, step-father/mother or other relative)
- sexual assault: rape or assault by penetration including attempts ('serious'), indecent exposure or unwanted touching ('less serious') carried out by any person
- stalking: 2 or more incidents (causing distress, fear or alarm) of receiving obscene or threatening unwanted letters, emails, text messages or phone calls, having had obscene or threatening information about them placed on the internet, waiting or loitering around home or workplace, or following or watching by any person, including a partner or family member

### The Council of Europe

an organisation comprising 47 member states located within the European continent, which focuses on human rights protection. It was adopted by the Council of Europe Committee of Ministers on 7



April 2011, and Turkey became its first signatory on 11 May 2011 in the occasion of the 121st Session of the Committee of Ministers in Istanbul.

Council of Europe Convention on preventing and combating violence against women and domestic violence. Treaty No.210

A new landmark treaty of the Council of Europe which opens the path for creating a legal framework at Pan-European level to protect women against all forms of violence, and prevent, prosecute and eliminate violence against women and domestic violence.

The Convention also establishes a specific monitoring mechanism ("GREVIO") in order to ensure effective implementation of its provisions by the Parties.

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

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## ***APPENDICES***

### **APPENDIX 1 Key Enforcement Agencies and Capability**

There are a number of specialist units in the UK now working on countering Human Trafficking and referred to in this Research piece.

SCO1 Kidnap and Trafficking Unity London Metropolitan Police

West Midlands

Organisation	Area of interaction	Denomination
June 16, 2017 Woman at the Well	<del>Violet House, Camden – to provide a uniquely holistic and multifaceted</del> range of services to vulnerable women who are caught in multiple cycles of abuse and social exclusion. Built on 10 years' experience of its founder Sister Lynda Dearlove who had been working with this constituency in the East-End of London for over a decade. The majority of those assisted have been involved in homelessness, drugs, alcohol, violence, physical and mental ill health collapse, and street based prostitution	Religious Sisters Institute of our Lady of Mercy IOLM Early members of the CHASTE Safe Housing Network 2004 -2007 Incorporated as a Registered Charity in 2007.
Rahab UK	Based in the Royal Borough of Kensington and Chelsea. Outreach work to flats, brothels and those caught in on street prostitution.  The financial legacy of the Sisters' unique charism is to release Rahab UK officers and volunteers to work with women affected by prostitution and human trafficking for sexual exploitation.  Based as part of a religious order currently active in 23 countries in Africa, Asia and South America.	Sisters Adoratrices, a Religious Order founded in Madrid, Spain in 1856 by Saint Maria Micaela, Viscountess of Jorbalan  Anti Slavery  Commissioner Kevin Hyland on the Board of

		Trustees
Medaille Trust (UK)	<p>Established in 2006 to ‘work against the evils of human trafficking congregations in response to the plight of thousands of people who are being trafficked into the UK each year’.</p> <p>The Trust has been a significant provider of support and safe house provision for the victims of human trafficking since then and continues to deliver outstanding care ten years on.</p> <p>The Medaille Trust now operates 8 safe houses offering a total of 75 bed spaces to women, men and children. Their current range of safe house provision offers 4 dedicated women’s houses, 3 male houses and 1 specialist family centre.</p>	<p>The Medaille Trust is a charity founded by groups of Religious congregations in 2006 under the initial leadership and visionary work of Sister Anne Joseph.</p> <p>Member of the CHASTE safe housing network.</p> <p>2004-2008</p>
Renate	<p>Founded in 2014, by a group of Religious sisters across a number of different European countries, not all within the European Union – this is a network committed to support each other in work against human trafficking and exploitation. Research, advocacy, policy, training and</p>	<p>Current President Sister Imelda Poole IBVM Albania.</p>

interventions. Network present in UK.

Bakhita	Purchased in January 2015 and opened for 'guests' in July of that year,	Former Met Police Officer
House	<p>'all guests are women who have suffered unimaginable atrocities; sexual exploitation, domestic servitude or forced sham marriages.'<sup>73</sup></p> <p>Specific safe house for rescued female victims of human trafficking in the UK many of whom have no access to public funds and who no one else will care for, all the while hidden from public view and unable to access help.</p> <p>50 survivors of trafficking have been assisted as guests in the house in the last eighteen months since opening.<sup>74</sup></p>	<p>Karen Anstiss Director of the Centre and under the Diocesan cover of the RC Diocese of Westminster – supported from Queen Mary's University London</p> <p>The Human Trafficking Unit MET police and the UK Catholic Conference of Bishops</p>
The choosing	Sister Monica Chikwe and another Renate sister were with Pope Francis	

<sup>73</sup> <http://rcdow.org.uk/caritas/human-trafficking/> accessed January 2017

<sup>74</sup> <https://twitter.com/RCWestminster/status/839449670594269184>

of St Bakhita in 2014. He expressed his desire to have the Roman Catholic church to take up the beacon of work being developed by particularly the Female Religious – particularly in Latin America, Albania, Italy, France, Sub-Saharan Africa and the in the United Kingdom. They reflected for a few days and brought the name of Saint Bakhita, the Sudanese child who was enslaved and brought to Italy where she was eventually freed into membership of a Religious Congregation - **JOSEPHINE BAKHITA (1869-1947)** born in Sudan in 1869 and died in Schio (Vicenza) in 1947.

‘This African flower, who knew the anguish of kidnapping and slavery, bloomed marvelously in Italy, in response to God's grace, with the Daughters of Charity’<sup>75</sup> Vatican web pages accessed February 7<sup>th</sup> 2017

Emmas-	The Kahaila community – a church based on relationality rather than as	Emma Chalke is the
House	a distinct congregation – emerging from the Oasis fold of churches and	director of this work –
Not yet	the work of Emma’s father Steve Chalke –	and is seeking to raise

<sup>75</sup> [http://www.vatican.va/news\\_services/liturgy/saints/ns\\_lit\\_doc\\_20001001\\_giuseppina-bakhita\\_en.html](http://www.vatican.va/news_services/liturgy/saints/ns_lit_doc_20001001_giuseppina-bakhita_en.html) accessed February 2017



operational	<p>We are a church, but not church as you might understand it. We do not see ourselves as religious we see our selves as being relational. We live in relationship with God and with each other, therefore we see ourselves as a family rather than as an institution. We are a group of people who aim to live life in all of its fullness, understanding that the teaching of Jesus Christ brings that fullness. We are people on a journey, we are not perfect, so we would ask you not to judge us before you get to know us and we promise not to judge you. Values Kahaila is a place where all people belong regardless of what they believe. Kahaila is a community which means we want to put others before ourselves. We believe in every member ministry, therefore we understand that God has a purpose for each one of us, so we are here to help each other to fulfil that purpose</p>	<p>funds to provide another safe house resource for the pool of housing managed through the Salvation Army</p> <p><a href="http://www.kahaila-church.com/church">http://www.kahaila-church.com/church</a></p>
Salvation Army	<p>The Salvation Army currently holds the government contract for managing the Safe House portfolio and responsibilities for organising the delivery through partner agencies of the following provision for</p>	<p>Salvation Army opened one of the first Faith Based Organisation</p>

victims of Trafficking – a significant role which has been triggered by the requirements of the National Referral Mechanism (in compliance with the requirement of the Council of Europe Convention on Action Against Trafficking in Human Beings 2009 )

### From June 2011- 2015

2,914 clients supported by The Salvation Army and partner organisations between July 2011 and June 2015

1097 (889; 550; 378) supported in July 2014 – 2015

There was an increase of 23% on the number of people supported in the third year of the contract in 2016, and an increase of 185% on the number supported in the first year of inception.

730 (540; 348; 222) were women; 366 (347; 202; 156) were men and 1 (2; 0; 0) transgender.

43% (38%; 43%; 42%) of those referred had been trafficked for sexual

Houses with seven bedspaces in 2006. It now manages a portfolio of houses with hundreds of bed spaces deployed on fulfilling the 45 day safe housing and protection, as part of the provision of being recognised as a potential victim of trafficking. This housing is provided by other FBO's , NGOs working in the sector of safe house provision for survivors of Domestic

APPENDIX 2

working in the UK  
area of Human  
Interdiction

exploitation.  
  
36% (42%; 40%; 44%) for labour exploitation.  
  
14% (10%; 12.4%; 9.8%) for domestic servitude.  
  
Survivors from 93 (74; 63; 43) different countries.

Abuse, Social Housing  
providers, Housing  
Association members.

Religious bodies  
explicitly on the  
Trafficking

## Special Days

EU Anti Trafficking day	Commissioner for Home Affairs, Cecilia Malmström, reported in	18 <sup>th</sup> October
	2014: "When I took office as Commissioner in charge of Home	2017
	Affairs almost five years ago, one of my main priorities was to	11 <sup>th</sup> Anti
	work towards the eradication of trafficking in human beings. Back	Trafficking Day
	then, eradicating trafficking was not high on the political agenda	
	and there was a lax attitude towards the crime in many	
	countries. Today, we can be proud over what has been achieved	
	to prevent this slave trade of our time. We have moved from	
	words to real action. We must continue our work tirelessly, in	
	Europe and beyond our borders. We owe it to the women, men,	
	girls and boys who, as we speak, are being kept against their will	
	and exploited in appalling conditions. Every victim of human	
	trafficking is a victim too many."	
United Kingdom	Anti-Slavery Day was created in 2010 by a Private Members Bill	18 <sup>th</sup> October
	introduced by Anthony Steen CBE, then MP for Totnes. Since	2017
	then it has grown significantly and each year more and more	

	charities, individuals, local authorities and police forces take action to mark Anti-Slavery Day	
United Nations	In 2013, the General Assembly held a high-level meeting to	July 30 2017
World Day Against Trafficking	appraise the Global Plan of Action. Member States also adopted resolution A/RES/68/192 and designated as the World Day against Trafficking in Persons. This resolution declared that such a day was necessary to “raise awareness of the situation of victims of human trafficking and for the promotion and protection of their rights.”	4 <sup>th</sup> World Day Against Trafficking
United States	Beginning in 2010, by US Presidential Proclamation, each January has been designated National Slavery and Human Trafficking Prevention Month.	January 11 <sup>th</sup> 2017 7 <sup>th</sup> National Slavery and Human Trafficking day
Vatican – and Roman Catholic	St. Josephine Bakhita’s feast day, the third international day of	8 <sup>th</sup> February

**APPENDIX 3**  
**the fight against**

Community prayer and reflection against human trafficking. This year the day 2017  
St Bakhita Day **focused on the plight of children**, with the theme: **“We are children! Not slaves!”**

**Special Days in**  
**Trafficking**

## APPENDIX 4 Organisations working to respond to Domestic Violence and Abuse

### Iroko Onlus

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

Nigeria and Italy

Torino

IROKU ONLUS	IROKO ONLUS was founded in November 1998 with the principal aim of protecting and improving the conditions of life	Nigeria and Italy
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and housing, Italian language courses and the creation of	
employment possibilities.	

Housing for



## Women

**Forward** With a particular focus on FGM, there is now a wing developing to raise the capacity for empowering women and girls to develop environments where violence against women and girls is eradicated.

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

They are the largest provider of domestic abuse refuges in London and now have the largest team of specialists working to combat Human Trafficking across the Capital and the South East. Across our broad range of services, they help people find a permanent home, manage finances during times of deep stress, respond to health care and psychological support needs, and access work, training or education, as well as providing emotional and practical support to see people re-empowered

to succeed in their daily lives



## APPENDIX 5 Interdenominational Organisations working against Trafficking

### Interdenominational Resources and Interventions

Organisation	What it does	Mission
International Justice Mission	A global team which includes more than 750 lawyers, investigators, social workers, community activists and other professionals at work through 17 field offices – seeking to bring justice to those enslaved, and trapped in violence and poverty	4 billion people around the world are not protected by their justice systems. IJM exists to address this  Supports Freedom Sunday 24 <sup>th</sup> September 2017

### Free the Slaves



Community based causal model – 4 phase process.

Free the Slaves announces itself as a non-partisan and politically

### Free the Slaves Anti Slavery Awards

#### Awareness Raising

#### Partnership

#### Media

Coming together at a community level

Education, business, tools to take control

Survival thriving <https://vimeo.com/148250584>

independent US based organization. Smart business solutions being advocated to make impact on global poverty with Democrats and Republicans supporting American investment in freeing slaves and changing the conditions that allow slavery to persist. *Modern slavery is intricately tied to economic, cultural and psychological factors. It's deeply woven into the fabric of an entire society. That's why we work both to free people from slavery and to change the conditions that allow slavery to persist.* International Relations and Trading context not addressed.

**Freedom Fund**  
founded 2014

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

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

Not for Sale	<p>A US based network to grow self-sustaining social projects with purpose-driven business to end exploitation and forced labour.</p> <p>Developed by David Batstone – a Business Professor who in 2007 published <b>Not for Sale</b> an exposé of trafficking challenges in employment, child labour, and sex trafficking. In 2005 Batstone visited the Greenbelt festival and met with the CEO of CHASTE Dr Pemberton Ford. The UK based <b>Not for Sale</b> campaign initiated by Dr Ford’s experiences of working with trafficking survivors caught in the immigration detention process, was being profiled at the festival and first <b>Not for Sale Sunday</b> being mobilised by CHASTE.</p> <p>In 2006 the US Charity <b>Not for Sale</b> was registered by Batstone in the US.</p>	Currently works with Trafficked survivors in Thailand, the Netherlands, Romania, Peru, and the United States
Walk Free foundation	<p>The Walk Free Foundation (Australian) is an international human rights organisation with <b>a mission to end modern slavery in our generation.</b></p> <p>The Walk Free Foundation was founded by Andrew and Nicola Forrest and encompasses their vision to end modern slavery globally. Seed</p>	<ul style="list-style-type: none"> <li>• Global grassroots community engagement;</li> <li>• Policy and advocacy across sectors and governments;</li> </ul>

funded by the Forrests' philanthropic vehicle the Minderoo Foundation, the initiative provides the information and capabilities required for countries to defeat slavery in their jurisdictions.

Claims a movement base of 9 million.

Part funds the Freedom Fund – to release initiatives countering slavery and trafficking world wide.

- Country-by-country research and analysis of slavery systems;
- Faith-based community engagement; and
- Scaling of effective anti-slavery responses through partner investment.

Blue Heart fund  
UNODC

The aim of the Blue Heart Campaign is to mobilize support and to inspire people to act against human trafficking. We invite you to join us in this effort and use the material below for your events and local campaigns. In October 2012 the Government of Nigeria, jointly with UNODC and the European Union, launched a nationwide three-year anti-human trafficking campaign.(just completed) The "I am Priceless", the campaign is aimed at raising awareness about the reality, dangers and possible impact of irregular migration, as a consequence of either being smuggled or being a victim of trafficking in persons. The "I am Priceless" campaign supported the Blue Heart Campaign against Human Trafficking.

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

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

## APPENDIX 6 National Reporting Resources

### National Reporting Resources

Organisation	What it does	Contact point
Barnados	<p><b>Child Trafficking Advocacy Service</b></p> <p>The Child Trafficking Advocacy Service (CTA) has been developed to work with young people who have been trafficked from abroad and/or who have gone on to be internally within the UK. The service will support, advise and guide children who have been trafficked or who are at risk of being trafficked and help them navigate complex systems such as children's services, criminal justice and immigration, and enhance the their understanding and experience. In total the service has 6 full time Advocates who will work on average with 16 children and young people (per advocate).</p>	CTA@barnados.org.uk 0800 043 4303
NSPCC	<p><b>Child Trafficking Advice Centre (CTAC)</b></p> <p>Advice and support for professionals worried that a young person may be a victim of trafficking</p> <p>The Child Trafficking Advice Centre (CTAC) provides free guidance and training to</p>	<p>help@nspcc.org.uk</p> <p>Tel: 0808 800 5000</p>



professionals concerned that a child or young person has been or is about to be trafficked into or out of the UK. We give advice by telephone and email to professionals

- co-ordinate multi-agency responses, focused on protecting the child
- deliver training and awareness-raising presentations in the UK and across the world
- attend child protection meetings and produce child trafficking reports for courts
- are a first responder for child referrals into the National Referral Mechanism (NRM) – a framework for identifying victims of human trafficking and ensuring they receive appropriate care

## UNSEEN

Supporting survivors and vulnerable people through specialist services we can enable them to recover safely and develop resilient, independent lives.

Equipping stakeholders through the provision of training, advice and resources we can better identify and support actual and potential victims of slavery.

Influencing society through practical experience, research and survivor stories to inspire

08000 121 700 for specialist support and guidance.

change in legislation, policy, and consumer choices

The UK's 24/7 **Modern Slavery Helpline** a means of accessing information and advice.

Potential victims, statutory agencies, frontline professionals, businesses and members of the public can contact at any time.

Salvation Army

Through our partners we provide safehouses for victims of modern slavery across the country.

Referral Helpline 0300 3038151

**The Council of Europe Convention** requires that potential and actual victims of modern slavery have specific entitlements to support.

These include:

Material assistance   Access to psychological support   Access to legal advice and assistance   Counselling   Emergency medical treatment   Education for the victim's children   Translation and interpretation services when appropriate.

The Salvation Army looks to provide activities for people in our safehouses, such as social events, days out, assistance with job searches and CV writing if appropriate, as

well as emotional and spiritual support if requested. From the moment victims enter our safehouses, they are given advice and support to prepare them for when they have to leave the service to continue their recovery . (45 days Minimum)

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



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AFRUCA  
Africans Unite  
Against Child Abuse

Working in **Awareness raising and sensitization** within African communities and among young Africans about children’s rights as enshrined in the United Nations Convention on the Rights of the Child and other international conventions and UK legislation promoting the rights and welfare of children.  
Providing Information and Advisory services to raise the profile of African children in the UK, increase awareness of their needs, improve policies and practices, and develop the leadership potential of young Africans.

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

## APPENDIX 7 Key Data Sources On Human Trafficking

Key DATA sources on Human Trafficking	Published by	Numbers	Contacts
 <b>UNODC</b> United Nations Office on Drugs and Crime 	UNODC  Annual		
Based on enforcement and detection records from States			
Trafficking in Persons Report – TIP report	US State Department  Annual		
Sources Enforcement and NGO reports			
The Global Slavery Index (US /Australia)	Surveying altogether 42,000 respondents - 25 surveys with Gallup	45.8 million people are enslaved  Country by country analysis	

## Walk Free Foundation (Australian)

### Professor Kevin Bales lead researcher

Inc.<sup>[1]</sup> through their World Poll,

interviewing more than 28,000

respondents in 52 languages.

Extrapolation – many challenges from

Academy

Data generated by highly contested

methodology. (almost double the ILO

statistic)

## The International Labour Organisation

ILO 2014

UN Directorate

The new legally binding ILO Protocol on Forced

Labour building on the 1930 Forced Labour

Convention - aims to advance prevention,

protection and compensation measures, as well as

to intensify efforts to eliminate contemporary

forms of slavery.

Almost 21 million people are victims of

forced labour – 11.4 million women and

girls and 9.5 million men and boys.

Almost 19 million victims are exploited by

private individuals or enterprises and

over 2 million by the state or rebel

groups.

Of those exploited by individuals or

enterprises, 4.5 million are victims of

forced sexual exploitation.

Forced labour in the private economy

generates US\$ 150 billion in illegal profits  
per year.

Domestic work, agriculture, construction,  
manufacturing and entertainment are  
among the sectors most concerned.

Migrant workers and indigenous people  
are particularly vulnerable to forced  
labour

## Protocol on Forced Labour

The ILO Forced Labour Protocol, which was  
adopted by the International Labour Conference in  
2014, enters into force on 9th November, 2016 a  
year after it gained its second ratification. It means  
that all countries which have ratified now have to

Forced Labour

[www.50forfreedom.org](http://www.50forfreedom.org)

#50FF

@ILO\_EndSlavery

meet the obligations outlined in the Protocol.<sup>76</sup>

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<sup>76</sup> FALOLA, T. & FWATSHAK, S. U. 2011. *Beyond tradition : African women in cultural and political spaces*, Trenton, NJ, Africa World Press, FALOLA, T. & TEBOH, B. 2013. *The power of gender, the gender of power : women's labor, rights and responsibilities in Africa*, Trenton, NJ, Africa World Press, LEHTI, M. & AROMAA, K. 2006. Trafficking for Sexual Exploitation. *Crime and Justice*, 34, 133-227, MAKINDE, O. A., OLALEYE, O., MAKINDE, O. O., HUNTLEY, S. S. & BROWN, B. 2015. Baby Factories in Nigeria: Starting the Discussion Toward a National Prevention Policy. *Trauma Violence Abuse*, MASSEY, S. & COLUCCELLO, R. 2015. *Eurafrican migration : legal, economic and social responses to irregular migration*, Basingstoke ; New York, Palgrave Macmillan, OMORODION, F. I. 2009. Vulnerability of Nigerian secondary school to human sex trafficking in Nigeria. *Afr J Reprod Health*, 13, 33-48, OSAKUE, G., OKOOJION, E. & GIRLS' POWER INITIATIVE NIGERIA. 2004. *Trafficking in girls : the way forward : report of a research in Edo and Delta States of Nigeria*, Calabar, Cross River State, Girls' Power Initiative (GPI) Nigeria, PERLINO, E. & GIORDANO, C. 2014. *Pipeline : human trafficking in Italy*, Amsterdam, Schilt Publishing, UNODC 2015 Article on Statistics and Hidden Crime numbers *Forum on Crime and Society*, 8, WOMEN'S CONSORTIUM OF NIGERIA. & ADVOCACY PROJECT. 2000. *Girls for sale : the scandal of trafficking from Nigeria*, Lagos?, Women's Consortium of Nigeria : Advocacy Project. IOM 2011. IOM UK Counter Trafficking Directory.





## Appendix 7

### Bible Verses cited as significant on this area of work by Ministerial Students

Matthew 5:37

*Let what you say be simply 'yes' or 'no'. Anything than this comes from the evil one.*

Ephesians 4:15

Isaiah 41:10

Psalms 15:5

Colossians 3:19

Corinthians 13:4-7

2 Timothy 3: 1-8

Psalms 34:4

*I sought the Lord and he answered me, he delivered me from all my fears*

John 10:10

1 John 1:6-7

Matthew 7:21

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

Ephesians 5:11

*Take no part in the unfruitful works of darkness but instead expose them*

Acts 18:9

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

Romans 12:2

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

Joel 3:19

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

Malachi 2:16

The man who hates and divorces his wife," says the Lord, the God of Israel, "does violence to the one he should protect," says the Lord Almighty.

"So be on your guard, and do not be unfaithful".

Numbers 16 12-33

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

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

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

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

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

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

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

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

### **The abuse of power**

1 Corinthian 9:18

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

1 Corinthian 9:13

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

Galatians 6:3

If anyone thinks they are something when they are not, they deceive themselves.

### **Child Abuse**

Romans 15:13

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

Matthew 19:14

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

Matthew 18:6

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

Jeremiah 16:19

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

Matthew 5:13

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

Matthew 18:15

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

Joshua 1:9

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

Proverbs 12:19

'Truthful lips endure forever, but a lying tongue is but for a moment.

Galatians 6:2

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

Mark 12:30-31

Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’[a] 31 The second is this: ‘Love your neighbor as yourself.’[b]

There is no commandment greater than these.”

John 8:36

He who the Son sets free is free indeed.

Isaiah 35:4

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

2 Timothy 1:7

For the Spirit God gave us does not make us timid but gives us power, love and self discipline.

Further Bible Verses noted for reference 77

Matthew 5:37

37 All you need to say is simply ‘Yes’ or ‘No’; anything beyond this comes from the evil one.[a]

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<sup>77</sup> Resources suggested for responding to Domestic Violence and Trafficking in Persons: for sexual exploitation and domestic servitude. From pastors and congregational members attending a training workshop in London from the Cherubim and Seraphim churches February 2017.

Ephesians 4:15

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

Isaiah 41:10

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

Psalms 15:5

who lends money to the poor without interest; who does not accept a bribe against the innocent.

Whoever does these things will never be shaken.

Colossians 3:19

Husbands, love your wives and do not be harsh with them.

1 Corinthians 13:4-7

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

2 Corinthians 13:4-7

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

5 Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you—unless, of course, you fail the test? 6 And I trust that you will discover that we have not failed the test. 7 Now we pray to God that you will not do anything wrong—not so that people will see that we have stood the test but so that you will do what is right even we may seem to have failed.

2 Timothy 3:1-8

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

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

Psalm 34:4

I sought the Lord, and he answered me he delivered me from all my fears.

John 10:10

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

1 John 1:6-7

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

Matthew 7:21

“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven.

Galatians 6:2

Carry each other’s burdens, and in this way you will fulfil the law of Christ.

Ephesians 5:11

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



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Taking action and generating evidence.

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