

ANTI SLAVERY ACTIVISM 101 (Adapted for Uganda)

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Introduction: How I got involved

How David Batstone got involved (Founder, Not for Sale Campaign)

How Linda Smith got involved (Founder, Shared Hope International)

Now it's time for you to get involved

The Bible said it all the time, so why didn't I recognize it?

"Open your mouth for the speechless, In the cause of all who are appointed to die.

Open your mouth, judge righteously. And plead the cause of the poor and needy."

Proverbs 31:8-9

1. What is slavery & what is trafficking? How do they interrelate?

Slavery

Slavery is a system under which people are treated as property and are forced to work-or provide sexual services for the commercial benefit of the slave master. Slaves can be held against their will from the time of their capture, purchase or birth, and deprived of the right to leave, to refuse to work, or to demand compensation. In some historical situations it has been legal for owners to kill slaves. (Slightly summarized from Wikipedia)

End result of human trafficking

Human trafficking or Trafficking in persons

The recruitment, transportation, harboring or receipt of humans for the purpose of exploitation either through forced labor or sexual servitude, whether or not a person was transported from one place to another.

Group Questions:

?? What are the acts included in trafficking?

?? What is the end purpose of trafficking?

?? What is not required? (Yet is the main thing most people think of when you use the word trafficking)

Child trafficking

The same for purpose of exploitation of children under 18

CSEC—Commercially Sexually Exploited Children

Use of any child under 18 for purpose of exploitation through sexual servitude (prostitution), regardless of the absence of economic leverage, manipulation, fraud, coercion, threats, force and violence. (Trafficking Victims Protection Act, a U.S.

Federal law passed in 2000, H.R. 3244, 106th Cong. 2nd Sess.) Force, fraud, etc. now no longer have to be proved. Use of a child for sexual exploitation is enough. CSEC is sexual abuse of a child by an adult involving compensation.

Any child under 18 who is induced or persuaded to perform any sort of commercial sex act (where payment is involved in any way) is a victim of trafficking, since a minor cannot legally consent to sex.

Activity: Get together with 1 or 2 other people and try to explain what slavery is & what trafficking is in your own words. You can refer to your notes but don't just read the definition. Explain it to somebody else.

Human trafficking is a crime in most countries of the world.

Human trafficking is a crime so heinous that in the US, if a person has been held in servitude, their victimization supersedes all other questions relating to smuggling, immigration, or other illegal activities.

From "The Crime of Human Trafficking: A Law Enforcement Guide to Identification & Investigation", Int'l Assn of Chiefs of Police, Alexandria, VA, p. 4.

Human trafficking is immoral.

It goes against three basic moral principles:

1. That God created humankind free in the beginning, and that every human being is valuable, having dignity because each one was created in the image of God.
2. That we should treat others as we want to be treated.
3. That children are the responsibility of the parents.

Human trafficking is a violation of basic human rights.

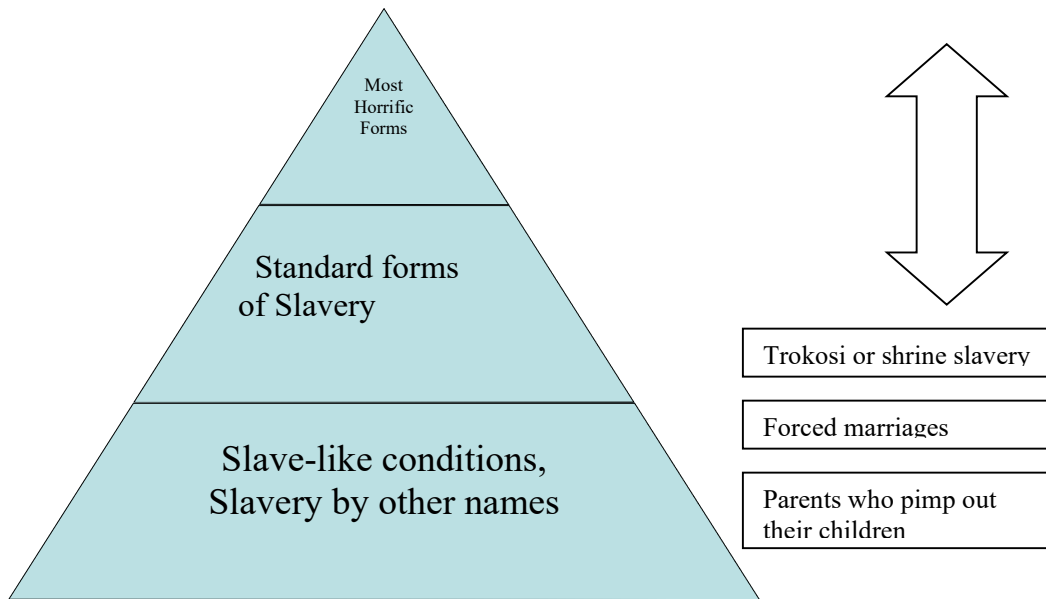
(Point 1. above.)

How many slaves are there today, and where are they?

- Statistics vary, depending on what forms of slavery they are considering.
- Most common estimate is 27 Million, & growing, despite the admirable efforts of many groups to fight it.

Probably more than that, because that figure likely does not take into account shrine slavery, for example.

- According to statistics from Crossworld, there are 10 million children worldwide involved in the sex industry, & another 1 million children join their ranks every year.
- Estimated 900,000 people trafficked annually internationally, across national borders. (U.S. Dept. of State 2006 estimate)
- Estimated 17,000 trafficked annually into the United States. (U.S. Dept. of State 2006 estimate) not including those trafficked within US boundaries.
- 80% of trafficking victims are women and children.
- There are more people in slavery today than at any time previously in all of human history.
- Estimates vary because they are difficult to gather, because they depend on what aspects of slavery are being included, because they are always changing, and because slavery can be considered on a scale of conditions. Some statisticians & researchers include only the most egregious forms.



- Whatever the statistics, it is clear that slavery is a HUGE business in our world today.
- Second largest criminal industry in world
- Brings in BILLIONS of dollars per year for traffickers

The BIG THREE Elements of Trafficking

PROCESS

What?

Recruiting
OR
 Harboring
OR
 Moving
OR
 Obtaining
OR
 Maintaining
 A Person

MEANS

How?

By Force or
 Coercion

OR

 By Fraud

OR

 By Manipulation

END

For what purpose?

For Involuntary
 Servitude

OR

 For Debt
 Bondage
OR

 For Slavery
OR

 For Sex Trade

Not strictly TIP per se, but often highly related to it:

- Kidnapping, abduction
- Human smuggling (where adults are smuggled into the country by their free choice and without threat or deceit)
- Illegal adoption
- Trade in human organs for transplant purposes
- Owning child pornography
- Making child pornography with computer-generated images
- Consensual prostitution between adults
- Child ritual abuse, murder

(These may or may not be legal in themselves.)

Why some people excuse human trafficking (& answers to the excuses):

- They think the victim knew what they were getting into.
 - Often not true. They were deceived or coerced.
- They say the victim is the criminal because he committed illegal acts.
 - But the victim was forced or tricked into it.
- They say the victim was paid for services.
 - But they didn't give those services freely, and they often are not permitted to keep what they are paid.
- They say there were opportunities to escape that were not taken, so it must be that the victim did not want to escape.
 - But they underestimate the power of the psychological bonds that bind the victims.
- They say they didn't cross any borders.
 - But it can be trafficking nonetheless.

- They say that people cannot be trafficked where they live because it's illegal.
 - But because something is illegal does not mean it cannot or does not happen. Any person can be trafficked, whether legal or illegal immigrant, or whether a citizen of the country.
- They say the actions of the trafficker are appropriate within the context of his own culture.
 - But some things are intrinsically wrong and are never appropriate regardless of culture. Trafficking is one of these universal wrongs.
- They say it can't be trafficking if the trafficker and the victim are married or related.
 - No spouse or family member has the right to sell the services of another, so when this is done, it is trafficking.

Where are the slaves today?

- They are all around us. They are in every country of the world.
- In the U.S., law enforcement officers have estimated that 60% of all strippers have been trafficked & are being held against their will. Yet they appear to be working at their chosen profession.
- David Batstone found they were working at a local restaurant. They may be working at hotels or in the homes of the wealthy.
- When I took the Slavery Investigator Training Course, we learned of Latin American teens who were promised good jobs in the U.S. Only after arrival did the teens learn those good jobs involved selling drugs on the street. By then they had been tattooed so they would be killed if they tried to escape, and had incurred a heavy debt to their traffickers who charged them for their transport to the U.S. and their upkeep after they got here.
- They are **concentrated** in poor & underdeveloped areas of the world

Introduction to Slavery Map  www.slavemap.com

Introduction to annual TIP report annually since 2001

Minimum standards-3 tiers of compliance (1 the highest)
Does NOT evaluate the breadth of the problem in a country.
DOES evaluate the country's efforts to combat it.

Activity:

Look at the TIP report in a group with others for your area of interest. Highlight important points. List any questions that come to mind. Then report to the group. If you have extra time, look up the TIP report online or look at ECM's copy. Note parts of the report that could be valuable to you and tell the group why you think they will be valuable.

- **High probability, high risk areas:**

Metropolitan slum areas

Open market areas (overseas)

Borders, border towns & villages near international borders

Main routes between countries

Areas where poverty is high & educational levels are low

Areas where occult practices, traditional religion, idolatry & Islam have a stronghold.

Areas where children could be forced to work, especially in isolated places

Areas of high prostitution

Areas that have many bars, strip joints, large truck stops

War zones

Areas of political instability

Countries where corruption is endemic

Areas where the church is weak, corrupt, or compromised

Areas where the so-called "prosperity gospel" prevails

Areas where there is undue emphasis on powerful ministry

Areas where the Scriptures are not known, available, taught, believed

Areas where there is much breakdown of the traditional family

High risk children:

Poor
Uneducated
Runaways (in prostitution within 48 hours)
Street children
Children alone
Children of religions that have a strong hold & high fear index
(African traditional religion, Islam, Hinduism)
From families that do not value children
From families that do not value human life in general
Victims of parental abuse
Victims of rape, incest & sexual abuse

Source Areas, Transit Areas or Routes, Destination Areas:

Source areas—where the victim is recruited or abducted FROM
Transit areas—routes along which the victim is moved,
possibly changed from vehicle to vehicle
Destination areas—places that received and use children as
slaves

The difficult thing: Complex
The good thing: That very complexity provides many
opportunities for intervention

Why does Child trafficking so often succeed?

1. Because it is high profit & low risk.
2. Because traffickers are self-centered and do not care about others.
Because traffickers place a very low value on human life.
3. Because there is high demand for the “product.”

Using SlaveryMap & Google alerts

www.slaverymap.org Set up a free account.

www.google.com

Create a free gmail account if you don't have one.
Go to the More tab, then to “Even more” (the last tab down)

Click on Search-Alerts (with the bell symbol)
Define search terms, how often to send
Suggest “Child trafficking”
“Human trafficking”
“Child trafficking country”
“Human trafficking country”

Why might you want to invest time & energy in using slavery map?

Create awareness of human trafficking in general & in your chosen area in particular

Give credit to & encourage NGO’s & law enforcement who are helping

Understand more about trafficking patterns & issues in area

Become familiar with organizations & people who are on your side

Become familiar with some of the traffickers in case you ever see them again

Activist Opportunity: Set up google alerts for an area of interest. Then scour slavery/trafficking news for a particular area & post a new item to slavery map. Share the results with the group.

2. The Bible has been used to condone slavery, but does it really?

- One website says, “Slavery was established by decree of Almighty God. It is sanctioned in the Bible, both Testaments” (quoting from Jefferson Davis, president of the Confederacy in America). (www.religioustolerance.org) Oh yeah?
- Does not condone slavery, require slavery, teach slavery or praise slavery.
- Does not forbid slavery.
- Did regulate slavery in the nation of Israel under the Old Covenant.
- Christianity was born into a world dominated by slavery.

Activist Opportunities: Collect Bible verses on the subject, Write a commentary on these verse, Do a Bible study on the subject, Publish your work online, Teach a class on the subject. Goals: To understand better yourself all that the Bible teaches on the subject so you can discuss it intelligently with others, and to help dispel the erroneous idea that the Bible is to blame for slavery or is hard-hearted towards the slavery issue.

4. How has slavery developed historically?

Ancient slavery, Slavery in the Old Testament, Early Christian influence vs. slavery, Arab Islamic slavery, Trans-atlantic slavery, Modern slavery

Ancient slavery:

- **Roots deep in pagan past, in humanity’s fallen, self-centered nature**
- **God created humankind free, yet slavery is found earlier than Abraham**

- **Heathen nations despised manual labor & consigned it to slaves**
- **All early civilizations were built on slave labor— Mesopotamia, Babylon, Egypt, Greece, Rome, and the big civilizations of Central America**
- “Sumerian society knew two basic classes: free men and slaves.” Over time slaves grew in number & provided cheap & abundant labor. Milton Meltzer, *Slavery, A World History*, p. 11-12.
- “The majority of Sumerians were tightly controlled by the government and practically enslaved.” Meltzer, *Slavery*, p. 12.
- **If anyone has any doubt about the prevalence of slavery in the ancient pagan world, I invite them to just look through Meltzer’s book, *Slavery*, which is filled with pictures of ancient carvings, paintings, and other artifacts clearly picturing slavery.**
- Aristotle: “From the hour of their birth, some are marked out for subjection, others for rule.”
- Greek civilization utterly dependent on slave labor
- **¾ population of Athens were slaves (Athens was the city Paul described as “given to idolatry” in Acts 17:16.)**
- In Roman society, “domestic slaves did every conceivable kind of work for their masters...Among them were eunuchs to attend the women, and cripples to “amuse” guests with their deformities. A rich man needed at least two slaves to carry him to the circus, but eight to ten usually went along for show. When a man walked at night, he had to have a train of slaves bearing torches to light and protect him on his way...Domestic slaves of the wealthy were so large that they were organized like armies into specialized battalions...The more powerful Romans acquired staffs of better than 1,000 slaves. One man, C. Caelius Isidorus, left 4,116 slaves when he died. The

emperors, whose wealth outstripped all, boasted slave “families” of 20,000 or more.” (Meltzer, p. 135) “No matter what the cost, a man had to have a slave for appearance’s sake. Slaves stood everywhere, ready to gratify their owners’ whims and pleasures.” (Meltzer, p. 138)

- In Rome, even slaves could own other slaves. (Meltzer, p. 144)
- The role of slaves in Roman commerce was pervasive.
- In the Greek & Roman world, human beings had no intrinsic value. They had value only as citizens of the state, and only a minority of people qualified as such. Those who had no value included the infirm, the poor, the lower classes, prisoners of war, **slaves**, artisans and manual workers. Noncitizens were defined as having no purpose and hence not worthy to be helped when their lives were at risk. This meant they were not considered worthy to receive physical protection or even food. (Alvin Schmidt, *Under the Influence, How Christianity Transformed Civilization*, p. 130)
- **Under Roman law, slaves had no rights. They were considered property, not persons. They could not own or inherit property or leave it to their families. (Yet strangely they were permitted to own slaves Meltzer, p. 144.) They were not permitted to legally marry, so all their children were considered illegitimate.** (Meltzer, p. 176)
- **Under Roman law, a slave freed by legal process was considered a Roman citizen, but he and his descendants were still not given full political rights until two generations later.**
- **It was against this background and to these groups that early Christians began to show compassion. It was a totally counter-cultural thing to do at the time, motivated only by Biblical teachings about the value of man and God’s concern for even the lowliest.** (Schmidt, p. 130)
- The Greek philosopher Aristotle wrote, “a slave is a living tool, just as a tool is an inanimate slave.” (Nicomachean Ethics 8.11, quoted in Schmidt, p. 274.)

- Historian Kenneth Scott Latourette said, “Slavery was a characteristic feature of the social and economic organization of the ancient world.” (Latourette, Vol. 1, p. 261.)
- Most ancient slaves were white.
- The word “slavs” (as in Yugoslavia, Czechoslovakia, etc.) is the derivation of our word “slaves”.
- **In ancient times, people became slaves by these means:**
 - **Inability to pay their debts**
 - **Being sold by their parents for the same reason**
 - **Being born to slave parents**
 - **Being captured in war**
 - **Being kidnapped by slave raiders or pirates.**
- The Roman jurist Ulpian wrote, “As far as Roman law is concerned, slaves are regarded as nothing.” (Meltzer, p. 178)
- Slavery also existed amongst American Indian tribes and in Africa. In Egypt, those technically called slaves were prisoners of war and foreigners. However, the peasant class which did all the manual labor were tied to land belonging to the pharaoh and had a standard of living “only a notch above nudity and starvation” (Meltzer, Slavery, p. 30.) Depending on the definition of slavery, the peasants could certainly be considered as slaves as well.
- **Slavery was strongly tied to pagan, idolatrous beliefs & practices. For example, in Egypt, “all the slaves were considered the property of the gods and the pharaoh.”** (Meltzer, p. 32)

Activity: Let each group look at some of the facts & quotes given, then tell the group which were most surprising or significant to them & why.

Slavery in the Old Testament

Note: The Hebrew word for “slave” & “servant” are the same word: ebed (as in Ebed-Melech).

- **Canaan’s family (grandchildren of Ham, great grandchildren of Noah) were cursed to become “servants of servants”. (Genesis 9:25) (Note: The family of Canaan became the Canaanites of Mesopotamia and were not Africans.)**
- Abraham’s family had servants. We know they were well treated, but we don’t know how or why he got them. (See for example Genesis 14:14, 15:2, & 16:1). (The same Hebrew & Greek word is translated servant or slave.)
- Joseph’s brothers sold him into slavery to Midianite merchants who must have been familiar with dealing in slaves. (Genesis 37:28)
- **The nation of Israel experienced slavery in Egypt (Exodus 1:7-14)**
- The Old Testament regulated slavery within the nation of Israel.
 - Recognized that they sometimes bought slaves for money. (Exodus 12:44)
 - Non Hebrew slaves were accepted at Jewish festivals after they were circumcised. (Exodus 12:44)
 - Slaves forbidden to work on the Sabbath (Exodus 20:10)
 - Israelites forbidden to covet slaves serving another (Exodus 20:17)
 - **God often admonished the Israelites to remember that they were once slaves, and this should cause them to treat strangers kindly. Once example is Deuteronomy 24:18.**

- **Hebrew slaves were limited to serving six years only (Exodus 21:2).**
- Female slaves could not be sold to other nations (Exodus 21:8).
- Forbade slavery through kidnapping & imposed death penalty on kidnappers. (Exodus 21:6)
- Allowed slavery for payment of debts. (Leviticus 25:39)
- **Those serving for payment of debts had to be paid, and could serve only six years, until the year of Jubilee. (Leviticus 25:40)**
- **Masters were commanded to be kind & lenient with their servants, in the fear of God. (Leviticus 25:43)**
- **They were permitted to buy permanent slaves from the heathen nations around them but not of their own people. (Leviticus 25:44-45)**
- Permanent slaves were an inheritance given to their children. (Leviticus 25:46)
- Even permanent slaves could be redeemed by family members or by himself. (Leviticus 25:48-49)
- The people of the nation of Israel were considered as slaves to God. (Leviticus 25:55)
- **Setting the captives free was part of the Messianic prophecy and work (Isaiah 61:1-2, Luke 4:18). Although this has a larger context than human slavery, most feel this is involved.**
- The prophet Jeremiah called on his fellow Israelites to make right abuses that had crept in, including freeing fellow Israelites whom they had enslaved. (Jeremiah 34:8-9)

The New Testament and Slavery

Note: The New Testament word for slave is doulos. The same word is used for slave or servant and the two are synonymous.

(Complete Word Study New Testament with Greek Parallel Text, Spiros Zodhiates, AMG Publishers, Chattanooga, TN, 1992)

- **The Christian faith united slaves and masters in one body as brothers and sisters in Christ and thus transcended slavery. (Galatians 3:28)**
- Paul urged Philemon, a Christian slavemaster, to receive Onesimus, a runaway slave, as a brother. (Philemon 16)

Activity: Let each group choose two passages they are not so familiar with. They should read it carefully and report their findings to the group.

Discuss: What do you think are the most difficult passages of the Bible dealing with slavery? Why?

What do you think are the most helpful passages? Why?

Early Christian Influence vs. Slavery

- Christianity was born in a world that was overwhelmed with slavery. Rome, the dominant world power, was utterly dependent on slave labor.
- The New Testament, while not forbidding slavery nor organizing any campaign to abolish it, struck at the very roots of slavery, to dry up its power much as the herbicide “Roundup” works on kill stubborn weeds from the roots up.
 - Jesus dignified labor by working as a carpenter.
 - He took the form of a servant. He washed His disciples’ feet.
 - Jesus’ teaching to love our neighbors was influential in undermining slavery.
 - Jesus had a habit of calling people back to the beginning of things, and in the beginning God created people free.
 - Christianity promoted the equality of its members, accepting slave and slavemaster as equal brothers and sisters serving side by side in the church. Galatians 3:28
 - Christianity taught that God gave humankind a free will to choose for ourselves. The exercise of free will is possible only in liberty and not in slavery.
- When you ask yourself why the first followers of Jesus did not abolish slavery, remember that Christians were not a world power or even a majority. Most had no political power and they lived in a totalitarian, not a democratic system.
- Because of Christian emphasis on love and mercy, slavery was soon rid of most of its extreme features of cruelty. For instance, a

popular Christian writing said a master must love his servant: “Let him consider wherein they are equal even as he is a man,” and that he should love his slave as a brother. (Constitutions of the Holy Apostles, Book IV, xii). The same book instructed masters not to command their slaves “with bitterness of soul, lest they groan against thee and wrath be upon thee from God (Constitutions, Book VII, xiii). It further taught Christians that the slaves ought to work only five days a week and be permitted to go to church for instruction on Sunday and other special days of the church. (Constitutions of the Holy Apostles, Book VII, xxxiii) Christians who had taken concubine slaves before conversion must marry them legally before baptism (Constitutions, Book VII, xxxii).

- The admonitions of Christian writers to serve their masters wholeheartedly may be compared with admonitions of pro-lifers to avoid bombing abortion clinics and executing abortionists. The act of abortion is abhorrent and immoral, but since it is now legal, Christian leaders urge their followers to keep within the limits of the law.
- There was an emphasis on being free in spirit to serve Christ even if your station in life was as a slave. Ambrose wrote, that the slave might be superior in character to his master and might be more truly free.” (Latourette, p. 622)
- However, in the 2nd and 3rd centuries after Christ, tens of thousands of slaves were freed by people who converted to Christ.

Examples:	Melania	freed 8,000
	Ovidus	freed 5,000
	Chromatius	freed 1400
	Hermes	freed 1200

(Schmidt, p. 274, from W.E.H. Lecky, History of European Morals, 1911)

- One popular Christian book said, that Christians should not attend heathen gatherings at all, “unless to purchase a slave and save a soul”. (Constitutions of the Holy Apostles, Book II, Section VII).
- Many Christian converts were people of considerable wealth. Converted out of a decadent, totally self-centered society, many Christians sold their goods and lands and used it to help the poor,

support hospitals, take in orphans, free prisoners & slaves.

- Liberation was frequent, especially on feast days of the church at on Easter, and freedmen soon became a prominent feature of society.
- Freeing slaves took great conviction but also great courage, since the Roman emperors issued edicts unfavorable to freeing slaves, and keeping on the good side of the emperor was essential to survival. Only in Justinian (527-565) did Christians find an emperor who was sympathetic to what they had been doing. (Schmidt, p. 274)
- Clement, who was probably a contemporary of the Apostle Paul, said in his Epistle to the Corinthians no. 55, “Some Christians surrendered their own freedom to liberate others or even money to provide food for others.” He talks as if it’s common knowledge of which he is reminding them. He also says it was a church custom to redeem prisoners of war from servitude.
- He wrote that Christians should not have too many domestic slaves. He said men did this because they disliked working with their own hands and serving themselves. (Clement of Alexandria, The Instructor, Book III, Chapter IV)
- Callistus, a slave who lived at the end of the second century A.D., became bishop of Rome.
- Ignatius advised Christians not to despise slaves and slaves not to be conceited. He said Christians should submit the more “that they may obtain from God a better liberty.” In his epistle to Herodustu, he urges believers to “despise not servants, for we possess the same nature in common with them.” (i, p.. 114)
- Constantine, two years after legalizing Christianity in the Roman Empire, imposed the death penalty on those stealing children to use them as slaves. He also legalized the freeing of slaves in church in the presence of the bishops and clergy. (Latourette, Vol. I, p. 174).
- Basil (330-379 A.D.) wrote of slaves and master as all being fellow slaves of our Creator and spoke of “our mutual equality of

rank” (On the Spirit, Ch. xx).

- Lactantius in the fourth century wrote that in God’s eyes there were no slaves. (Divine Institutes, mentioned in Schmidt, p. 274)
- In the fifth century, St. Patrick, Christian missionary to Ireland, also condemned slavery. (Schmidt, p. 275)
- Church law from the early centuries allowed for liberation (called manumission) of slaves during church services. The Canons of the Council in Tullio (also called the Quinisext Council, 692 A.D.) said, “Slaves manumitted by masters before two or three witnesses shall be free.” (Canon LIIIV) The African Code Canons (also called the Canons of the Fathers Assembled at Carthage, 419 A.D.) said, “manumissions are to be published in church.”
- Augustine led many clergy under his authority at Hippo to free their slaves “as an act of piety.” He spoke of slaves freed by their masters to become monks. (“Of the work of Monks, p. 25, Vol. 3 Nicene & Post-Nicene Fathers)
- He boldly wrote a letter urging the emperor to set up a new law against slave traders and was very much concerned about the sale of children. Christian emperors of his time for 25 years had permitted sale of children, not because they approved of it, but as a way of preventing infanticide when parents were unable to care for a child. He noted that the tenant farmers in particular were driven to hire out or to sell their children as a means of survival. (The Saints, p. 72).
- In Augustine’s famous book, “The City of God,” the development of slavery is seen as a product of sin and as contrary to God’s divine plan.
- Augustine wrote that God “did not intend that this rational creature, who was made in His image, should have dominion over anything but the irrational creation—not man over man, but man over the beasts.” Thus he wrote that righteous men in primitive times were made shepherds of cattle, not kings over men. “The condition of slavery is the result of sin,” he plainly declared. The first mention of slavery in the Bible is Noah’s prophecy concerning his grandson Canaan and his descendants. Therefore, Augustine

reasoned, slavery was “introduced by sin and not by nature.” (The City of God, chapter 15, p. 411, Vol. II, Nicene & Post Nicene Fathers)

- Chrysostom, a church leader in the 4th century after Christ, wrote that Christ annulled slavery. He admonished Christians to buy slaves, teach them a skill by which to make a living, and set them free. The act of Christians freeing slaves was so common in his day that he wrote that many outside the church were “saying Christianity has been introduced into life for the subversion of everything, masters having their servants taken from them, and it is a matter of violence.” (“Chrysostom’s Homily on Philemon, Vol. XIII, Nicene & Post Nicene Fathers, p. 546)
- He even conjectured that the account of the disciples’ common living described in Acts ch. 4 included “doubtless such as were slaves they set at liberty.” (Chrysostom, Homilies on the Acts of the Apostles, Homily XI, Vol. XIII, Nicene & Post Nicene Fathers, p. 74.)
- He wrote that “when angry with servants, we should consider our own sins.” (Homily XXVI on The Gospel of St. John) and that “in the things that relate to Christ, both are equal, and like as thou art the slave of Christ, so also is thy master.” (Homily XII on 1 Corinthians) He said that “such a thing is Christianity, that in slavery it bestows freedom.” (Vol. XIII, Nicene & Post Nicene Fathers, p. 109)
- Ambrose wrote, “The highest kind of liberality is to redeem captives, to save them from the hands of their enemies, to snatch men from death, and most of all, women from shame, to restore children to their parents, parents to their children, and to give back a citizen to his country.” This was recognized when Thrace and Illyria were so terribly devastated in 378 A.D. by the Goths. They ravaged the country and carried multitude away into slavery. St. Ambrose redeemed all he could. He wrote, “How many slaves were then for sale all over the world!” It was in this context that he wrote, “It is then a special quality of liberality to redeem captives, especially from barbarian enemies who are moved by no spark of human feeling to show mercy.” (Ambrose, Duties of the Christian Clergy, p. 54).
- Gregory the Bishop of Rome freed five slaves who had been left to a Christian in a will (Epistles of Gregory, Book VI, Ep. xii.)

Arab Islamic Slavery

- **Slavery was rapidly declining and had all but disappeared from much of Europe when the advent of Islam brought a rebirth of the slave trade.**
- **Part of this was because Muslims followed the example of their founder. Muhammed traded in slaves and owned slaves himself. Since his example is important to Muslim thinking, slavery has always been deeply ingrained in Muslim tradition.**
- According to Sheikh Saleh Al-Fawzan, member of the Senior Council of Clerics in Saudi Arabia, **“Slavery is a part of Islam and whoever wants it abolished is an infidel.”**
- **Islam has always expanded primarily through making war (declaring jihad) on its neighbors and forcing people to convert or to live in slavery.**
- For example, out of the 13 countries on the Tier 3 list in the TIP Report 2010, six are Muslim countries. (The other 7 are communist, dictatorships or military regimes.) The six Muslim Tier 3 countries are: Eritrea, Iran, Kuwait, Maritania, Saudi Arabia, and Sudan. In addition, Somalia is listed as a special case and no information is given.
- Islamic rulers required slave women for the large harems to which they were accustomed.
- The Koran taught that female slaves could lawfully be enjoyed by their masters.
- Muslim rulers also conscripted male slaves into their armies as young as 10 years old.
- **Islam dominated the African slave trade from the 7th to the 15th centuries and has never stopped in some Muslim lands.**

- **The Koran teaches that it is justified to enslave “infidels” and their children. In Islamic vocabulary, that included Christians and anyone who does not submit to Islam.**
- **Islamic slavery practiced castration of male** slaves by entirely amputating the sexual organs of boys, usually 8-10 years of age. Specific cities in the Sahara were given to this practice as slave caravans passed through. Such “eunuchs” brought the highest prices, but only 1/10 to 1/30 of them survived the ordeal.
- Islamic slavery had very high death rates. It is estimated that 80% died on the long, harsh march through the Sahara.
- Unlike Christianity, there has never been an abolitionist movement within Islam.
- However, before the advent of transatlantic slavery, when Arab Islamic slavery was the prevalent kind, Trinitarian monks redeemed Christian slaves from Moorish servitude for five full centuries. (Schmidt, p. 275)
- **The Islamic concept of “dhimmitude” is not much removed from slavery. That is, Islam must be dominant. Everyone must convert to it or live in subservience to it.**
- This information should be of special interest to those interested in ministering in Europe, because Islam claims that it will take over the world and in Europe they have made great progress toward their goals. Muslims will be a majority in much of Europe within the next 20 years as an outer limit, and likely before then. This would press forward forms of slavery most Americans can only imagine now.
- However, even though the teachings of Islam and certainly the example of the founder and the history of Islamic expansion all favor slavery, the Koran itself is inconsistent in its teachings on many things. There is a great difference between early and later “revelations” received by Mohammed, and the alleged “revelations” follow the history of the acceptance and rejection of his teaching. Therefore it is possible in the Koran to find verses

which can be used to fortify a position against human trafficking. The first to use Islamic arguments and traditions to oppose human trafficking was Kayi Husein Muhamad of Indonesia in the early 2000's in Indonesia.

- A common theory amongst modern Islamists, however, is what they call “the principle of abrogation.” This is a principle by which the Koran is interpreted. It says that later texts supersede and replace earlier texts on the same subject. Thus, although parts of the Koran which were written earlier speak about peaceful coexistence with others, parts that were written later speak about jihad, and these parts abrogate or supersede and replace the earlier parts, thus nullifying them. This is the main hermeneutical difference between true Islamic moderates and those who hold a jihadist position. The jihadist position seems to be becoming more and more dominant.

Recommended reading on this subject:

- Shariah—The Threat to America, Report of Team B, Center for Security Policy, Washington, D.C., 2010 (The same principles & facts reported in this book apply equally to any country.)
- >>Slavery, Terrorism & Islam—The Historical Roots & Contemporary Threat, 2nd Edition, by Peter Hammond, Frontline Fellowship, San José, CA, 95118 (A gold mine of information in compact form, easy to read. However, a little weak on documentation. What he says checks out but he doesn't make it easy to find the sources.)
- Stealth Jihad by Robert Spencer, Regnery Publishing, Washington D.C., 2008.
- The Great Divide by Alvin Schmidt, Regina Orthodox Press, Boston, 2004.
- >>They Must Be Stopped—Why We Must Defeat Radical Islam & How We Can Do It by Brigitte Gabriel, St. Martin's Press, New York, 2008. (Recommended first reading on the topic)
- While Europe Slept by Bruce Bauer, Doubleday, New York, 2006. (The author is a self-proclaimed homosexual and not delighted with Christians. However, he has lived for a long time in Europe and sees very clearly the sell-out of Europe to Islam. The book is a little harder reading since the author is a European insider & I am not, but it contains a lot that is worthwhile. The principles given are applicable to any country since the end goal of militant Islam is to rule the world.

African Slavery as encountered by foreign slave traders

- Some researchers see African slavery as basically “family-dominated.” (Meltzer, Pt. 2, p. 20) but recognize several exceptions of more virulent kinds. Two kinds of slavery are easily discernible—the family model and the God-king or absolute ruler model.
- Since most African history was unwritten until the arrival of missionaries, it is hard to fully assess the real nature of African slavery in the past. For that reason I will highlight a few of the misc. facts we do know.
- In the Kingdom of Dahomey (modern Benin) slaves on the king’s plantations were inhumanly driven by overseers who were themselves pressured to obtain maximum results. (Meltzer, p. 20)
- Nupe conquered other tribes in northern Nigeria & enslaved them in manual labor. (Meltzer, p. 20)
- The Ibo in southeastern Nigeria used slave labor for agriculture. (Meltzer, p. 20)
- The Ashanti in Ghana used slaves in agriculture. One tribe they defeated was required to provide a tribute of 2,000 slaves annually. (Meltzer, p. 20)
- In the Muslim Songhay Kingdom, non-Muslims were enslaved and used in agriculture. They owed tribute to the king in their services and in the crops they produced. Over time they became “vassal peasants” but they were still little different from slaves and formed the bulk of the population. (Meltzer, p. 21)

Trans-Atlantic African Slavery

- Emperor Charles V (whom Martin Luther defied with his 95 theses) brought Europe into the slave trade from Africa in 1519.
- The first slave ship from Africa arrived in Virginia in 1619, the year before the Pilgrims landed at Plymouth Rock, so it was around from almost the beginning of the colonies, and before the founding of the United States.
- Here is one description from the internet of the beginning of African slavery in America:

It is late summer. Out of a violent storm appears a Dutch ship. The ship's cargo hold is empty except for twenty or so Africans whom the captain and his crew have recently robbed from a Spanish ship. The captain exchanges the Africans for food, then sets sail.

It's not clear if the Africans are considered slaves or indentured servants. (An indentured servant would be required to work a set amount of time, then granted freedom.) Records of 1623 and 1624 list them as servants, and indeed later records show increasing numbers of free blacks, some of whom were assigned land. On the other hand, records from gatherings do not indicate the marital status of the Africans (Mr., Miss, etc.) and, unlike white servants, no year is associated with the names -- information vital in determining the end of a servant's term of bondage. Most likely some Africans were slaves and some were servants. At any rate, the status of people in bondage was very confusing, even to those who were living at the time.

Whatever the status of these first Africans to arrive at Jamestown, it is clear that by 1640, at least one African had been declared a slave. This African was ordered by the court "to serve his said master or his assigns for the time of his natural life here or elsewhere."



The grounds for this harsh sentence presumably lay in the fact that he was non-Christian rather than in the fact that he was physically dark. But religious beliefs could change, while skin color could not. Within a generation race, not religion, was being made the defining characteristic of enslaved Virginians, The terrible transformation to racial slavery was underway.

- In my study, it seems to me that the distinguishing thing about trans-atlantic slavery of Africans was that this was the first time slavery was primarily racial, and this dehumanizing of black Africans had a devastating and demoralizing effect on the whole group. Many began to believe that there was something bad about their blackness and that there was something intrinsically inferior about themselves and the whole group of African Americans.
- The economy that was dependent on slave labor developed over decades in the early history of the U.S.
- During the years of the trans-Atlantic slave trade, about 5% of all African slaves went to North America. Others went to Europe, Central and South America.
- **The slave trade (but not slavery itself) was outlawed in Britain in 1722 and in the British Empire in 1807 through the lifelong efforts of evangelical Christians like William Wilberforce and others. Slavery itself was finally abolished in Britain in 1833.**
- During the American Civil War, slaves were freed by the “Emancipation Proclamation” given by President Abraham Lincoln in 1863.

Sources:

Hammond, Peter, "Slavery, Terrorism and Islam, the Historical Roots and the Contemporary Threat", Cape Town, S Africa: Frontline Fellowship, c. 2008.

Meltzer, Milton, "Slavery: A World History", New York: De Capo Press, c. 1993.

>>Schmit, Alvin, "Under the Influence—How Christianity Transformed Civilization", Grand Rapids: Zondervan, 2001.

Segal, Ronald, "Islam's Black Slaves"

Activist Opportunities:

One of the most destructive misconceptions is that Christians stood by without opposing slavery until very late in the game. In fact, there is a long history of Christian abolitionism going back to the very beginning. There are many misconceptions out there, negative impressions about Christianity & slavery, as well as almost total ignoring of Muslim slavery. If you like to write, write a paper on the subject and publish it online, or write about what you are learning in an online blog. Watch for published misinformation and counter it by writing online comments, writing critical book reviews for Amazon, contacting publishers with more correct information (well documented), writing letters to the editor, etc., depending on where the misinformation was published. ECM would be very much interested in receiving copies of your efforts.

5. What are the most common forms of modern slavery?

(Some overlap—come under more than one category)

Debt slavery (Also called Bonded labor or Peonage)

Chattel slavery

Sex slavery-prostitution, pornography

Work in agriculture, mines, quarries, open air markets, fishing
(hard physical labor)

Domestic servitude—working in the homes of the wealthy

Restaurant & hotel workers

Hairdressers

Cultural/religious forms

Begging for a master or a religious teacher (Talibé, Almarajiri)

Shrine slaves of Hinduism & African traditional religion

Forced marriage

Child sacrifice, abduction for body parts for ritual purposes

Begging for a master

Child soldiers

An “up and coming” form—Trafficking for body parts

Medical—worldwide

Africa—for ritual purposes

Breeders—producing babies for sale

Sports events—Camel jockeys, sex tourism

Abduction & execution

Child shopping spree with planned “accidental” death of child

Child sacrifice or killing to obtain body parts for ritual purposes

Activist Opportunities: Open your eyes and be watching

Begin to casually ask questions when you encounter anything suspicious.

Activity: As a group, discuss which of these kinds of slavery are prevalent in Uganda and where.

Activity: As a group, discuss which of these areas it is important and feasible for ECM to intervene in—immediately, in the near future (up to 2 years), in the far future (over 2 years)

Activity: Identify places in your area of interest that you might want to investigate. Explain to the group why each place is of interest & what kind of slavery/trafficking could be associated with it.

Activity: Is slavery involved here? If so, identify which kind. (All true stories)

One day an Arab militia raided the village of a 7-year old boy in southern Sudan. The boy witnessed the murder of his parents and all but one of his siblings in the raid. He was captured and forced to serve a master for 10 years until he escaped and was relocated by the UN.

A judge in Nigeria took a 10-month old boy from his mother, giving her some money to go buy clothing for herself. Instead of watching after the boy, he sent him to the US without the consent of the legal guardians of the child.

Two girls were sent from Ghana to Nigeria by siblings with the purpose of engaging in prostitution.

Ugandan girls were promised good jobs in Malaysia, but when they arrived, they were locked up in brothels and forced into prostitution.

Refugees trying to flee Eritrea paid Bedouin traffickers to smuggle them into Israel. Instead they were taken hostage, kept in chains under threat of violence, and forced into slavery.

Refugees fleeing Zimbabwe were met by traffickers as soon as they entered South Africa, who demanded impossible sums of money. The refugees were beaten and forced to call relatives demanding more money. Many were forced to commit sex acts and some were forced to work as slaves, serving as tobacco mules.

Sixty-four men from Bangladesh arrived in Rwanda, having paid their own airfare, with the promise of “well paying jobs.” It was discovered the intent was to send them to Zimbabwe to serve as free labor on farms confiscated from white farmers.

6. How do people get into slavery?

Abducted, stolen

***Deceived by grandiose promises combined with desperate needs (good job, travel to U.S. or other “desirable” country, send money home to family, get an education)

Boyfriended or wooed

Given by family for social, psychological or religious reasons (trokosi, talibe, forced marriage)

Sold by family

Ran away, went to streets, forced out to streets by family conflict

Debt bondage, known or unknown

Chain of people may be involved:

Recruiters (May be someone the victim knows & trusts)

Brokers

Movers

Receivers

Masters (Pimps, madams)

Producers of demand (buyers, orderers)

Techniques used by sexual exploiters (for recruitment & for continuing control):

- Identification of the most vulnerable & desperate
- Deliberate program of recruitment
 - “Romancing” the victim
 - Small investment
 - Listening to them
 - Pedestal effect—put others down, put her up
 - Assurances that as your boyfriend he can take care of you
 - Buy drugs for victim or introduce victim to drugs
 - Sexual involvement with lavish praise for performance

Wants to marry her “someday”
“Daddy”

- Economic leverage (putting victim into debt to them, either with or without the victim’s consent)
- Flattery, seduction
- Isolation from friends & family
- Coercion—physical & psychological
Show me you love me by doing this—it won’t be for long.
- Violence
Beating, torture, gang rape, swearing at the victim, putting her down
- Starvation
- Humiliation or dehumanization (dog cage)
- Ownership—branding, tattooing, cutting
- Fear of voodoo curses
- Debt
- Emotional attachment to master

7. How do recruiters operate?

Watching in places where the vulnerable are found

Most often deceive or boyfriend & deceive

Chain of several people may be involved

Recruiter may be someone you know

Recruiter may be a family member

Some children may be deliberately maimed in the process of recruitment

Usually involves a process of “breaking” the person psychologically (breaking the will)

Activity: Watch clips from:

“Taken”

“Slum Dog Millionaire”

YouTube—“The Making of a Girl”

Discuss how & why these people got into slavery

What was promised in comparison to what was delivered?

Why did the victims fall for it?

Discuss: What potentially dangerous areas exist in the areas about which you are concerned?

What should you do about them?

8. What factors make people vulnerable?

Poor family life

Poor relationship with father

Extreme poverty, basic needs not being met

Feelings of hopelessness, not having any choices for a better life

Feelings of worthlessness

Teachings of karma & reincarnation (you deserve no better)

Religious/cultural teachings that require compliance with it

Feelings of entitlement & self-centered “healthy-wealthy” teaching

Activity:

Discuss: How can we help inoculate those we care about against the efforts of recruiters?

What can we do to make those we care about less vulnerable?

How can we work against the efforts of recruiters on a larger scale?

What could we feasibly be doing now or very soon in our ECM programs to work against the efforts of recruiters?

9. What are the main forms of cultural/religious slavery?

Slaves of the gods—Trokosi, Vudusi, Devdasi (devadasi)

Ritual abuse (Satanic, traditional)

Talibé (work for an Islamic teacher called a “marabout” or a mallam)

Adherence to cult leaders

Activity: Look at webpage of London devadasi

Activity: Discuss which “ritual” problems we face in Uganda
Where? Centralized in certain areas? Why those areas?
What can be done to prevent children from falling victim to it?
What can be done to help those who are already trapped in it?
What is the government/police doing about it? How can ECM cooperate with their efforts?
Is there anything ECM might do that might end up hindering their efforts? If so, what & why?

9A. Shrine slavery—Ritual Servitude, Ritual Abuse, Ritual Murder Part I--Basic understandings to achieve

- Where is shrine slavery located? West Africa—parts of Ghana, southern Togo & Benin, some parts of Nigeria, Hindu countries like India & Nepal (devadasi)
- How does the system of shrine slavery work?
Slaves or wives of idol gods
Price of divination
(Divination is calling on spirits other than God for help or For revelation of secret or unknown information. It was strictly forbidden in the OT, because spirits who would answer such a

call are deceiving spirits.)

- What is the status of the trokosi?
Dehumanized
Feared by society
Slavery in terms of work & sex
- How do they get into it?
Family GIVES them in payment to the priest
Family responds to tragedy
Family seeks redress
Family seeks good fortune
Common factor—Divination & price of a virgin
- What are their lives like?
Work
Rape
Childbearing
Lonely, ostracized
Fear-filled
Denied education
Pass on the curse
- What is the common terminology & what does it mean?
Trokosi, vudusi, yevesi,si
Ritual or customary servitude
Replacement
Temporary release
- What are the differences in practices between shrines & regions?
Work
Rape
Replacement
Reasons for entry
How long they stay
- What are the similarities & differences as compared with other forms of slavery?

Similar--Involuntary
Similar—Dehumanizing
Similar—Unfree labor, work with no personal benefit
Similar—Restrictive
Different—Held with psychological chains
Different—In past, whole culture was complicit
Different—Forced into idol worship

- What has been done to liberate shrine slaves so far?
Change the law—Ghana succeeded in 1997
But—“When the law is not enforced, the strong take control of the weak.” (From the DVD, “Seek Social Justice, Lesson 5, Shyima’s Story)
 - 🔓 Negotiated group liberations
 - Individual liberations
 - 🔓 Gospel liberation

(🔓 This unlocked padlock symbol indicates that ECM has been involved in these)

- What is the opposition to the liberation & what are their main arguments & methods?
Afrikania Mission
This is our culture—don’t mess with it
Must observe the traditions passed down from ancestors
Our religion is as good as anybody’s
We should be proud of our culture—no matter what.

- What are the dangers and pitfalls on the way to liberation?

Seeing the real situation when you’re only admitted to the shrine by appointment or by approval of Afrikania
Assuring honesty on the part of the priest
Difficulties of working with other groups
Questions of how much publicity, what kind & when
Continual influence of Afrikania trying to dissuade them
Fears of the families of trokosi & of the community
They will always be blamed in case of trouble
Expectations that you will now “take care of them”, their lives will be easy, etc.
Hard to get baptized, to commit to Christian worship

Some churches not receptive to them even after conversion

- Receptivity of shrine slaves after liberation



On a scale of receptivity, they are definitely on the receptive side, but God has prepared them so amazingly to receive the Gospel.

These factors have helped to make them more receptive:

- Being shown human worth & dignity when they had been stripped of it
- Being shown love, which they had not experienced since become a slave
- Being welcomed as friends & later as sisters, when they had been outcasts
- Learning that they need not atone for their family's sins because Jesus already made the perfect sacrifice paid and it was accepted by God
- They can be doubly free—"If the Son shall make you free, you shall be free indeed" John 8:36

9B. What is ritual abuse & ritual murder?

Ritual abuse is the torture or uncaring use of a human being either as part of a ritual sacrifice or to obtain body parts for ritual purposes. Murder is killing a human being for the same purposes. The rituals always involve idolatry or worship of spirits or of Satan himself. Body parts are often thought to make powerful magic which is thought to exert some kind of control over the spirit world. Often anyone different (such as an albino, for example) is targeted as one whose body parts would be more powerful.

Such practices have always been common in pagan religions (religions that worship idols or spirits). Some gods and goddesses have always specifically required sacrifice of children—for example, the god Molech mentioned in the Bible.

Activity:

Discuss: Since these practices are increasing in East Africa, what teachings can we prepare that would help fight against it?

What could we do that might help to protect children?

What warning signs might we look for?

9C. Shrine slavery B—How can we effectively evangelize adherents & leaders of African Traditional Religion?

- Start by establishing some kind of personal relationship. Sometimes this can be done by asking them to tell you about their beliefs, history, culture. (You then need to listen carefully and respectfully, not acting shocked.)
- Then, ask permission to share something with them.
- Try to find out what they know & think about Jesus/the Gospel.
- Look for common ground or areas of agreement. One easy one is acknowledgment of a supreme Creator who made everything, material and spiritual.
- Here are some “missing parts of the Gospel” or parts that need clarification & teaching:
- God wants & deserves all our worship.
(The Ten Commandments as an example—Exodus 20:3-6)
- Satan’s fall from heaven, taking 1/3 of the angels with him (the origin and purpose of demonic spirits—Isaiah 14:12-15, Ezekiel 28:12b-17, Luke 10:18, Revelation 12:4, Matthew 25:41)
- Jesus’ death as the perfect sacrifice that was accepted by God as that which finished it for all time. (Ephesians 2:14-15, Hebrews 7:25, 27, 9:12, 9:25-28, 10:12, 14).

Note the unusual things that happened during Jesus’ crucifixion, showing that God was drawing attention to what was happening:

- Darkness over the land from noon to 3 p.m.—Matthew 27:45, Mark 15:33, Luke 23:44,45a
- The veil of the temple was torn in two from top to bottom—Matthew 27:51a, Mark 15:38, Luke 23:45
- There was an earthquake and rocks split in two—Matt. 27:51b
- Jesus says, “It is finished!” John 19:30

10. Smart Activism to Fight the Evil--Finding your niche.

a. Influencing public opinion (Keeping the issue in the forefront & raising awareness) Specific to shrine slavery but principles & ideas relevant to fighting any kind of slavery anywhere.

- Blogs
- Internet comments
- Internet chat
- Social web forums like Facebook & Twitter
- Letters to the editor in local newspapers ???
- Responding to every public claim of Afrikania Mission or other traditional activists
- Writing letters to public & UN officials
- Mention it in your end-of-year Christmas card letter & give website
- Link your website to ours
- Mention our website in your email signature line
- Send out a letter to everyone in your email address book
- Pass out Child Slavery—Today? Cards
- Write a letter to the editor in American newspapers
- Write an article or a book—or several
- Write about it or make a speech about it for school
- Send a notice to your school alumni association saying you are involved in this effort
- Write/sing songs about it. Sell them, sing them at events, put them on YouTube
- Make a photo collection & ask to display it at your local library
- Create an art exhibit or an exhibit of calligraphy Bible verses on the topic
- Make videos & post them on U-tube
- Get an ECM speaker for your church or other group
- Become a speaker on the topic for your area
- Connecting tourists to see it
 - Lead vision tour groups from ECM
- Research stories on the internet & post to slaverymap www.slaverymap.org (See goals of doing so, p. 10)

- PRAY for those who are influential in society, that their hearts may be changed.

Activity:

Group Brainstorming—Ideas for smart activism specific to Uganda.

Then, as a group try to prioritize which ideas might be most effective.

Pray and try to choose at least one you would like to try personally.

b. Helping us at ECM organize our information so we can use it more effectively (or helping another organization near you)

- Help collect news stories on related topics (date & give name of publication)

c. Getting information by going undercover as a secret agent

- Getting information on local shrines in areas where we know child ritual abuse is a problem.
- Getting pictures of Karamoja slave auctions using secret camera, or observe & write detailed reports of what you saw.
- Identifying places of prostitution & making preliminary observations about those businesses.
- Getting info on local places of suspicion (calling for their business licenses, etc.) ???
- Questioning possible victims
- Taking pictures of questionable posters (posters that may be “recruiting” posters, calling numbers given under assumed identity

d. Learning to identify a trafficked or enslaved person & begin looking for them.

HOW TO IDENTIFY A TRAFFICKED PERSON

Ask questions & gather information gradually, casually, in a friendly manner. Write down information immediately after gathering it but not while you are with the victim.

- How was the person recruited? What were they promised or told, and how are the realities matching with the promises? Who told the person these things?
- What ID papers does the person have? Are those papers in their possession or someone else's? Whose?
- Does the person owe money to their employer or to the person who brought him here? For what do they owe them? How are they paying it off? Is the debt growing or reducing? Did the person give person for the debt, or was this a surprise to him?
- Does the person get paid a fair wage? Do they actually get what they earn, or does someone else get it? Who?
- What time off do they get? How many days a week/hours per day do they work? What day off do they get?
- Where does the person live? Is his freedom restricted in any way? Is anyone watching him? Does he have to get permission from someone in order to move about?
- Has the person been threatened in any way? By whom, and what sort of threat?

Questions about the person's background (as if asking the person):

- When did you come here?
- Where were you living or working before you came here?

- How did you learn about this job?
- How did you get here?
- Who helped you get here?
- How did they help you?
- How did you pay them?
- Did someone else pay for your way here? If so, how are you paying them back?
- Did you owe money when you started working here? For what?
- Do you owe money now? For what? How much do you owe?

General questions giving the person an opportunity to seek help:

- Is there anything you would like me to help you with?
- Do you need help?
- Do you want to do what you are doing, or would you like to get out of it?

Keep in mind:

- Traffickers can sometimes be easily confused with victims.
- Victims may not answer truthfully because they are afraid and don't know whom to trust.
- All victims do not self-identify as victims because they have so completely been taken in by the deceit of the system, or they may not even know that such a crime as human trafficking exists.
- Encourage the person to tell his story. Keep him going by asking "Tell me more about that."

- The victim needs to be safe and to feel safe in order to tell his story freely. Interview in a safe, quiet, private place.
- Don't look around too obviously, but do be aware of who is watching, listening, hanging around, or driving by.

True story as an example: A police officer was looking for an underage runaway girl. He found her involved in prostitution. While talking with her, he noticed a man drive by watching them intently. He wrote down the license number and radioed it in to headquarters. Another police officer found and stopped the car. The man inside turned out to be her pimp. Pornographic photos of the underage girl were found in the car, which was enough evidence to arrest him. He was convicted and sentenced to life in prison. He will not be pimping girls again. All because a police officer made an astute observation in his peripheral vision and followed up on it. (U.S., Washington, D.C., 2002—from "The Crime of Human Trafficking, p. 14))

e. Helping the voice of the slaves themselves be heard

- Help collect & write their stories
- Check our files for incompleteness & inconsistencies that need to be addressed, pictures needed
- Help get missing pictures, updated pictures
- Write a children's, youth or adult based on a true story of one of the slaves
- Seek publishing opportunities for their stories
- Help create a website where survivors can tell their stories

f. Helping create opportunities for survivors & their children

- Help set up marketing opportunities for products made by survivors
- Help set up an online shop to sell survivor goods
- Sell/promote survivor goods at events, tables, shops, parties
- Teach new vocational skills to survivors in a seminar setting
- Help set up sponsorship projects for their children & train nationals to run it
- Set up libraries in schools & churches of the area & help identify where libraries are needed

g. Helping evangelize & disciple survivors, people of shrine communities, & people of surrounding slave areas

- Work on praying-on-site campaigns
- Work on Jesus film follow-up ministries
- Help train children's teachers of the area, help churches start children's ministries
- Help train people to lead discussion groups after listening to a Bible on tape recording
- Arrange a team from your church to put on a VBS in a slave area
- Arrange a team from your church to evangelize with drama, music, or dance in a slave area
- Infiltrate slave-area schools as Christian teachers
- Be on a team to evangelize shrines & those devoted to them.
- Begin a prayer group concentrated on the subject, organize a concert of prayer, present a prayer request
- Become a prayer warrior for one of our projects
- Help connect ECM with Bible-teaching Ugandan churches who might be interested in partnering with us in a project

h. Raising funds to support the liberators & the movement.

- Sales of any kind
- Sponsor a child
- Make a monthly pledge
- Give a special donation
- Start a creative business to support a project--Crayon recycling business as an example
- Help sell items made by survivors
- Collect aluminum cans or other recyclables for cash ???

i. Appealing to leaders for positive change

- Letters to public officials
- Visits to offices of public officials
- "Open" letters to public officials in publications/on internet
- Creating online petitions & signing them

j. Sharing information & ideas

Read what others are doing to fight slavery and share your ideas with others. One place to share ideas is at

www.callandresponse.com/respond7

ECM would also love to hear about ideas you find. Write mamalorella@yahoo.com.

10. Part II Skills to develop for Smart Activism

• Writing skills

- Letter to the editor
- News articles
- Appeals & partnership raising letters
- Blogs & personal letters

• Speaking skills

- Telling a few good stories
- Voice issues
- Eye contact
- Movement & body language

• Research & organizational skills

- Google alerts
- Internet search terms

• Interviewing skills

Talking with slaveholders

Talking with slaves

Talking with survivors

• Computer skills

Helping set up on-line stores to sell goods of survivors

Helping teach computer skills to survivors

• Photography skills

Help anti-slavery groups get the pictures they need

Help document events—liberations, negotiations, trainings, etc.

Help document problems

Try to take emotional pictures that pull at the heart

Close ups

Pictures of survivors—feet, hands, back, side profile, silhouette

- **Counseling skills**

 - After-care—counseling victims

 - Trauma counseling

- **Teaching financial principles & small business skills**

 - Helping prepare survivors for work

 - Helping survivors learn to manage money

- **Teaching marketing skills to help survivors “sell” their businesses**

 - Helping survivors identify profitable markets, personal skills

 - Helping survivors sell their wares

 - Helping survivors expand and improve their businesses

10. Part III. Getting Started

Don't know what to do first?

Choose one activist item & START!

Do something daily or weekly

Report to an accountability partner or group

Keep on evaluating what you could do more or differently for greater effectiveness.

11. What is being done to fight trafficking & slavery?

Prevention:

- Creating awareness, making vulnerable people less recruitable
 - Seminars, skits, songs, TV programs, advertisements
 - Teaching programs in schools, clubs, churches

- Molding public opinion

- Meeting needs to make people less recruitable
 - Child sponsorship
 - Women's clubs
 - Community programs, community centers

- Reducing demand
 - First offender program for men arrested for soliciting
 - "I don't buy it" campaigns at big sporting events, tourist points

- Making trafficking more costly, less of a deal

Prevention Programs that Work:

India

A woman doctor established an NGO that runs a successful second-generation prevention program which gives children of prostitutes educational and career opportunities in 17 transitional centers.ⁱ

Mauritania

A woman Muslim spearheaded a series of highly visible public campaigns to expose and denounce trafficking of Mauritanian girls to the Gulf States, the exploitation of young girls in domestic servitude and in early forced marriages. She has been accused of being a bad Muslim and a traitor to her country and has endured innumerable threats but continues her crusade.ⁱⁱ

Uzbekistan

A woman has been working to prevent trafficking by publishing advertisements disseminated at markets and on buses in targeted areas and has formed a partnership with a local cell phone company to disseminate free text messages against trafficking. She also created a group of

volunteers to take anti-trafficking information to the remotest areas of the country where people have no access to print or broadcast media.ⁱⁱⁱ

France—Africa

Jean Claude Mbvoumin founded and operates “Association Culture Foot Solidaire (CFS) to raise awareness about the fraudulent recruitment of young soccer players from Africa, lured to Europe with false promises of success and riches. Often the boys are paid a small fraction of what was promised, have no legal immigration status, and are abandoned to the streets after they fail to meet their recruiter’s expectations.^{iv}

India

A man combats child labor by creating domestic and international consumer resistance to products made by children in bonded labor. He has been able to free over 75,000 victims of bonded labor.^v

Panama

New legislation against child pornography, use of the internet for trafficking, and sex tourism included obligating airlines, tour agencies and hotels to inform customers in writing about the prohibitions of the new law.^{vi}

Italy-Morocco

Because of the prevalence of trafficking from Morocco to Italy, the government of Italy provided funds to provide employment in targeted areas of Morocco to prevent trafficking.^{vii}

Protection:

Protecting vulnerable populations & victims

Protection Programs that work:

Everywhere--

Child sponsorship

Latin America--USA

Tattoo removal program for Latin American youth trafficked to San Francisco^{viii}

Bangladesh—

A local NGO opened a safe-night shelter to protect street children.^{ix}

Jordan

Another woman offers assistance to and accompanies victims as they take their traffickers to court. With her help, 20 victims have successfully won court cases. The woman constantly endures all kinds of threats.^x

Press:

Publicity to keep up public awareness & alertness

Press programs that work:

Jordan

A woman who had been trafficked herself organized an NGO called “Friends of Women Workers” which develops radio and print media campaigns to raise awareness of conditions faced by trafficked workers. In one campaign, they sent over 2 million email messages to Jordanians on the appropriate treatment of their workers.^{xi}

Mongolia

A woman uses her education and writing skills to design university curricula and textbooks on human trafficking, and to develop and organize over 400 trainings for government officials, police, border patrols, social workers, doctors, teachers, and the general public.^{xii}

Ghana

A reporter with an independent Ghanaian newspaper worked undercover for 8 months. He exposed a trafficking ring’s method of transportation and the identities of immigration officials who were accepting bribes to overlook fake travel documents. He made recordings of his transactions, and this evidence was used by the police to prosecute traffickers who were trafficking girls to Europe for prostitution. As a result, 17 Nigerian victims were rescued.^{xiii}

Mexico

A woman wrote a powerful documentary book, “The Demons of Eden: The Power Behind Pornography”. It implicated Mexican businessmen and traced their connections to high-ranking government officials. She was arrested on defamation and libel charges, but international outcry prompted her release on bail. Finally all charges against her were dropped.^{xiv}

Colombia

The United Nations worked with the producer of a popular soap opera to create episodes that educated the public about the ways traffickers recruit victims.^{xv}

Ecuador

An NGO worked with a popular musician to disseminate anti-trafficking messages to 24,000 people attending his concerts.^{xvi}

Ethiopia

The Ethiopian Immigration Office requires all applicants for travel visas for work outside the country to watch a video on the risks of human trafficking inherent in overseas employment and what to do in case of victimization. They also distribute printed literature and contact information to the applicants.^{xvii}

Ecuador

The First Lady of Ecuador has used her position and high visibility to launch a powerful, widespread media campaign alerting the population of Ecuador to the dangers of human trafficking. The campaign reached 70% of the population the first year. Two unusual means used were to encourage cinema chains to show anti-trafficking spots before featured films, and to persuade two commercial banks to include anti-trafficking flyers with bank statements mailed to 40,000 clients.^{xviii}

Policy:

Good laws, severe penalties

Laws that punish the perpetrators, not the victims

Laws that punish traffickers, not prostitutes

Policy programs that work:

Mongolia

A woman working against human trafficking began to recognize trafficking routes as a result of her work. She used this knowledge to help craft an agreement between the police departments of Mongolia and China to share information and cooperate against human trafficking.^{xix}

Mauritania

A man working with an NGO led the way in improving Mauritania's anti-slavery law by making slavery a criminal offense for the first time. He achieved this after years of being harassed and even imprisoned by Mauritania's pro-slavery officials for his work.^{xx}

Israel

A woman who began by helping an individual victim later helped the government develop policies that treat sex victims as true victims and not as criminals. She did this without an official appointment, without an assistant, and while holding a full-time job in an unrelated field of work.^{xxi}

Prosecution:

Enforcement of laws that exist

Encouragement/facilitation of law enforcement

Prosecution programs that work:

Ghana

A reporter posed as a janitor at a brothel and collected evidence of another trafficking ring also feeding girls into forced prostitution. He guided the police in a raid that rescued children kept in the brothel.^{xxii}

Ghana

A woman police officer negotiated with Nigerian officials and gained extradition of a trafficker held there.^{xxiii}

Indonesia

A victim who was brutally beaten and burned with an iron has become a symbol of hope to trafficking victims as she relentlessly pursued justice for many years despite being repeatedly humiliated in court.^{xxiv}

Reporting:

Keep good records & making them known

Reporting programs that work:

India

A police officer forced a network of partnerships between NGO's to cooperate on the problem of trafficking.^{xxv}

Bangladesh

An NGO worked to highlight the problem of sexual exploitation of boys and to break the taboo that forbade discussion of the subject.^{xxvi}

Rescue:

Identifying victims of trafficking or slavery and intervening to bring them back home or to get them to safety

Rescue campaigns

Police raids

Most effective when enough information has been gathered and the existence of victims has been verified.

Buying victims out

Encouraging victims to escape, providing a safe place to talk

Negotiation & agreement

Rescue Programs that Work:

Mozambique—S Africa

A Mozambican lawyer was studying in S Africa when he heard that girls from his country were being kept as sex slaves at a brothel there. He met 3 girls who had fallen victim to a powerful organized network that lures young girls from Mozambique for sexual exploitation. He pretended to be a client, went to the brothel, and gradually gained the confidence of the girls. The criminal gang behind the prostitution business tried to bribe him, threatened his life, and tried to kidnap him. He continued to work with the S African police, a local shelter for trafficking victims, the Mozambican embassy, and the S African Ministry of Justice. Police feed the girls and arrested the network's organizer. The case is now in court.^{xxvii}

Burundi

A woman police officer personally searches the streets for children in prostitution and human trafficking. As a result, she broke a trafficking ring which had lured 17 young victims across the border of Burundi to be trafficked for sexual exploitation in other African countries, including Uganda. She accomplished this despite the lack of resources for the project, lack of a dedicated vehicle, etc.^{xxviii}

Hungary

A woman government official helped establish a crisis hotline which has referred over 70 trafficking victims to crisis centers.^{xxix}

Greece—Eastern Europe, Nigeria

A woman working with a mission organization has organized staff and volunteers who regularly visit bars, brothels and hotels to assist trafficking victims in Athens. They simply take thermoses of hot tea, information on how to get help, and a kind word. They have been successful in gaining entrance to brothels to talk with young women, most of whom were trafficked from Eastern Europe or Nigeria. Despite threats of violence, the team perseveres.^{xxx}

Nepal

Three Nepalese women have made 40 rescue mission into Indian circuses, rescuing 280 Nepali girls who had been trafficked into lives of misery.^{xxxi}

Malawi

The government of Malawi recruited 500 “Child Protection Officers” serving throughout the country. They trained them to recognize signs of child trafficking. Now about half the child trafficking cases in Malawi are identified by these officers.^{xxxii}

Cambodia

An NGO trained drivers of taxis and boda-bodas to recognize and report suspicious behavior by tourists who may be planning to exploit children.^{xxxiii}

Burkina Faso

A local NGO formed an alliance with a truckers’ union, security forces and religious groups to recognize and intercept trafficking victims. They established an anti-trafficking alert system at bus stations in areas where trafficking was prevalent. In one year they rescued 549 children and prosecuted 29 traffickers.^{xxxiv}

Argentina

A mother whose daughter was trafficked began searching the streets for her, often disguising herself as a prostitute in order to do so. Although she has not yet found her daughter, she has rescued 100 other girls and uncovered numerous trafficking rings.^{xxxv}

Senegal

A man who is a former victim of abuse himself goes out daily to the roughest streets looking for children in distress. He frequently helps the Talibé. He also visits children in prison.^{xxxvi}

India

A woman intervened on behalf of bonded laborers of an exploited tribal group. Her efforts eventually reached Parliament, and over 1,000 bonded laborers were freed and rehabilitated as a result of her efforts. This was the first time a tribal group in India had ever exerted itself to demand fair treatment.^{xxxvii}

Colombia

The Colombian government authorized a force to identify and approach outbound travelers at airports who appeared to be possible trafficking victims. They attempted to inform the potential victims of the risks of trafficking and of fraudulent job offers. In 2003, nine potential victims were persuaded that employment offers were fraudulent and convinced not to board their flights, thus being rescued from trafficking.^{xxxviii}

Restoration (to the family or community):

- Restoring former slaves to their families, communities & cultures as appropriate & feasible

- Providing safe places while possibilities are investigated

- Providing long term refuge where sending the victim home would only result in persecution or re-enslavement

Restoration programs that work:

Brazil

An NGO worked with the government of Brazil to establish a victim's assistance office at the international airport through which most victims of trafficking return home. In two years they helped 150 women and girls returning home after being trafficked to arrange transportation back to their home communities and to provide information about protection and legal services available to them.^{xxxix}

Rehabilitation:

- Helping former slaves heal emotionally & gain new skills to enable them to start new lives

Needed after rescue:

- Safe place to stay
- Special needs & problems
- Medical attention—Diagnosis, treatment
- Good diet to rebuild strength
- Counseling
- Time to cry & to think
- Spiritual help—salvation, forgiveness, deliverance
- Rebuilding a healthy self concept
- Educational help
- Repatriation with family or a safe, permanent home
- Love & concern
- Vocational counseling, training, micro-credit loans

Needed: Comprehensive programs that work on many or all of these aspects simultaneously.

Example of a somewhat comprehensive effort: Namibia

Rehabilitation programs that work:

Togo

Follow up of children arrested by the police, monitoring of victims of trafficking after reintegration, Reintegration center with 2 weeks of medical treatment & counseling while reintegration with families is arranged (Terre des Hommes in Togo, PIED)^{xl}

Morocco

A Protestant church receives trafficking victims and secret migrant workers, evaluates their cases, and devises plans of action to help them which can include money, emergency shelter, food, clothing, counseling, micro-credit to start a small business, and medical help. The pastor's wife who is a nurse examines each new arrival. The church is one of the few places where trafficking victims can find help in Morocco since the government offers them no assistance.^{xli}

Romania

An NGO not only offers vocational training for victims, but also acts as a mediator between them and potential employers as they seek employment.^{xlii}

Israel

A woman helped an individual victim of sex trafficking negotiate the government bureaucracy. Eventually she helped many others in the same way, emerging as the acknowledged unofficial antitrafficking coordinator of Israel.^{xliii}

Taiwan

Once employers are convicted of human trafficking or slavery, a pastor helps to negotiate compensation for lost wages and injuries to those who were enslaved.^{xliv}

Cambodia

A Christian NGO working with victims of sex trafficking has worked to find businesses in which to engage former victims that are sustainable because they meet real local needs in a cost-effective manner. They have developed three sustainable businesses—a soy milk factory which delivers much-needed nutritious food to a malnourished country, a high-end design and manufacturing company, and a catering business that provides lunches to garment factory workers.^{xlv}

Activity: Group or small group discussion:

What kind of programs are these? Prevention? Protection? Press? Policy? Prosecution? Reporting? Rescue? Restoration? Rehabilitation?

Ghana

The government launched a project called “Bring Your Children Home” to encourage parents who sold their children to traffickers because of dire economic conditions in the home, to search for their children and bring them home. Those who did so were rewarded with business assistance, job training, micro-credit, and assistance with school fees and uniforms.^{xlvi}

Dominican Republic

The DR created networks amongst his diplomats in countries where Dominican women were known to be trafficked. The diplomats were trained to be proactive in looking for Dominican women who had been trafficked there and in intervening to help the victims.^{xlvii}

United Arab Emirates

Realizing that many children were being trafficked to UAE to serve as camel jockeys for camel racing through use of false travel documents giving higher ages for the child and false “parents” accompanying the child, UAE began using DNA testing to determine whether the parents were truly the parents of the child. This program revealed 250 cases of trafficking using false “parents” in 2003. The traffickers were arrested and the children were returned to their home countries.^{xlviii}

Italy

An Italian nun convinced church superiors to allow the sisters to open their homes to women victims of trafficking.^{xliv}

Ghana

A paramount chief concerned about children being trafficked to dangerous occupations as fishers and divers on Lake Volta helped NGO’s identify areas known for child trafficking.¹

US- International

A woman CEO of a travel company that includes hotel chains, cruises, restaurants and a travel agency trained her staff to identify signs of sex tourism trafficking and to intervene in such cases. She also required all employees to sign a code of conduct related to such matters. Hers was the first North American travel agency to adopt such a code.^{li}

All-Africa

Large sporting events are known to attract sex tourism and child prostitution. Therefore, many African governments, the Int'l Labor Organisation (ILO) and the Federation for International Football Associations teamed up with airlines, popular African football players, music personalities, radio and TV stations across Africa to launch a continent-wide campaign against child labor and trafficking during the Africa Cup of Nations Football Tournament. The campaign included broadcasting anti-trafficking signs and public service announcements and the distribution of "red cards" to fans traveling to events. Some countries continued using the announcements after the event was over.^{lii}

Bangladesh

The government organized a month-long road march campaign to draw awareness to sex trafficking and other crimes against women. The marches also held rallies in which public officials educated the public about how to reintegrate former victims back into their communities.^{liii}

Benin

The government educated those involved in the transport industry on the dangers and signs of trafficking.^{liv}

Tanzania

The government taught children to make wooden whistles. They also taught them to watch out for one another. Whenever they see another child being abused or about to be trafficked, they blow the whistles and community members come to the child's aid.^{lv}

India

In one part of India, law enforcement officers' performance evaluations are linked to their efforts against human trafficking, thus rewarding those who make the most effort to oppose trafficking.^{lvi}

Nepal

Nepal uses former victims who have been rescued and rehabilitated to help patrol the borders because they can best recognize signs of trafficking.^{lvii}

South Korea

When brothels are closed, South Korea publishes the names of brothel owners. Many are otherwise outstanding citizens one would not suspect of this crime. This has proven to be an effective deterrent.^{lviii}

South Africa—International

A group of Christian NGO's worked together to train staff and volunteers to work in FIFA-designated "child friendly" spots at the World Cup. Their job was to spot and intervene in child trafficking.^{lix}

Ghana

A Christian NGO regularly sends its own boat out on the Lake Volta searching for children who have been trafficked as fishers and divers. They make friends of legitimate fishers so that they can easily recognize those that are not legitimate. When they find children who have been trafficked, they bargain with the fishers to purchase them, rehabilitate them and return them to their families.^{lx}

12. Why should Christians be involved?

- i. Because of God's love for us all and His heart for children and the poor
Isaiah 61:1-3 (quoted in Luke 4:18-19)
Proverbs 31: 8-9
Matthew 18:3, 5-6, 10, 14
- ii. Because of our conviction that all human life is sacred, having real and eternal value, because it was created in the image of God
Genesis 1:26-28
- iii. Because of our conviction that God created us free
Genesis 1:16-17
- iv. Because of our conviction that God created all people equal Acts 10: 28, 34-35, 17:26
- v. Because it is a way we can show the love of Jesus in a practical way and help prepare people to receive the Gospel I John 4:11
- vi. Because we are commanded to share the Gospel, yet most slaves are denied opportunities to hear it.
(Matt. 28:18-20)
- vii. Because true rehabilitation is most effective and complete when it includes the restorative power of the Gospel (2 Cor. 5:17)

Prayer:

Lord, give us eyes to see others as You see them—as valuable, cherished objects of Your love and care.

Lord, give us eyes to see the chains we have created, the chains that cause Your heart to weep.

Lord, give us ears to hear Your voice as You show each of us our part in Your great plan to offer salvation and healing of heart to all.

Lord, bless this beloved land, Uganda. Let it once again become the Pearl of Africa under Your blessing.

May slavery and human trafficking, child abuse and human rights abuse shrivel up and die in this land. May freedom thrive here as the value and dignity of every person is upheld more and more. May every child be loved, valued, welcomed and cared for in this land.

May Your salvation full and free be increasingly proclaimed and welcomed and deeply experienced here.

Thank you for giving us the privilege of being part of Your great work. We give You praise.

In Jesus' name, Amen.

Appendix 1

Every Child Ministries' Plan to Combat Child Trafficking in "Red Zone" Areas:

LEVEL 1

- Train staff & explain the program.

LEVEL 2

- Gather as much general information as possible about the area.
- Make preliminary investigatory trip to area & take pictures.
- Begin a weekly Bible club or street fellowship type ministry in the area.
- Get to know a core group of kids in the area & record their profiles.
- Build relationships with churches in the area that have sound doctrine.

LEVEL 3

- Send a full time worker to the area to build relationships & get to know the area.
- Record all possible information.
- Watch for & report signs of suspicious activity.
- Intervene of behalf of children in danger.

LEVEL 4

- Create a sponsorship program where applicable in the area.
- Create other community-based programs to help the population.

LEVEL 5

- Develop & refine the above.
- Look deeper to see if there are areas of trafficking or of dangerous activity we are missing.
- Collaborate more deeply with governmental & other NGO actors.

Appendix 2

Excerpts from the 2010 TIP Report from the U.S. Dept. of State

Explanation of 3 Tier system

Listing of countries by tier

Individual country reports for 2010:

Uganda

Sudan

Kenya

DR Congo

Appendix 3

Form for www.slaverymap.org information

When? (Insert dates of captivity on a calendar)

Where? Source, transit & destination are not specified, so include all if known

What is known about the trafficker? (Google the trafficker as well as using information from the article)

Has there been any intervention? How & by whom?

Have the slaves been freed or the trafficked children sent to a safe place?

Give credit to organizations & individuals involved.

More information: URL of internet articles, info on publications, etc.

Has law enforcement been involved? How, or why not?

Give credit if they have. Give explanations why they haven't where feasible.

Have the victims received any after-care?
Safe haven, psycho-social counseling, vocational training, educational assistance, etc.

What & by whom?
Give credit to organizations providing after-care.

How was this incident reported?
Police? News media? NGO? Unknown?

End Notes

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- i TIP Report, TIP Report Heroes, 2009
 - ii TIP Report, TIP Report Heroes, 2010
 - iii TIP Report, TIP Report Heroes, 2010
 - iv TIP Report, TIP Report Heroes, 2008
 - v TIP Report, Heroes Acting to End Modern-Day Slavery 2007
 - vi TIP Report, International Best Practices, 2005
 - vii TIP Report, International Best Practices, 2004
 - viii Program visited by Lorella Rouster, Abolitionist Academy, 2009
 - ix TIP Report, Commendable International Efforts, 2007
 - x TIP Report, TIP Report Heroes 2010
 - xi TIP Report, TIP Report Heroes 2009
 - xii TIP Report, TIP Report Heroes 2010
 - xiii TIP Report, TIP Report Heroes 2008
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 - xvii TIP Report, International Best Practices, 2006
 - xviii TIP Report, Heroes Acting to End Modern-Day Slavery, 2006
 - xix TIP Report, TIP Report Heroes, 2010
 - xx TIP Report, TIP Report Heroes, 2008
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 - xxv TIP Report, TIP Report Heroes, 2010
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 - xxvii TIP Report, TIP Report Heroes, 2009
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- xl Combatting Trafficking in Children for Labor Exploitation in West and Central Africa, Synthesis Report, ILO, 2001, p. 42.
- xli TIP Report, TIP Report Heroes, 2008
- xlii TIP Report, Heroes Acting to End Modern-Day Slavery, 2006
- xliii TIP Report, Heroes Acting to End Modern-Day Slavery, 2006
- xliv TIP Report, Heroes Acting to End Modern-Day Slavery, 2006
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- xlx TIP Report, Heroes Acting to End Modern-Day Slavery, 2004
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- li TIP Report, Heroes Acting to End Modern-Day Slavery, 2004
- lii TIP Report, Introduction, 2003
- liii TIP Report, Introduction, 2003
- liv TIP Report, Introduction, 2003
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- lvii TIP Report, Introduction, 2003
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- lix World Hope Live! Vol. 24 Issue 3, p. 3.7
- lx Journey for Change, (blog) March 2010