

**A PRACTICAL THEOLOGICAL RESPONSE TO HUMAN TRAFFICKING IN
SOUTH AFRICA: A SALVATION ARMY PERSPECTIVE.**

By

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I hereby declare that the work contained in this Thesis is my original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

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This study was born from a sincere desire to make a difference in the battle against human trafficking and modern slavery.

I dedicate this work to Maria, Sophie, Christina, Jennifer, Celeste and Jackie.

ABSTRACT

This study seeks to discover how Christians should respond to the ever-growing international crime of human trafficking. The reason for the research rests on two pillars: one being personal conviction and the other a professional concern for deep research, through a Salvation Army lens, into how the Church can be instrumental in reducing human trafficking around the world.

The main question of the study is as follows: How should The Salvation Army respond to the crime of human trafficking in the South African context? The sub-questions enquire into the nature of human trafficking in South Africa, what the Bible says about challenging and responding to injustice, how the Church has responded to slavery in history and how specifically The Salvation Army should respond to human trafficking in the present day.

Utilising the Loyola Institute of Ministry research design, this work looks at what is known about historical slavery and present-day human trafficking in South Africa as the current situation. It glances briefly at the well-known case of Sara Baartman as an early example of human trafficking.

Still looking into the current situation, qualitative narrative research is used to tell the stories of five women (one a very young girl) who were trafficked in different ways and for different reasons. Their stories are arranged under specific headings to explain how they were trafficked, how they met The Salvation Army, and how their situations evolved.

Searching for the situation as it should be, this study presents a Biblical enquiry into the mission statement of Jesus as pronounced in Luke 4:16-21 and asks the question of whether the mission of the Church is the same as the mission of Jesus.

In a quest to build a bridge between the current situation and the situation as it should be, the study plots a way forward by means of a proposed Christian model of response to human trafficking, including the requirements for a response and key areas of a response. The result is a workable, practical and realistic way for the Church as a whole, and for individual congregations to have a positive impact as part of a modern abolition movement.

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Fig 1: A diagrammatical representation of Celeste' journey home, page 108

Definition of Terms

This list of definitions relating to The Salvation Army as well as the issue of human trafficking is added for clarity and easy reference.

1. *Salvation Army terminology*

(The Salvation Army Year Book 2018: 18-20)

- Structure
 - The Salvation Army: The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in his name without discrimination.
 - International Headquarters [IHQ]: The offices in which the business connected with the command of the worldwide Salvation Army is transacted.
 - Territorial Headquarters [THQ]: The offices in which the business connected with the command of a territory (a country, part of a country or several countries combined) of The Salvation Army is transacted.
 - Command Headquarters [CHQ]: As above, but in a smaller unit of Salvation Army expression.
 - Divisional Headquarters [DHQ]: The offices in which the business connected with the command of a Division (a number of Corps and sometimes Social Centres grouped together) of The Salvation Army is transacted.
 - Corps: A Salvation Army unit or church congregation established for the preaching of the gospel and service in the community.
 - Social Centre: A Salvation Army centre which serves the community, for example, children's homes, old age homes, rehabilitation centres, etc.
- Personnel
 - Officer: A Salvationist who has left secular concerns at God's call and has been trained, commissioned and ordained to service and leadership. An Officer is a recognised minister of religion.
 - Corps Officer: An Officer who has been appointed in charge of a Corps.
 - Soldier: A person of faith, at least 14 years of age who has, with the approval of the senior pastoral care council, been enrolled as a member of The Salvation Army after signing the Soldier's Covenant.
 - Junior Soldier: A boy or girl who, having accepted Jesus Christ as their Saviour, has signed the Junior Soldier's Promise and become a Salvationist.

- Adherent: A person who regards The Salvation Army as his or her spiritual home but has not made a commitment to Soldiership.
- Salvationist: This term usually refers to a Soldier (see above).

1. Terminology relating to human trafficking

- Victim: A victim of human trafficking will, in this study, be a person who is currently in a trafficking situation.
- Survivor: A survivor of human trafficking will, in this study, be a person who has been trafficked but is no longer in that situation. This person may be in recovery or already recovered.
- Trafficking in persons: The terms “human trafficking” and “trafficking in persons” are used interchangeably. “Trafficking in persons” is used in the United States department of State reports. It is also the term used in the Palermo Protocol definition as provided in Chapter 2 (5.1).
- Modern slavery: The term “modern slavery” covers many practices including sex trafficking, labour trafficking, child labour, early marriage, child soldiers, trafficking for organs, illegal adoption, forced marriage and more (The Salvation Army ISJC 2018: 2).
- Human smuggling: INTERPOL defines human smuggling as “the procurement, for financial or material gain, of the illegal entry into a state of which that person is neither a citizen nor a permanent resident” (INTERPOL 2017:web). Individuals willingly pay a smuggler to achieve access to a country by means of false documentation and/or hidden transportation.
- Recruitment: Recruitment refers to the way in which victims are lured or drawn into a trafficking situation. Surprisingly, victims may often be recruited by acquaintances, relatives or strangers who present themselves as friendly and helpful. False promises are often part of this process (European Commission 2018: web).
- Restraint: Trafficking victims are sometimes physically restrained by force, but more often traffickers control victims through deception and the threat of force (European Commission 2018: web).
- Transportation: As part of the definition of human trafficking, transportation refers to any type of travel – by air, sea or road by vehicle or on foot. Transportation may be across borders or within the same country, city or even within the same house (European Commission 2018: web).
- Exploitation: In terms of human trafficking, exploitation is the use of a person for the purpose of personal gain, and may include the prostitution of others, sexual

exploitation, forced labour, exploitation by means of begging or stealing, and the removal of organs (UNODC 2018: web).

- Prostitution: The South African Law Reform Commission defines prostitution as “the exchange of any financial or other reward, favour or compensation for the purposes of engaging in a sexual act” (Nyathi-Mokoena 2013: 233).
- Sex trade: “Activities that involve providing sexual services for money, such as prostitution” (Cambridge 1018: web).
- Vulnerability: Whilst all people are vulnerable to being trafficked to some degree, people groups who are identified as being especially vulnerable include those who are affected by “poverty, marginalisation, economic exclusion, armed conflicts, social and gender inequality, discrimination against ethnic minorities and infringements of children's rights” (European Commission 2018: web).
- Demand: In economic terms, demand is “the desire of consumers for a particular product or service” (Soanes 2001: 229). The same principle applies to the purchase of human beings. Molloy (2016: web) indicates that the value of human lives has increased greatly since the time of the transatlantic slave trade. Another factor in demand is the purchase of goods (including coffee, chocolate and clothing) the production of which includes the exploitation of human beings.
- Supply: In economic terms, supply refers to “the amount of goods or services available” (Soanes 2001: 912). In terms of human trafficking, Molloy (2016: web) writes that the supply of the “commodity” of human beings for exploitation is promoted by major issues like poverty, social instability, corruption, military conflict and prejudice.
- Advocacy: a process that “involves the coordinated efforts of people to change policies, practices, ideas and values that perpetuate inequality, prejudice and exclusion” (Offutt 2016: 6).
- The Church: When capitalised, the Church refers to the body of believers who make up the global Christian Church, or part of the name of a denomination. When reference is made to a church building or churches in general, the word will not be capitalised.

CHAPTER 1: ENOUGH IS ENOUGH

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

1. Introduction

Human trafficking has been a hot topic in South Africa in the last decade. Having ratified the Palermo Protocol (chapter 2, 5.1) on 20 February 2004 (Van der Watt 2018: 3), the need for a clear law against human trafficking became an urgent requirement. There was another reason: The FIFA World Cup 2010 was to be hosted in South Africa, and reports of increased human trafficking during international sporting events placed pressure on the South African Government to ensure appropriate protection measures. The goal to have legislation in place (chapter 2, 5.7) was not reached before the World Cup, but was in fact passed in 2013. With this, South Africa embarked upon its journey to oppose and prevent the crime of human trafficking.

Although research (Human Sciences Research Commission [HSRC¹] 2010: 10, Van der Watt 2018: 8) indicates that it has been difficult to produce any reliable statistics for this crime in South Africa, and indeed around the world, there is much evidence, both anecdotal and documented, that human trafficking is a crime which is “... widespread, systemic and interwoven with organised crime” (Van der Watt 2018: 8). When this study began, Chalke, one of the earlier voices on the topic of human trafficking (2009: 12) quoted the European Police Office (Europol) as reporting that internationally, the total profit from human trafficking was second only to the trafficking of drugs, followed by trafficking of arms. With improving methods of reporting and recording, the Global Slavery Index reports that by 2016 an estimated 40.3 million people (71% female and 29% male) were living in some type of modern slavery worldwide (Global Slavery Index 2018: web). The same index reports a figure of 155,000 for South Africa.

The Christian Church, as an institution that finds itself rooted in the community with a mission to serve humankind on all levels, must respond. Needham expresses this need for a response to injustice of all kinds in *Community in Mission* (1987: 63), “For the Church in mission, evangelism and social action go hand in hand. Otherwise, the Gospel is perverted”.

¹ A note on abbreviations: Where an agency or organisation is used often such as the UN, IOM, HSRC, abbreviations are indicated upon the first use of the full name. The full name will be used in the Bibliography.

In this thesis I declare and maintain that The Church must reflect theologically on the evil industry of human trafficking and respond to it with urgency because it is a dehumanising crime that directly opposes the values of the kingdom of God.

2. Motivation for the study

The decision to undertake this study has been the result of a sequence of events, and rests on two pillars: one being personal conviction, and the other a professional concern for deep research into how the Church should respond to human trafficking. This study has for several years been a living and moving document. It relates the actual response of a specific denomination (The Salvation Army) to human trafficking. Having learned valuable lessons along the way, this study is a search for a current, Christian and practical theological response to the crime of human trafficking with its moral and social implications, linking it to relevant research in literature (current and historical) as well as practical expertise. I summarise the journey as follows:

My initial awareness of human trafficking came about when I served as coordinator of The Salvation Army's South African ROOTS² conferences in 2007 and 2009. The ROOTS conference traditionally requires a social issue to be identified for awareness raising and fundraising. Human trafficking, having been on the Salvation Army's international agenda for a number of years, had been identified as the social issue of choice for both conferences.

Some basic research and conversations with organisations involved in efforts to combat human trafficking, including International Organisation for Migration [IOM], World Hope International and Stop the Traffik³, led to an increasing awareness that the issue is one of great consequence in the South African context, and one that requires a response from the Church, and specifically The Salvation Army.

At the same time, the issue of human trafficking appeared on the agenda of The Salvation Army's Moral and Social Issues Council, which I served as chair. It was our task to formulate a Positional Statement on human trafficking – a task that was accomplished in 2007 and was approved by The Salvation Army's International Headquarters in 2010. This statement is attached to this document (Appendix A), together with The Salvation Army's International Positional Statement (Appendix B) that was approved in 2018. The International Positional

² ROOTS: A Christian conference hosted by The Salvation Army in various countries around the world.

³ Stop the Traffik: Founded in 2006 in the United Kingdom, Stop the Traffik is an international organization which aims to combat and prevent human trafficking, mostly by means of advocacy.

Statement has now replaced that of the Territory, and the Territorial Statement is simply recorded here as part of the journey.

In January 2009 The Salvation Army in Southern Africa formed its anti-human trafficking task team, which I was assigned to lead under the umbrella of The Salvation Army's Women's Ministries.

Part of my responsibility was to attend several conferences dealing with human trafficking. A common theme at these conferences was a call for more research (HSRC 2010: 170; United Nations Educational Scientific and Cultural Organization [UNESCO] 2007: 55) into the changing face, causes and consequences of human trafficking. Research, I understood, must not only inspire interventions but also measure the impact of these interventions. Specific research into human trafficking in the complex South African context is called for.

In reflecting on this need for continued research, and observing efforts on government and non-government level to combat human trafficking, the following questions emerged:

Firstly, should the Salvation Army in South Africa, as part of the Christian Church, be concerned about human trafficking? Why specifically human trafficking, as opposed to other crimes like hijackings, violent robberies and murders?

Secondly, and if indeed the answer to the first question should be affirmative, how best can The Salvation Army carry out this response within the limits of its existing structures, personnel and resources, and remaining true to its mission to "save souls, grow saints and serve suffering humanity" (The Salvation Army 2008: 38)?

These questions emerged in my mind as I researched the subject and held conversations with persons and organisations who were considered experts on the topic, and met with people who had fallen victim to, and became survivors of the crime of human trafficking. They became the basis of what has become a labour of love that has taken almost a decade of my life.

3. Problems (Stated in the form of research questions)

Having made the decision to conduct a formal study into the subject of human trafficking, the first step required was to identify the main question for the study, as well as sub-questions. It was also important to name the delimitations that would apply to the study.

3.1. Main question

How should The Salvation Army respond to the crime of human trafficking in the South African context?

3.2. Sub-questions

- (a) What is known about the nature and extent of human trafficking in South Africa?
- (b) What does the Bible say about challenging and responding to injustice?
- (c) How did the Church respond to slavery in history?
- (d) How should The Salvation Army respond in proclamation and action, to the present-day phenomenon of human trafficking?

3.3. Delimitations

Although one can be certain that human trafficking has existed ever since the legal abolition of slavery, as will be illustrated in the case of Sara Baartman in chapter two, this study will focus mainly on the developments around the issue in the years 1995 – 2015.

Regarding terminology I have observed that many authors, agencies and organisations have increasingly been using the term “modern slavery” instead of, or in addition to the term “human trafficking”. The term “trafficking in persons” is also commonly used. In this study I will employ the term “human trafficking” as defined by the Palermo Protocol in chapter 2 (5.1), although I recognise fully that human trafficking is a form of modern-day slavery.

Human trafficking is essentially an international phenomenon. However, this study will aim to focus on human trafficking as it affects South Africa specifically. It will investigate both cross-border trafficking (from South Africa to other countries or from other countries to South Africa) and domestic or internal trafficking (from one place to another within the country).

Human trafficking may be studied as part of many disciplines, including criminology, law enforcement, history, psychology, sociology, development and others. Although some aspects of the abovementioned will be evident in this study, I will examine the issue specifically from a practical theological perspective, always keeping in mind the main question: How should the Church (and particularly The Salvation Army) respond to the crime of human trafficking in the South African context?

The following literature review formed the initial basis of this study. Since then, many other authors and works have become part of the journey.

4. Literature review

For the purpose of this study the following resources were categorised into research documents, theological sources and other sources on social justice and human trafficking.

4.1. **Research documents consulted regarding the situation in South Africa**

The list of sources provided below is not exhaustive, but rather the initial research documents consulted.

(a) HSRC 2010. *Tsireledzani: Understanding the dimensions of human trafficking in Southern Africa*. Pretoria, RSA: HSRC.

Commissioned by the National Prosecuting Authority, this research project received some criticism since it does not provide the statistics and figures it set out to discover. It nevertheless provides detailed insights into factors influencing human trafficking, methods employed by traffickers, and international and national routes. It includes findings on border situations and information on government and non-government organisations responding to human trafficking.

As a source of information reporting on many hours of in-depth observation by a large team of researchers from various disciplines, it holds a wealth of useful information. As a document of 228 pages, it provides depth and detail.

(b) International Organisation for Migration [IOM] 2008. *No Experience Necessary; the internal trafficking of persons in South Africa*. RSA: International Organisation for Migration. Possibly the first attempt to quantify and document human trafficking in South Africa, this research by a highly specialised international organisation contains some statistics, and some useful case studies, as well as an enquiry into trafficking routes and root causes of internal human trafficking and different types of human trafficking. The document is concise and compact and focuses exclusively on human trafficking within the borders of South Africa.

(c) UNESCO 2007. *Human Trafficking in South Africa: Root Causes and Recommendations*. Paris, France: UNESCO.

Based on a series of interviews with stakeholders including government organisations and non-government organisations, both national and international, this document includes helpful recommendations for a response to human trafficking, especially relating to women and children in sub-Saharan Africa.

(d) United States [US] Department of State 2011 – 2018. *Global Reports on Trafficking in Persons*. <https://www.state.gov/j/tip>.

Concise and up-to-date reports on and evaluation of efforts made by the South African government to prevent and combat human trafficking. These annual reports have been of great benefit.

(e) Fellows S 2009. *Trafficking Body Parts in Mozambique and South Africa*. Human Rights League, Mozambique.

Fellows presents a paper containing some general information on human trafficking in sub-Saharan Africa and focuses specifically on human trafficking for the purpose of the removal of organs. His work is riveting and well researched, and although not directly referenced in this paper provided important information.

(f) World Council of Churches 2011. Human trafficking: violence against humanity. Online article. <http://www.oikoumene.org>. Accessed on 9/9/2012.

An important piece of writing providing the position of the Church about human trafficking.

The reports of research documents are no longer new, some dating as far back as 2007. However, they represent the beginning of the exploratory journey into human trafficking in South Africa, and the initial foundation for this study.

4.2. Theological sources consulted

Before venturing into this part of the study I must explain that even though the worldwide web, newspapers and magazines are brimming with information about human trafficking, theological sources on the topic of human trafficking were almost non-existent when I started out. They are still in short supply.

To produce a sound theological reflection on the issue of human trafficking and how the Church should respond to it, the focus has been on the mission of Jesus as expressed in Luke 4. Two important points were to be established. Firstly, whether the mission of Jesus is also the mission of the Church. A second point of importance in the Biblical foundation of this work is whether the mission of Jesus was purely spiritual and eschatological, or whether the “liberation” statement in Luke 4 also applies to economic, social and physical bondage. To this end, several theological publications have been consulted. I wish to mention the following:

(a) Gaiser F 2011. *Liberty to the Captives: The Divine Job Description?* From Word & World, Volume 31, Number 2 Spring 2011. American Theological Library Association. <https://wordandworld.luthersem.edu>.

In this article Gaiser describes God as liberator and emphasises that liberation is a theme that runs through the entire Bible from Genesis to Revelation. He acknowledges that it is difficult to understand exactly what the Bible says about slavery and freedom and reflects on liberation as a theme in Luke and Isaiah, amongst others. He concludes that liberation from oppression is the mission of the Church and is as relevant today as it was during the time of Moses. Whilst many authors tend to focus on spiritual liberation, Gaiser maintains that liberation is a social justice responsibility that is not limited to the spiritual.

(b) Abogunrin Samuel O 2003. *Jesus' Sevenfold Programmatic Declaration at Nazareth: An Exegesis Of Luke 4/15-30 From An African Perspective*. Black Theology: An International Journal, no. 2: 225. Academic Search Premier, EBSCOhost.

This article is an examination of Jesus' mission statement Nazareth in Luke 4. It is written in the context of the African Church and promotes a holistic approach to the proclamation of the gospel. Like Gaiser, he challenges Christians to apply the gospel of liberation beyond the spiritual to issues that are of socio-economic and political in nature. By pointing out that poverty, justice and social oppression are central to the mission of Jesus he paves the way for Church involvement in the struggle against human trafficking. Though classified under black theology the principles he raises are useful for this study.

(c) Carey G 2013, *Moving things ahead: a Lukan redactional technique and its implications for Gospel origins*, Biblical Interpretation, ATLASerials, Religion Collection, EBSCOhost.

In this article Carey discusses the redactional technique of Luke in the debate between the role of memory in the Gospels versus source and redaction theory. He uses Luke 4: 16-30 as an example, making his article very useful for this study. The fact that he favours and defends the source and redaction theory as opposed to the role of memory, is not as important to this study as the insight he provides into the background of the passage in Luke 4 that is central to the theological foundation of this work.

(d) Kimball C 1994. *Jesus' Exposition of Scripture in Luke 4: 16-30: An Inquiry in Light of Jewish Hermeneutics*. Perspective in Religious Studies, ATLASerials, Religion Collection, EBSCOhost.

This article is an analysis of the Nazareth sermon in the light of the literary style of first Century Judaism. It shows Jesus as employing some characteristic methods in his teaching, especially in referencing the two passages from Isaiah.

Although Kimball would possibly disagree with Abogunrin and Gaiser in interpreting liberation as applying to political and justice-related issues (he sees the redemption Jesus brings as purely eschatological) the article helps to understand the very deliberate method employed by Jesus.

(e) Miller P 1975. *Exposition of Luke 4:16-21*. Interpretation (serial online). October 1975; 29(4):417-421. ATLA Religion Database with ATLASerials, EBSCOhost.

Miller argues that the passage of Luke 4:16-21 is fundamental to the purpose of the Gospel according to Luke and defines the ministry of Christ as well as the Church. By analysing the position and timing of the event and exploring the passages quoted from Isaiah, Miller concludes that “liberation” in the gospel and in the mission of Jesus is not limited to a release from sin. Rather, he affirms that the gospel also wants to address physical, social and economic bondage.

Several churches have made statements on the issue of human trafficking, and these have been consulted. Organisations like the World Evangelical Alliance, the World Council of Churches and the Lausanne Conference have held extensive discussions on the topic and have made their contributions in writing. These writings have also been included in this work.

4.3. Other sources on social justice and human trafficking

The following sources provide the voice of The Salvation Army and other likeminded organisations and persons.

(a) The Salvation Army International Social Justice Commission [ISJC] 2018. *International Positional Statement on Human Trafficking*.

This statement of position provides a theological reflection and foundation on human trafficking and the position and response of The Salvation Army as an international movement.

(b) The Salvation Army, Southern Africa Territory, Moral and Social Issues Council 2007. *Positional Statement on Human Trafficking*. The Salvation Army Southern Africa Territory.

This document was issued prior to the one above and was later replaced by the above. It outlines the specific position of The Salvation Army in Southern Africa.

(c) Chalke S 2009. *Stop the Traffik: People shouldn't be bought and sold*. Oxford, United Kingdom: Lion Publishers.

This book is not an academic source, but in addition to its clear definition of and insights into human trafficking, it serves to inspire its readers to respond by decreasing demand in simple ways such as supporting fair-trade practices and buying products that have been manufactured in ethical ways. It is practical and useful in adding depth to possible responses by the Church.

(d) Quirk J 2011. *The Anti-Slavery Project: From the Slave Trade to Human Trafficking*. Philadelphia, Pennsylvania: University of Pennsylvania Press.

Joel Quirk researches the journey from the Transatlantic Slave Trade to the modern-day situation, pointing out that human beings are still vulnerable to exploitation and slavery. His enquiry spans Great Britain, the Colonies, the process of and role players in the abolition of slavery and includes information on the voice of the Church and Christians.

(e) Skinner E B 2009. *A Crime So Monstrous: Face-to-Face with Modern Day Slavery*. New York: Free Press.

Written by a journalist this book can be described as investigative narrative. The author describes his experiences in brothels, clubs, streets and offices in ways that are engaging and descriptive. He provides insights into the criminal, political and human world of human trafficking. This book was useful in providing background insight into the real life of modern slavery.

(f) Gariepy H 2009. *Christianity in Action; The International History of The Salvation Army*. Grand Rapids, Michigan: Eerdmans

Henry Gariepy outlines the activities of The Salvation Army, including Southern Africa, in areas of social need and social justice. The relatively new work in the field of human trafficking is documented and has been of use to this study in determining and describing current responses.

(g) Needham P 1987. *Community in Mission – A Salvationist Ecclesiology*. London, United Kingdom: The Salvation Army.

Philip Needham provides a useful description of the identity of The Salvation Army as a Christian Church with a keen social conscience. He provides a theological foundation for being involved in advocacy and action against injustice.

(h) Kristoff N D and WuDunn S 2009. *Half the Sky: Turning oppression into opportunity for women worldwide*. New York, USA: Vintage Books.

Kristof and WuDunn provide narratives of victims of human trafficking in Africa and Asia. As journalists they tell the stories of women they have known and describe the cruelty of their experiences in vivid detail. They also refer to laws, law-makers, politics and power play. Against this background of stark and painful reality, they reveal hope in introducing individuals who have made choices that changed their lives and the lives of others. This is not a Christian book, and Kristoff and Wudunn write words that challenge and criticise religion in general, for their lack of action.

(i) Chalke S 2006: *Intelligent Church – a journey towards Christ-centred community*. Grand Rapids, Michigan: Zondervan Publishers.

Steve Chalke writes about his view of what Church should be and includes in his book the need for Church to avoid being isolated from the rest of society, especially in terms of issues relating to justice and advocacy. Although this book is not directly quoted in this study, it has been helpful in shaping my thinking.

Since this study has taken several years to investigate an issue that has changed and evolved considerably and is still constantly changing, additional literature is constantly being developed. A look at the Bibliography of this work will reveal a much wider selection of sources than the one reflected here.

4.4. Other relevant sources

(a) Mouton J 2001. *How to succeed in your Masters' and Doctoral Studies*. Pretoria, South Africa: Van Schaik Publishers.

Mouton provides directions and practical advice on conducting and structuring research.

(b) Sandelowski M 1991. *Telling Stories: Narrative Approaches in Qualitative Research*. http://academic.son.wisc.edu/courses/n701/week/sandelowski_tellingstories.pdf.

This article deals with and defends the relevance and importance of narrative research in the modern era. It provides helpful insights into the difference between descriptive narrative research and exploratory narrative research and was helpful in structuring and organising the narratives in chapter 4.

(c) Stead, W T 1885. *The Maiden Tribute of Modern Babylon*, issues 1-4. *Pall Mall Gazette*, London, United Kingdom. <http://www.attackingthedevil.co.uk>.

An important historical series of articles providing the background of one of the earliest and most controversial attempts to confront human trafficking, although it was not known by that name at the time of writing.

(d) Government of South Africa 2013. *Prevention and Combating of Trafficking in Persons Act 7 of 2013*, Government Gazette, Republic of South Africa, no 36715 of 29 July 2013, <http://www.justice.gov.za/-legislation/acts/2013-007.pdf>.

This is the legal reference providing the South African law against human trafficking.

4.5. The need for the research

Much has been written from humanitarian perspective, as indicated above. Although The Salvation Army in Southern Africa has, because of its pragmatic nature, and together with a number of other churches, become part of the national response, it still remains necessary to reflect theologically on the issue of human trafficking, and in doing so, to make suggestions for a model of response that is Biblically based and practically effective. This study will include material provided by various theological voices and Christian denominations.

5. Research design

The structure of the research will follow what has become known as the Loyola Institute of Ministry [LIM] design which addresses an undesirable situation by holding it up to the light of Scripture to find an alternative and more desirable situation.

Typically, the LIM model moves from an empirical description of a given situation as it is, through a Biblical-theological description of how the situation should be, to a suggested practical response that could help to move the current reality closer towards the ideal situation.

5.1. The present reality

The present reality will be the starting point in this study on human trafficking and will be reflected by means of conceptual and empirical studies. The field work conducted in the form of case studies will be included in this part of the research, since they demonstrate the present situation, and will clearly illustrate the theory gleaned from literature. According to Mouton's classification of research design (2001: 149, 150) the most suitable description for this part of the study is the ethnographic research, mainly with specific reference to case studies but also containing elements of participant observation studies. Since events, research and legislation

in the field of human trafficking are of a rapidly changing nature, it will be necessary to specify the “present reality”. For the purposes of this study, the present reality will be limited to the period 1995-2015.

Case studies will provide narratives of actual survivors and witnesses of human trafficking I have personally met, as opposed to second-hand narratives from books or studies. They will be based on calls received by the 08000-RESCU helpline (chapter 3, 4.5) and told as stories, bearing in mind the need for confidentiality and safety of all individuals. The names of people and places have been changed for the sake of privacy and protection.

A chronological account of the response of one denomination (The Salvation Army – Southern Africa Territory) will be recorded to indicate the flow of events leading up to a process of reflection, proclamation and action. Some of the challenges encountered will be outlined as well, together with solutions found.

Chapters 2, 3 and 4 will deal with the present situation.

5.2. *The preferred situation*

Once the present situation has been described in as much relevant detail as possible, it will be logical, according to the LIM method, to proceed to a preferred scenario. This will be achieved by means of a Biblical study, firstly on what the Bible, both in the Old and New Testament, seems to say about slavery, noting also what the Bible does *not* say about slavery.

Several scholars will be consulted in this attempt at searching for God’s thoughts on the practice of slavery, and by implication, human trafficking as a present-day form of slavery.

Following this, the focus will turn to Jesus and his mission as expressed by himself in Luke 4: 16-21, also known as the Nazareth Sermon (Kimball 1994: 179), to find answers to the following questions:

- What is the mission of Jesus?
- Is the mission of Jesus also the mission of the Church? If so, the main question of this study will emerge.
- If the mission of Jesus is the mission of the Church, then how should the Church (The Salvation Army specifically) respond to the crime and justice issue of human trafficking in the South African context?

- How does Jesus view the issue of freedom and slavery and the underlying issues of poverty, inequality, and injustice?

Chapter 5 will deal with the preferred situation.

5.3. *Recommendations in the form of a model of response*

Once this has been completed, the theological foundation will be combined with the analysis and interpretation of the field work, as well as the theory gleaned from literature and research. When all the discoveries, both practical and theological, from field work and from literature are placed alongside each other and reflected on together, it will be possible to evaluate and appreciate current Christian responses to human trafficking in South Africa and identify models of good practice. Finally, recommendations in the form of a workable and practical model for a Christian response to human trafficking from a Salvation Army perspective, will be formulated.

The real motivation for this research is to move beyond the simple accumulation of knowledge and information and reach a practical outworking that will move the present situation closer to the ideal situation of freedom and justice.

Chapter 6 will contain the way forward in the form of a model of response.

6. *Chapter outline*

Chapter 1: Introduction. This chapter contains the research question and sub-questions, the research plan and the motivation for the study.

Chapter 2: Human Trafficking: a brief historical perspective on slavery, followed by a description of the current situation in South Africa. This chapter summarises historical aspects of slavery in South Africa, an early example of what would today be classified as human trafficking in the person of Sara Baartman, and the findings of some of the most important studies conducted in recent years primarily in South Africa and internationally. This chapter also contains a wider literature study on human trafficking, drawing on media reports, the South African law to prevent and combating human trafficking in South Africa, and reports on activities by Government, International and national agencies and non-government organisations. This chapter answers research sub-question (a) (see 3.2).

Chapter 3: Human trafficking and The Salvation Army. Chapter 3 reports on some historical Salvation Army activities relating to what would be defined as human trafficking today, referring especially to a series of newspaper articles relating the “Maiden Tribute” (chapter 3, 1.2) in connection with sex slavery in London in the late 1800’s. This is followed by examples of some Salvation Army activities in different parts of the world responding to exploitation and human trafficking. An outline of the progression of the work against human trafficking in Southern Africa is also included. This is still part of describing the current scenario, almost completing the picture of the current situation and current response.

Chapter 4: This chapter presents a collection of narratives in the form of empirical research as described in 5.1. The narratives are followed by a rationale of the value of narratives and the use of participatory qualitative research. This chapter remains part of the investigation into the current situation and will address sub-question (a) (see 3.2).

Chapter 5: A theological foundation for a Christian response to human trafficking. Beginning with a brief historical perspective on the voice of the Church in the face of slavery, this chapter will search the Scriptures as well as theological sources for God’s heart on issues of justice specifically relating to the mission of Jesus as mandated to the Church.

Chapter 5 also moves into the second part of the research model and presents the preferred scenario, or the situation as it should be. Research sub-questions (b) and (c) are addressed in this chapter (see 3.2).

Chapter 6: The way forward. This chapter provides recommendations in the form of a proposed Biblical model of response to human trafficking. It was impossible at the outset, to predict the details of this chapter, since everything depended on the findings of theological research and reflection, additional literature research and the findings of the empirical field research. There was no hypothesis for this study, to be either confirmed or disproven. There was, however, an assumption that a continued response is required of the Christian Church. It was the aim to process all the information gathered, both theoretical and practical, to formulate a workable, practical, Bible-based model for responding to human trafficking. This model, based on the Bible (chapter 5) as well as the contextual needs identified in chapters 2-4, will apply to The Salvation Army, but it is hoped that it will also be useful to other churches and Christian groups who wish to take positive action against the issue. Research sub-question (d) is addressed in this chapter (see 3.2).

Chapter 7: Conclusion and summary. Starting this chapter with a final brief story of a tragedy, this chapter concludes with lessons learned, truths discovered and the need for further research.

7. Conclusion

Having identified the need for this study and established my personal commitment to the cause of combating human trafficking, I now present this work with a twofold prayer: I pray that my work will be a useful contribution in the field of practical theology, and that it will serve as a practical tool to combat this dehumanising crime that robs thousands of the “fullness of life” for which they were created (John 10: 10)

CHAPTER 2: HUMAN TRAFFICKING IN A HISTORICAL AND SOUTH AFRICAN PERSPECTIVE.

“When every heart joins every heart and together yearns for liberty, that's when we'll be free
When every hand joins every hand and together moulds our destiny, that's when we'll be
free” – from Hymn to Freedom (Hamilton 1962: web).

1. Introduction: People without choices

Maria: She stands on a street corner, scantily dressed on a cold Johannesburg winter evening. Her eyes are scanning the passing traffic, and she is not keen to enter a conversation, although she seems grateful for the hot cup of coffee offered to her by a street worker.

Sophie: They are usually huddled together on the pavement which forms an island in the busy road. The old beggar woman is always accompanied by two small children. This morning they make their way into the church for Sunday worship. The children lead the blind woman to a vacant seat in the front, where she sits next to the wealthy businessman who greets her politely and then continues to listen to the sermon. They will leave the service while the closing hymn is being sung.

Christina: She agrees to meet at a small coffee shop. Sipping a glass of orange juice, she tells her story of terror. She was deceived, transported across a thousand kilometres to another city, and forced to work as a prostitute until she was desperate enough to risk a dangerous escape. Does she have AIDS? Is she pregnant? She doesn't know. She is just grateful to be alive and back home. Did she report the incident to the police? She has received serious threats about what will happen to her father and younger sister if she reports her experience.

These three women have something in common: they all know what it feels like to be controlled by someone else. Another person is, or has been, holding the reigns of their lives. They have been robbed of their freedom.

Maria, Sophie and Christina are real, although their names and the details of their stories have been changed to protect them. Their stories will help to explain and understand what human trafficking is, how it happens, and why it concerns all people and especially Christians.

2. Defining historical slavery

Much research has been conducted into the area of slavery in various academic disciplines. It is hoped that the following brief historical summary of slavery will add perspective to the topic of human trafficking and support the argument that human trafficking should indeed be classified as a modern-day form of slavery.

A slave can be defined in the most concise way possible as “One who is another’s property” (Fowler1969: 792). Since the early ages of humankind and in Biblical times slavery in this sense has been an integral part of many societies and civilisations. Both Jesus and Paul were familiar with slavery. Some think that they condoned the practice, while others have different opinions on this matter. This will be an important topic for discussion in chapter 5 (2.1 and 2.2) of this study.

Slavery was practised throughout the Roman, Chinese, Greek, Ottoman and most other historical empires, was practised as serfdom in Europe under the feudal system and Kevin Bales, founder of Free the Slaves⁴, writes in his online article that slavery throughout history has been “packaged” in different ways in different places and times. Religion and prejudice have been used to rationalise and justify slavery (Bales 2007: web).

Slavery culminated in what is known today as the Transatlantic Slave Trade⁵ from the 15th to the 19th centuries.

During the Transatlantic Slave Trade an estimated ten million to twenty-eight million Africans – depending on which statistics are consulted - from the central and western parts of the continent, were transported to the colonies in North and South America, and later to other colonies to work as slaves. Fortunes were made, cities were erected, and industries thrived on slavery, but the voice of objection was eventually and increasingly raised from different sections of society. After many battles and much sacrifice, the practice of slavery was legally abolished in the United Kingdom in 1807 and in the British West Indies in 1833. Slavery was a major factor in the United States Civil War and was only abolished there after the victory of the North in 1865.

⁴ Free the Slaves: An anti-slavery organization founded by Kevin Bales, Peggy Callahan and Jolene Smith. Free the Slaves is based in Washington, USA.

⁵ Transatlantic slave trade, also known as the Atlantic slave trade, refers to a period of large scale trade and transportation of people (slaves) across the Atlantic Ocean. Slaves were more mostly taken from Africa and shipped to the colonies. This continued from the 15th to the 19th Centuries.

Although slavery has been part of human society since the beginning of time, it is not an easy task to define the concept. One obstacle is the fact that while many people groups and individuals have been forced into slavery throughout history, and many different nations have employed slavery as part of their empire building, there has always been considerable variation in the legal status, treatment, prospects and rights of slaves. "Slavery" in one time and place was not necessarily the same as "slavery" in another.

Another consideration in establishing a definition of slavery is that different disciplines of study focus on different aspects of the issue. Therefore, a definition that will satisfy the legal expert may not, for instance, satisfy the experts in the fields of the social sciences, philosophy or theology.

Sue Peabody in her online article offers the following definition of historical slavery (Peabody 2004: web),

"Most forms of slavery share the following characteristics: (1) slaves are obliged to live their lives in perpetual service to their master, an obligation that only the master (or the state) can dissolve; (2) slaves are under the complete power of their masters, although the state or community may impose certain restrictions upon the master's treatment of the slave; (3) slaves are property, which may be sold or passed along as an inheritance at the master's discretion; and (4) the condition of slavery is transmitted from parent to child."

The Slavery Convention of 1926, called by the League of Nations to ensure continued action to prevent slavery after the original abolition of slavery, offered the following definitions as part of its declaration (League of Nations 1926, Appendix C):

- (1) Slavery is the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised.
- (2) The slave trade includes all acts involved in the capture, acquisition or disposal of a person with intent to reduce him to slavery; all acts involved in the acquisition of a slave with a view to selling or exchanging him; all acts of disposal by sale or exchange of a slave acquired with a view to being sold or exchanged, and, in general, every act of trade or transport in slaves (UN 1926: 1).

3. A brief historical perspective on slavery in South Africa

It is a well-known fact that tens of thousands of slaves were imported to the Cape Colony, known today as the Western Cape, during the seventeenth and eighteenth centuries. These slaves were brought from the East Indies, Madagascar and other parts of Africa by the Dutch East India Company (Elderedge and Morton 1994: 1). In an anonymous series of letters (Anon 1805: 56) some observations are noted about the slaves in the Cape Colony:

“Unhappy race! How often have you tottered under the heavy burden imposed by your unfeeling masters! ... You are hunted down in your calm retreats, torn from your families and homes, and carried by the trafficker in human flesh to the mart of avarice.”

The English gentleman who appears to be the author of these letters, comments further:

“Numbered among the livestock of the family, upon the death of their masters, they are immediately handed about in the bill of sale, and when sold, the profits are as quickly laid hold of by the remaining branches of the family, in their eagerness to share the property left to them” (Anon 1805: 61).

Slavery in South Africa is generally perceived to have been contained to the importation of people from other countries as part of the transatlantic slave trade and is assumed to have ended when under British law, slavery was abolished in 1807. The abolition did not, however, automatically herald a new and better life for all slaves, since the newly liberated slaves had nowhere to go, and no means of making a living. Jonathan Derrick (quoted by Joel Quirk 2011: 1) describes the post-abolition situation aptly:

“Where slavery is legally recognised one can tell who is a slave, but how does one describe the situation of people who seem to be exactly like slaves but who, in the eyes of the law, cannot be so because the law says nobody can be legally enslaved?”

Many continued to be employed by their former owners for very little remuneration, whilst others were evicted from the places which had been their homes. A system of “apprenticeship” was designed to pave the way for both slaves and slave owners, although the opinion is held that this was merely a way to extend the system of slavery.

If it had been true that slavery in the Cape Colony was limited to imported slaves, slavery in South Africa would have been like that in European countries, other places in Africa, and the United States. This, however, appears not to have been the case. Elderedge and Morton, in their study, show evidence that in addition to the slavery of imported people, vast numbers of

indigenous South Africans were also being enslaved systematically, and for a much longer period. They maintain that Khoisan people were captured by the commandos as early as 1730. These captives were enslaved for servitude. This practice continued until the 1870s when slave raids were still taking place in what was known as the Transvaal, today known as Gauteng (Elderedge and Morton 1994: 1).

Whilst “imported” slaves remained in the Cape Colony, the Great Trek left behind it a trail of ruthless raids on the people living in its path.

“Most of the slave raiders were Boers, aided by African allies, and most of the Africans they captured, were children. Young captive labourers, often bound to Boer households and raised to adulthood without parents or kin, helped to sustain and consolidate the advancing Dutch frontier. They served as herders, hunters, artisans, farmers, drivers, domestics, messengers, and in some cases even as raiders themselves” (Elderedge and Morton 1994: 2).

It stands to reason that these early prejudices relating to race and class paved the way for the establishment of the Apartheid system. Slavery played a significant part in the history of South Africa, but its tentacles even reach the modern-day reality. A country so plagued by prejudice naturally provides great soil for the vulnerabilities leading to human trafficking. Van der Watt describes human trafficking in South Africa as “...emergent property of the country’s past and present deep and dense structural inequalities” (Van der Watt 2018:5).

To demonstrate that modern-day human trafficking is in fact a form of slavery, one particular narrative that must receive attention in this study is the story of Sara Baartman.

4. Sara Baartman – an early example of human trafficking

It was just three years after Britain passed its Abolition Act that Alexander Dunlop, a ship’s surgeon, transported Sara Baartman (sometimes referred to as Saartjie Baartman) from the Cape Colony to England.

There appears to be some uncertainty about the exact year of the birth of Sara Baartman. Davie (2012: 1) reports her birth as having taken place in 1789, whilst Crais (2009: 10) records that she was born in the 1770s. It has, however, been established by both sources that this Khoisan woman was born in the Gamtoos River Valley in the Eastern Cape. Her parents reportedly lived on what became known as Baartman’s Fonteyn, a farm East of Jansenville, owned by a settler named David Fourie.

As a young woman, Sara traveled to Cape Town where she worked, and met Dunlop, who was fascinated by her unusual features (she had large buttocks and genitals). He did not purchase her as a slave, but persuaded her to accompany him to England “upon the strength of a promise to help her earn her fortune” (Qureshi 2004: 1) although it is believed that his intention was to “sell” her as a commodity:

“... it’s clear what Dunlop had in mind – to display her as a ‘freak’, a ‘scientific curiosity’, and make money from these shows, some of which he promised to give to her” (Davie 2012: 1).

In England, Dunlop offered Sara to William Bullock for sale, but his offer was declined. Bullock, a museum entrepreneur who later became the proprietor of the famous Egyptian Hall in London, reportedly regretted his decision when her exhibition developed into what was seemingly a great success.

After this, Dunlop offered Sara for sale to Hendrick Cezar, a showman who purchased her to display her for profit. The wording on the show posters in London, advertising admission at 2 shillings per person, reads as follows (Qureshi 2004: 237) “... HOTTENTOT VENUS, just arrived from the interior of Africa; the greatest phenomenon ever exhibited in this country.”

Davie (2012: 1) explains the name she was given:

“Venus is the Roman goddess of love, a cruel reference to Baartman being an object of admiration and adoration instead of the object of leering and abuse that she became.”

After four years in London, Sara Baartman was taken to Paris, where, during her exhibitions, she was noticed by French scientist Georges Cuvier. Davie writes (2012: 1) that although it is unknown whether Dunlop paid Sara for her “services”, it is evident that whatever payment she received was not enough to provide her with an alternative dignified living.

Although the details of her tragic life are scanty, at some time after the exhibition was closed Sara, for want of any other means to support herself, was forced to turn to prostitution. She died at the age of 25. Even in death, her objectification continued.

“Cuvier made a plaster cast of her body, then removed her skeleton and, after removing her brain and genitals, pickled them and displayed them in bottles at the Musee de l’Homme in Paris” (Davie 2012: 1).

Many years passed, but Sara was not completely forgotten. President Nelson Mandela, on behalf of the people of South Africa, requested the return of her remains in 1994. Several years of negotiations followed. Sara Baartman's remains were finally returned to South Africa in January 2002. She was buried on Women's Day, 9 August 2002, in the Eastern Cape Province, which is believed to have been the place of her birth.

Qureshi (2004: 1) in her article, presents the case of Sara Baartman, and her commodification, as an example of "animal importation" rather than slavery. However, the sequence of events in this famous and tragic true story which took place after the abolition of slavery seems to fit very well within the definition of human trafficking as a modern-day form of slavery. The next section, in which it will be made clear that human trafficking is indeed a modern form of slavery, will demonstrate this more clearly.

5. Human trafficking: a form of modern-day slavery

Although slavery may be defined in different ways, the sense of being someone else's property or possession seems to be a common thread running through all definitions. A life in slavery is characterised by the inability to make choices and decisions about one's life, actions or future. The following definitions will no doubt convince the reader that human trafficking is a form of slavery.

5.1 *Defining human trafficking*

Although slavery was legally abolished in Britain in 1807, putting an official end to the Transatlantic Slave Trade, forced labour and the trade in human beings did not end there. It soon became clear that more work was needed to ensure that the new laws were implemented, and the Slavery Convention of 1926, already mentioned in Chapter 2 (2.2), was only the first of many conventions called to address slavery in its many forms. The fact that these international conventions have been necessary bears witness to the fact that slavery has not ceased to exist. The full text of the 1926 convention is available on the UNESCO website (United Nations 1926: web), and is added to this chapter as Appendix C.

In the year 2000 the United Nations issued a document that has become very important in the defining, combating and preventing human trafficking as a form of modern-day slavery. According to the United Nations (2000: 2) The Palermo Protocol, as it is known, defines human trafficking or Trafficking in Persons as:

"The recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of

fraud, of deception, of the abuse of power or of a position of vulnerability or in the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs.”

Essential criteria in deciding whether an act should be classified as human trafficking are legally classified under the elements of act, means and purpose (UNODC 2018, web). Transportation was an important focus of initial definitions but has come under debate in recent years. The inclusion of the following paragraph in the 2012 USA Department of State Trafficking in Persons Report, the following paragraph is an interesting development in the process of defining human trafficking: “A victim need not be physically transported from one location to another in order for the crime to fall within these definitions” (USA Dept of State 2012: 8).

More concise definitions have been derived from the Palermo Protocol to create awareness and understanding of the topic. One of these is proposed by Stop the Traffik (Chalke 2009: 10):

“Human trafficking is the dislocation of someone by deception or coercion for exploitation, through forced prostitution, forced labour, or other forms of slavery.”

London based sociologist Kevin Bales (2007: web) describes human trafficking as

"a relationship in which one person is completely controlled by another person through violence or the threat of violence for the purpose of economic exploitation."

In South Africa, during preparations for the FIFA World Cup in 2010, a very simple and catchy definition became popular. It was used by various non-government organisations in education and awareness efforts and describes human trafficking as the process of being “Tricked, Trapped, Transported and Exploited”. Although some may argue about the absolute technical accuracy of the definition, this phrase is easy to remember and demonstrate and useful in teaching basic awareness and understanding to groups and individuals of all ages.

5.1.1 The act of human trafficking

Turning to the first part of the definition at the beginning of this section, the act of human trafficking may be defined as any of the following activities: “the recruitment, transportation, transfer, harbouring or receipt of persons” (United Nations 2000: 2).

Victims of human trafficking are recruited, transported, harboured, often transferred from place to place, and received in various ways. Each one of these actions is a criminal offense. The means of human trafficking are usually carefully designed, and particularly dark and devious.

Although transportation is viewed by many as a necessary component of human trafficking the issue is under debate, as already mentioned in a previous paragraph.

Human trafficking is often understood in terms of the movement of people across international borders. However, it must be pointed out that the crossing of borders is not a necessary component in human trafficking. Victims have been known to be transported by any means (by air, by ship, by road or even on foot) and across any distance, whether from one continent to another or from one house to the next or even from one room to the next. In the South African context domestic trafficking (from one city to another and from rural areas to cities) is as prevalent as trafficking across borders.

For example, Maria (in the introduction to this chapter) made her own way to the suburb where she works having been promised the excitement of life and work in the big city. Sophie was brought from her rural home to the city as part of a group of blind people who were all promised a better life and medical treatment. Christina was under the impression that she was on an assignment for the company she works for part-time, since the arrangements for her journey seemed to have come via the normal company channels. They were all deceived in different ways and their transportation was arranged without their full consent or without fully understanding what their destination would be.

5.1.2 The means of human trafficking

The means of human trafficking is described clearly in the second part of the definition provided by the United Nations (2000:2) “the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or in the giving or receiving of payments or benefits to achieve the consent of a person having control over another person”.

Victims may be captured or abducted by force but more often they are lured by false promises of employment, money, adventure, educational opportunities, to name but a few. Once they have been coerced, knowingly or not, into taking the first step, they find themselves at the mercy of others, vulnerable, confused and helpless. Since travel expenses may have been paid for by the trafficker, the victim may find her/himself in debt and not in a position to “buy back” their freedom. In the case of cross border trafficking, documents may be taken away from the victim, leaving her or him at the mercy of the trafficker, reluctant to ask for help because without documents she/she is “illegal”.

The phrase “human trafficking” conjures up images of chains, barred windows and locked doors. However, modern-day traffickers of human beings do not often depend on such measures to restrain their victims. Although in some cases victims may well be physically locked up against their will, there are many more effective and less visible methods of restraint. Fear is a great means restraint and in cases where people have had their documents confiscated and therefore know that their presence is illegal in a country, the fear of being exposed to the police will often ensure their cooperation and silence. Threats to harm a victim’s family may also restrain them. Drug addiction is another very effective restraint. Once a victim has been introduced to drugs she or he is soon addicted and does not need any restraint except that of knowing where the next fix will come from. Other forms of restraint include bribery, blackmail and threats of violence.

Maria, for example, is addicted to drugs and knows that she must report to “base” for her daily dose of cocaine. She also lacks the money to travel to her home province, since the money she earns is taken from her in exchange for the drugs on which she depends. Sophie on the other hand, is restrained by her disability and by ignorance of her rights. Her blindness prevents her from traveling alone. She is also kept complacent by the provision of food, a place to stay, and does not seem to object to the confiscation of her daily earnings. She does not even think about escaping. She still hopes and dreams about the eye operation she was promised. Christina was restrained by a sense of confusion and disorientation after a journey that took her from one side of the country to the other. She was disempowered when her mobile phone and money were taken from her and she was kept under close watch by armed guards.

5.1.3 The purpose of human trafficking

The last section of the definition quoted in this section (United Nations 200:2) describes the purpose of human trafficking as “for the purpose of exploitation”. Much of the exploitation in human trafficking is of a sexual nature. There is much debate about the exact line between

prostitution and sex slavery, and there are many opinions on this issue. Suffice it to say that not all prostitutes are trafficked, and not all trafficked persons are exploited for prostitution. However, this will remain an issue that is not strictly black and white, and a good deal of grey remains between the two.

Persons may also be trafficked for the purposes of other sex-related crimes such as pornography, or other activities such as domestic labour, farm labour, industrial labour, street vending, begging and petty crime. Forced marriage and illegal adoptions may fall within the category of human trafficking, and the removal of organs for traditional medicine or illegal medical practices are also not excluded.

Maria and Christina tell the story of sex-slavery, while Sophie was trafficked from her home by a well organised syndicate for organised begging.

At this point it would be relevant to return to the story of Sara Baartman briefly.

5.2 *Was Sara Baartman trafficked?*

Reflecting on the story of Sara Baartman in the light of the definitions provided in the last section (5.1) one concludes that, had Sara Baartman lived today her situation would indeed have been classified as one of human trafficking.

In terms of the act and means as essential elements of human trafficking, she was lured away (recruited) from her home and country by means of false promises (coercion).

After transportation by sea, the element of restraint was present in the fact that, once she had been taken away from her country, she had no access to services, no rights, no money and no freedom to make her own decisions. The abuse of power and her position of vulnerability is clearly seen.

There is also no doubt that the intent of her removal was one of exploitation, rather than a desire to offer her a better life. The fact that Dunlop sold her to Hendrick Cezar is proof of this fact.

I conclude this section on the definition of human trafficking with the conviction that Sara Baartman should be regarded as the first known victim of human trafficking in South Africa.

5.3 *The difference between trafficking of people and smuggling of people*

Having provided clarity in terms of a definition of human trafficking, it is also important to understand what human trafficking is not, especially in the current climate marked by the migration of thousands of people from war-torn countries. A summary of the difference between the trafficking of people and smuggling of people will be necessary at this stage.

The crime of human trafficking may at times be confused with that of smuggling of persons. The difference will be briefly explained in terms of border crossing, documentation, relationship, purpose and type of crime.

Border crossing: Human trafficking may take place across borders or within borders, whilst the typical purpose of smuggling of persons is to transport them illegally across borders.

Documentation: In cases of human trafficking, documents used may be genuine, false or stolen. Sometimes there is no documentation required for human trafficking at all. However, in the smuggling of persons, if documents are used, they are typically false or stolen. If genuine documents were available, smuggling would not be necessary.

Relationship: The relationship between the trafficker and victim is a lasting one, based on coercion or force. The smuggler has a “contractual” relationship with the person/s being smuggled, which is usually initiated by the person being smuggled, and ends after payment has been made and the act of smuggling has been completed.

Purpose: The purpose of human trafficking is exploitation. The purpose of smuggling is to transport a person across a border without being discovered.

Type of crime: The crime of human trafficking is a crime against an individual. The crime of smuggling is a crime against the state (US Department of State 2013: 4).

5.4 *Statistics*

Since human trafficking is by nature a hidden crime, it is extremely difficult to find true statistics. Finding statistics was one of the most difficult and frustrating aspects of this study, not because numbers are not available, but because they are so varied and difficult to verify.

One of the accusations against modern abolitionists is that they tend to inflate the figures to win public interest and support. The fact that the law against human trafficking in South Africa is still relatively new also makes it difficult to measure statistics in a scientific way. Although human trafficking is most certainly taking place, arrests are still often made under the name of other crimes such as sexual offenses, abduction and money laundering (HSRC 2010: iii). The HSRC concludes that "... reliable information on the scale, direction and nature of trafficking remains sparse" (HSRC 2010: iii). This is still the case seven years later, although much work is being done to improve data collection and recording.

However, there is a need for measurement in all studies, and the following trends appear to be widely accepted:

The United Nations Children's Fund [UNICEF] estimated in 2007 that 600 000 – 800 000 people were trafficked annually across international borders (United Nations Children's Fund [UNICEF] 2007: 9). This figure excluded cases of domestic or internal human trafficking. The estimated total yearly profit from human trafficking was between US\$7 – 10 billion (UNICEF 2007: 9). This is just one figure out of many, indicating only that human trafficking is an issue of overwhelming proportions.

Agencies around the world may not agree on estimated figures, but all agree that the victims identified and assisted only represent a small percentage of the total number of people trafficked every year, as well as the total number of people living in slavery.

"It is thought that the numbers of victims identified each year globally represent less than one per cent of the total number of victims of modern-day slavery.

There are countless millions who are never identified" (IOM 2016: 2).

The UNODC reports that although earlier years figures indicated that the overwhelming majority of victims of trafficking were women, this trend is changing, and men and children make up a larger percentage of victims than a decade ago (UNODC 2016: 6). In support of this indication, the International Labour Organisation [ILO] estimated in 2005 that women and girls made up 55 percent of forced labour victims, and 98 percent of sex trafficking victims. This figure was updated in 2016 to 58 percent and 99 percent respectively. (ILO 2016: web) It is important to note that this does not mean that less women are trafficked or enslaved, but instead it bears witness to the fact that the total number of people trafficked is increasing dramatically.

Statistics, although helpful in providing insight into the magnitude of the issue, do not tell the whole human story of human trafficking. International studies provide reliable insights that go beyond numbers.

Today the Global Slavery Index, a worldwide study on slavery published by the Walk Free foundation is a helpful tool and provides a clearer picture of the dimensions of human trafficking.

5.5 *Some findings of international studies*

During the last decade, substantial research has been conducted around the field of human trafficking. Much useful material has been produced, and many documents have been studied for research for this project. The following findings of research conducted by the USA Department of State and the United Nations will be of interest. It must be noted that these documents are by no means theological in nature but will provide the factual background that is required for this work.

5.5.1 USA Department of State report 2012

This was one of the earliest reports consulted for this study. It was followed by several more of its kind and I mention this early report since it provided a baseline insight into the issue of human trafficking.

Firstly, this report maintains that human trafficking (or trafficking in persons) is a crime which ought to be recognised as such in terms of legislation and law enforcement as well as a human rights issue (USA Department of State 2012: 8).

Secondly, the document refers to the Palermo Protocol which suggests “a ‘3P’ paradigm of prevention, prosecution, and protection” (USA Department of State 2012: 9) and emphasises the placing of the victim in the centre of this approach. In fact, the report suggests partnership as a fourth ‘P’, explaining that human trafficking as a crime can only be successfully eradicated by “Governments, civil society, the private sector, and the public at large working together” (USA Department of State 2012: 9).

Thirdly, the report emphasises the need to address not only physical and economic effects of human trafficking experienced by survivors, but also the extensive psychological wounds that are inflicted: “...it is critically important to incorporate psychological support and treatment within victims’ services and protocols” (USA Department of State 2012: 12).

The report recommends close cooperation of Governments with non-government organisations [NGO's], especially in areas of awareness raising, education and victim support.

“Law enforcement and other government officials should build relationships with NGOs through task forces and community partnerships in order to facilitate this collaboration. For example, if law enforcement officials conduct a raid, NGO partners can be on call to assist with housing support, case management, and medical care. Law enforcement officials and advocates can then work together to provide appropriate safety planning for an individual or group” (USA Department of State 2012: 31).

5.5.2. The UNODC Trafficking in Persons Report 2012

This report that is published annually is in general agreement with the one published by the United States of America Department of State. The report indicates that there appear to be increased levels of understanding regarding human trafficking, although much remains to be discovered about this complex crime (UNODC 2012: 13).

This report also indicates that although the percentage of female victims in the period between 2007 and 2010 decreased marginally since the previous reporting period (2003 – 2006), this appeared to be offset by the increase in the amount of girl victims in the same period (UNODC 2012: 14).

The report comments on the role of power and vulnerability in human trafficking, and challenges the injustice of inequality,

“Deeply rooted social values and practices help create vulnerabilities that make victims of trafficking in persons (men, women and children) easy targets for criminals intent on profiting from those individuals’ hopes of a better life” (UNODC 2012: 19).

Of special interest is the following reference which recognises that civil society and non-government organisations can play an important part in preventing and combating human trafficking (UNODC 2012: 94), “non-governmental organizations and other elements of civil society are well acknowledged partners in the fight against trafficking in persons.”

5.5.3. The UNODC Trafficking in Persons Report 2016

This report, when compared to the 2012 report, indicates clearly that human trafficking is an activity that is rapidly changing and adapting to new opportunities and, despite the efforts of

governments, agencies and organisations, is still on the increase. Some of the changes in the realm of human trafficking are as follows:

The report states (2016: 6) that whilst women still make up the majority of detected trafficking victims, the percentage of men and children as victims increased. The number of people trafficked for purposes of forced labour also increased, as did domestic trafficking (within borders). The report acknowledges that some of these changes were due to different reporting and data gathering methods and increased awareness (UNODC 2016: 6).

There are other noteworthy developments, including the global movement of migrants and refugees that has become a crisis unfolding around the world, leaving many people vulnerable to exploitation by both traffickers and smugglers (UNODC 2016: 1).

On a more hopeful note, the report (UNODC 2016: 1) refers to the 2030 Sustainable Development Goals that include targets about human trafficking and calls for an end to trafficking of and violence against children, as well as violence against and exploitation of women and girls. Human trafficking and exploitation are part of goals 5, 8 and 16 of the Sustainable Development Goals (UN 2015: web).

Internationally, one may conclude, there is a clear recognition that law-making and/or law-enforcement cannot solve the problem of human trafficking on its own. There is much to be done that can only be accomplished with the help of individuals and communities on grassroots level. The Church, being situated in the very centre of communities, has knowledge, power and resources that would be well spent in cooperation with other parties to prevent and reduce slavery and human trafficking.

5.6 Main findings of South African studies

Two studies conducted in South Africa have been selected for special mention in this study. The first was commissioned by the National Prosecuting Authority [NPA] and conducted by the HSRC and is called *Tsireledzani: Understanding the dimensions of human trafficking in Southern Africa* (HSRC 2010). The second study that will be mentioned was conducted by the IOM and is titled “No Experience Necessary” (IOM 2008).

5.6.1. Tsireledzani (HSRC 2010)

This study, published on the eve of the FIFA World Cup in 2010, sought to provide much information about human trafficking in South Africa. It was conducted by a multi-disciplined

team of researchers and provides valuable information about the South African situation in terms of human trafficking.

Although even this extensive research project does not provide many detailed statistics, it does reinforce the sentiments of the international research projects regarding cooperation of agencies and organisations in order to deal effectively with human trafficking: “Any response to the ‘invisible challenge’ of human trafficking must involve government, NGOs and civil society” (HSRC 2010: 24).

The Tsireledzani document also points out that although creating and enforcing laws is a vital part of any country’s response to human trafficking, civil society will always have a role to play, especially in areas of prevention, awareness raising and addressing underlying factors. The report highlights that factors leading to vulnerability must be addressed where they exist within communities and by communities (HSRC 2010: 110).

Under the heading of socio-cultural vulnerabilities (HSRC 2010: 174), the study contains a recommendation emphasising the need for a multi-disciplinary approach in the form of “national and regional multi-agency communication channels and collaborations”. Such networks and relationships, it maintains, will facilitate the identification of both problems and solutions relating to human trafficking.

5.6.2. No Experience Necessary (IOM 2008)

This study conducted by the International Organisation for Migration derives its title from the newspaper job advertisements that are often used by traffickers to attract victims, and almost always include the phrase “no experience necessary”.

The study focuses on internal or domestic human trafficking as opposed to international or cross-border trafficking, pointing out that this type of human trafficking is often overlooked or viewed as less important. However, internal trafficking is more common than generally expected.

One of its recommendations asks for “coordinated efforts on the part of government and civil society” in the areas of prevention, victim assistance and prosecution of offenders (IOM 2008: 64). The study emphasises issues such as poverty, lack of education, and lack of gender equality as the root causes of human trafficking and calls for a combined effort of all parties involved to respond.

5.7 South African legislation and human trafficking

After the publication of the Palermo Protocol, mentioned earlier in this study, the international community became increasingly aware of the crime of human trafficking, and many countries began to develop legislation to prevent and combat it. Developed countries led the way, followed by countries in the developing world.

Much pressure was applied by means of a ranking system, also known as a tier system, that was devised by the US Department of State, based on criteria such as prevention, prosecution and protection. These criteria include legislation. Countries on Tier 1 fully comply with all requirements, those on Tier 2 comply to a certain extent, whilst Tier 3 do not comply, and would as such be considered for US sanctions. As an incentive, the Tier 2 watch list was created as a level in between Tiers 2 and 3. South Africa found itself on this watch list in 2008, and since the imminent 2010 FIFA World Cup brought with it much discussion and interest in the subject of human trafficking, South Africa began to work on legislation to prevent and combat human trafficking. In the ensuing years South Africa has fluctuated between Tier 2 and Tier 2 watch list.

It was hoped that the bill would be ready by 2010, but this proved to be a massive task. When faced with the choice of producing a rushed bill which would have to be amended to perfect it later and extending the deadline to produce a complete and well-designed item of legislation, the latter was chosen.

The Department of Justice and Constitutional Development announced on 14 June 2012 that the proposed bill was passed by the National Assembly and sent to the National Council of Provinces for concurrence. It was anticipated to be promulgated into law in 2013 (Department of Justice [DOJ] Official Notice 2012).

On 29th July 2013, President Zuma assented to the Prevention and Combating of Trafficking in Persons Bill, and the bill was signed into law. The website Polity.org.za (Creamer Media Correspondent 2013: web) reported,

“For the first time South Africa will have a single statute which addresses the scourge of trafficking in persons holistically and comprehensively. To date, the legislative framework dealing with this issue has been fragmented.”

On the 2017 human trafficking Tier Placement list (US Department of State 2017: web) South Africa was found on the Tier 2 list.

6. The voice of the Church

Section 2 of this chapter shows that historical slavery was accepted as part of life for centuries. Eventually a few voices began to be heard speaking out against it as an injustice. These voices were silenced and ignored for a time, but they increased in number and volume and finally led to abolition. One might ask about the voice of the Church amid all these voices, and one might assume that Christians were among the leading voices. Sadly, these assumptions are not necessarily correct. Chapter 5 (2) begins with an enquiry into the voice of the historical Church on the issue of slavery and the Transatlantic Slave Trade.

With a modern global slave trade taking place in its communities in the form of human trafficking, the Church has another opportunity to be heard speaking out against injustice. This time the voice of the Church seems to be leading, calling for freedom and abolition of modern-day slaves.

One might describe human trafficking as a crime that should be addressed by governments, law enforcement agencies, judges and lawyers. However, it has already been pointed out that human trafficking is much more than simply a crime. It is an abuse of basic human rights, and as such demands the urgent attention of civil society, including the Church. Chapter 5 of this study will outline a theological reflection and foundation, investigating the Bible to discover the heart of God about the issue, and challenging the Church to raise its voice for justice and freedom.

6.1. The voice of the global Church

The Church has been increasingly vocal about human trafficking in the last decade. Several individual denominations have made public statements regarding human trafficking. The Church has also spoken as a united body through movements such as the World Council of Churches and World Evangelical Alliance. In addition, the Church has joined forces in proclamation and action with other bodies such as Stop the Traffik, Free the Slaves, Faith Alliance Against Slavery and Trafficking [FAAST] (internationally), and the National Freedom Network⁶ (South Africa).

⁶ NFN: A national network in South Africa aiming to reduce human trafficking and exploitation through prevention, protection, prosecution and partnership. The network was founded in 2011.

Interestingly, human trafficking has received attention from the top leadership of the Church. The British Broadcasting Corporation [BBC] (News Europe 2013: web) quoted Pope Francis at the conclusion of his 2013 Easter address as follows:

"... peace in the whole world, still divided by greed looking for easy gain, wounded by the selfishness which threatens human life and the family, selfishness that continues in human trafficking, the most extensive form of slavery in this 21st Century."

The World Council of Churches has not been silent on the issue of human trafficking. It refers to human trafficking as a crime against humanity on its website dated 22 May 2011. In an article entitled "Human Trafficking: Violence against Humanity" (World Council of Churches 2011: web) the Council expresses concern about the complexity and immensity of the problem, and identifies some of the root causes of human trafficking,

"Human trafficking is not an isolated issue and not limited to the sex trade. It is the consequence of poverty and discrimination of the powerless. The strong prey on the weak. It is part of the violence of a global economic system that dehumanizes people while maximizing profit."

The World Evangelical Alliance, in its response to human trafficking, established a task force to address the issue in 2009 with a vision to empower local churches to respond to the issue of human trafficking. It declares,

"We believe that the global church, operating locally, can be a powerful force in the battle against human trafficking, and for the restoration of its victims (World Evangelical Alliance 2009: web)."

The first Lausanne Conference on World Evangelisation⁷ of 1974 (Barnett 2012: 293) was instrumental in placing issues of social justice back on the agenda of the Church at a time when missions, with their focus on social issues and human needs, seemed to be declining. At the 2010 Cape Town event, which was the third Lausanne Conference on World Evangelisation, human trafficking was high on the list of priorities. The "Cape Town Commitment" addressed the issue with this call to action:

"Let us rise up as the Church worldwide to fight the evil of human trafficking, and to speak and act prophetically to 'set the prisoners free'. This must include addressing the social, economic and political factors that feed the trade. The

⁷ The Lausanne Conference on World Evangelisation is an international movement with a mission to connect leaders across regions, issues, and generations to collaboratively and prayerfully work toward the advancement of the gospel.

world's slaves call out to the global Church of Christ, 'Free our children. Free our women. Be our voice. Show us the new society that Jesus promised'" (Lausanne 2011: web).

6.2. The voice of the Church in South Africa

The Church in South Africa has been raising its voice on the issue of human trafficking too. Apart from The Salvation Army statement (Appendix A), the following are examples of denominational voices:

The voice of the Catholic Church in South Africa was one of the earliest religious voices to be heard speaking out against human trafficking. In her article (n. d.) "Human Trafficking and the Church's response", Sister Melanie O'Connor writes,

"Around 2004 certain congregations of religious sisters (known as Constellation 6), who had their Generalates in Southern Africa, urged the participation of the Church at national level in the combat against this evil"

Sister Melanie, as coordinator of the Counter Trafficking in Persons Office of the Catholic Bishops' Conference in South Africa, continues to write,

"It is the responsibility of the Church to teach and spread its moral and social doctrines, which give clear guidelines for behaviour and calls for a commitment to work for justice. Human trafficking is indeed a great sign of evil in our world and paints a dark picture on our moral landscape" (n. d.).

The Dutch Reformed Church addresses human trafficking under the umbrella of human dignity (*menswaardigheid*). The following is an excerpt from a personal e-mail received from Dr Botha van Aarde, Director of the Council for Church Social service (*Kerklike Maatskaplike Raad*), used with permission. The original Afrikaans text is attached as Appendix D. Translated with permission into English, this statement reads,

"The Dutch Reformed Church (and many other churches), in its official documents (minutes, statements, and confessions), regularly discusses the matter of human dignity. The General Synod decided to announce a season of dignity. The Church(es) understand(s) from the Bible that all people are equal before God, regardless of race, gender, age, etc. Since the issue of human trafficking has emerged as a new wave, this issue has occupied the Church's social services on all levels. Young people at risk, usually minors, have been accommodated in places of safety while the police investigate such matters. The Christian Social Councils are working hard to establish prevention

programmes for young girls and boys, to warn them against this evil” (2014: personal e-mail).

The 2010 *Fédération Internationale de Football Association* [FIFA] World Cup created a platform for awareness raising and activism, and the churches rose to the occasion in creative ways, using “kids clubs”, education at schools and social groups, events at viewing parks, drama, street theatre and the media, to mention but a few.

Admittedly and understandably, some of this zeal and energy has subsided after the FIFA World Cup, but some very meaningful ministries have remained as a result. It is difficult to measure public awareness on human trafficking or any other issue. However, it is safe to say that the activities around human trafficking during the international sports event have significantly increased public awareness on the nature of human trafficking.

An example of a ministry that has remained is the urban campout in the South of Johannesburg, which, though an initiative of The Salvation Army, is a team effort of Christian churches. Once a month a group of Christians “camp out” from Friday night until Saturday morning outside one of the known brothels in Rosettenville. Relationships are built with pimps and prostitutes and a friendly presence is maintained in the streets, combining prayer, witnessing, relationship building and active intervention when possible. Dozens of women have requested, and received, on different occasions, the assistance of the group to leave their life on the streets and be taken to a safe shelter for rehabilitation.

The Salvation Army continues to raise its voice against human trafficking through initiatives like the “cut it out campaign”⁸ and “big freeze”⁹ or “flash mob”¹⁰ events in public places, as well as in media interviews. In March 2015, the hugely successful advertising campaign known as “The Dress” (Appendix I) added energy and urgency to the awareness drive on both domestic abuse and human trafficking. The “urban camping” ministry in Johannesburg and the shelters in Pretoria and Cape Town continue to add action to the voice. More information will be provided about these initiatives. It must be added that although these activities were initiated

⁸ The “cut it out” campaign invites readers of newspapers to cut out advertisements openly advertising the services of sex workers who may be trafficked, and mail these cutouts back to the editor of the newspaper with a written objection.

⁹ A “Big Freeze” is an event staged in a public place and features participants seemingly mingling with the passing crowd, who at a certain signal “freeze” in order to draw attention, making their message clear through the use of posters or other visible symbols.

¹⁰ A Flash Mob is also staged at a public place like a shopping mall. Participants mingle with the crowd, when a signal is given and a choreographed dance, usually of a modern nature, draws the attention of the public, and creates an interesting opportunity to communicate their message.

by The Salvation Army, none of these activities take place in isolation, but rather in cooperation with other churches and organisations, and interested members of the public.

7. The situation in South Africa today

Maria, Sophie and Christina, who were briefly introduced at the beginning of this chapter, are not exceptions. The streets, factories, construction sites and marketplaces of South Africa reveal (or more appropriately, conceal) many women, girls, men and boys in similar situations. Statistics may be hard to come by, but experiences are easily discovered.

To avoid simply repeating the stories of others, this study will relate (with utmost care to protect the identity of the persons concerned) some of the first-hand experiences that The Salvation Army in Southern Africa has encountered, and the path that it followed to establish its theological and practical response.

8. Conclusion: Signs of hope

This chapter has established several facts.

Firstly, it has become clear that human trafficking is a crime that is both highly organised and carefully hidden. These two aspects make it difficult to report, prevent and combat.

Secondly, human trafficking is not a crime that can be solved by law-makers and law enforcers alone. Neither is it a challenge that the Church, despite its boundless zeal and passion for justice, can begin to face in isolation. Researchers agree that teamwork will be the answer.

Thirdly, this chapter has revealed that human trafficking exists because of basic vulnerabilities, unjust systems, inequalities and prejudices. Whilst governments and laws can go a long way to reduce these vulnerabilities the role of the Church as a significant institution should not be underestimated.

Lastly this chapter has shown that human trafficking is indeed all about human beings. It is a crime that affects its neighbours in the community and its own members. The call to “love your neighbour as yourself” in Luke 10:27 and to “do good to all people, especially those who belong to the family of believers” in Galatians 6:10 must inspire the Church to be a participant in the struggle for justice and freedom.

The US Department of State report of 2012 (USA Dept of State 2012: 7) identifies a glimmer of hope:

“Modern slavery is the centerpiece of new, public-private partnerships and has become a focus for faith-based communities. New developments in supply chain monitoring and corporate social responsibility are producing valuable collaboration between governments and key industries. The modern abolitionist movement is expanding beyond a narrow band of civil society and pockets of concerned government officials. It is entering the public consciousness in a way that builds not just awareness and concern but also activism and action, both globally and locally. A new generation of informed and interested citizens is beginning to look inward and making the choice to reject lifestyles sustained by exploitation. For all those who continue to live in bondage, this moment could not have come too soon.”

This chapter has provided information about slavery and established the link between historical forms of slavery and modern-day slavery known as human trafficking. It explored the story of Sara Baartman as an example of human trafficking and reported on some findings of research conducted. It briefly described the voice of the Church raised against human trafficking and introduced some details of the South African situation.

The next chapter will relate the journey of The Salvation Army and its involvement in matters of social justice. It will provide some examples to illustrate how it happened that human trafficking appears high on the agenda of Salvation Army activities today, both internationally and in South Africa.

CHAPTER 3: HUMAN TRAFFICKING AND THE SALVATION ARMY

“Go and do something!” William Booth (Gariepy 2009: 177)

1. Introduction: Looking back

The Salvation Army has been actively engaged in issues relating to social justice throughout its history of 150 years. It has been a journey, and I wish to provide some insight into the development of its response to injustice towards marginalised groups of people, especially women. I will present firstly a brief description of the movement's roots of social awareness, then mention some specific examples which, if not directly dealing with human trafficking were at least milestones along the way. The first is the story of the “Maiden Tribute”, followed by the beginnings of rescue shelters, thirdly a summary of the work in the red-light District in Amsterdam, and finally an initiative from Bangladesh. These are only examples and by no means an exhaustive list of responses.

After this I will give an account of how the international Salvation Army became aware of and involved in the fight against human trafficking in the early years of this century. This will pave the way for a description of the South African journey into activism against human trafficking that began in approximately 2007.

1.1. *Roots of social awareness*

The Salvation Army was established in London in 1865, 32 years after the official abolition of slavery in the British colonies, and during a time of great poverty and moral decay in England. It was founded by William and Catherine Booth, who had their theological roots in Wesleyan Methodism but who, as passionate evangelists, were compelled to start a new movement because “...the Church's respectability was offended by revivals for the working class” (Gariepy 2009: 4). William Booth had been raised in poverty, and his sense of calling to serve the poor and marginalised was clear from the very earliest days of his ministry. He wrote later about a conversation he had with Catherine,

“These (the masses of poor people) are the people for whose salvation I have been longing all these years. As I passed by the door of the flaming gin-palaces tonight I seemed to hear a voice sounding in my ears, ‘where can you go and find such heathen as these, and where is there such a great need for your labours’? And there and then in my soul I offered up myself and you and the

children to this great work. Those people shall be our people, and they shall have our God for their God" (Garipey 2009: 7).

At first, William Booth's focus was solely on evangelism. He believed this to be his calling and mission. However, finding himself surrounded by hunger, disease, suffering, poverty and crime, he soon understood that evangelism and social development must go hand in hand. In 1887, he observed:

"As time wore on, the earthly miseries connected with the condition of the people began to force themselves more on my notice. I saw men walking about wan and worn with hunger. I saw others wallowing in drunkenness, vice and abominations which reduced them below the level of beasts... I saw the people dying prematurely of disease for want of food and attention. Thousands of young women were being sacrificed to the gratification of the lusts of men who bought and sold them; and most agonizing of all I saw the indifference of those who had the means to help" (Sandall 1995: 65).

Bo Brekke wrote in *Sally Ann – Poverty to Hope: Fairtrade by The Salvation Army* (Brekke and Knut 2005:13),

"Out of sheer frustration with established religion, they (William and Catherine Booth) developed The Salvation Army to reach out to the poor with a gospel of salvation and practical care."

Within a short time, The Salvation Army had established hostels for the homeless, shelters for rescued prostitutes, and an interesting ministry by women called "slum sisters" – serving and assisting the destitute people in the slums of London. Their activities included cleaning, providing basic health care and hygiene awareness, restoring dignity and bringing the gospel in very practical ways.

1.2. The Maiden Tribute

Although slavery was officially illegal at the time of its inception, one of the movement's earliest encounters with the social issues of its day, as described by Coutts (1981:108), was one that today would certainly have been identified as human trafficking. The Salvation Army's involvement in the hair-raising events around the "Maiden Tribute of Modern Babylon", reported by journalist W T Stead in London's Pall Mall Gazette (1885, volumes 1 - 4), is noteworthy and set the tone for future social and political advocacy.

It started with a meeting of three persons of vastly different backgrounds and careers, but a common concern, and led to the raising of the age of consent in the United Kingdom from

thirteen to sixteen in 1885. W T Stead, a journalist with the Pall Mall Gazette, requested a meeting with The Salvation Army's Bramwell Booth, the son of William Booth, and Mrs Josephine Butler, the wife of George Butler, who later became the Anglican Canon of Winchester. Their alliance became a powerful example of what is now seen as networking.

Coutts (1981: 104, 105) reports on their unique combination of interests. W T Stead, as a journalist, was committed to exposing the social evils of his day. Mrs Butler had a passion for justice issues relating to prostitution, diseases and children. Bramwell Booth was burdened about the suffering of the poor. Together they devised a daring, slightly unorthodox campaign to expose the slavery of young girls who were forced to work as prostitutes in the London brothels at a time when, by an act passed in 1875, the age of consent had just been raised from twelve to thirteen!

The age of consent had been a concern to Catherine Booth, mother of Bramwell and co-founder of The Salvation Army. Here are some of her thoughts as quoted by Roger Green (1997: 254),

"I read some paragraphs from the report of a debate in the House of Commons which made me doubt my eyesight. I did not think we were as low as this – that one member should suggest the age of consent to be reduced to ten, o my God! What is to become of the little girls of the poor, the working classes? The Legislature took care that such a child should not be empowered to dispose of her money or her property until she attained the age of 21, and yet they gave her power to dispose of her virtue when she was too young to know the value of it. Is there anything worse than that, think you, in hell?"

Stead, the "crusading editor of the influential Pall Mall Gazette" (Garipey 2009: 41), warned his readers in an editorial that the articles they were about to read were indeed a "pilgrimage into hell" (Le Feuvre 2015, Kindle edition, location 111) and

"... would include the tale of a child – called 'Lily' – who the newspaper claimed had been purchased for the sex trade, a story that eventually brought little Eliza to the Old Bailey where she faced a crowded courtroom" (Le Feuvre 2015, Kindle edition, location 111).

W T Stead declared his opinion as follows in the first of his articles,

"If the daughters of the people must be served up as dainty morsels to minister to the passions of the rich, let them at least attain an age when they can

understand the nature of the sacrifice which they are asked to make” (Stead 1885).

Determined to expose the situation by proving that a child could be bought in the sophisticated and civilised city of London, a daring plan was formulated. “Only by some such drastic action could public opinion be aroused and an unwilling House of Commons be compelled to act” (Coutts 1981: 108).

The plan was carefully prepared to demonstrate to the authorities that young girls were indeed for sale in London, and a young volunteer managed to purchase a child, Eliza Armstrong, from her drunken mother. Once the young girl had been safely removed to France, W T Stead reported his findings in detail in a series of articles called “The Maiden Tribute of Modern Babylon”. Public outrage followed, and an astounding result emerged within seventeen days:

“... on July 30th, 1885, a monster scroll of joined-together sheets, running over two miles long and bearing 393 000 signatures, was paraded... into the House of Commons. It petitioned for the age of consent to be raised to 18” (Garipey 2009: 42).

On 14th August 1885, a month after the first report in the Gazette, the age of consent was raised to sixteen.

The Maiden Tribute marked the beginning of a journey of compassion and a quest for justice that continues today.

1.3. *Rescue shelters: Japan*

The Salvation Army’s activities against forced prostitution and sex slavery spread to other countries as its presence expanded. Garipey (2009:44) reports that in the early 1900’s in Japan, young girls were openly and legally bought and sold for the purpose of prostitution. An article exposing the injustice of this system was published in the *War Cry*, the official Salvation Army magazine in Japan, by Salvation Army Officer Yamamuro, who later became the Territorial Commander in Japan. After much prayer, a group of 50 Salvation Army Officers and staff members distributed the publication in the streets of Tokyo. There was a violent reaction against the *War Cry* sellers who were severely beaten up, but the campaign gained the support of the press in Japan and brought about a much-needed change.

“The government was forced to pass a law that no woman who wished to leave the brothels could be restrained for debt. In a year thousands of girls placed

themselves for rescue in Army homes. By 1902, 14000 prostitutes had escaped and renounced their activity” (Garipey 2009: 44).

The first women’s rescue home in Japan was opened by Salvation Army Officer Mrs Yamamuro, and many more rescue shelters were opened in the ensuing years (Coutts 1981: 131).

Rescue homes became a great need in many countries, and by 1957 the worldwide Salvation Army administered 117 rescue shelters (Garipey 2009: 44). At that time the term “human trafficking” was unknown but prostitution, especially when forced, was always an issue of great concern, as illustrated by this example of compassionate ministry from Japan. Moving from Japan to the Netherlands. The story of compassion continues:

1.4. *Alida Bosshardt: The Netherlands*

The Netherlands is known today for its permissive stand on many moral and ethical issues. Amsterdam, with its canals, churches and museums, is famous for its flamboyant “red light district”, home to numerous brothels and a hub of prostitution. It was to this location that Salvation Army Officer Alida Bosshardt was appointed in 1948, with responsibility for all the social work in the Netherlands (Garipey 2009: 213).

Her method was both simple and effective. She created relationships and became acquainted with many of the 3000 registered prostitutes operating at that time (along with many unregistered ones), offering friendship, acceptance, a listening ear, and real hope in Jesus. There was some criticism of her work, especially from amongst Church circles, who felt that she condoned prostitution. Even within The Salvation Army, there were some who believed the movement should avoid the sex trade and have nothing to do with it. Her answer is encapsulated in the words of her biographer, Denis Duncan (1977: 77,78),

“But such an attitude does not at all reflect the demands of One who was ‘Friend of publicans, and sinners’ and who descended into hell and ‘took on’ the might of evil at its worst...Of course Bosshardt condemns the practitioners of perversion, the dealers in drugs and the profiteers in prostitution... Of course, she is not condoning sin. ‘It is the sinner I am concerned about. How, or where, can we meet her (or him) in the time of need, if we are not there in the midst?’”

Although she attained the rank of Lieutenant Colonel, Alida always remained known as “Majoor Bosshardt”, and she became a household name in the Netherlands. Bosshardt writes about the beginning of her work in her autobiography (Verburg1998: 76),

“In the inner city we encountered so many problems and troubled people, that it became clear to me after a few weeks: a large field was waiting here for our labour. On 23 November 1948 I wrote in my diary: ‘This work has caused something new to be born in all of us who have been going out into the city. A love for the lost, the abandoned, has been awoken. Here, in these suburbs, “Darkest Amsterdam”, here the Army belongs, with the message of Jesus”
(Translated by me, the original text is attached in Appendix E).

The ministry at “Goodwill House”, the original house founded by Alida Bosshardt in Amsterdam, continues after her retirement and death, and the legacy she leaves behind may be summarised as follows: “The thrust of her ministry is, some may feel surprisingly, not to condemn – for there seems much to condemn – but to offer salvation within the situation” (Duncan 1977: 48).

Some years later, far away from the cosmopolitan city of Amsterdam in the small, poverty stricken and overpopulated country of Bangladesh, a different expression provides another example of The Salvation Army’s encounter with the cruel exploitation of human beings.

1.5. Sally Ann: Bangladesh

Unlike the Netherlands, Bangladesh is a very conservative country with strict taboos and moral rules. However, there are innumerable brothels and the sex trade is very much alive. The Salvation Army started its ministry in Bangladesh during that country’s liberation war in 1971, and the initial focus was on development work. Gradually, evangelical and spiritual activities were added. There was a great need for the development and rehabilitation of sex workers in both Dhaka and Jessore, and part of the challenge was to find an alternative source of income that would provide a living for women who were rescued from trafficking, or who decided to leave the sex trade behind.

The Sally Ann initiative was started in 1997 under the leadership of Salvation Army Officers Bo and Brigitte Brekke, who tell the story of Sally Ann in *Sally Ann – Poverty to Hope: Fairtrade by The Salvation Army* (Brekke and Knut 2005). From humble beginnings, providing basic skills training including embroidery and sewing skills, woodwork and weaving, Sally Ann has grown into an internationally registered company that operates along fair-trade principles.

Also known as Trade for Hope, it provides hope and dignity for almost one thousand producers throughout the country. Today, production for Sally Ann (having recently changed their name to Others) takes place in Bangladesh, Pakistan, Moldova and Kenya, and products are shipped to numerous countries in the developed world where the demand for, and interest in fair trade articles is growing. The website of The Salvation Army explains the concept,

The Sally Ann idea was to give people a means to help themselves. When the first shop was opened in Bangladesh in 1997, people working for the Swedish and Norwegian embassies became some of its first good customers. The dream was for Sally Ann to become a Global Brand with a unique design, and to create a true partnership between East and West, North and South. Major Brigitte Brekke, in whose mind Sally Ann originated, said, 'Sally Ann is not about charity but about creating jobs and changing people's lives' (The Salvation Army Bangladesh 2013: web).

True to its pragmatic nature, The Salvation Army responds in practical ways to the needs it perceives wherever it is present. Salvationists also realise however that the battle is of a spiritual nature and one of their most effective weapons is prayer.

1.6. *Calls to prayer*

Since 2006, The Salvation Army has issued annual worldwide calls to prayer for victims of human trafficking. Observed each year in September, this day or weekend set aside for specific prayer reminds Salvationists that they are not alone in their struggle for justice. The battle they fight is not a human one, but one born in the heart of God and carried out in his strength and in his name. Appendix F shows the 2015 Call to Prayer poster as an example.

It seems to be an ambitious plan to stop the sale of young girls into prostitution and change a national law in the United Kingdom. Befriending prostitutes in the red light district of Amsterdam was somewhat unconventional. Establishing shelters in Japan to rescue victims and bring light and hope in a world of darkness takes vision and courage. Initiating a programme to provide dignity and independence through trade rather than aid, was quite radical at the time when Sally Ann was conceived in Bangladesh. Yet each one of these initiatives was a milestone along the way to a global response to the cruel crime of human trafficking. Taking place at different times and in different parts of the world and supported by the thousands who responded to the international calls to prayer, these programmes were strung together on a lifeline of love for a lost world, and together they tell the story of awareness and action as the beginnings of a Christian response to a global challenge.

2. Growing awareness

The international signing of the Palermo Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (see Chapter 2, 5.1) drew the attention of the world to the problem of human trafficking. The Salvation Army, with its pragmatic focus on responding to human need of any nature, was paying attention. This protocol was adopted by the United Nations in 2000 and became activated on 25 December 2003.

On 13 May 2004, the international leadership of The Salvation Army gathered in New Jersey, USA and the issue of human trafficking appeared on the agenda of matters for discussion. Significantly, they declared human trafficking to be a priority, stating their intention: "... to combat the evil of human trafficking for sexual exploitation" (The Salvation Army 2004, web). General Larsson wrote these words about that early beginning:

"The exploring together at New Jersey in May 2004 how as an Army we might more actively combat human trafficking, and the amazing results that have since followed around the world, have been among the most rewarding aspects of my term as international leader" (Clifton 2018: 262).

Danielle Strickland, a Salvation Army Officer, refers to this resolution in her address to the Canadian parliament in 2006. She refers to the efforts of authorities against human trafficking with these words:

"I'd suggest that this struggle is worth having. And I also come to you with a strong conviction that light is more powerful than darkness, and God is on our side. Be encouraged. The Salvation Army, internationally and nationally, have begun in partnership with other faith-based communities, to implore Heaven itself to lend weight in our struggle against this enemy. You are not alone" (Strickland 2006: web).

General Shaw Clifton writes that The Salvation Army's involvement "... in opposition to the sex trade was part of its organisational DNA, dating back to 1885 in the United Kingdom (UK) and to 1900 in Japan" (Clifton 2018:325). By 2007 programmes had formed in the UK, USA, Africa, the Philippines, India, Bangladesh and Sri Lanka.

In 2008, Commissioner Helen Clifton, World President of Women's Ministries at the time and a key figure in The Salvation Army's activities against human trafficking, compared modern day human trafficking to the situation in the 1880's in London (see 1.2), and reported as follows:

“Today’s sex slavery is a more subtle and hidden evil, even harder to tackle. But like Florence and Bramwell Booth in the early days of the Army, we refuse to close our eyes or accept it as inevitable” (Garipey 2009: 46).

3. The ROOTS movement

The ROOTS movement emerged in The Salvation Army in 1994. This annual conference was celebrated initially in the United Kingdom but soon also in Australia, The United States of America, Switzerland and in 2007 and 2009 also South Africa. It became a platform for spiritual renewal and social justice (The Salvation Army United Kingdom and the Republic of Ireland n. d: web).

Through the ROOTS movement, Salvationists’ interest in human trafficking as a social justice issue gained momentum and many, especially young people, were motivated and inspired to take part in this new abolition movement. Awareness and enthusiasm spread, funds were raised, and The Salvation Army became part of various anti-human trafficking networks around the world, such as Stop The Traffik and FAAST.

4. The South African journey since 2007

4.1. Initial awareness

In preparing for the South African ROOTS 2007 conference a decision was made to focus on human trafficking as the “social justice” aspect of the conference. Internal awareness was created among Salvationists and some funds were raised. Research was conducted, and contact was made with two organizations: IOM and World Hope South Africa [WHSA]. The relationship with IOM has been maintained, and WHSA was a likeminded partner in many activities until it ceased to exist at the end of 2010.

At this point it is important to mention several factors. The initial impetus of ROOTS led to the following responses: the establishment of a team, the cooperation of The Salvation Army’s public relations office and advertising agency Leo Burnett as a public voice, networking with organisations and government agencies, and the involvement of corporate business in terms of the emergency helpline. There were local efforts at various Corps, especially the Urban Campout by the South Rand Corps in the South of Johannesburg, and the establishment of a victim support unit in Pretoria. These initiatives were established almost simultaneously and were intentionally dovetailed to become part of the national Salvation Army response.

4.2. Initial training

As a direct result of ROOTS, and in the same year, a training programme was initiated by Salvation Army Officer Eva Marseille, and several Officers and lay Salvationists were trained, either by World Hope South Africa (Using the FFAST curriculum Hands that Heal) or by the inter-governmental organisation IOM, or both. Some useful networks were established on various levels.

A clear sense of purpose accompanied the information gained and learned. The time was right to call into being a definite response to human trafficking in South Africa. The logical starting point was to establish an anti-human trafficking task team.

4.3. Anti-human trafficking task team

At the end of 2008 I was tasked by Commissioner Silvia Cox, who was the Territorial President of Women's Ministries at the time, to establish an anti-human trafficking task team. The team met for the first time in January 2009, and was composed of both men and women, Officers and Soldiers, all of whom were passionate about the issue of human trafficking and had the capacity and influence to make a difference. The team has changed in membership and leadership through the years, but still operates actively in the areas of training, advocacy, victim support and awareness-raising.

The birth of the task team marked the beginning of a more streamlined and organised intentional response.

4.4. Advocacy and publicity

Soon after ROOTS, The Salvation Army's advertising agency, Leo Burnett, embarked on a successful awareness campaign including advertisements on radio and television, as well as via printed media, in co-operation with The Salvation Army Public Relations Department and the anti-human trafficking task team. See Appendix G for the "Shop Window" campaign conducted with the help of young volunteers acting as models. The campaign was met with much public support and approval.

A billboard with the anti-trafficking message was designed and displayed on a major intersection in Johannesburg (Appendix H). Radio and television advertisements were constantly developed, and The Salvation Army became known for its activism against human trafficking. Looking back, it seems as if our reputation as "experts" drove us to become just that!

A more recent example of creativity in public awareness using the media, is seen in “The dress” campaign in 2015 (see Appendix I). This campaign successfully captures the interest using a Facebook photo which had gone viral (the dress which was perceived by different people as blue and silver, or yellow and black) as a powerful tool against human trafficking and gender-based violence.

4.5. 08000-RESCU¹¹

In mid-2009, The Salvation Army was approached by Mr Brian Adams, Managing Director of BeHeard©, with a proposition to a shared initiative. As a communications company, BeHeard© operated a call centre that handled various types of disclosure calls. Mr Adams expressed his conviction that a special helpline might be useful in preventing and combating human trafficking. This proposal was tabled at The Salvation Army’s Programme Council by the Territorial President of Women’s Ministries, Commissioner Silvia Cox, and approval was given in principle.

Some rigorous research and important conversations were needed in order to facilitate this effectively. On 12th November 2009, a consultation was held to which several other organizations involved in anti-human trafficking efforts, were invited. The event was held at the Human Rights Commission and was well attended. Persons present represented World Hope South Africa, Oasis/Stop the Traffik, the Department of Home Affairs, the Human Rights Commission, United States Homeland Security, Mr Adams and Ms Harris from BeHeard©, and others. At the end of the discussion it was felt that the proposal was worth pursuing, and much valuable information was shared.

The next step involved training the staff of BeHeard© who would be taking the calls made to the helpline. On 15th January 2010, two members of the task team travelled to Durban to offer the required training. Basic awareness of human trafficking was shared, and the channels of communication were established.

One of the most important building blocks to be put in place before the helpline could be opened was the establishment of solid lines of communication with the South African Police Service [SAPS]. This contact was established with the SAPS National Trafficking Desk in January 2010.

¹¹ A toll free telephone number using the letters on the keypad to spell a word for easy remembrance: 08000-RESCU would be 08000-73728.

The official launch of the helpline took place on 27th January 2010, during a press release at the Human Rights Commission. Much positive publicity followed this event, including radio and television interviews, and interviews with printed media (Appendix J).

The helpline received publicity in varied circles, including other churches and faith-based organisations, many of whom had walked a similar journey of increased awareness and interest in combating human trafficking. Calls began to flow in. Many of the calls received were requests for information. People reported suspected cases of human trafficking in their living or working areas. Whilst there were some cases that, because of insufficient information were impossible to solve, others led to efficient action, the rescue of victims and the prevention of possible or potential human trafficking situations.

Of course, there were also many unrelated calls, including enquiries about donations of clothing, homeless people, and general requests for assistance. These calls were expected because of the work and reputation of The Salvation Army and were re-directed to suitable contact persons. There was also at least one “test call” from a sceptical member of the public who fabricated a story to find out how The Salvation Army would react.

There was a marked increase in calls during the 2010 FIFA World Cup that was hosted in South Africa that year. This may or may not indicate that human trafficking increased during this time, but almost certainly indicates the fact that the public became more educated about and aware of human trafficking, and also more willing to report cases of suspected human trafficking.

During 2012 the partner company ceased to exist, and the helpline number was registered directly to The Salvation Army, seamlessly continuing to take calls and provide the necessary information and action.

While the team was being formed on Territorial level and the helpline became a reality one Corps in Johannesburg embarked on its own journey, taking the response closer to the streets and the people of the community.

4.6. Urban campout – a presence in the streets of Johannesburg

This initiative, referred to in 4.1 of this chapter, was started during the 2010 FIFA World Cup as part of the South Rand Corps’ World Cup activities. Under the leadership of Corps Officers Allister and Yvonne Wood and inspired by a presentation of the Willow Creek Leadership

Summit¹², the Corps established a presence in the South of Johannesburg outside a known brothel, every Friday night from 9 pm until Saturday morning at about 4 am. During the weeks of the World Cup, nine young women asked to be taken to a safe place, and were taken to a shelter in Pretoria, where they received assistance, including treatment for drug dependency, contact and reconciliation with family, and skills training for alternative income generation.

The Urban Campout was an exercise that required thorough organisation and co-ordination. It was conducted with the permission of the local authorities and the acknowledgement of the local police department. Although there was some initial hostility from the brothel owners and the pimps, a friendly attitude and a hot cup of coffee on a cold winter's night went a long way to establishing a relationship of peace and even trust.

The Urban Campout led to numerous opportunities to serve and raise awareness, including a visit to the police cells in Johannesburg to meet and have conversations with women who had been arrested on charges of prostitution.

At about the same time another expression of service for survivors of human trafficking became an exciting reality.

4.7. *Beth Shan – care of survivors*

Beth Shan, The Salvation Army's shelter for female victims of domestic abuse and human trafficking was officially opened in Pretoria, on 29th November 2009 under the direction of Salvation Army Officer Margaret Stafford. Women from South Africa, Thailand, Mozambique, Zimbabwe and other countries have been assisted. The work with survivors of human trafficking is both complex and cumbersome and includes a host of challenges. These include formalities, paper work, drug addiction, medical challenges, lack of skills and education, fear, intimidation and in the case of sexual exploitation, the perplexing but ever present "pull" to return to the sex industry.

Reality shows that many women enter the programme only to leave again and return to their former life. Considerations of restraining survivors or limiting their movements, however, are not acceptable since freedom is central to their rehabilitation and reintegration. The result is often a journey to and fro, and success is always tentative and fragile.

¹² Willow Creek Association (WCA) is a not-for-profit Christian organization. It offers conference events featuring well known speakers along with worship, music, and drama designed for Christian leaders (Willow Creek 2018: web).

In order to serve survivors well, Beth Shan requires the cooperation of several other service providers including medical, legal and migration experts. As with every aspect of human trafficking, a multi-faceted, multi-specialised approach is most desirable.

4.8. *The conversation*

As time went by, and methods of prevention and protection were developed and applied, one lesson became clear: The conversation is the most effective tool in preventing and combating human trafficking in Southern Africa.

In an urban setting, a Corps decided to reduce the time of its worship service on a set Sunday and spend the rest of the morning in the streets surrounding the hall, having conversations about human trafficking in small groups. They went out simply to ask questions and share information – at hairdressers, corner shops, with street hawkers, people they met on the streets and in fast food outlets. They were well received, and their reward was the knowledge that people were more aware of human trafficking and what to do about it.

A great distance away in a rural area, a group of active senior citizens became interested in what The Salvation Army was doing about human trafficking. They invited a speaker and became a powerful voice, both in their individual families and as respected elders in their community. They realised that migration from their village to the cities was becoming increasingly attractive, rendering young people vulnerable to exploitation, and became a powerful voice for the prevention of human trafficking.

Women's groups, school groups, community forums and other groups started to become part of the conversation in a steady stream, ever-expanding the ripple effect of awareness and activism.

The conversation may be simple or complex, it may involve advanced technology or very basic locally sourced visual aids. It may take place between two people or with large audiences, in halls, board rooms or under a tree. The fact remains that the conversation about human trafficking is vital, and The Salvation Army has become increasingly committed to having conversations on all levels, with all people, especially focusing on the most vulnerable.

Alongside the emerging specific responses to human trafficking The Salvation Army also realises that its more traditional efforts to reduce vulnerabilities remain relevant.

4.9. Addressing root causes

Research shows that the most vulnerable people are the poor, the young and the uninformed. The Salvation Army continues its work to overcome poverty, and to work with the large group of orphans, vulnerable children and child headed households that have resulted from the HIV/AIDS pandemic, and who are very vulnerable to trafficking. Child Sponsorship continues to play a vital role and helps poor families and communities to care for children, thus decreasing their vulnerability.

The Salvation Army also continues its activities to reduce inequalities on all levels.

4.10. 2010 FIFA World Cup

This work would not be complete without a summary of human trafficking related activities during this great sporting event hosted in South Africa. Of course, the World Cup is about sport, and The Salvation Army joined with the rest of South Africa in a spirit of rejoicing, anticipation and celebration in the months leading up to the event. Having said this, there were also many lessons learned from other countries where major sporting events were held, and the fact that one of the unintended consequences of such events may have included increased incidents of human trafficking.

Together with other faith-based and likeminded organisations, The Salvation Army embarked upon a campaign to prevent human trafficking during the World Cup. This included hundreds of kids' clubs to ensure the safety of children during the extended school holidays, awareness talks and presentations, and the proclamation of the anti-human trafficking message using a specially designed Red Card (Appendix K) and in other creative ways. A summary of the 2010 World Cup activities is attached in Appendix L.

5. Conclusion: “Doing Something”

This chapter has introduced The Salvation Army and its continued seeking to be “doing something” about human trafficking. In broad strokes, it has provided some insight into initiatives against injustice at different times and in different places to serve as a background to the issue at hand: human trafficking in South Africa.

The South African journey has been described in more detail. Lessons learned include the importance of networking and team work, and the importance of dignity. The role of vulnerability and the need to address root causes is evident.

The next chapter will provide a collection of narratives in the form of empirical research as described in chapter 1 (5.1.1). This will still be part of the investigation into the current scenario and will address sub-question 4.2 (a): What is known about the nature and extent of human trafficking in South Africa (chapter 1, 3.2)?

CHAPTER 4: NARRATIVES OF HUMAN TRAFFICKING

“Beauty for brokenness, hope for despair. Lord, in the suffering this is our prayer”
(Kendrick 1993).

1. Introduction: Stories

Stories are told for different reasons. Some are told as gossip, some for entertainment and others are told because they can impact and even change the lives of other people. The stories shared in this chapter are told solely for the latter reason. The names of people and places have been changed to protect the identity of the individuals involved, some of whom may be described as victims, while others may be called survivors.

In this chapter the narrative method of research will be employed to look more deeply into the issue of human trafficking. This chapter will continue to address research sub-question (a) of this study: “What is known about the nature and extent of human trafficking in South Africa?” but will also start to look at sub-question (d): “How should The Salvation Army respond in proclamation and action to the present-day phenomenon of human trafficking?” (chapter 1, 3.2).

1.1. *The importance of stories*

Stories, or narratives, though long discarded by scientific research as unreliable and insubstantial, have in recent years emerged again as relevant and important in qualitative research. In searching for the value of narrative research I discovered a wealth of information in the discipline of health and education and will note some of these lessons in this chapter to motivate my use of the narrative method in understanding human trafficking and how the discipline of theology relates and responds to this issue.

Moen (2006: online article) quotes a simple definition as follows: “Narrative research is... the study of how human beings experience the world, and narrative researchers collect these stories and write narratives of experience”. Etherington (2004: 3) defines a narrative inquiry as “a means by which we systematically gather, analyse, and represent people’s stories as told by them...” relating to the issue at hand.

Polkinghorne, in Sandelowski (1991: 163) describes narrative research as either descriptive or explanatory in nature.

Descriptive narrative research is defined by Sandelowski as describing narratives, comparing narratives with each other, discovering how a storyline or emplotment or event may prevail

over or conflict/cohere with other storylines, as well as the relationship between individual stories and cultural stories. Descriptive narrative research also asks about the significance of certain experiences in the way individuals understand the plot of their lives.

Explanatory narrative research, on the other hand, may be defined as the telling of a story to discover why the event happened.

Sandelowski (1990: 164) continues to explain that in utilising explanatory narration in research, there is a search for cause or explanation of the events in the narrative, and there is always the question of how the story might have ended differently.

“Employing a ‘what if’ strategy, the researcher looks for what has happened, and imagines what has not happened by asking such questions as: what if this particular action had not been taken? What if this particular motivation had not been operative? Would the outcome have changed?”

In this chapter the narratives may be descriptive in nature, but the purpose of the study is without a doubt explanatory. The specific headings under which the stories are arranged will help to clarify not only how, but also why the event of human trafficking took place in each case.

1.2. *The use of qualitative narrative research in this study*

The choice of research method is based on three realities: Firstly, to date, quantitative data on the issue of human trafficking are scarce, sparsely documented and unreliable. Statistics about the issue of human trafficking are not only hard to come by but are vastly varying depending on the source.

Secondly, the Church is not so much concerned with numbers as with persons. Whilst the Church is deeply disturbed by the alarming proportions of the problem, it believes and proclaims that each person who is trafficked is one person too many.

Thirdly, since it is the aim of this study to reflect upon an appropriate response of the Church, and specifically The Salvation Army in Southern Africa, to human trafficking, this will only be possible through listening to and understanding individual stories and experiences.

The individuals involved in the stories may all be classed as definite, possible or potential victims of human trafficking. The stories do not all have happy endings, and some will take years to reach a just and fair solution. For others, help arrived too late.

The stories told in this chapter were gathered over three years (2008-2011) and were recorded as they took place. Most of the people to whom these stories belong, are no longer in contact with us so the gaps in their stories are impossible to fill. I value these fragmented stories and it is my purpose not to impose my knowledge upon them and simply categorise them, but to allow them to expand our knowledge and guide our response.

Etherington (2004: 9) stresses the fact that narrative analysis “treats stories as knowledge *per se*” but adds that the researcher’s part in the conversation is also included, “in order to be transparent about the relational nature of the research, and the ways in which these stories are shaped through dialogue and co-construction”.

It is my aim to identify the most important lessons from these stories and to refrain from unnecessary detail which may place the persons involved at risk. They will be organised (constructed) by asking and answering the following questions, identifying the elements of act, means and purpose (chapter 2, 5.1), as well as further aspects of their journey:

1.2.1. What led to the situation?

Under this heading the initial approach of the individual will be described, including who recruited her, and by what means she was recruited and transported.

Although transportation may or may not be a vital element required to classify an act as human trafficking, it is a recognised part of the process in most cases. Individuals may be transported by any possible vehicle by land, by sea or by air, or even on foot. Some make their own travel arrangements and payments, others do not. Some are aware at the time of transportation that they are, in fact, being trafficked, while others are not. The stories below will include the means of transportation of the individuals concerned.

1.2.2. What kept them in the situation?

Under this heading, the method of restraint in each story will be under described. The question of how the individual was forced to remain in a position of slavery will be investigated.

1.2.3. What was the exploitation or intended exploitation?

In this section of the story attention will be given to the reason behind the transaction – because, after all, every act of human trafficking is basically a business transaction involving financial profit. The question of how the individual was exploited, or how the trafficker was intending to exploit the individual, will be established.

1.2.4. How did they meet The Salvation Army?

All the stories in this chapter are true and all involve Salvation Army intervention. Some of the incidents were reported via the South African toll-free number (08000 RESCU or 08000 73728) whilst others were met by The Salvation Army in communities or through contact persons.

1.2.5. Was the situation resolved, and if so, how?

The actions taken by members or employees of The Salvation Army and other groups and individuals will be described in as much detail as is possible without compromising the confidentiality of both the victims/survivors and the workers.

2. These are their stories:

2.1. *Maria*

She stood on a street corner, scantily dressed on a cold Johannesburg winter evening. Her eyes were scanning the passing traffic and she was not keen to enter a conversation, although she seemed grateful for the hot cup of coffee offered to her by a street worker. Maria was a commercial sex worker in the South of Johannesburg. She had a pimp and lived in a brothel.

2.1.1. What led to her situation?

Maria is from a rural part of the Eastern Cape, South Africa. Her father is a school principal, and her family are well-respected members of the community. She was offered a job in Johannesburg via a niece, who called her on the phone. She travelled to Johannesburg alone, against the advice of her parents, and once she was in the city, she discovered that the nature of the “job” was prostitution.

Maria travelled by train and paid her own way with money that she borrowed from relatives, believing that she would be able to pay the money back from her earnings in Johannesburg.

2.1.2. What kept her in the situation?

What kept Maria in the brothel and in the streets of Johannesburg, even though she admitted to members of the urban campout team (chapter 3, section 4.6) that she hated what she did, and wished she had never come to Johannesburg?

Firstly, she was introduced to drugs soon after her arrival in the brothel. She received two doses of different kinds of drugs every day, and she was addicted. After a short period of time her body and mind could no longer function without the drugs.

Secondly, she did not have enough money to pay for the train fare home to the Eastern Cape. She had to pay all her earnings to the brothel owners, and daily received barely enough money for food. If she became sick, or had her period of menstruation, she was allowed not to work, but then “owed” money to the brothel and had to make it up or pay it back. She was already deeply in debt.

Thirdly, she was ashamed and afraid that she might not be accepted by her family and especially the community, if she were to return home. She did not want to embarrass her parents, although she described them as loving and accepting.

2.1.3. What was the exploitation or intended exploitation?

Maria was trafficked for the sole purpose of prostitution.

2.1.4. How did she meet The Salvation Army?

When a group of Christians, coordinated by the local Salvation Army Corps, decided to start an all-night outreach into the streets of Johannesburg Maria was one of the first people they met. She was friendly and outgoing but desperate in her situation and on one evening she expressed her desire to leave behind the world of prostitution and make a new start to a member of the group. According to the procedure that the urban campout followed, Maria and another young woman who also chose to leave the streets that night were taken by two people (one man and one woman) to a Salvation Army shelter in Pretoria, a drive of about 45 minutes. In the car, they both told their stories of despair and hope.

At about two o'clock in the morning the two young women were welcomed at the shelter and introduced to the administrator.

2.1.5. Was the situation resolved, and if so, how?

As far as I know, Maria never returned to her family and former life. She chose not to do so and struggled to recover from her addiction. She left the shelter several times to go back to the streets, at one point putting the other residents at the shelter at risk by revealing its location to her former pimp.

Although she was a young woman with great potential, she appeared never to be quite free. The shelter was reluctant to restrain its inhabitants for fear of taking their fragile freedom away, and so Maria started a series of transitions, backwards and forwards between the shelter and the streets.

2.2. Sophie

They were usually huddled together on the pavement that forms an island in the busy road. The older woman was always accompanied by two small children. On Sunday mornings they made their way into the church for worship. The children led the blind woman to a vacant seat near the front. Just before the conclusion of the service they left quietly and returned to their assigned task for the day – begging on the street corner.

Sophie is one of many beggars on the street corners of Johannesburg. They are blind, many are elderly, and they are accompanied and led by children in their work. On closer observation it became clear that every morning they all arrived at their various posts by vehicle, and after they worked the whole day they waited to be collected again late in the afternoon.

From a conversation held with Sophie it became clear that she is from Zimbabwe and believes herself to be lucky to have been brought to South Africa. She is not in possession of her passport or any of her documentation.

2.2.1. What led to her situation?

Sophie was coerced into a situation that falls into the category of human trafficking, by means of two false promises: firstly, the promise of employment for blind people, and secondly the possibility of an operation to restore her sight. She suffers from an eye disease (a complication of measles) that is common in Zimbabwe, and there are many men and women like her in Johannesburg. The employment she was promised turned out to be street corner begging. She is given a place to stay free of charge, as well as food, but no money. She is forced to give all the money she earns by begging to her “employers”. She is still hoping to have an operation.

She was brought to Johannesburg by means of a private mini-bus. She did not have to pay for her transportation.

2.2.2. What kept her in the situation?

The means of coercion used to bring Sophie to the city of Johannesburg, are also the restraints that keep her there. She seemed to believe that she was well taken care of and said that her life was better than it had been in Zimbabwe. When she was asked questions about the children, she did not appear to understand the questions. When asked whether she would like to go home, she replied that she would prefer to stay.

2.2.3. What was the exploitation or intended exploitation?

Sophie was trafficked for the sole purpose of begging.

2.2.4. How did she meet The Salvation Army?

Since her assigned begging spot is just outside a Salvation Army place of worship, she attends the Sunday morning services from time to time. She arrives after the service has started and leaves before it ends. Her story became known to the members of the Corps by means of brief conversations.

2.2.5. Was the situation resolved, and if so, how?

It is difficult to talk about resolving a situation that is not seen as requiring a solution. Since Sophie does not regard her situation as a problem, and since she sees her life as better than it was before she, along with many others, will remain in a bondage she does not recognise.

It was reported in 2014 that approximately 600 blind Zimbabweans were living in Johannesburg, the majority working as beggars.

“Many of the blind people... have lost their sight in early childhood due to measles and found their way across the border after learning from blind friends that there were opportunities for begging in South Africa” (Lean 2014: 115).

An online article published by the South African Migration Project [SAMP] mentions “The blind people we see begging at traffic lights (as) the most conspicuous face of human trafficking” (SAMP 2006, online article). When questioned about their journey to South Africa,

“... some say the border guards felt sorry for them and let them through, others say they paid couriers to get them across the border, and yet others talk of men who “helped them come to South Africa” - it is to these men that they pay their exorbitant rentals” (SAMP 2006, online article).

Whilst not all blind people who work as beggars in Johannesburg are trafficked, dozens of them, like Sophie, do fit within the parameters of human trafficking and are coerced, restrained and exploited for monetary gain.

2.3. ***Christina***

She agreed to meet at a small coffee shop. Sipping a glass of orange juice, she told her story of terror. She was deceived, transported across a thousand kilometres to another city, and forced to work as a prostitute until she was desperate enough to risk a dangerous escape. Did she have AIDS? Was she pregnant? She didn’t know. She was grateful to be alive. Did she

report the incident to the police? No, she has received serious threats about what would happen to her father and younger sister if she reported her experience.

Christina is the daughter of a gardener. She was a student and worked part-time as crew for a film company. She was tricked and abducted and forced to work in a brothel.

2.3.1. What led to her situation?

Christina received a text message from the telephone number of the company she worked for, informing her of a film shoot that was to take place in another city. This was not unusual, and her air ticket was issued to her through the usual channel. One concludes that deception was used to make her believe that all was in order. Someone in her company must have been working for the traffickers.

Christina travelled by aeroplane to her destination city. Upon arrival she was collected by a minibus, which was not usually the case, but she did not question it or suspect anything to be amiss. The minibus driver transported her a long distance out of town where she found herself in an exclusive and remote brothel.

2.3.2. What kept her in the situation?

In the telling of her story, Christina mentioned various factors that forced her to remain in the brothel for three weeks. One reason was the physical isolation of the place, and the fact that she had no idea where she was. Another was the fact that her mobile phone, money and identity document were taken from her. Added to that, there were the threats of what would happen to her if she were to try to escape.

2.3.3. What was the exploitation or intended exploitation?

Christina was forced into prostitution. This was very traumatic for her, as she had been raised in a home with strict religious and traditional family values.

2.3.4. How did she meet The Salvation Army?

When Christina failed to be in touch with her family for several days, her father discussed the matter with his employer, who called The Salvation Army helpline. The case was reported to the police, but not much progress was made. A call to the company she worked for was not well received. The company did not wish to be involved at all and denied any responsibility, declining to investigate whether one of their employees was in fact involved with human trafficking.

2.3.5. Was the situation resolved, and if so, how?

After three weeks, Christina managed to discover where her documents and telephones were kept, and she took back her mobile phone and papers. She persuaded the night guard to let her go. She told of how she tried to persuade another young woman whom she had befriended to leave with her, but her friend was afraid and felt she could not leave. Her trip back home was hair raising, but she managed to return to her family.

A meeting was arranged between Christina and two Salvation Army Officers. In a small coffee shop, she told us her story. Whilst we were unable to bring relief from the trauma that she had experienced, we offered what we could: medical testing for HIV, other sexually transmitted diseases and pregnancy, counselling, prayer, and assistance in reporting the matter to the police.

Christina refused to report her trafficking story to the police, despite many pleas and efforts to persuade her to do so. Her traffickers kept in touch with threats to her and her family. She could also not be persuaded to change her phone number. She somehow felt more secure receiving messages from the traffickers, than not knowing whether they were watching her.

She returned to her studies and moved away from her father and sister because of fear that something would happen to them. She told us that her only desire was to finish her studies and take care of her widowed father and her sister.

Christina called us a few times for advice, and once for practical assistance. She would not accept financial help but was grateful for a food parcel. We continued to plead with her to tell her story to the police and even offered to arrange a private meeting with a senior police official, but she could not be persuaded.

2.4. Jennifer

She was brought to the shelter for victims of human trafficking with a laptop computer, a mobile phone and very little else in terms of worldly possessions. As a Zimbabwean citizen, she longed to return to her country and her people after the ordeal she has been through. She told her strange story of exploitation to the personnel of the shelter and to the police officer who was called in to receive her statement.

2.4.1. What led to her situation?

Jennifer was coerced by deception. She worked in a bank in Zimbabwe. A man who was known by her boss came to the bank and offered her a job in South Africa. He offered a large

salary and promised that she would be able to send money home, and eventually bring her family to South Africa. She agreed to go to South Africa with this man in consultation with her boss.

She travelled as a passenger in the man's vehicle, leaving Zimbabwe in possession of her valid passport and visa, and under the impression that she was about to enter a very normal and attractive working environment.

2.4.2. What kept her in the situation?

Upon arrival at the border, her "employer" met her and took her passport ostensibly to deal with the necessary formalities. He did not return her passport. She was taken to a flat in Pretoria and told that this was her rented accommodation.

She became slightly suspicious when she was locked inside the apartment with a man guarding the door. Initially she thought this was for her own safety but when she tried to leave, she was told she could not do so without her "employer's" permission. This continued for a long time. There was food for her in the apartment, but she was not allowed to go anywhere without an escort.

2.4.3. What was the exploitation or intended exploitation?

Jennifer was given a laptop computer and her trafficker took her with him every day. His car seemed to be his office. She was taken into all manner of business meetings and she had to take minutes and type up all the meeting notes. In the evening she would be returned to the apartment. She was not paid for her services.

2.4.4. How did she meet The Salvation Army?

On a certain day Jennifer managed to slip out of the apartment and went into a nearby church. There she asked for help. She had the laptop computer and mobile phone with her. The church approached a non-government organisation and they in turn called The Salvation Army shelter. The Police was informed, and the Officer in charge of the human trafficking response came to visit Jennifer and to take her statement.

2.4.5. Was the situation resolved, and if so, how?

Nothing happened for a long time and Jennifer became anxious. One day two staff members of the shelter accompanied Jennifer to the apartment, pretending to be on a very official visit. They managed to get into the apartment and Jennifer recovered her passport.

Arrangements were made with an international agency dealing with migration and a private company to facilitate Jennifer's return to Zimbabwe. There seems to have been no continued police activity into the matter.

Since then Jennifer has opened a shelter in Zimbabwe for women in need of care.

2.5. Celeste

She stood fearfully in the centre of a small circle of women in the city centre of Johannesburg. They seemed concerned and agitated as they discussed her situation in a language she did not understand. She was just seven years old and lost in a strange country, amongst strangers.

2.5.1. What led to her situation?

It was not difficult for a friend of the family to coerce Celeste into going along with her. The rules in the remote village in Mozambique were simple: Children obeyed adults: their own parents as well as other adults. Therefore, when the young woman who was known to her told Celeste that her mother, who was away from home for a few hours, had said she should accompany her on a journey, Celeste obeyed without question.

With the help of translation, Celeste told the story of her journey. They travelled by bus and mini-bus, and some of the journey was made on foot. She recalled climbing over fences and walking through high grass. The journey ended in the inner city of Johannesburg, where she was somehow separated from her companion outside a shop. It is there that the women, who were street hawkers and vegetable sellers, noticed her standing alone for a long time, and undertook to find help for the little girl.

2.5.2. What kept her in her situation?

Celeste was restrained by her dependence on her companion and by abuse of power as well as her position of vulnerability.

2.5.3. What was the exploitation or intended exploitation?

The reason Celeste was taken from her village by the young woman involved, will remain unknown. It is possible that there were no harmful intentions at all, except for the fact that Celeste's mother was unaware of her disappearance until she returned home later that day and had certainly not given permission for her daughter's removal.

2.5.4. How did she meet The Salvation Army?

As the women who found Celeste stood discussing what would be the best action to take, a member of The Salvation Army happened to walk past, on her way to the bank. She slowed down to hear what the animated conversation was about and realised that the child standing in the centre was lost, and not from South Africa. Having listened to a short presentation on human trafficking just the previous day in church, she knew that there was a response team who could be contacted for assistance and she offered to help.

2.5.5. Was the situation resolved, and if so, how?

Celeste was taken to a Salvation Army children's home where social workers took care of the formalities required, and a medical examination was conducted which revealed that no physical harm had come to her. The search for her family was a long and complicated one, involving national and international welfare, and the effort to reunite her with her loved ones took almost two years.

The Salvation Army in Southern Africa contacted The Salvation Army in Mozambique, a group of Officers was sent to visit the village where it was thought (judging by her dialect) Celeste might have come from, and they managed to locate her family who were overjoyed to know that she was safe. Returning her to the family was another lengthy process filled with red tape and formalities, but there was great rejoicing at the satisfactory ending of the story.

3. Analysing stories

Whilst each of these stories are individual narratives that took place in specific contexts and circumstances, it is also true that there are many "Marias" in streets of South Africa and around the world, many "Sophies" on the street corners of Johannesburg, many "Christinas" in brothels in towns and cities, many "Jennifers" in the world of commerce and industry, and many "Celestes", boys and girls who are lost and vulnerable. These individual persons represent countless people: women, children and men. The value of these stories is two-fold: Firstly, to get to know the real nature and face of human trafficking, and secondly to glean useful information in forming a comprehensive and holistic response to this crime.

These narratives were verbally told at different times and in different ways. Some started as telephonic conversations, others took place in a car, a coffee shop or a church. They all found their way into this study in the form of written text. The transition from spoken words (oral narrative) to written text may seem insignificant, but is in fact of great value, as will be shown in the following paragraphs.

3.1. *Texts as research units*

Moen, in the article “Reflections on the narrative research approach” (2006: 6) refers to Ricoeur (1981) who names four things that take place when, through dialogic collaboration between the researcher and the individual, an oral narrative becomes a written text.

Firstly, the story as it is told becomes fixed in a text. This means that the narrative is no longer only relevant to the actual occurrence of the event.

Secondly, in the process of putting the narrative to text, it becomes an autonomised unit of research and has meaning and implications beyond the actual experience that is narrated.

Thirdly, since the story has been released from its origin, it may be used for different and new interpretations, and it may also adopt new meanings.

Lastly, the resulting piece of text becomes an “open work” (Moen 2006: 6) that is addressed to a new audience with new interpretations and new applications.

3.2. *“What if?”*

A factor of narrative research that was mentioned earlier in this chapter is the “what if” strategy (See 1.1). In this research study, I wish to employ the “what if” strategy to analyse the narratives that have become, according to the description in 3.1., my research units. I will ask versions of the questions already quoted (Sandelowski 1990: online article), “What if this particular action had not been taken? What if this motivation had not been operative? Would the outcome have changed?”

In asking the following questions, it is my hope and expectation that some basic components of a holistic response to human trafficking will begin to emerge.

3.2.1. What if they had not been vulnerable?

Each of the narratives, with the possible exception of Celeste who was a small child, describes individuals who were longing for a better life.

Maria felt stuck in her environment and longed for a more exciting life. The “push” was her dissatisfaction with the limitations and expectations of her life. The “pull” was the perception of the big city of Johannesburg as a place of glamour, excitement and opportunities.

Sophie's vulnerability was caused by her physical disability and the apparent lack of medical and social care, as well as poverty. The "push" was the hopelessness she felt about her situation as a poor, blind person in Zimbabwe, and the "pull" was the stories she heard about opportunities for blind people in South Africa, as well as the reports she heard about operations that could be performed in Johannesburg that might cure her blindness. Sophie, like Maria, longed for a better life.

Christina was as vulnerable to human trafficking as any young person in South Africa. She was pushed into a vulnerable position by her circumstances of limited financial resources and her desire for education.

Whereas in the instances of Sophie and Maria the "pull" was based on unreliable information and even deception, the pull for Christina was quite realistic – the willingness to work for money to acquire an education and therefore a better life for herself and her family.

Jennifer's story reveals a similar vulnerability to that of Christina: the longing for a better life for herself and her family. Although she was employed at a bank and was not as desperately poor as Sophie, for instance, there was still a push for more financial stability.

For Jennifer, the pull was opportunity. She was flattered at being hand-picked for a position in Johannesburg, the "city of gold", and attracted by the promises of sending money home to her family and possibly making a life for all of them in South Africa.

In terms of vulnerability, Celeste's story is different from the others because simply being a child rendered her vulnerable on all levels. It is not strictly possible to analyse any "pull" and "push" factors in her story, except to point to the vulnerability of being a child. She was simply doing what children in her situation are expected to do: obey an adult.

What if they had not been vulnerable? Would the outcome of the narratives have been different? Whilst one cannot absolutely conclude that the course of events would not have taken place if the persons involved had not longed for a better life, it is a safe conclusion that vulnerability played a role in the way their stories developed.

What does this mean in terms of formulating a response to the crime of human trafficking? Tentatively speaking, one may conclude that the roots of human trafficking, including poverty, lack of education, and lack of employment, should continue to be on the agenda of the mission

of the Church, and specifically The Salvation Army. It appears that one of the most basic realities underlying human trafficking is the vulnerability caused by a desire for a better life.

3.2.2. What if they had been aware?

Another basic strategy in the fight against human trafficking is awareness of what it is and how it can be prevented. In the case studies that have been shared in this chapter, three out of the five persons had not heard about human trafficking before it happened to them.

Maria, Sophie and Celeste were not aware of human trafficking.

Maria knew that she had not been treated with justice and did not have freedom to make her own choices but would not have associated her situation in any way with slavery or human trafficking. She had given no thought to the possibility that she might be trafficked, when she left her home in search of a better life.

Sophie does not understand the concept of human trafficking and does not see her situation as one of slavery. She did not have the knowledge or the will to defend or protect her freedom because of her life of poverty and neglect.

Celeste was raised in a traditional African manner that is sometimes described as “It takes a village to raise a child”. It had, until then, not occurred to anyone that a person with harmful intentions could come from within the village that was supposed to raise the child. In contrast to some places in the developed world where children are warned against talking to strangers, taught about the difference between “good and bad touches” at an early age, and told to question the orders, offers and invitations of unauthorised adults, Celeste had simply been taught the values of respect and obedience. There was certainly no awareness of human trafficking.

In the story of Celeste, the question also needs to be asked in relation to her family and the people of her village. Would she have been taken without her mother’s permission if the community had been aware of the danger of human trafficking?

Christina and Jennifer were not completely ignorant of human trafficking. They had heard about it before it happened to them. For them, the coercion used to recruit them was more covert and complicated.

In the case of Christina there was a criminal network at play using a contact person, possibly a legitimate employee, to do recruiting from inside a big company. The arrangements were carefully put together and the act of trafficking was well concealed and made to look normal.

In the case of Jennifer there was also a considerable amount of sophistication in terms of recruitment. The fact that the trafficker knew her boss, and that she was introduced by her boss and sent with his agreement, suggests the complicity of the boss – an important employee at a bank – or possibly (less likely) the fact that the boss was also deceived. If the latter were the case, the question asked in this section applies to him as well: What if he had been aware of human trafficking?

What if they had been aware? Could these stories have ended differently? Might they have been prevented? Like the first “what if” question, the answer must be yes, in most but not all cases. Maria might not have left her city so easily if she had been aware of the very real danger of human trafficking. Jennifer may have asked more questions and done some research about her potential employer in Johannesburg, the conditions of her employment and her safety. The story of Celeste, even as a child, may have had a different ending if the people of her village had been aware of human trafficking and its dangers. The community may have been more resilient, and the supervision of children may have been given priority making it more difficult for an adult to leave the village with a child without the permission of her parents.

It is doubtful whether any amount of awareness would have prevented Sophie from leaving home, and Christina’s situation was probably too cleverly constructed to have been prevented.

Creating awareness is something for which the Church is well suited. After all, what is the proclamation of the Gospel if not raising awareness? “Go and tell” (John 20: 17, Mark 16: 15) is our mandate and *raison d’être*! Veronis (1997: 436-437) uses the examples of John 20: 21 (“As the Father has sent me, I am sending you”), Matthew 28: 19 (“Therefore go and make disciples of all nations”), Acts 1: 8 (“You will be my witnesses”) and Isaiah 6: 8, 9 (“Whom shall I send? And who will go for us?”) to motivate his belief that the primary task of God’s people is to communicate the message of God to mankind. Communication is what the Church has always done and does well. When the Church understands that proclaiming the gospel is not limited to spiritual proclamations of freedom, it will have the potential to be a powerful tool in preventing human trafficking and protecting freedom.

Apart from the fact that the Church has the skills and the tools to bring a message and therefore raise awareness, the Church is also ideally situated to play a major role in this task. By “Ideally situated” I mean that as the body of Christ (as opposed to a building) the Church is everywhere – in cities, towns, villages, and in the most isolated and remote places of the world. Wherever God’s people are, the Church is present in some form.

What if they had been aware of the issue of human trafficking, and of where and how help could be obtained quickly? It is my conclusion that some of the stories in this chapter could have had a different ending.

A third “what if” question that may be asked in relation to the narratives that have been the research material of this chapter, is as follows:

3.2.3. What if the response had been different?

The narratives in this chapter were selected because they are real encounters in which members or employees of The Salvation Army in Southern Africa played a role. That role may have been large or small, effective or limited, life changing or not. The individuals in the centre of these narratives received a response, and the question may be asked about what would have been different in the progression of the narrative if the response had been different.

Once again, as with the previous two questions, there is no conclusive answer to the question. There is a clear indication, however, that three of the five stories would probably have had a different ending, whilst the other two may possibly have ended differently.

Reading and re-reading the narratives, I am convinced that the stories of Maria, Jennifer and Celeste may each have had a more desirable ending if help had either been available, or available earlier. “Help” may indicate either preventive awareness, rescue or victim support. In the case of Celeste, I am certain that if help had not arrived when it did in the form of an informed Salvationist, her story may have ended in a very different and less satisfactory way too.

In the narrative of Sophie, help, services and support in her own country may have prevented her leaving home looking for a better life. Her story may have ended in a humble but peaceful and dignified way.

The story of Christina was different in terms of this question. Her disappearance was reported, enquiries were made, and support was provided soon after her return home. Perhaps the help

that is lacking in her story is her own “help” in finding justice and closure. It is my belief that if she had felt able and safe enough to testify to the police who had indicated their availability, her traffickers may have been brought to justice and other women may have been saved.

3.3. *Three vital realisations*

The “what-if” questions to the narratives in this chapter draw attention to three vital aspects relating to human trafficking, namely vulnerability, awareness and response. The realisation dawns clearly that the Church, as an institution that plays a guarding and guiding role in society, can change the way in which stories end:

- The Church, having been commanded to serve the poor and marginalised, can help to reduce the vulnerability of people to human trafficking, by fighting poverty and inequality.
- The Church, with its mandate to work for justice, and with its presence in all places and on all levels and its capacity for communication is ideally placed to raise awareness about human trafficking.
- The Church, having a voice in high places where decisions are made, and an influence in all levels of governance, is positioned to be part of, or help to establish, the networks needed for an adequate and holistic response to human trafficking.

4. Conclusion: The ultimate story

The purpose of the stories told in this chapter is to add the vital dimension of humanity to this work. They illustrate the point that human trafficking is about real people and real human situations.

The stories also serve as examples of different types of human trafficking and exploitation. The people in the stories are not extraordinary. They are ordinary people living ordinary lives in their communities. Their stories demonstrate that anyone could be at risk, and their stories call for action.

These narratives, reflecting some of the realities of human trafficking, naturally lead to the next question, which is sub-question (b) of this research: “What does the Bible say about challenging and responding to injustice?” (chapter 1, 3.2).

The next chapter will therefore contain a theological foundation for a Christian response to human trafficking. There will be a brief enquiry into the historical Christian response to slavery,

followed by an attempt to discover, through searching the Scriptures and theological sources, God's heart on issues of justice specifically relating to the mission of Jesus as mandated to the Church.

CHAPTER 5: THE MISSION OF JESUS AND THE MISSION OF THE CHURCH

"Give liberty to whom liberty is due, that is, to every child of man, to every partaker of human nature" (John Wesley 1774: 39).

1. Introduction: Searching for the heart of God

They have tugged at our heart-strings: Maria, Sophie, Christina, Jennifer and the others. Their stories have touched our hearts, broken our hearts, and filled our hearts with a longing for justice. The question that arises from these narratives is this: How does the heart of God respond to these and millions of other lives affected by human trafficking?

According to the LIM design that has been selected as the method for this study, the research begins by looking at the present scenario or the situation "as it is". The present situation of human trafficking was described in chapters 1 to 4, including some international perspectives but focusing specifically on the situation in South Africa, as viewed through the lens of The Salvation Army.

The next step required by the LIM model of research will be to present a perspective on the situation "as it should be", or the preferred situation. Chapter 5 will present a study of historical and Biblical thinking and teaching on the themes of freedom and slavery from the perspective of the Kingdom of God searching, in a sense, for God's thoughts on these issues that are foundational to human trafficking as a form of slavery.

The questions that will be answered in this chapter will be:

- How did Christians in history respond to slavery?
- What is the mission of Jesus?
- Is the mission of Jesus also the mission of the Church? If so, the main question of this study will emerge again: If the mission of Jesus is the mission of the Church, then how should the Church (The Salvation Army specifically) respond to the crime and justice issue of human trafficking in the South African context?

For the sake of context, it is important to note something about the response of our Christian ancestors to the issue of slavery. In chapter 2 it was discovered that slavery has been part of human society for many centuries and has often been viewed as normal and even necessary. Have Christians seen slavery in a different light, and if so, how have they reacted?

2. The voice of the historical Church on the issue of slavery

I embarked upon this section of the study expecting to find a substantial and robust Christian and Church response against historical slavery and the transatlantic slave trade. I had thought this part of my research would be easy but found quite the opposite. I draw especially on two articles: One by de Wet (2010) about slavery in late antiquity¹³, and one by Walvin (2008) about the transatlantic slave trade. In both instances I found that the Christian voice against slavery was less powerful than I had expected.

In “Sin as slavery and/or Slavery as Sin” de Wet investigates late ancient thinking and reasoning on the topics of sin and slavery. He searches for the connection between the two and finds that although sin was certainly seen as slavery (a person may be a slave to sin), owning, buying and selling slaves was not commonly thought of as a sinful practice.

Slavery in late antiquity was in fact so embedded in society that it was generally viewed as a natural state of existence that some people were free, and others were slaves. There were a few isolated voices who opposed this view, and who reasoned that slavery was in fact the result of sin. Basil the Great did not agree that slavery was natural or the will of God. Instead he viewed slavery as a result of human factors such as war and poverty (De Wet 2010: 28).

De Wet (2010: 31) quotes Augustine as another voice that disagrees with the notion that slavery is natural. Augustine refers to man’s God-given dominion in Genesis 1: 26 as applying specifically to non-human subjects or creatures. He declares that man’s dominion over other human beings was never part of God’s plan.

It is significant that even though the connection between sin and slavery was clear, and Christian writers of the late antiquity acknowledged with some unease that slavery was a result of sin, their discomfort about slavery did not lead them to call urgently for its abolition. De Wet concludes his article as follows: “It is distressing that it would take the church more than a millennium to understand slavery as sin and support its abolition” (De Wet 2010: 38).

Moving through history to the seventeenth century, I expected to find some resounding Christian voices ringing out against the transatlantic slave trade (see chapter 2, 2) but was again disappointed. Quirk (2011: 50) writes that by 1830 a considerable number of churches (he names the Quakers, Church of England, Ireland and Scotland, as well as the Catholic

¹³ approximately the 4th to the 8th Century (Lössl 2016:40,41)

Church) were openly supporting the abolition. He also writes (2011:40) that “Most prominent abolitionist leaders were evangelical Christians”. However, when one considers that the slave trade started in the 15th Century, it is disappointing that these voices were only raised towards the end of the struggle.

Walvin (2008: 189) writes that although some Puritans and Quakers raised objections to the slave trade as early as 1673, it seemed overwhelmingly as if “...the trade developed without any real sense of religious objection.” He writes further: “Indeed godly men came to think of the trade as a simple fact of life” (Walvin 2008: 189). Not much had changed since the days of the late antiquity.

According to Walvin (2008: 189) many Church leaders, and in fact the Church of England itself (on a plantation it inherited in the Caribbean) owned slaves. It appears, sadly, that the churches of the time did very little to minister to the slaves, until non-conformist missionaries of the Baptist and Methodist churches began to do so in the early nineteenth century. They experienced great resistance from plantation owners who feared that the rise of “black Christianity” as it became known, would be a threat to slavery (2008: 195). Their fears were grounded: along with the Gospel, slaves also received literacy and education, and the groundwork was laid for a whole new wave and form of Christianity and theology.

The famous story of John Newton, the young slave ship captain who would one day write the words to the well-known hymn “Amazing Grace”, was almost symbolic of a general change that began to take place in the 1780’s. In Newton’s case, his maturing spiritual insight helped him to understand that slavery was sinful and cruel, and his dramatic conversion and change is an inspiring story often quoted in abolition teaching today. In the case of England as a nation, a Christian abolition voice began to be raised (Walvin 2008: 190), quietly at first but gathering momentum.

The process was advanced when many freed slaves came to settle in England after the American War of Independence (1776-1783). They faced a struggle to secure full legal rights in England, and slavery became part of their cause. The contributions of former slaves like Olaudah Equiano, Toussaint Louverture and Mary Prince in the process of abolition must be acknowledged (British Library Board 2007: web).

Much of the early abolition could, according to Walvin, be attributed to one man who received support from the Quaker movement, and that was Granville Sharp, author of numerous

pamphlets claiming with clear theological and legal arguments that slavery was both illegal and unchristian (Walvin 2008: 191).

It was only after these events, writes Walvin, that other Christian voices began to be raised against the slave trade and slavery. John Wesley led the Methodist movement for abolition, and the Baptist and Presbyterian voices were added. An important voice was that of Thomas Clarkson. Clarkson visited the slaves in the ports and ships and revealed an eye witness account of violence and inhumane suffering "... and all for British profit, and for the sugar to sweeten the nation's drinks and foods" (Walvin 2008: 192). This captured the attention of the public and gained support for the abolition.

In the meantime, William Wilberforce, influenced by William Pitt and John Newton, fought the battle of abolition in the British parliament. Each year he proposed abolition bills to the Houses of Parliament from 1791 until the British, under great pressure from the public who had by that time been educated about the reality of slavery, formally abandoned the slave trade. The Slavery Abolition Act was passed in 1833.

Yet slavery remains, and we are facing another slave trade, a modern global slave trade that claims our attention and action. Cheri Blair is quoted by Chalke (2009:24),

"I have no doubt that William Wilberforce and his fellow campaigners would be both shocked and appalled if they knew the staggering statistics of slavery so many years after his death."

3. The Bible and slavery

It is not easy to discover what, if anything, the Bible really teaches about slavery. Duriez (1998: 797) describes slaves in the Bible as property, attained through purchase or conquest. Slaves could be bought, sold and inherited. There were different levels of slaves. For instance, slaves who were bought were more likely to have special privileges than slaves who were captured as a result of conquest (Duriez 1998: 797). At times, the difference between slaves and servants in the Bible is not clear.

The section that follows will show that whilst the Bible refers to slavery as a normal part of society (provided that the people of Israel did not use their own countrymen as slaves, see 3.3), there is also a strong note of liberation in both the Old and New Testament. To add to the confusion, slavery is often used metaphorically to describe the relationship between man, God and sin. Throughout the Bible, from beginning to end, references to slaves and slavery

present a theological maze, perplexing in apparent dichotomy, leaving the reader confused and bewildered about its actual message.

To substantiate this statement, and by way of introduction to this section of the study on human trafficking as a form of slavery, the following selection of Bible verses are offered to illustrate the variety of ideas about slavery as expressed in the Bible.

3.1. *The Bible as advocate for freedom*

On the one hand, the Bible seems to advocate for freedom. Slavery is never portrayed as the natural order, but as a curse, a punishment and the result of a failure. The creation account in Genesis 1 describes the purpose of the creation of mankind clearly (v 26): “Let us make mankind in our image, in our likeness, *so that they may rule* over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground (italics mine).” Wright refers to Genesis 9: 25-27 as the first mention of slavery in the Bible and describes slavery as “something unnatural, fallen and accursed. It is not part of the way God created human beings to live” (Wright 2004: 337).

Since the first mention of slavery in the Bible is believed to have been mentioned in a curse, it is interesting to note that in contrast, “God's very first promise in the Bible is to bring Israel out of Egypt” (Gaiser 2011: 120). Gaiser maintains that the theme of liberation is carried throughout the Bible, defining the person and character of God. He refers to several texts including God's promise to Abraham in Genesis 15: 13,14, and to Moses in Exodus 9: 1.

The tread of liberation continues into the New Testament Jesus when expresses the proclamation of freedom and the act of liberation, as one of the main aims of his mission (Luke 4: 18-21). This passage will receive more in-depth attention in section 4 of this chapter.

It may be relevant to point out at this stage that many voices heard during the theological debate preceding the abolition, including Francis Wayland (1835: 110) and Albert Barnes (1857: 42), agree that whilst the Bible does not seem to be constantly outspoken against slavery, the spirit in which it is written clearly calls for liberation and against slavery.

The next section, however, will show a seemingly different view of slavery as presented in the Bible.

3.2. *The Bible as accepting slavery*

On many occasions the Bible appears to accept slavery as the status quo, and as an acceptable and even necessary structure in society (Duriez 1998: 112) However, one has to note that the Bible never condones cruel treatment or the abuse of slaves. Instead, it always recommends kindness and generosity.

The Old Testament provides numerous references to slaves as a normal part of life without challenging their bondage: In Exodus 23: 12, the commandment regarding the Sabbath includes slaves, emphasising their inclusion in family life. The Psalms (123: 2) liken the dependence of mankind on God to the dependence of slaves on their master. Malachi 1: 6 quotes the voice of God comparing the relationship between himself and mankind, to that of master and slave.

In the New Testament, Paul provides teaching and advice on how Christian slaves and masters are expected to behave towards each other, without any judgement on whether slavery is right or wrong. Examples of this teaching are found in Titus 2: 9,10, Ephesians 6: 5,6, and Colossians 4: 1.

In 1 Corinthians 7: 21-23 Paul makes the point that spiritual freedom is more important than physical freedom and that all Christians, whether slaves or free, are one in Christ and “bought at a price”. A concrete example of this thought appears in the letter to Philemon, where Onesimus the slave returns to his master Philemon as a believer and a slave, yet also “no longer as a slave, but better than a slave, as a dear brother” (Philemon 1: 16).

Molly Oshatz (2010: 336), in her article “No Ordinary Sin: Antislavery Protestants and the Discovery of the Social Nature of Morality” summarises the apparent contradictions as follows:

“Abraham had owned slaves and the Mosaic Law encouraged Israelites to make slaves from the nations around them. Jesus praised the faith of the Roman centurion without suggesting he free his slave, Paul did not demand that Philemon free his slave, and Paul provided moral instruction for both masters and slaves that included instructions to slaves to obey their masters, even cruel ones, with utter fidelity”.

3.3. *The Bible on who can be slaves*

The Bible, and specifically the Old Testament, makes a clear distinction between the children of Israel and other nations in terms of slavery. Whilst it was seemingly acceptable for people of other nations to serve as slaves to the people of Israel, it was not God’s will for them to

make slaves of one another. The year of Jubilee (Leviticus 25: 39-55) was instituted to relieve the plight of Jewish people who had sold themselves or their families into slavery because of debt.

Leviticus 25 seems quite clear on the distinction between the people of Israel and other people regarding slavery: “Because the Israelites are my servants, whom I brought out of Egypt, they must not be sold as slaves” Leviticus 25: 42. King Solomon, according to I Kings 9: 21, 22 and II Chronicles 8: 9, “did not make slaves of any of the Israelites”. During the time of Zedekiah, Jeremiah writes that “everyone was to free their Hebrew slaves, both male and female; no one was to hold a fellow Hebrew in bondage” (Jeremiah 34: 8, 9). There is no clear command against enslaving people from other nations.

On this point, one needs to consider that the people of Israel in the Old Testament also became slaves to their enemies, both to Egypt and during the exile. Enslaving one’s enemies was clearly a common practice, and not exclusive to Israel.

The New Testament does not specifically address the issue of who can be slaves. Neither the Gospels nor the epistles make any reference to a distinction between Jewish slaves and foreign slaves.

One concludes then, that although the Old Testament quite clearly allowed the Jewish people to make slaves of other nations but not of each other, this rule is not under discussion in the New Testament. One thing, however, is clear in both the Old Testament and the New Testament: God, in looking down upon humankind, sees both slave and free person as equal and before him there is no distinction.

3.4. *God does not discriminate between slaves and free people*

Perhaps an indicator about God’s heart on the practice of slavery is the fact that throughout the Old and New Testament, God does not appear to distinguish between slaves and free people, and his heart of love and justice extends to all. Job 31: 15 explains that the same God created all people, and Ephesians 6: 8 indicates that all will be rewarded according to the same standards.

Paul, in his letters, is clear about the fact that there is “neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus” (Galatians 3: 29). He repeats this thought in Colossians 3: 11 and I Corinthians 12: 13, and the example of Onesimus (Philemon 1: 16, 17) confirms his belief that before God, all are equal.

The picture thus far seems confusing. The Bible appears to be advocating for freedom and self-determination, but on the other hand appears to accept and even condone slavery. One finds that some people may be used as slaves, whilst others may not. One also reads that in the eyes of God all are equal, whether slave or free. No doubt, this is partly because the Bible was written over many centuries and periods, and in many settings and against many cultural backgrounds. Finally, one finds another type of slavery that gives an added dimension to this discussion, and this is a figurative, spiritual image of slavery.

3.5. *The Bible presenting a spiritual image of slave and master*

The Bible, and especially the New Testament, also uses the allegory of slave and master to describe the relationship between the believer and Christ, the sinner and sin, and between fellow believers.

The image of humankind as slaves to sin or to Satan is found in John 8: 34-36 and Romans 6: 14 and 17, whilst in I Peter 2: 16 Christians are encouraged to “live as God’s slaves”. In Romans 6: 19 the image of slavery, first to sin and then to God, is expressed in the words: “...you used to offer yourselves as slaves to impurity and to ever-increasing wickedness, so now offer yourselves as slaves to righteousness leading to holiness”.

The relationship between fellow Christians is compared to a state of self-declared slavery by both Jesus and Paul in Matthew 20: 26, 27, Mark 10: 43,44 and I Corinthians 9: 19.

3.6. *In summary*

It is almost impossible to find a direct and straightforward Biblical view on slavery. In reading the statements of Jesus in the Sermon on the Mount (Matthew 5: 21 and 22, 27 and 28, 31 and 32, 33 and 34) and taking note of the numerous “you have heard it said... but I say...” statements, one might wish that Jesus had added a note about slavery, but he did not. He does, however, challenge the heart of slavery, which is greed and a failure to view others with respect.

It is not my intention to revisit the debate that was conducted by theologians in years gone by whilst reflecting on the transatlantic slave trade and the abolition, or to study in detail the principles of liberation theology of the 1950’s to 1980’s. Instead, in searching, as is my aim, for a Christian response to human trafficking as a form of modern day slavery, I intend to

search the Scriptures beyond the simple text, for the heart of God, the mission of Jesus and the task of the Church.

Christians today have arrived at the conviction that freedom is a right for all, and the right to self determination is foundational to the creation of mankind. The question is not: Should people be free? The question is: How should God's people respond when others are robbed of their God-given freedom through injustice, inequality, greed, ignorance, vulnerability and exploitation?

4. Jesus proclaims his mission

To discover how Jesus understood and explained his mission, this study will focus on Luke 4: 16-21, also known as the "Nazareth Sermon" (Kimball 1994: 179) or the "programmatic declaration" of Jesus (Abogunrin 2003: 225) and the first sermon of Jesus in the Gospel according to Luke.

I have chosen Luke 4: 18-21 as the focus text for this study for several reasons:

- It contains a clear statement of the purpose of the life of Jesus in his own words.
- It includes several references to freedom and liberation, which, I hope, will help to answer to the research question of this study.
- It contains elements of the law and the prophets in the Old Testament, linked with the life of Jesus in the New Testament, and reaches beyond the Old and New Testament into the lives of its readers of all times.

4.1. *The context of the passage*

The text as written in Luke follows significant events in the life of Jesus: His baptism and public approval of the Father and Holy Spirit in Luke 3: 21, 22, and, on the other side of the spectrum, his encounter with Satan, who tempted him after a period of fasting in the wilderness, as recorded in Luke 4: 1-13. Luke 4: 14, 15 provide a concise but important account of his work in Galilee, where the words "the news about him spread through the whole countryside" in verse 14 and "everyone praised him" in verse 15, bear witness to a popular and well received ministry. The narrative is easy to follow, logical and spellbinding.

It is this very deliberate telling of the story by Luke that places Luke 4: 18-21 in the centre of an important debate amongst scholars. The debate relates to the origin of Luke, and the order of events in Luke. Since the theological foundation of this study is firmly rooted in this passage, it seems relevant to examine some aspects of the debate.

4.1.1. The significance of origin and order

The key question relates to the placing of the Nazareth incident under discussion. Mark places it in chapter 6, quite well into the active ministry of Jesus, after an account of several miracles. Luke, however, places it right at the beginning of Jesus' ministry after the account of his baptism and temptation. This is of great significance, as I will show in the following paragraphs, and concerns the debate on source and redaction analysis versus memory-oriented accounts theory.

Source and redaction analysis (Bock and Fanning 2006: 207) is founded on the premise that the Gospels according to Luke and Matthew were written with the help of information in the Gospel according to Mark, and an unknown source known as Q. This school of criticism teaches that the Gospel writers, instead of simply trying to record history, were very careful, intentional and even selective in what they included into their writings, depending on their emphasis and audience. In recent days however, there has been a shift towards emphasis on the role of memory and independent sources in the writing of both Luke and Matthew. Carey (2013: 303) refers to this school of thought as advocating memory-oriented accounts, and names Richard Bauckham and James D. G. Dunn as examples of scholars who hold such a view.

Abogunrin (2003: 227) acknowledges the passage in Luke 4 as the same incident as the one described in Matthew 3: 53-58 and Mark 6: 1 - 6, but he calls it "probably an independent version of the same incident". He writes later in his paper "Jesus' Sevenfold Programmatic Declaration at Nazareth" (2003: 239), "There is very little evidence that Luke relied on Mark here" and expresses doubt about the "slavish adherence to the priority of Mark".

Carey (2013: 302), on the other hand, uses the same passage as one of four text selections in Luke, the others being found in Luke 7: 35-50, 10: 25-37 and 13: 6-9, to defend the value of source and redaction analysis.

One of the pillars of source and redaction analysis is the deliberate way in which passages in Luke and Matthew are structured, as opposed to a straightforward eyewitness style narration of facts and events. Carey (2013: 303) describes this as the "carefully constructed literary and theological interpretations of Jesus". He refers to Witherington who maintains that the apparent differences between Luke (and Matthew) and Mark as source, may be attributed to what he calls the redactional patterns of Luke (and Matthew). These redactional patterns are

recognised as “rhetorical rules of how to make a narrative an effective act of persuasion to keep the audience interested” (Carey: 305).

Carey (2013: 307) uses the specific pericope of Luke 4: 16-30 to

“... propose a pattern of Lukan redaction, in which Luke neatly cuts stories from their Markan contexts, advances them in Luke’s own narrative sequence, and retains some basic elements of their original structure, but dramatically transforms their narrative and thematic significance.”

In terms of sequence, Luke has taken the Nazareth passage from its place in Mark’s narrative and advanced it by four chapters. Had he been faithful to Mark’s chronology, the passage would have been placed in chapter 8. Carey maintains that Luke did this intentionally to elevate the Nazareth event, and give it a “distinctly programmatic function” (2013: 308).

Regarding detail and setting, the account of Luke does not depart significantly from that of Mark. The synagogue in Nazareth as backdrop, the reaction of the congregation, their knowledge of his family, the reference to the prophet in his hometown, and the eventual outrage and rejection of Jesus are all the same. This tendency to make drastic changes while retaining basic elements is, according to Carey (2013: 309), part of the technique or pattern of Luke.

What does Luke achieve by his redaction of Mark as source? Carey offers some thoughts including (2013: 309):

- He transforms the incident at Nazareth from a crisis of rejection to a clear introduction of the mission of Jesus. In the words of Riches (2006: 138) Jesus is being “... launched on a path which is for the good of the poor and the captives...”
- He emphasises Jesus’ heart for marginalised people.
- He introduces the idea of mission to the gentiles.
- He provides balance to the passage in Mark that focuses on the rejection of Jesus and the lack of faith of his audience and could give the impression that Jesus was limited in power by the lack of faith of the people.

Having enquired into the source of the passage and learned something about the possible significance of its exact position within the narrative of Luke it seems logical to examine the setting of the events under discussion.

4.1.2. The significance of culture and custom

Luke 4: 18-21 depicts Jesus standing in the traditional posture of a Rabbi when reading the Scriptures in the Synagogue. He is in the role of a visiting Rabbi, which was a regular occurrence, as indicated by the words "...as was his custom" (v16). He is given the scroll of Isaiah, finds the passages he wants to read, including Isaiah 61: 1-2 and Isaiah 58: 6, and reads them aloud as would have been customary.

Did he choose the reading or was it handed to him as part of a lectionary? Whilst opinions on this question are varied, Kimball (1994: 186) and Abogunrin (2003: 239) are of the opinion that Jesus in fact could have deliberately turned to the readings of his choice. What was the customary order of service in synagogue worship in the days of Jesus? Riches (2006: 137) offers the opinion that by this time, a pattern of worship would certainly have been developing, including readings from the law and the prophets. Abogunrin (2003: 239) mentions the centre of worship as "*parashah*, a fixed reading from the Law", which would traditionally be followed by "*haphtarah*, a free reading from the prophets". Kimball (1994: 186) also mentions these two readings. One, in his opinion, fixed and one free, and supports this by referring to words "he found" in verse 17 as an indication that Jesus deliberately selected that specific passage from Isaiah.

4.2. *The text of the passage*

In this section I will comment on two significant aspects of the text of Luke 4: 18-21, namely the combination and word order of quotations from Isaiah, and the original meanings in terms of a text analysis.

4.2.1. The combination and word order of quotations from Isaiah

Some scholars view the actual combination of words as quoted in Luke 4: 18-21 as unusual, since the reading of Jesus seems to insert the words of Isaiah 58: 6, into Isaiah 61: 1, 2, which appears uncommon. It especially seems to have been unusual for Rabbis to read the scroll backwards, as Jesus appears to have done here, starting with Isaiah chapter 61, then moving to chapter 58 and then back to chapter 61. Kimball (1994: 191) refers to this taboo.

Luke records Jesus' reading in the form of an amalgam or a combination of two different quotations, as follows:

"The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor [Isaiah 61: 1a].

He has sent me to proclaim freedom for the prisoners [Isaiah 61: 1c]

and recovery of sight for the blind, to set the oppressed free [Isaiah 58: 6],

to proclaim the year of the Lord's favour [Isaiah 61: 2]" (Luke 4: 18-19).

There are voices that argue that Jesus would not have read the scroll of Isaiah in that way, but it may be useful to return for a moment to the source of Luke (see 3.1.1) which, according to common belief, would be Mark and Q. This being the case, one could assume that it was Luke who may have compiled the summary of the words of Jesus as it is found in his Gospel. Miller (1975: 418) writes in support of this theory:

"Such a combination of quotations is not unusual. It may have come from the tradition received by Luke, but some of the particular terminology that links the two quotations with Luke's depiction of Jesus' ministry and the absence of the quotation in Matthew and Mark suggest that the combination of passages is essentially Lukan."

However, Kimball (1994: 193) offers what may be a very plausible and logical answer in favour of Jesus himself being the author of the amalgam:

"In the linking of these texts, Jesus defines his ministry in terms of OT prophecy and fulfilment: (1) He cited Isa 61: 1-2 to claim that he was the herald who proclaimed the messianic release, and (2) inserted Isa 58: 6d to emphasize that he was also the agent of this spiritual liberation."

The following columns show a very simple comparison between the quoted words of Jesus according to Luke, and the corresponding words of Isaiah.

Luke 4: 18,19	Corresponding phrases from Isaiah 61 and 58
The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor (18a).	The Spirit of the sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor (61: 1a).
	He has sent me to bind up the broken hearted, (61: 1b)
He has sent me to proclaim freedom for the prisoners (18b).	... to proclaim freedom for the captives and release from darkness for the prisoners (61: 1c)
And recovery of sight to the blind (18c).	

To release the oppressed (18d).	... to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke (58: 6).
To proclaim the Year of the Lord's favour (19)	To proclaim the year of the Lord's favour and the day of vengeance of our God, to comfort all who mourn (61: 2).

Referring again to the conclusion of Kimball (3.2.1.) regarding the use of the two texts in Isaiah, this comparison seems to confirm that Jesus, in an explanation of his mission, combines both the “proclaiming” and the “doing” or implementation of the mission. He therefore does not only *proclaim* good news, freedom, release and the year of the Lord's favour, but he also actively *loosens* the chains of injustice and *sets* the oppressed free. He *breaks* every yoke.

In any exegesis, it is important to provide a text analysis. This may be found in Appendix M. I will briefly pay attention to the two words that are of interest to this study relating to human trafficking and, by implication, the mission of Jesus relating to freedom.

4.2.2. A text analysis with special reference to freedom

The text analysis (Appendix M) reveals that Jesus uses the same root word twice for freedom in the Greek version of verse 18: Regarding αἰχμαλώτοις (captives) he uses ἄφεσιν (a noun) and regarding τεθραυσμένους (the oppressed, also translated as “having been crushed”) ἄφεσι, (a verb), both translated by Marshall (1974: 238, 239) as “release”. In the case of the oppressed, the word ἀποστεῖλαι indicates a “sending away” into freedom.

The Hebrew words in the original verses as found in Isaiah, are not exactly the same. According to Green (1983: 579, 577), Isaiah 61: 1 uses the word **לְחֵרֶת** (liberty), whilst in Isaiah 58: 6 the word used is **פָּדָה**, meaning free (let the oppressed go free). However, once again, it is important to remember the time of writing, and the possible sources of the Gospel according to Luke. This may be the simple explanation for a seemingly complicated discrepancy. For the purpose of this study, I believe one can allow for the fact that Luke had to write in the language and vocabulary available to him, and relevant to his hearers or readers.

Having studied the content of the passage in terms of word order and original languages, I now wish to examine in some depth the content, or the actual phrases Luke quotes Jesus as reading in Luke 4: 18-21.

4.3. The content of the passage

It is important to clarify at this point that the study on content will be conducted in the light of the subsequent words of Jesus in verse 21: “Today this scripture is fulfilled in your hearing”, and not simply as quotations from the Old Testament. An important part of understanding the passage will be how Jesus interpreted the words quoted, and how his audience in the synagogue understood the words that they heard him proclaim.

The words of Jesus in Luke 4: 18 contain two verbs, namely anointed and sent. The text allows itself to be neatly divided by means of these verbs:

4.3.1. The Spirit of the Lord is upon me... he has anointed me... (Luke 4: 18).

Jesus appears to use these words as a starting point in revealing his identity. The previous chapter of Luke (3: 21, 22) reveals the public and visible demonstration of the presence of the Holy Spirit upon him, whilst his reference to “anointing” in this passage leads to a further declaration of his messianic identity and mission.

The word “anointing” requires some special attention at this point.

The New Bible Dictionary (Douglas 1962: 39) introduces the concept of anointing as the application of oil specifically prepared for this purpose, to symbolise holiness, or separation for divine and Godly purposes. Anointing could be applied to items such as the Tabernacle and its furniture in Exodus 30: 22, and battle shields in II Samuel 1: 21, and to persons such as priests in Exodus 28: 41, prophets in I Kings 19: 16 and kings in Judges 9: 8.

The concept of anointing in the Old Testament goes back to Exodus 30, where the children of Israel receive a special formula to produce “sacred anointing oil” (verses 22-25). Following these instructions, there are directions about what objects and persons should be anointed or sanctified by the application of this oil (verses 26-31). The items set aside for use in worship were to be anointed, as well as Aaron and his sons, and presumably the generations of priests who would follow. Later, prophets and kings would also receive anointing as part of their Divine commission.

The New Bible Dictionary (Douglas 1962: 39) highlights that the purpose of anointing was associated with the outpouring of the Holy Spirit in references like I Samuel 10: 1, 9 and Zechariah 4: 1-14. This symbolism is also found in the New Testament in Acts 10: 38 and I John 2: 20, 27.

In Mark 6: 13 anointing is done for the purpose of healing, in Luke 7: 46 it is a token of hospitality, in John 11: 2 it is a sign of special honour, and in Ruth 3: 3, II Samuel 14: 2 and Isaiah 61: 3 anointing is seen as part of preparing for special occasions.

Although the New International Dictionary of the Christian Church (Douglas 1974: 45) mentions Jesus as “The Anointed one *par excellence*”, the anointing of Jesus according to this definition cannot be exactly as the anointing of another human being. This would assume that the Holy Spirit was not present in the life of Jesus before this time. According to the fourth Doctrine of The Salvation Army, “We believe that in the person of Jesus Christ the Divine and human natures are united, so that he is truly and properly God and truly and properly man” (The Salvation Army 2010: xv). It is often taught that this anointing in Luke 3 was more for the sake of others, the bystanders and the disciples, than for the sake of Jesus. It may be a kind of public demonstration of the approval of the Father, and of his sacred identity.

To support this thought, Easton (1996: web) emphasises the common root between the Hebrew word for “anointed” and the word translated as Messiah, as follows:

“The promised Deliverer is twice called the “Anointed” or Messiah (Psalm 2: 2; Dan 9: 25,26), because he was anointed with the Holy Ghost (Isa 61: 1), figuratively styled the “oil of gladness” (Psalm 45: 7; Hbr 1: 9). Jesus of Nazareth is this anointed One (John 1: 41; Acts 9: 22; 17: 2,3; 18: 5,28), the Messiah of the Old Testament”.

Sánchez, in his article “A Missionary Theology of the Holy Spirit: The Father's Anointing of Christ and Its Implications for the Church in Mission” (2006: 29-33) points out various views on the concept of anointing that he regards as inadequate. He argues that in Luke 3: 21-22 and in John 1: 32-34 (the anointing to which Jesus seems to be referring in Luke 4: 18) the anointing of Jesus was not simply and exclusively for the sake of others, as many believe and teach, but that it was in fact also a significant event for Jesus himself. This is not because Jesus only received the presence of the Holy Spirit on that occasion, which would be doctrinally inaccurate, but because

“...the Son's ministry of proclamation for which—as Luke tells us—He was “anointed” at the Jordan mediates the gift of the Spirit to others, bringing them to Christ through the proclamation of good news that sets captives free” (Sánchez 2006: 38).

The anointing of Jesus at the Jordan, then, is his anointing to a specific task, which he reveals in Luke 4: 18-21, and which appoints him to be the channel for the Holy Spirit to be received by the Church, his body.

4.3.2. Good news to the poor (Luke 4: 18)

“The poor” occupy a lot of space in both the Old and New Testaments. There is much evidence that God has a heart for the poor, and “the poor” is a phrase that may describe people in poverty on many levels. Samuel W. Kunhiyop, (2004: 277) describes poverty in the Old Testament as follows:

“In the Old Testament, there are many words that are used to describe the poor. Some of the more common words include *ani* (71 times) which denotes ‘a person who is bowed down, who occupies a lowly position. He looks up to others who are higher than him. He is the man bowed down under pressure and finds himself in a dependent relationship’. *Dal* (48 times) means physical and material poverty. From the Hebrew root *dalal*, meaning to be thin, weak, sickly. *Ebhyon* (sixty-one times) means ‘one who begs.’ He is both a poor person and a beggar”.

Poverty features prominently in the New Testament as well, again including several kinds of poverty. There is reference to the spiritually poor whom Matthew 5: 3 calls blessed. There is also mention of “the poor, the crippled, the blind and the lame” who are invited to the feast in Luke 14: 21. Blind Bartimaeus who is portrayed begging (poor) on the road in Mark 10: 46-52, receives his sight and so hopefully his ability to earn a living. In Mark 12: 42 we meet the poor widow who received the commendation of Jesus as an example of generosity and faith.

Marshall (1974: 238) provides the Greek word πτωχοῖς that is translated into English as “the poor”. Strong’s Concordance (Strong 1995: 78) provides the following on the phrase “the poor” as used in Luke 4: 19, “of one who crouches and cowers, hence beggarly, poor”, elaborating as “poor, destitute, spiritually poor, either in a good sense (humble devout persons) or bad”.

In a sense, the term “the poor” effectively forms an umbrella for the whole spectrum of people groups in the mission statement of Jesus in Luke 4: 18-21. The others: the captives, the blind, the oppressed, may all be somehow classified under the term “poor”.

Since this study relates to the issue of human trafficking, it is impossible not to draw the connection between the poor of the Old Testament and New Testament, and the poor of the

twenty first century, and the strong links between human trafficking and poverty. This issue will be discussed in more detail in the next chapter.

4.3.3. He has sent me (Luke 4: 18)

Whilst the first verb in Luke 4: 18 is “anointed” (4.3.1 and 4.3.2), the second verb is “sent”. Having received the anointing of the Holy Spirit (not as a previously unregenerate person but as one who has received a special task and mission, see 4.3.1.) Jesus now explains that he has also been sent. He does not say who has sent him, but there is no doubt that it is the Father, and he also makes this clear in other places (John 8: 42, John 11: 42).

Marshall (1974: 238) provides the original Greek word ἀπέσταλκέν for “sent”, and Vine (1952: 343) refers to this word *apostéllō* and concludes the meaning of “sent” in this context to be “to send forth (*apo*, from) ... to send on service, or with a commission”.

The concept of “sending” is one of the themes of the Gospel according to John. It is both interesting and helpful to note here a thought of Calvin Mercer in his article: “Jesus the Apostle: ‘Sending’ and the theology of John” The article begins with references to the sending of Jesus (John 8: 42, 11: 42, 5: 24, 30), after which Mercer points out (1992: 457),

The sending does not stop with Jesus, however. Both the Father and the Son send the Paraclete (14: 26; 15: 26). Additionally, Jesus sends the disciples (13: 20a) who, along with the Paraclete, continue the mission just as John the Baptist was sent to inaugurate it (3: 28).

The relevance of this thought of continued sending, as well as the need to refer to the Gospel according to John, is not only for this section of the study but will also become useful later, when the mission of the Church is examined in section 5 of this chapter.

4.3.4. To proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free... (Luke 4: 18)

Jesus continues the description of his mission as one of proclamation “freedom for the prisoners and ...sight for the blind”, but he adds an element of action: “to set the oppressed free”.

He has come not only to *announce* good news, but he also actively *brings* change. He *proclaims* freedom and sight, but he also *brings* freedom, *gives* freedom, and in using the words of Isaiah 58: 6 he identifies himself as the one who has come to “loose the chains of injustice, and untie the cords of the yoke, to set the oppressed free and break every yoke”.

There is debate about the exact meaning of the words of Luke 4: 18, and whether their meaning should be interpreted as figurative, literal, political, spiritual, or physical. Wiersbe (2007: 149) writes his opinion as follows:

“Jesus applied all of this to His own ministry, not in a political or economic sense, but in a physical and spiritual sense. He had certainly brought good news of salvation to bankrupt sinners and healing to broken hearted and rejected people. He had delivered many from blindness and from bondage to demons and disease.”

Kimball does not seem to be fully convinced in considering the question of actual meaning (1994: 188)

“It is uncertain to what extent one should take the poor, captives, blind, and oppressed as figurative or literal; the poor and blind are mentioned later in Luke in a literal... and possibly a figurative manner... while the captives and oppressed do not appear again. Since Jesus makes a literal application in Luke 7: 21 in allusion to this verse, the literal application cannot be completely rejected.”

Patrick Miller (1975: 420) on the other hand, holds that the meaning must be both literal and figurative; basing his thoughts on the original text Jesus quotes from Isaiah:

“The Old Testament passages enable us—indeed force us—to understand that which God began in Jesus not simply as release from sin but as all those concrete kinds of physical, social, and economic liberation of which the Old Testament speaks.”

Perhaps the most convincing explanation may be found in Scripture itself. Answering a question by the disciples of John the Baptist, Jesus says in Matthew 11: 4, 5,

“Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor”.

The words in this text are very similar to those in Luke 4, and in this case, the results of implementing the mission he outlined, are certainly concrete, physical and literal, as well as spiritual.

A look at the life of Jesus as reflected in the Gospels also helps to answer the question of whether his mission was spiritual or physical, literal or figurative. Reading the Gospels takes

the reader through a balanced account of preaching and miracles, between spiritual teaching and physical healing, between eternal salvation and solutions for everyday earthly life. However, the World Council of Churches describes the ministry of Jesus to real-life marginalised people clearly in its publication entitled “Together towards Life: Mission and Evangelism in Changing Landscapes”.

“God’s purpose for the world is not to create another world, but to re-create what God has already created in love and wisdom. Jesus began his ministry by claiming that to be filled by the Spirit is to liberate the oppressed, to open eyes that are blind, and to announce the coming of God’s reign (Luke 4: 16-18). He went about fulfilling this mission by opting to be with the marginalized people of his time, not out of paternalistic charity but because their situations testified to the sinfulness of the world and their yearnings for life pointed to God’s purposes” (World Council of Churches 2012: 14,15).

Luke 4: 18 is a brief but powerful text that provides the framework for the mission of Jesus. Whether it is also the mission of his followers, is a matter for investigation later in this chapter. Luke 4: 19 brings another section of the Old Testament to mind and completes the reading of Jesus as recorded in Luke 4.

4.3.5. To proclaim the year of the Lord’s favour (Luke 4: 19)

The year of Jubilee was established in Leviticus 25: 8-17, and the people of Israel were instructed to observe this special event every 50th year. In the New International Version, it is also referred to as the year of the redemption in Isaiah 63: 4, the year of freedom in Ezekiel 46: 17, and in the text that Jesus quotes in Luke 4 (Isaiah 61: 2), it is called the year of the Lord’s favour.

The New Bible Dictionary provides an explanation of the word Jubilee (Hebrew **יובל**) as referring to the ram’s horn that announced its arrival. Douglas (1962: 1111) summarise the meaning of Jubilee as follows:

“... property reverted to its original owners, debts were remitted, and Hebrews who had been enslaved for debt were released. It was a time of thanksgiving and an occasion for the exercise of faith that God would provide food (Leviticus 25: 8).

It is possible that the year during which Jesus proclaimed his mission statement in Luke 4, was in fact supposed to have been the Year of Jubilee. However, there is some uncertainty amongst scholars regarding whether the Year of Jubilee was ever actually put into practice. I

do not intend to enter into in-depth study on this but wish to agree with those who emphasise the principles of Jubilee rather than the historical practice thereof. Lowery (2000: 67) discusses the point in some detail and concludes that even though it is not clear whether the jubilee was ever observed in Israel, the specific practices described are “plausible as social policy in the ancient world.” Bergsma (2017: 155) agrees,

“While the specific adaptations of the legislation for such a simple economy are unworkable in a modern society, it is possible to identify the social goods (in the classic philosophical sense) that the Jubilee sought to promote and preserve, and then search for appropriate ways to achieve those goods in the contemporary context.”

Both Gaiser (2011: 121) and Youngblood (1995: 710) make a clear connection between the year of jubilee and a just and fair society characterised by freedom and equality. It is not relevant whether it was the actual year of Jubilee or not. What is important is the word picture that Jesus is painting for his audience: The coming of the Kingdom of God as a Kingdom in which justice will reign and equality, freedom and peace abound.

Verse 19 of Luke 4 completes Jesus’ reading from Isaiah. Luke’s description in verse 20 adds the detail of Jesus rolling up the scroll and handing it back after which he sits down, and all eyes are fixed on him as he does so.

The fact that he sits down does not signify that he is finished, as it might do in today’s Christian churches. According to Walvoord and Zuck (1983: 214) “It was the custom in the Synagogue for a man to stand while he was reading the Scriptures but then to sit while explaining the portion he had read.”

One imagines an expectant silence as the congregation awaits the sermon. His next words are nothing less than revolutionary.

4.3.6. Today this Scripture is fulfilled in your hearing (Luke 4: 21)

The “today” statement completes the sermon and I would like to paraphrase it in my own words, based on the preceding sections of study, as follows:

- Today, in the context of the Synagogue, the proper place for Jewish worship, I have revealed my identity.
- Today, after my anointing and appointing and before your rejection of me, I have revealed my purpose and mission.
- Today, through the words of the prophet, I have shown God’s heart for the world.

- Today, in the words of the law, I have given a glimpse of God's design for justice and freedom.

His words: "Today this Scripture is fulfilled in your hearing" (v 21) are well received. The congregation express surprise and amazement. However, the positive response is short-lived. Jesus continues in verses 23 to 27 to demonstrate that God's heart for the people extends beyond the borders of Israel, and in doing so opens a window into the truth that God's plan of salvation is not exclusively for the children of Israel, but for the whole world. This does not please his listeners. Verses 28 and 29 describe their angry response.

By using the word "today", Jesus is not simply referring to "that day", the day on which the event in the Synagogue took place. In an ingenious way he also includes into "today" the reader of Scripture in any other place, at any other time. It will be helpful at this point to add some thoughts about the hermeneutic value of Luke 4: 18 - 19.

4.4. *Jesus' choice of the passage*

In selecting this passage as his first sermon (and the enquiry of 4.1.2. seems to confirm that he must have selected the passage intentionally), and by claiming its fulfilment on that day, Jesus, in effect, introduces himself as the real "I" of the passages in Isaiah. He extends the mission plan of God in relation to the children of Israel in the Old Testament, to the mission plan of God for all of humankind throughout all time. Miller (1975: 421) describes it as follows:

"Here, then, in this text is what has happened with the coming of Jesus, the will and purpose of God through him: to break whatever yokes bind persons, to provide release from those aspects of human existence in which people find themselves oppressively bound and captive. That purpose began in his ministry, climaxed in the cross and resurrection where the chains of sin and death were once and for all broken and the forgiveness of God wrought out in the death of Jesus, and is still underway in the continuing work of Jesus through his Spirit in the Church, his body."

Gail R O'Day, (2006: 359), in her article "Today This Word Has Been Fulfilled in Your Hearing" points out that there is something worth noting about the way in which this specific event is told by Luke. He creates a vivid image of the Synagogue event, making us, the readers of Scripture, part of the audience as we read. We "see" Jesus rising up to speak, receiving the scrolls, and "hear" him reading the words, which Luke records as a combination of two passages from Isaiah. We "hear" Jesus' astonishing comment on the words he has read. We

“hear” his sermon that follows. We “witness” the angry and offended reaction from the congregation as they are confronted with something new and radical emerging from a familiar and previously comforting passage: That God has a heart for humanity outside Israel, that he is not exclusively concerned about Israel, and that he may even be judging Israel.

This passage demonstrates an important lesson from the practice of Hermeneutics: O’Day (2006: 359, 369) describes the creative impact of Scripture on its hearers, as well as the creative impact of the context of the hearers, on the meaning of Scripture. An important key to this creativity lies in Jesus’ choice of the words “Today this Scripture is fulfilled *in your hearing*”, rather than “in my speaking”.

When Jesus says, “in your hearing”, that phrase takes on an ever-expanding meaning. It means “in the hearing” of those in the Synagogue, but it also includes the hearing of all those who will read the words in generations to come.

O’Day, in her article “Today this word is fulfilled in your hearing, A Scriptural Hermeneutic of Biblical Authority” (2006: 361), explains the generativity of Scripture in the passage with these words,

“...in the reading and rereading of Scripture, something new is created. Scripture does not remain static while the contexts around it change. Scripture generates new life and meanings for itself in a community’s appropriation of it.”

She continues,

“If we allow Luke 4: 21 to guide us as we think about the interpretation of Scripture for communities of faith and practice, where does it take us? It suggests that in any given present moment (‘today’) of communal experience of the proclaimed word of Scripture (‘in your hearing’), Scripture acquires a meaning (‘is fulfilled’) that it did not have before that moment of proclamation” (O’Day 2006: 362).

On the day of Jesus’ first recorded sermon in the Gospel according to Luke, Scripture awarded new meaning to that congregation. It confronted the hearers with something they had not faced before: God’s heart for the whole world, including the “poor”, the “prisoners”, the “blind”, the “oppressed”, for the lowest and the least in society. It outraged them, and they responded in anger.

I believe it will be important for the followers of Jesus who live today in a world that is also, though differently, broken, unjust and cruel, to sit down at his feet, listen to his word, and experience his message. How is the message of Scripture fulfilled in *our* hearing *today*?

Having answered the first question in the introduction (“What is the mission of Jesus?”), the thoughts mentioned above lead me to explore the next important question: “Is the mission of Jesus also the mission of the Church?”

5. The mission of the Church

It is common practice today for churches and congregations to have mission statements. These mission statements help congregations to know how they see themselves, and how they believe they should be spending their energy, time and resources. Some are quite inward-focused, whilst others display a greater community-awareness. A quick Google search reveals the Austin Baptist Church, for instance, as aiming to “Make believers out of unbelievers... and disciples out of believers” (<http://www.austinbaptistchurch.com/about-us/vision/>). The believers of Holy Trinity in West Bromwich state their mission as follows: “To glorify God; Love, accept, care and pray for one another; Teach the next generation; Bless the people of West Bromwich; and joyfully live out the good news and commandments of Jesus Christ together” (<http://holyltrinitywb.org/new-here/what-is-church-for/>). Churches are clearly seeking to know the purpose of their existence and align their activities accordingly. However, when looking at “The Church” rather than individual congregations, the search for a description of mission or mission statement is quite a journey. Firstly, the question arises: what is this institution called The Church?

5.1. What is the Church?

It was my intention to start this section of my research by answering a seemingly simple question: What is the Church? However, I was astounded by how difficult this question was to answer. I searched articles and books, and dictionaries and commentaries, and the answers I found were often varied and sometimes vague.

To summarise my findings, I will present this brief Bible-based summary of the definition and framework of the Church as presented by the World Council of Churches (2005: 7-9),

- “The people of God (Jer 31: 33, Ez 37: 27, 2 Cor 6: 16, Heb 8: 10)”.
- “Body of Christ (Eph 2: 13-14, Eph 5: 26, Rom 12: 5, 1 Cor 12: 12)”.
- “Temple of the Holy Spirit (Acts 2: 1-4, Rom. 8: 22-23, Rev. 21: 1, Eph 2: 21-220)”.

- “Koinonia (communion, participation, fellowship, sharing) 1 Jn 1: 3, 1 Tim 2: 4, 2 Pet 2: 9, Gal. 2: 20)”.

The Salvation Army’s International Theological Council (2016:34) formulated a response to this document, published in The Officer Magazine, aligning itself with this definition and framework, affirming that mission “...lies at the heart of Salvationist self-awareness”, and endorsing the Army’s conviction that the transformation central to the gospel message is at the heart of its faith.

“The imperative to offer hope and healing to a wounded and divided world is a fundamental motivation, from the daily activities of smallest local corps (church), to the strategic planning of International Headquarters”.

In his book “Community in Mission”, Phil Needham presents a series of descriptions of the Church which complements the framework of the World Council of Churches, with an addition which is important in terms of its mission (1987: 6 – 91).

He describes Church as “... a community which comes into being in response to the Kingdom of God through faith in Jesus the Christ as the one in whom the Kingdom is realised” (Needham 1986:6). Needham continues to define the Church as a “band of pilgrims” (1987:35) called to reject the destructive patterns of the world and seek for the possibilities that the Kingdom of God offers. He further uses the images of an army fighting sin, enslavement and oppression (1987: 52), and a gathered community in which Christians encourage and equip one another for mission (1987: 75). Finally, he sees the Church as “the eschatological community that prays for the coming Kingdom and lives in the light of its dawning” (1987: 91).

How might one, from all the above images and descriptions, summarise the identity of the Church? I conclude that the Church is a community of the people of God, who gather in worship and mutual Christian love and care and exist to witness for Him through word and deed, serving others in his name.

5.2. *What is the mission of the Church?*

It might seem right that in searching for the mission of the Church, one might consult the churches, or at least a body of churches. This thought led me to the statement compiled by the World Council of Churches in 2005 entitled “Nature and Mission of the Church: A Stage on the Way to a Common Statement”. I rejoiced to find references to the words of Jesus in Luke 4: 18-21, and present the following statements based on this text (2005: 23),

“In this way every Christian, on the basis of the one baptism into Christ, should seek to serve the world by proclaiming good news to the poor, ‘release to the

captives and recovery of sight to the blind' and setting at liberty those who are oppressed. In short, this is an obligation resting equally on all 'to proclaim the year of the Lord's favour' in all the varied situations of need in the world throughout the ages (Lk 4: 18-19)."

Referring a second time to Luke 4: 18-21 under the heading of the Mission of the Church, the same document (2005: 10) calls for care for and advocacy on behalf of marginalised and disadvantaged people and the exposure of unjust structures for the sake of the transformation of lives and communities.

I therefore conclude that the churches believe that Luke 4: 18-21 embodies not only the mission of Jesus, but also *its* mission, the mission of the Church. However, this chapter seeks to find Biblical evidence that this is so. Therefore, the search continues further.

I will conduct my search for the Biblical mission of the Church as follows:

- In 5.2.1. will focus on the word "sent" which Jesus uses in Luke 4: 18, the Latin of which (*mittere*) is the root of the English word "mission" (Riddle 1838: 249). This will take me on a journey from the Gospel according to Luke to the Gospel according to John, where I will find "sending" to be a theme that is relevant to this study.
- Continuing this line of thought, and the fact that mission describes action, I will make a brief reference (see 5.2.2) to the early Church, and report on my search for their expression of the mission as outlined by Jesus in Luke 4.
- Since mission when empowered by the Holy Spirit comes from the heart of God, in 5.2.3. I will ask and seek to answer the question: "What is the heart of God for those who are suffering, including victims of human trafficking?"

5.2.1. The mission of the Church in terms of Luke 4: 18-21 and the Gospel according to John
It is necessary to pause here for a moment to acknowledge that there are very definite limits to the similarity of the mission of the Church and that of Jesus. Keener (2009: 26), in his article centred mostly around the Gospel according to John, helpfully and clearly encapsulates these limits.

Keener (2009: 26) hastens to point to Jesus as the *monogenes*, the "specially beloved and unique son" who is divine, unlike us. The Salvation Army's fourth doctrine agrees: "We believe that in the person of Jesus Christ the Divine and human natures are united, so that He is truly and properly God and truly and properly man" (The Salvation Army 2010: xv).

This means that while the world should see the presence and glory of God in and among us, we are not “his revealer in the unique way that Jesus was” (Keener 2009: 26).

Therefore, Keener explains, Christians may make sacrifices for one another and may even lay down our lives for each other, but we are not able to take upon ourselves the sins of the world in redemption. We do not save the world; we only bear witness to Jesus who does so (Keener 2009: 26). There lies the big difference between the mission of Jesus and the mission of the Church.

Whilst acknowledging this, it is my aim to make a solid case for the fact that the mission of the Church is clearly summarised in the words of Jesus in Luke 4: 18-21.

5.2.1.1. The Mission according to Luke

Miller (1975: 417), supporting the idea that the mission of the Church is to carry out the mission of Jesus, refers to Luke 4: 18-21 as

” ... fundamental to the intention of (Luke’s) Gospel and serves to define the ministry of Christ in the double sense of that term—the ministry which Jesus carried out and the ministry that goes on in the world in his name and in identification with him.”

FAAST (2007: 94) confirms this thought by referring to Jesus’ declaration in Luke 4: 18-19 as a mission that was self-declared by Jesus to be a model of care for the poor and marginalised.

Perhaps the best argument for viewing the mission of the Church as the mission of Jesus, lies in the word “sent” as used by Jesus himself: “He has *sent* me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free...” (Italics mine, Luke 4: 18).

This chapter is focused on Luke 4: 18 – 21. However, in order to understand more about the use of the very significant word “sent” in the life of Jesus, it becomes necessary to turn for a brief while to the gospel according to John, who introduces the concept of “sending” as a central theme.

5.2.1.2. The Mission according to John

Mecer (1992: 457-460), discusses the “sending” theme in the Gospel according to John. He shows that Jesus refers often to his being sent by the Father (8: 42, 11: 42, 5: 24, 5: 30). He also refers to the sending of the Holy Spirit by the Father (14: 26) and by himself (15: 26).

Finally, he clearly speaks about sending his disciples out on mission in 3: 28, 17: 18. In John 20: 21 addresses his followers with the words: "... 'Peace be with you! As the Father has sent me, I am sending you.'" Significantly, this pronouncement is made just before Jesus breathes on his disciples and gives them the Holy Spirit in John 20: 22.

5.2.1.3. The Mission of the Church is the mission of Jesus

Jesus, in his own words in Luke 4: 18, 19, was sent to "bring good news to the poor... to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favour". If then in John 20: 21 he sends his disciples as *the Father has sent him*, then there is no doubt in my mind that the objectives of Jesus in mission must be the objectives of his disciples on earth.

If indeed the Church is "sent" by Jesus *in the same way* as he was sent by his Father, the Church has a mission to

- Bring good news to the poor: The gospel is a message of good news, and "the poor" range from the physically poor, to the spiritually, intellectually, developmentally and morally poor.
- Proclaim freedom for the prisoners: The gospel is a message of freedom from bondage to sin, to hopelessness, poverty, inequality and injustice.
- Recovery of sight for the blind: There are many kinds of blindness in the world apart from physical blindness, including moral blindness and the darkness in which many find themselves due to ignorance or circumstances.
- To set the oppressed free: To "release" the sinner from the bondage of sin and guilt into the freedom of forgiveness, but also to actively help release the many who suffer political or social oppression, prejudice and exploitation.
- To proclaim the year of the Lord's favour: To usher in an era of equality and justice.

Jesus himself seems to reinforce this thought in John 14: 12 with these words: "I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father."

5.2.2. The early Church: The issue of faith and works

Jesus departed (ascended) almost immediately after the "sending" in John 20: 21. The early Church is portrayed in Acts as growing rapidly and soon (Acts 6) there was a need for distributing food to the poor. The position of deacons emerged, signifying that the gospel was not confined to words only, but was also to be expressed in everyday living. The word

“διακονία” (diakonia), translated as “ministry” (Vine 1981: 74) is used frequently in the New Testament (Acts 6: 1-7, 21: 19, 20; Romans 12: 3, 7; 1 Corinthians 16: 13, 15; Ephesians 4: 12, 13; 1 Timothy 1: 12, 14; 2 Timothy 4: 5, 7). Vine (1952: 280) and Feldmeth (2008: 50) list the duties of deacons to include the practical acts of administration, ministry, relief, and service.

It may appear as if these acts of service were mostly, or even exclusively, offered to the members of the early Church (Acts 2: 44, 46, 4: 32, 34, 35). However, Mortensen (2008: 41, 42), in his book “For God so Loved the Inner City”, refers to texts elsewhere in the epistles that seem to indicate that “doing good” as part of the mission of the Church, was also intended to extend beyond its own membership. He names examples such as Romans 12: 20, “If *your enemy* is hungry, feed him; if he is thirsty, give him something to drink...” and Galatians 6: 10, “Therefore, as we have opportunity, let us do good to *all people*, especially to those who belong to the family of believers” (all parentheses mine). One might add James 2: 14-17),

“What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, “Go in peace; keep warm and well fed,” but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead.”

His words have given rise to the great theological debate regarding faith and works, in which this study will not participate, except to point out that from the earliest days, the Church has, to some extent at least, expressed its faith and its gospel message by word and deed.

I use the words “to some extent” because there are some who believe the Church could and should do more. Montgomery (2011: 441) describes several disappointing encounters between people in need and the established Church. He writes critically that the Church may in fact be so preoccupied with its debate on faith and works within its walls, that it may well be “unable to hear the cries of people outside their walls, unable to speak meaningful words, unable to see Jesus coming to them as one of the ‘least of these’ (Matt 25: 31-46, esp. vv. 40, 45)”.

Montgomery continues with passion (2011: 442),

“All around us—just outside our stained-glass windows and kept locked out of our family life centers—are people constantly being ignored and neglected while we speak of God’s justice rolling down like waters (Amos 5: 24)”.

Riches (2006: 138) agrees, describing the words of Luke 4: 18-21 as “a wake-up call to call us out of our comfortableness and to propel us into action”.

Having concluded that the mission of Jesus in Luke 4: 18-21 also describes the mission of the Church I have supported this view briefly with some early Church examples and James’ view on faith and works in James 2: 14-17. I will add a thought about the heart of God in the face of human suffering.

5.2.3. The heart of God

The Biblical framework for engagement of Christians in the fight against human trafficking in the FFAST curriculum (FAAST 2007), presents God as a God of justice, having created all human life with dignity, and offering hope for all through Jesus.

- God of justice

The Old Testament presents God as a God who is just and loves justice (FAAST 2007: 92). Examples are found in Deuteronomy 32: 4, II Chronicles 19: 7, Psalm 11: 7, and Isaiah 61: 8. God is not only just in his own character and his ways, but he also calls his people to be involved in maintaining justice (Isaiah 56: 1, Zechariah 7: 9, Micah 6: 8).

- The creation of human life

The FFAST curriculum (2007: 92) continues to search God’s heart, and discovers that all human life, being created in God’s image (Genesis 1: 27), is of great value to God, that lives may be transformed by the redeeming work of Christ (II Corinthians 5: 17, Galatians 3: 26), and that all are equally valued by God (Galatians 3: 28, 29).

- Hope for a new life

Based on II Corinthians 5: 17, the FFAST curriculum (2007: 94) explains:

“The belief that there is hope for a new and transformed life for any man, woman or child – regardless of life experiences and background – is inherent to the tenets of Christ’s teaching and life.”

To this, I add the words of Jesus in John 10: 10b “I have come that they may have life, and have it to the full,” as well as the challenge found in Philippians 2: 5 (NKJV) “Let this mind be in you which was also in Christ Jesus...”

6. Conclusion: The ultimate mission

How does the heart of God respond to Maria, Sophie, Christina, Jennifer and the millions of other lives affected by human trafficking? To find the answer, this chapter started with the following questions: Firstly, what is the mission of Jesus? Secondly, is the mission of Jesus also the mission of the Church? Thirdly, if the mission of Jesus is the mission of the Church, then how should the Church (The Salvation Army specifically) respond to the justice issue of human trafficking in the South African context?

I conclude that the mission of Jesus is encapsulated in the words of Luke 4: 18-21. It is a mission of word (proclamation) and deed (bringing release, freedom, salvation). It is a mission to the poor, the prisoners, the blind, the oppressed, which in my view summarises the state of every unregenerate human being both spiritually and physically.

I also conclude that the mission of the Church (the *sent*) is the mission of Jesus (the *sender*) who sent as he was sent by the Father, and that our mission too is one of word and deed to the poor, the prisoners, the blind and the oppressed in every sense of the word.

How then, should the Church fulfil its mission in terms of human trafficking, an act which robs human beings of their right to freedom and turns them into merchandise or property? I hope to begin to answer that question in the next chapter.

CHAPTER 6: THE WAY FORWARD – RECOMMENDATIONS IN THE FORM OF A PROPOSED BIBLICAL MODEL OF RESPONSE TO HUMAN TRAFFICKING.

“Let my heart be broken with the things that break the heart of God.” Bob Pierce.

1. Introduction: Finding a way home

At the start of this study it was impossible to predict the details of this chapter, since everything depended on the findings of theological research and reflection, literature research, the findings of the narrative research, in combination and comparison. There was no hypothesis for this study, to be either confirmed or disproven. There was, however, an assumption that a continued response to human trafficking is required of the Christian Church. I believe the previous chapter has confirmed this assumption.

My aim was to process all the information that I gathered both from literature and from the narrative research, to formulate a workable, practical model for the Church in responding to human trafficking. This model, based on the Biblical mission statement of Jesus (chapter 5) as well as the contextual needs identified in chapters 2 to 4, is designed to apply to The Salvation Army, but I hope that it will also be useful to other churches and Christian groups who wish to take positive action against the issue of human trafficking. This chapter will address research sub-question (d): “How should The Salvation Army respond in proclamation and action, to the present-day crime of human trafficking?” (Chapter 1, 3.2).

I start by returning to the story of Celeste, already told in chapter 4 (3.5). I have changed names and places for reasons of privacy and protection, and this time wish to tell the story in more detail to illustrate the multi-faceted response required to return Celeste to her family.

Julia, a Salvationist, was on her way to the bank in downtown Johannesburg, when she spotted some women in conversation with a small girl who seemed to be the centre of their attention. She stopped to ask if anything was wrong and discovered that Celeste, aged 7, had been found alone outside a nearby shop. It was later established that Celeste was from a remote village in Mozambique and had been brought to Johannesburg by a “friend” of the family, who had told her that her mother had said Celeste should go with her. Celeste had told the women who found her, one of whom happened to speak her dialect, about her journey relating climbing through fences and hiding in the back of a lorry.

Julia remembered a short informative talk she had heard in her Corps about human trafficking, and what The Salvation Army is doing to prevent it. She did not go to the bank on that day after all. She called her Corps Officer and stayed with the child until someone from the anti-human trafficking task team arrived to coordinate activities required to keep Celeste safe and eventually ensure her return home. The female member of the public who was able to speak the dialect that Celeste used, also agreed to stay until Celeste had been taken to safety.

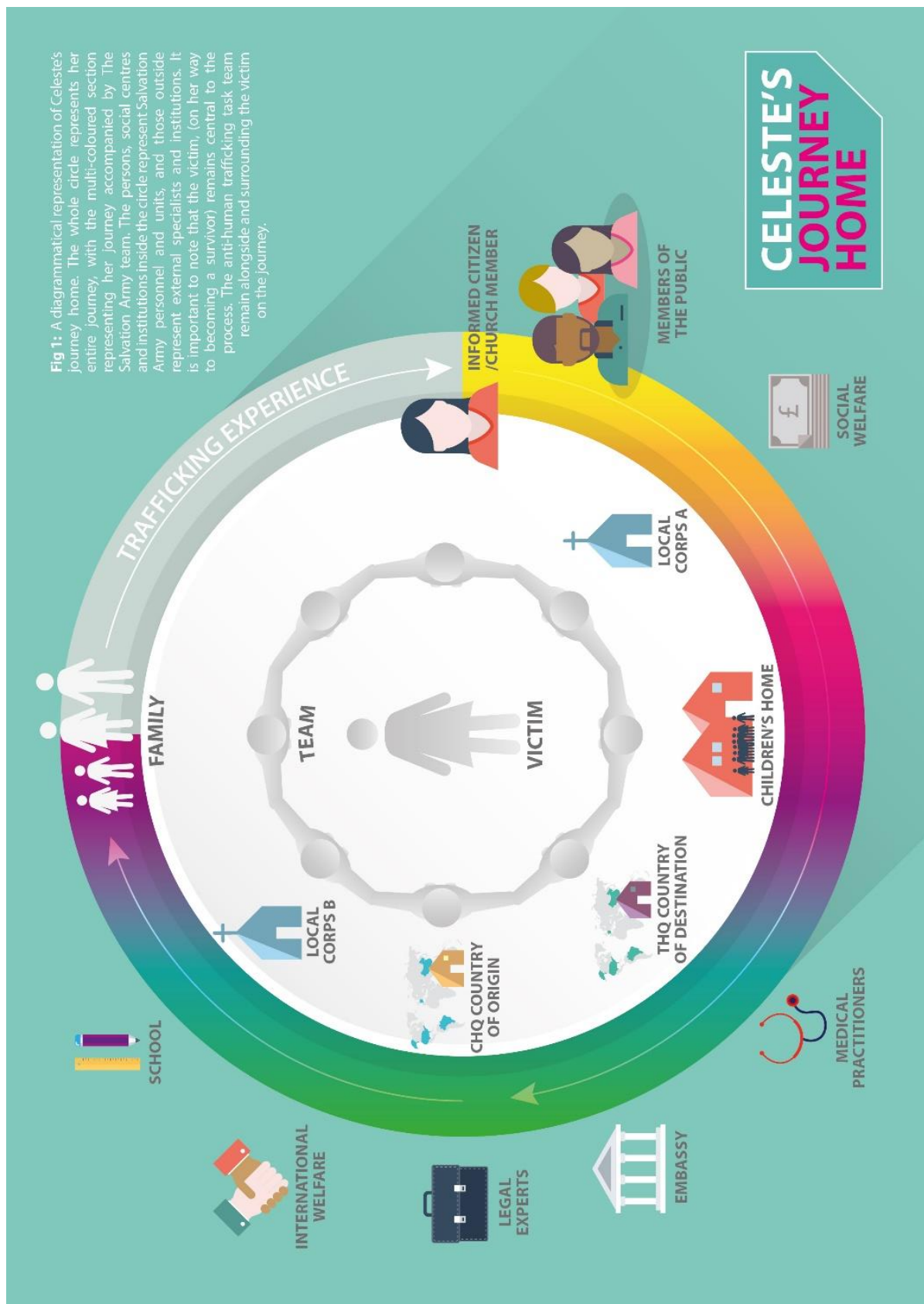
The local Salvation Army children's home agreed to accommodate Celeste and undertook to deal with the necessary formalities. Celeste stayed in the Salvation Army children's home for several months while the efforts of returning her home took place. Attempts to return her to her home and family through her embassy and the international social welfare networks were slow. Frustrated at the pace of progress, and keen to return Celeste to her family, Territorial Headquarters in Southern Africa made a call to Command Headquarters in Mozambique. Could The Salvation Army try to find and visit Celeste's home? Could we try from both sides of the border to untangle the bureaucratic red tape? As it happened, there was a Salvation Army Corps quite near Celeste's village. Things started moving for Celeste and she returned to her family, unharmed and safe. We never discovered the purpose of her removal from her family.

I use this story to illustrate the multi-dimensional response to a single possible case of human trafficking: Corps A raised basic awareness, a soldier applied her knowledge and took responsibility, a social centre provided shelter and administrative support, leadership in Territory A supported by contacting leadership in Territory B, who set wheels in motion in that territory. Corps B responded by arranging an investigative visit to the family and continues to do so by monitoring Celeste's progress. Alongside these Salvation Army responses, a member of the public provided basic initial translation to facilitate conversation, the local clinic provided medical support and legal expertise was obtained via the Department of Social Welfare as well as International Social Welfare. The Mozambican embassy was also involved in the process.

Throughout the journey, the anti-human trafficking task team remained alongside and provided monitoring, assistance, advice, and support in practical ways, documenting the progress made.

This story illustrates the strengths, limitations and challenges, as well as contribution of The Salvation Army in combating human trafficking. These will form the basis of this final chapter.

I wish to illustrate Celeste's journey in the form of a diagram that will also apply to many other human trafficking stories:



2. A Christian response

In formulating a Christian (Salvation Army) response to human trafficking, I choose to begin by focusing on the foundational realities of strengths, weaknesses and limitations of The Salvation Army in responding to human trafficking. This will be followed by a proposed model of response and some suggestions on where to start on a response.

2.1. Strengths

Since the beginning of this century several organisations, whether faith based or otherwise, have joined hands with international agencies, government agencies and non-government agencies to combat human trafficking. Each has its own contribution to make, its own special perspective, motivation and interest, and its own strengths. It is important in networking that the Church also contributes its own peculiar expertise. In this section, I will focus specifically on The Salvation Army, but the principles I mention are relevant to the wider church as well.

The Church, and particularly The Salvation Army, brings the following unique strengths to the united effort against human trafficking:

2.1.1. Presence

The Salvation Army is present in cities, suburbs, towns, villages, extending to some of the remotest places around the world. It is not confined to offices or headquarters, but is found on grassroots level, within communities on all levels of society (Pallant 2012: 155). If something happens in a community no matter how large or small, the local Salvation Army, or someone in The Salvation Army, will know about it.

This is possible partly because of our Officers (pastors) and professional employees, but it is also possible because of our Soldiers (members), Junior Soldiers and Adherents, lay members of Salvation Army Corps around the world. This “presence of people” is a double asset that we sometimes undervalue. I use the term “double asset” for the following reason:

Firstly, every Soldier, Junior Soldier, Adherent and employee has a home, a family, and a community. Each one has knowledge. Each one witnesses what happens in his or her small part of the world. This knowledge, if it is shared and understood, may be a powerful tool.

In addition to knowledge, each one also has influence. Some are in high offices of government, law enforcement, justice, and business. Some are labourers, children, students, unemployed or retired. They all have influence in some way in their own community. This influence of more

than 1.8 million people around the world, of whom 24 000 are in Southern Africa (The Salvation Army 2018: 32), should not be underestimated.

Julia went about her journey with knowledge of her own city and the life on its streets, and some very basic knowledge about human trafficking that was shared from the platform (pulpit) in her Corps that Sunday. She also carried with her some influence. When she asked for information, she received it. When she said: “I am a Salvationist – we can help you”, people followed her lead.

This takes me to a second strength that The Salvation Army has:

2.1.2. A good name

Although The Salvation Army, like any other movement, receives plenty of public criticism the overwhelming feedback from the public indicates that, based on its work in the past and its proactive involvement in communities in the present, people believe that The Salvation Army can make a difference. The media are confirming this good name. In 2005, global strategy and technology consulting firm Booz, Allen and Hamilton identified The Salvation Army as one of the world’s ten most enduring institutions, along with Oxford University, The Olympic Games and the American Constitution. One of the reasons they give is as follows:

“One element of the Army’s operation that is noteworthy is the diversification and breadth of its portfolio and services. As the problems besetting society have changed, so too has The Salvation Army. Today, The Salvation Army has turned into a powerful international agency operating in over 100 countries worldwide” (Booz, Allen and Hamilton 2005: 9).¹⁴

The Salvation Army is present almost everywhere, on all levels of society, with knowledge and influence. Whether known as musicians, medical practitioners, disaster experts, feeders of the hungry, preachers of the gospel, or ringers of bells, the reputation thus far is a good one.

2.1.3. The approval of heaven

Having completed the Biblical research of chapter 5, I agree with (then) Salvation Army Officer Danielle Strickland (2006: web) who, in her address to the Canadian parliament, expressed her “strong conviction that light is more powerful than darkness, and God is on our side.” In this study I conclude that freedom is part of God’s design, and that the liberation of men and

¹⁴ In 2018 The Salvation Army is officially present in 131 countries.

women to which Jesus refers in his mission statement in Luke 4, includes liberation from spiritual, social, moral and physical bondage (see chapter 5).

The Salvation Army is called to participate in the struggle for freedom, and its strengths include its widespread presence in communities, its good name and importantly, the approval of God himself.

However, taking a stand against human trafficking places us in direct opposition to the very kingdom and armies of Satan himself. The source of human trafficking is the evil kind of greed and cruelty. It does not only involve petty criminals, but international masterminds and syndicates. Those who stand against it stand against forces of evil who will stop at nothing and respect no one. “They” are legion, and we are only one movement. It is important for The Salvation Army not only to be aware of its strengths, but also of its limitations.

2.2. *Limitations and challenges*

During 150 years of battle against all kinds of evil, The Salvation Army has gathered large amounts of knowledge, experience, expertise, skills and resources. It has become an authority in many fields. However, human trafficking is highly organised, violent, secretive, hidden, and deeply evil. The previous chapters indicate that God intends for people to be free (5.3) and that he is calling his children to work for the liberation of people who are exploited (5.4). However, The Salvation Army is not equipped to deal with the issue of human trafficking on its own as a movement.

The Salvation Army readily admits that human trafficking is a vast and complicated issue. To fight human trafficking requires all the many skills it has, but it also requires many skills that it does not have. The Salvation Army is qualified and equipped to raise awareness, educate, train, advocate, care for victims and survivors, support families, address the root causes of poverty, inequality and prejudice, and do a host of other things. However, law making, law enforcement, border control, criminal investigations, arrests, trials, sentencing, international negotiations and many other specialised activities required to eradicate this crime are not within its mission or capacity.

The Salvation Army’s earliest encounter with human trafficking, we know now, was the adventure of the Maiden Tribute (see chapter 3). This was a daring initiative involving the confrontation of the sale of young girls into forced prostitution in 19th Century England, and ended with the exposure of slavery in England, and the raising of the age of consent. This was the result of a partnership between Bramwell Booth, journalist W T Stead, and activist Mrs

Josephine Butler. The point I wish to make in referring to this case is that even in those early days, The Salvation Army did not approach the issue alone but in a relationship of cooperation and interdependence with likeminded individuals, seeking to change not only the symptoms, but also the systemic root cause.

We return briefly to the story of Celeste (Introduction) to point out that even the six areas of Salvation Army involvement were not enough to ensure her safe return home. A medical examination was required at a special children's clinic. National and International Child Welfare had to be involved, the embassy had to do its part and a police report had to be filed. Celeste's case was by no means the most complicated case The Salvation Army ever encountered relating to human trafficking, but her story illustrates and underlines the value of networking.

I am fascinated by the way construction is done in South Asia, where I lived for some years. The framework goes up using steel rods, and as the concrete floors of the multi-storeyed buildings are put in place, they are supported by hundreds of bamboo stems placed about one or two metres apart from each other. Each stem cut to the same length, each helping to carry the weight of the next level until the walls are in place. To construct a fortress against something as colossal as the human trafficking industry will take a network of many "bamboo stems" of support.

I have taken a frank look at both the strengths that The Salvation Army brings to a team response to human trafficking, as well as its limitations and challenges. I acknowledge that each incident of human trafficking is different, and each victim and each survivor will have different needs and require a bespoke response. Therefore, to write about a model may seem generic and generalised. However, in the next section I wish to formulate the "broad strokes" or the framework of a model within which it will be possible to respond meaningfully to the issue of human trafficking, in the context of teamwork, and keeping the victim or survivor central to the process.

2.3. *Contribution: A model of response*

The Salvation Army has been a team member for justice in this issue for many years. In fact, it has been a team leader in some ways, having spearheaded the fight against human trafficking in several countries. I acknowledge a few "ground-breakers" such as the work of Commissioner Helen Clifton, and the establishment of FAAST of which The Salvation Army was a founding member, as well as the leadership of The Salvation Army's International Social

Justice Commission. The Salvation Army's international Positional Statement on human trafficking declares:

"The Salvation Army is deeply committed to fighting human trafficking however it may be manifested. We seek to exercise care in restoring the freedom and dignity of those affected" (The Salvation Army ISJC 2018: 2).

In this chapter I offer my thoughts in answer to the question: "How should The Salvation Army (or any church) respond in proclamation and action, to the present-day phenomenon of human trafficking?" My thoughts are inspired by the people and narratives that make up chapter 4 of this study: Maria, Sophie, Christina, Jennifer and Celeste. After carefully studying their narratives and asking the intentional "what if" questions, the foundation of vulnerability, awareness and response emerged deeply and convincingly in my mind. This foundation was further strengthened through my search for the heart of God and the mission of Jesus and the Church in chapter 5.

I offer the requirements for a response to human trafficking, key areas of a response and a brief guideline on where to start in developing a bespoke response.

2.3.1. Requirements for a response to human trafficking

The Salvation Army is in many ways a pragmatic movement. From its earliest days, it has made a direct connection between human need and suffering, and Christian responsibility (chapter 3). Need has been followed by response with urgency and immediacy, often reactively, though in recent days more proactively. The Salvation Army by no means stands at the beginning of its response. Responses have been offered as the need has been identified around the world. Sometimes responses have been carefully designed and planned, whilst in other cases it has been a process of trial and error. Lessons have been learned and models of best practice have been identified. As human trafficking evolves, the response also needs to be constantly developing and adapting.

The specifics of a response to human trafficking will vary from place to place and from time to time. However, the content of this study combined with practical experience cause me to conclude that the following qualities should be part of a comprehensive response to human trafficking:

2.3.1.1. Person-centred

Firstly, it is important to continue to offer a response that is victim (or survivor) focused. We may well borrow some words from the Community Based Disaster Risk Reduction Guide

(another avenue of Salvation Army service): “The core of our work is not about programmes but people, so they provide the starting point for this model” (The Salvation Army 2016: 8).

In this way, we will not lose sight of the fact that “Every single occurrence of modern slavery is happening to a person - someone’s sister, mother, brother, father, daughter, or son” (USA Department of State 2012: 10).

A person-centred response is also focused on potential victims. Awareness programmes will have to be adapted to culture and location, as well as the demographics of the target group, since awareness to a group of school children would be very different from awareness training to police personnel, for instance. To be ethical in our methods, rehabilitation models should ideally be self-determined and individually tailored, even though it would be cheaper and quicker to adopt a “one size fits all” response.

Chapter 3 of this study clearly describes the mission of The Salvation Army and its focus on people, and specifically “suffering humanity” (The Salvation Army 2008: 38). People have always been at the centre of The Salvation Army’s response to any kind of evil or suffering, thus our response to human trafficking will be no different. It must be person-centred.

2.3.1.2. Bible-based

The Salvation Army describes itself in its mission statement as an international movement and “an evangelical part of the Christian church” (The Salvation Army 2017: fly-leaf). In some ways, as an international movement, it may look and function much like other non-government organisations in responding to human needs and human crisis situations with practical help and support. Feeding programmes, hospitals, schools and homes for children, the homeless and the elderly are examples, as well as emergency teams serving humanity at times of disaster and war, and countless community-based programmes. However, the other part of the mission statement identifies it clearly as a part of the Church, a denomination, a church. The two are not disconnected or mutually exclusive. Therefore, as a church that serves, it must take its mandate from the Bible, which according to its first doctrine constitutes “the divine rule of Christian faith and practice” (The Salvation Army 2017: 12).

Since the mission of the Church and its calling to respond to exploitation in the form of human trafficking is clearly founded on the Bible (chapter 5), its response should also be Bible based. It should be rooted in the Biblical principles of love, justice, respect, protection of the weak and vulnerable, and the right to fullness of life (John 10: 10) for all people.

2.3.1.3. Partnership-empowered

Cooperation is vital for any effective response: Cooperation between units and territories, and between The Salvation Army and likeminded denominations, organisations, agencies and specialists. The need for cooperation with partners was outlined in section 2 of this chapter.

Pallant (2012: 168,169) refers to partnerships (relating to health work) “for the common good”. For the purpose of this study the same principle applies to a shared response to human trafficking. Pallant explains that although Christian denominations and other faith groups, international agencies, non-government agencies and businesses may not agree on all issues of faith, theology, values and tradition, there may be an element that he calls “mutual interest” that can motivate them to pool their resources in the interest of health, or, in this case, combating human trafficking.

Representation on national and international bodies should be a priority. It is important to remain in touch and up-to-date with the evolution of human trafficking, and with issues of research and response. The Salvation Army may be team leaders or team players, but it should always be part of the international, national or local conversation about human trafficking. Section 3 of this chapter identified the importance of teamwork, and according to section 2 of chapter 3, the international leadership of The Salvation Army expressed its commitment to be fully engaged in the struggle against human trafficking. The following message comes from a combined research project in South Africa (HRSC 2010: 171),

“Government departments and NGOs that undertake membership of the (national) task-team should also commit themselves in terms of allocating the required resources and ensuring that representatives are of sufficient seniority to act with authority. Continuity of representation is important.”

The story of Julia and Celeste in the introduction of this chapter demonstrates the need for partnerships. To return Celeste home safely, partnerships with at least six other specialised institutions were required (see figure 1). A holistic and comprehensive response will require teamwork that involves finding common ground and possibly a measure of compromise in non-essentials.

2.3.1.4. Learning-enhanced

We must continue to increase, constantly update and share our own knowledge and understanding of human trafficking as it evolves.

It is important to continue to conduct and share on-going research and documentation. The United Nations Office on Drugs and Crime (2012: 90) names lack of knowledge the number one challenge in the implementation of comprehensive responses to trafficking in persons:

“Lack of knowledge hinders effective implementation of anti-trafficking policies and strategies, since often they are based on political, social and economic agendas rather than facts. However, it should be kept in mind that data collection on trafficking in persons is a challenging task which requires focused and continuous efforts to keep the knowledge base updated.”

Ongoing research should include creating a databank of resources including knowledge, information, skills, and experience, as well as reference to the multitude of specialised training materials and manuals dealing with human trafficking that have already been developed by national and international agencies.

Collating, storing and distributing data, resources, information and knowledge have become much easier and faster in the digital age. Data can now be stored in the cloud, and information is easily disseminated via social networks and web pages. People in almost every part of the world have access to the worldwide web. Whilst it must be acknowledged that all information in any form must be compliant to modern data protection laws in some countries, the opportunities for research, education and raising awareness are almost endless.

2.3.1.5. Impact-focused

As part of a learning-based response, we need to acknowledge the urgent need for monitoring and evaluation and for answering the following impact measurement questions (USA Department of State 2012: 10), regarding the impact of our efforts:

“Are preventive efforts helping to decrease the number of victims of trafficking in persons?

Is the provision of training sustainable and is it increasing the capacity for action? Are the protective initiatives ensuring safety and strengthening the rights of victims?

How can it be ensured that awareness-raising campaigns are appropriately targeted to have a positive impact?”

2.3.1.6. Strength-driven

In addition to work that specifically addresses human trafficking, The Salvation Army should continue to do what it does well, and that is to address the root causes of human trafficking. Poverty and the lack of social and economic security are, as discovered in this study (chapter 3, 4.9 and chapter 4, 3.1) major factors that push people into migration and into situations of

vulnerability. We must continue to work for economic development, and promote education, especially for girls. We must also continue to build capacity in the poorest communities, and support Fairtrade (chapter 3, 1.5) and ethical trading models. Combating human trafficking must include raising awareness about the exploitation of people on farms, in factories and many other industries (chapter 2, 6).

2.3.1.7. Advocacy-enriched

Since human trafficking is a crime that feeds on numerous systemic root causes like poverty and discrimination, the role of advocacy cannot be overemphasised.

De La Vega and Watson, in Offutt and Bronkema (2016: 6) provide the following definition as part of a compelling study on advocacy from an evangelical perspective. They describe advocacy as

“...organised efforts and actions [intended]... to influence public attitudes and to enact and implement laws and public policies so that visions of ‘what should be’ in a just, decent society become a reality.”

Fileta (2017: 55) offers a similar definition: “Influencing the decisions, policies and practices of powerful decision-makers, to address underlying causes of poverty, bring justice and support good development.” Fileta emphasises that more than just raising awareness, advocacy aims at bringing change for people who are disadvantaged or suffering as a result of injustice.

Offutt and Bronkema are of the opinion that in general, evangelical Christians have often been hesitant to engage in advocacy (2016: 4). Referring to sometimes misguided acts of charity, they maintain that because of uncertainty, evangelical Christians, though burdened by suffering and injustice sometimes “do nothing, thus committing sins of omission, or...do things that are neither effective nor God honouring.”

Mentioning several examples of Christian (evangelical) advocacy in the Appendix to their book, Offutt and Bronkema observe that evangelicals tend to be more likely to engage in advocacy when they are connected face-to-face with people who are directly affected by injustice (2016: 195). They encourage Christians to consult those who are impacted by the issue addressed and ensure the participation of those persons in planning and implementing advocacy, and they point out (p. 195) that because of its positioning in communities, the local Church is in an ideal situation to be an effective mechanism for advocacy.

It may be observed that The Salvation Army, as an evangelical, pragmatic and often reactionary movement, has not always used its voice to maximum capacity in terms of naming and confronting structural evil. Having said this, and to avoid being critical, I acknowledge that in this study some cases of advocacy regarding human trafficking by Salvation Army personnel have been cited, for example Danielle Strickland's address to the Canadian parliament in chapter 3.2.

Any response to human trafficking should not be limited to treating the symptoms or even the causes of human trafficking but should also include the "upstream" work of advocating for just structures and systems.

2.3.1.8. Motivated by the love of God and the example of Jesus

This study has taken the mission statement of Jesus (Luke 4: 18,19) as its theological foundation, and concludes that Jesus was, in his earthly ministry, concerned about every aspect of human suffering, and that he not only valued human freedom but also gave his life to make freedom a reality.

The mission statement of The Salvation Army includes the words: "Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in his name without discrimination" (The Salvation Army 2016: fly-leaf). Our struggle against human trafficking is based on our firm belief that "God's love compels us" (II Corinthians 5: 14) in our efforts.

Having provided these essential requirements for a Christian response to human trafficking, I turn the attention of this study to the basic key areas for a possible response. Whilst it would be necessary for all the requirements mentioned above to be present in a comprehensive Christian response, this is not the case with the key areas. Churches or congregations may choose to be involved in all, or only one or two of the areas mentioned, according to their capacity and mission priorities.

2.3.2. Key areas of a response to human trafficking

In reflecting on the areas of a Christian response to human trafficking, I do not need to reinvent the proverbial wheel. At a workshop held in 2016 by The Salvation Army and the Anglican Alliance in Nepal, the "7P's model" was introduced and documented (2016: 32). The first three areas of response may be found in the Palermo Protocol (see chapter 2, 5.1), and a fourth was recommended in the USA Department of State Trafficking in Persons Report of 2012 (USA Department of State 2012: 7). Three further areas were considered important by

Salvation Army consultation groups. The seven P's, as reflected in The Salvation Army International Positional Statement of 2018 (The Salvation Army 2018: 4,5) are Prevention, Protection, Prosecution, Partnerships, Policy, Participation and Prayer. They are also formulated in the consultation notes of the 2016 consultation held in Nepal (Anglican Alliance and The Salvation Army 2016: 31-49).

As a member of the design team of this model, I offer the next section as a basic summary and my own interpretation and understanding of the “seven P's model”.

In this section I will move away slightly from my focus on The Salvation Army and refer more to the Church and church congregations in my terminology, because whilst my research has been quite specific to The Salvation Army, I would like this part of my work to apply more widely to churches in general, and thus I aim to “open it up” in my choice of phrases.

2.3.2.1. Prevention

The preferred way to combat anything undesirable is through prevention. Because of its unique position in communities, the Church can be a powerful instrument in preventing human trafficking, utilising only its basic existing structures.

National Church leadership would do well to establish a national task team to address issues relating to human trafficking, including research and the provision of resources for use in local settings. These resources may include funding, curricula, printed resources, web-based resources, social media and helplines or web-based apps. Through networking, churches may also have access to public media such as radio and television. The Salvation Army's media campaign surrounding the 2010 FIFA World Cup (chapter 3, 4.10) is an example of using media to create awareness. The “Dress” campaign (chapter 2, 5.8.2) is another example.

A national task team would also find ways to interact with state departments such as law enforcement, justice departments and legislative bodies. Churches should be members of national level task teams, and where such task teams do not exist churches working together could initiate them. This networking could lead to:

- Immigration support such as regulation of documentation, provision of orientation to migrants regarding their rights and choices, contracts and channels for complaints.
- The inclusion of teaching about human trafficking as well as career guidance in school curricula.
- Training of law enforcement personnel such as police and customs officers.

- Advocacy to challenge unjust structures and systems.
- Laws against human trafficking and the enforcement of these laws.

In addition, churches can also focus on their internal resources such as including anti-human trafficking events in the national church calendar, utilising its internal newsletters, magazines and websites to distribute well-researched information, and ensuring that justice-related subjects such as human trafficking are included in the Training College/seminary curriculum.

On a local level, prevention efforts may include awareness campaigns and initiatives. These may target the members themselves, for instance an anti-trafficking Sunday or Freedom Sunday, or they may target the local community through organised and approved marches, exhibitions, street drama, lectures and talks. Printed information including helpline numbers or apps are useful. Churches will improve the success of their prevention efforts by networking with other churches and groups, local leaders and local or municipal governments.

Another preventive measure may include providing educational assistance to families, skills development and more local job creation. The Sally Ann/Others programme (chapter 3, 1.5) is an example of skills development to reduce vulnerability and thus prevent human trafficking.

On a younger level, as an investment in a better future for all, life-skills programmes in schools and churches will teach children the values of justice, mercy and the importance of equality. Age-appropriate teaching about the dangers of human trafficking in Sunday schools, youth groups and schools will create awareness amongst young people and help to safeguard them against exploitation.

In many communities there are people who have a desire to migrate in their search for a better life for themselves and their families. These people, if not well informed, are vulnerable to exploitation. Churches that are concerned about this would be in an ideal position to help them with research into the safety and credibility of any job or study offers they may wish to pursue.

Fund raising to help organisations that work against human trafficking, may be a successful way for local churches to be involved in the struggle against human trafficking.

Advocacy for the prevention of human trafficking may be viewed as the responsibility of national church leaders. However, through effective networking by local churches with local government and other likeminded organisations it is often possible to advocate for better rules and controls to create a just, fair and safe community.

Prevention is certainly better than cure, and it is an area where the Church and its members have great opportunities to make a real difference. However, the area of protection also demands attention, and the Church is well positioned to make a difference in this area as well.

2.3.2.2. Protection

Whilst prevention is aimed at people who may or may not be vulnerable to human trafficking, the area of protection focuses more on victims and survivors. When victims are identified, they need protection in terms of a safe exit from their situation and access to a place of safety where they may recover physically, mentally, emotionally, spiritually and relationally.

The contribution of the Church in terms of protection may be in reporting cases of unsafe or unethical labour practices, advocating for policies safeguarding people against exploitation, and working with embassies to ensure the safety of migrants looking for better opportunities abroad. This may also include identifying unscrupulous employment agencies and advocating for the regulation of such agencies.

A large part of the “protection” area of response is the protection of victims on their journey to becoming survivors. The Church can play an important role not only in providing safe places where healing and rehabilitation can take place, but also in helping to resource and staff safe places either in paid positions or through volunteers.

However, caring for victims and survivors of human trafficking is a specialised task requiring much sensitivity, training and expertise. Re-trafficking frequently occurs and must be prevented. In our efforts to protect victims in our care from being trapped again, we may inadvertently restrict their movements to such an extent that their freedom and therefore their healing may be compromised.

Protecting survivors against re-trafficking can also include the development of skills and the means to make an independent living through employment or self-employment.

The Church, being a worldwide institution, is well positioned to communicate with contact persons in other countries to facilitate repatriation, and then rehabilitation, in the case of cross-border trafficking. An example is the story in the introduction of this chapter. A requirement for this would be as simple as a list of contact persons that is regularly updated and shared amongst practitioners.

Some church congregations may never meet victims or survivors of human trafficking face to face. However, where churches do meet persons who have been trafficked, the local congregation has an immense opportunity to act as agents of healing and change. This calls for sensitivity, patience, courage and love.

Some congregations are more able to respond to victims and survivors of human trafficking than others. This depends on their level of awareness, interest and resources, and on where they are situated. However, most churches who have concern for their communities should be able to provide a basic response if called upon. Chapter 3 (4.6) contains an example of a church congregation engaging with victims of human trafficking during the “Urban Campout” initiative.

Because of the presence of the Church in almost every corner of the world, (one of the strengths mentioned in this chapter, 2.1) it is ideally situated to network and share resources for the protection of survivors. Emergency support, short-term accommodation, basic supplies, care, support and friendship are well within the scope that even the smallest congregation could offer. Church members are people from all walks of life, and amongst its members may be professionals and skilled persons who might offer such expertise as medical support, legal support, trauma care, skills training, counselling and mentoring.

Where rescues are needed, networking with local police personnel and trained individuals would be required, and where victims might be minors there would have to be cooperation with local welfare agencies and legal experts. Rescuing victims of human trafficking is often risky and requires careful briefing and preparation. It is not recommended that persons below the age of 18 be taken on rescue operations.

The Church can be a very effective partner in combating human trafficking in the areas of prevention and protection. The next area to consider is that of prosecution.

2.3.2.3. Prosecution

The thought of being involved with matters of prosecution does not necessarily sit comfortably with the Church and may seem quite out of her comfort zone. However, the Church understands human trafficking as a criminal activity that affects the lives of thousands of people and realises that calling people to account for their actions is an important part of combating it.

At the present time, although prosecutions are on the rise around the world (USA Department of State 2018: 43), authorities agree that levels of conviction and sentencing for human trafficking are still relatively low, making the trade in human beings a high profit, low risk enterprise and a very lucrative business. If prosecutions leading to convictions and serious sentences were to increase, the risk of being involved with human trafficking would also increase, leading to a decrease in supply.

How can the Church help in this area? There are some very effective ways in which the Church can contribute. One way is to encourage the victims and survivors they may meet not to be silent but to call on and cooperate with law enforcement officers in the prosecution of their perpetrators. As shown in the story of Christina (chapter 4, 2.3) this is often very difficult because of intimidation by traffickers and sometimes because of shame and trauma. Speaking out about a trafficking experience takes tremendous courage. The Church, through its members, whether Christian employees or members of congregations, may be most helpful in supporting victims in their care and influence to be bold and speak out even in a situation as intimidating as a court of law where the perpetrator may be present in the same room – a very frightening scenario.

This encouragement may take the form of accompanying victims to police stations and courts of law, and of actively preparing them for court hearings. Victims/survivors must always be informed correctly of their legal rights, and church members should be aware of their legal limits and obligations as citizens.

In many places court cases take time, and witnesses may need to appear in several hearings over a period of months. In order to achieve success, it is often necessary to provide accommodation and the basic requirements of life for the victim while the proceedings are underway. The Church may be of great help to someone whose life may be essentially in limbo until a legal court case has been finalised.

At the same time the Church should be well informed about national laws and continue to advocate for legislation that will hold traffickers accountable for their actions. Networking and continued dialogue with justice departments and law enforcement agencies are of great importance in the formation and implementation of national policies, which brings us to the next area of response for consideration.

2.3.2.4. Policy

The Salvation Army's international Positional Statement records that it "...calls upon all legislators and policy makers to develop and implement mechanisms to fight modern slavery and human trafficking and bring justice for all involved" (The Salvation Army ISJC 2018: 4).

The Church as part of civil society recognises its responsibility to be part of conversations about matters of national and international policy. The role of the Church in advocacy as explored earlier in this chapter (4.1.6) is of great importance in the creation and implementation of effective policy regarding human trafficking, labour laws, laws relating to children's rights and other related laws.

In addition to national and international legal policies the Church is also well positioned to influence many other policy issues like consumer habits and practices. Businesses and individuals must be made aware of the consequences of their choice of products. Whilst buying the cheapest coffee available may reflect well on the financial statement of a company, the price may well be paid by exploited workers and their families in the coffee industry. The Church can be a powerful agent of change by influencing the consumer conscience of businesses and individuals.

Churches must also challenge their own purchasing policy, ensuring that they do not utilise goods and services that contribute in any way to the exploitation of human beings, and supporting fair and ethical trade wherever possible.

All the areas of response mentioned so far point to the fact that the Church is not alone in the fight against human trafficking, and therefore the area of partnerships is a logical one to follow that of policy.

2.3.2.5. Partnerships

Section 3 of this chapter highlights that no one single organisation can fight against human trafficking alone. In my experience, some of the most important partnerships the Church should have are with the national police, prosecuting authority, social welfare, and the national border control agency, as well as foreign embassies. Other examples of creating partnerships are found in chapter 3 (4.4 and 4.5). The story in the introduction of this chapter also highlights the importance of partnerships.

On local level there are many possibilities for partnerships against human trafficking. Every church is situated in a community, and every community has institutions like schools, police

stations, other churches and worshipping communities, clubs, groups, clinics and more, all of whom share a basic concern for the community, and a desire for its people to live in safety. It is therefore easy for churches to reach out and join forces with other churches, non-government agencies, educational institutions, faith leaders and community leaders in order to safeguard their communities against exploitation and human trafficking, and work together for justice and safety. Whilst partnerships on national level are often formalised by means of Memorandums of Understanding or other documentation, partnerships of local level are generally more informal but equally essential and often very successful.

Understanding the value of partnerships in combating human trafficking leads to the next area of response to human trafficking: participation.

2.3.2.6. Participation

To what extent is the Church with all its varied expressions called and equipped to participate in the fight against human trafficking? The possibilities seem endless, ranging from very basic actions to high level specialised involvement. In fact, even the smallest congregations in the remotest of places may be very successful agents of change, helping their communities to prevent human trafficking and creating safe and robust communities.

On national level, church leadership has the capacity to initiate and resource events like calls to prayer, freedom Sundays, peaceful marches or demonstrations, awareness campaigns and training events. Through networking, church leaders will also become aware of the involvement of other churches or organisations. Church leadership on national level shares information, encourages participation and provides resources as required and where possible. The annual day of prayer for victims of human trafficking chapter 3 (1.6) is an example of an event that can be great in terms of prayer but can also be very successfully extended to include aspects of awareness raising.

On local level, churches support and participate in any local community action against human trafficking, such as campaigns and awareness raising events. Participation by local churches may also take a more individual form, such as church members volunteering their time and skills in efforts to prevent trafficking, protect survivors and prosecute traffickers. The “Urban Campout” initiative in Chapter 3 (4.6) is an example of interested persons joining the Church in a shared effort to combat human trafficking.

Prevention, protection, prosecution, policy and partnership are all vital areas of engagement in combating human trafficking, and the Church has a greater or lesser role to play in each

one. There is one area of response, however, of which every single Christian and every Church unit can, and should be a part, and that is the area of prayer.

2.3.2.7. Prayer

Prayer is foundational to all Christian service. Mari Williams (Fileta 2017: 43) describes prayer as underpinning everything Christians do. “Prayer is at the core of the kingdom task of seeking justice.” Alita Ram (Fileta 2017: 45), agrees by naming prayer as the bedrock of every effort of Christians to work for justice. They agree that sometimes our prayers may be very general, whilst at other times, according to our knowledge, our prayers can be for very specific activities and people.

Brueggemann (2018: 66) describes prayer as “a refusal to settle for what is” and writes in his book “Interrupting Silence” (2018: 84), “...the very fact of prayer is a way to remain courageous, a way to resist resignation that would result in losing heart.”

Intentional and focused prayer as a response to human trafficking is enriched by information on the situation, and Church leaders on national level may help by supplying facts for use in prayer resources for distribution. National days of prayer within Church denominations as well as interdenominationally, and initiatives such as the 24/7 prayer initiative are powerful prayer tools.

Prayer is an appealing and inspiring challenge for groups and individuals of all ages, and it is accessible to all who share a burden for people who are exploited by means of human trafficking. Ideas and initiatives include prayers groups, prayer walks, special days of prayer such as an anti-human trafficking Sunday or weekend. Individual congregations may find these initiatives meaningful, but it may also be helpful for churches and denominations to share in these events together in unity and solidarity.

Providing and regularly updating resources and prayer guides are helpful for focused and informed prayer, whether private or corporate. Prayer topics may include victims, survivors, vulnerable people, persons and organisations who work against human trafficking, politicians, police personnel, law makers, judges, prosecutors and even perpetrators.

The numerous media available in the world of modern technology may be used to share prayer needs very effectively and speedily on websites, apps and via various means of messaging. A word of caution is imperative: these resources need to be monitored in order to protect the identity of vulnerable people and to ensure factual correctness. Additionally, we must bear in

mind that unscrupulous people may also access this information. Whilst sharing stories and answers to prayer may be a great means of encouragement, discretion should be used in terms of details provided.

An example is the annual day of prayer for victims of human trafficking within The Salvation Army (chapter 3, 1.6).

Thus far this chapter has provided the requirements for a Church response to human trafficking, as well as the seven possible key areas of response. The final section contains a guideline containing some practical pointers in getting started on a response.

2.4. Where to start?

I reflect on the journey of the Southern Africa Territory in the early years of this century with the joy of **having been** a grateful fellow traveller, and with the benefit of hindsight. Much of our journey was a roller coaster ride as we were catapulted from one stage to the next by increased knowledge and information, by need and by the open doors of opportunity. This is often the case in a Christian response. We are not always the most strategic of institutions, but often react in pragmatic and intuitive ways.

However, as I reflect on this, I can identify the stages of response, and to any Church or group of Christians who want to be involved in taking action against human trafficking I would recommend the same process in perhaps a more structured way than the one we followed. I believe that the starting place must be the place of prayer.

2.4.1. Prayer

This chapter already has extensive information about prayer, and I will not repeat this. Praying specifically and intentionally for God's heart on human trafficking is no doubt the start of the process of a response. With Bob Pierce, founder of the Samaritan's Purse international relief organisation (Samaritan's Purse 2018: web) we may ask: "Let my heart be broken with the things that break the heart of God", and we may be assured of God's guidance as we align ourselves with his plans for our communities and our world.

At the same time, I also recommend a rigorous process of research.

2.4.2. Research

Churches may wish to conduct their own research, or they may engage the services of others who specialise in research. Funding is often available as part of a larger project for thorough research by specialised organisations.

Some of the research will take the form of “desk research”. This includes academic research of literature and in the case of human trafficking, much of this literature is web-based because of the relatively new nature of the subject, and because of the ever-changing nature of human trafficking. Books are difficult and cumbersome to update, and it is easier to remain current with web-based resources.

It will also be necessary to take research into the community, whatever that community may be. It may be the community of a suburb or village, or it may be the “community” of a denomination or an organisation. It is my experience that responses are more robust and sustainable if they include grassroots input in planning and research.

Research will include the issue of human trafficking and how it affects the population in the area concerned. It will also include an enquiry into what other agencies and organisations are in the area, and how they are responding to human trafficking. Other possible stakeholders like police personnel, schools, health services, community leaders, groups and other churches and communities of worship will also be included in the research. It will be desirable to interact with these individuals and groups, and to establish common ground and the possibility of working together and sharing resources.

Armed with prayer support and research, a church or group may now be ready for the next stage which is the stage of designing a strategy.

2.4.3. Designing a strategy

On the Southern Africa journey, the planning and strategy was conducted by the team as we went along and was mostly reactive. It was exciting and there was undoubtedly a large measure of Divine guidance. Doors opened, networks were created, needs arose, resources became available and things “fell into place”, but there were also gaps, mistakes and challenges that could have been prevented. For groups starting out I propose a more comprehensive process of strategic planning.

External facilitation in strategic planning has value but is not essential. There are many books, websites and tools available in both the world and the Church for strategic planning.

I do emphasise the need for impact measurement in any strategy that may be designed. Some of the important questions that need to be asked at strategic intervals are mentioned in this chapter (4.1.4) and may be adapted to suit the specifics of the response.

Within The Salvation Army most of the responses to human trafficking are led by teams as opposed to individuals. I recommend this approach since working as a team pools resources, shares responsibility and generates mutual support.

Designing a strategy is not a quick process but rather one that requires the investment of maximum time and expertise. This is not a process to hurry along. A solid strategy built on the foundations of prayer and research will ensure a substantial and effective response.

2.4.4. Implementing the plan

Once the strategy is in place the time for implementation has arrived. It is then time to “do the plan” through a process that is firm enough to remain true to the strategic aims and purposes, yet flexible enough to adjust to changing demands and circumstances. The implementation phase will need to be accompanied by constant impact measurement and evaluation.

3. Conclusion: A new generation

“A new generation of informed and interested citizens is beginning to look inward and making the choice to reject lifestyles sustained by exploitation. For all those who continue to live in bondage, this moment could not have come too soon” (USA Department of State 2012: 7).

The new abolitionist movement has started. The Salvation Army is part of it, along with a growing host of others: people of faith, people of conviction, people with knowledge and understanding and a passion for justice. Young and old, men, women and the youth, people of many nationalities and cultures. Our mission is the mission of Jesus, who said in Luke 4: 18,19,

“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favour.”

CHAPTER 7: CONCLUSION - THE JOURNEY CONTINUES.

"Having heard all of this you may choose to look the other way, but you can never again say that you did not know" (William Wilberforce, 1788).

1. Introduction: The one who didn't make it....

Since it is the purpose of this final chapter to draw together all the pieces of research contained in this study that has taken almost a decade of my life, I feel compelled to tell the story that touched me most deeply and that still burns in my heart. I hope that it will burn in the hearts of those who might read this work.

I will call her Jackie. She is one of the reasons why this study was conducted. Her story is not unlike that of Maria (chapter 4, 2.1) in that she was desperately looking for a better life. She had been raised in a children's home in the Johannesburg area and was no stranger to the younger urban campers (chapter 3, 4.6). She had been at school with some of the team members and there was a real desire to help her leave the life of prostitution into which she had been trapped. Like Maria, drugs were part of her life in the streets and she was in debt.

On one evening during the urban campout Jackie expressed the desire to leave the streets and the rough life she lived. She said that she had had enough. She was about to come with us to the shelter where she would be safe and find a second chance. The handle of the open car door was in her hand when she slammed it closed again with the words: "Just R50 more". She promised to come with us the next week, and went back into the brothel, looking for another client.

Before the week had ended, Jackie's body was found in a park not far away from the brothel. The rumour was that she had been killed. The cold grip of reality closed itself painfully around our hearts: human trafficking is a vicious crime. It disregards everything that is sacred and respects no one, not even life itself. It destroys, dehumanises and kills.

This final chapter will conclude with something that is not new. It is something that has been challenging the Church throughout the generations of its existence, and something that cannot be ignored. That "something" will be a challenge, a plea and a call.

2. The questions

This study began with questions. Chapter 1 poses the main question (3.1.): How should The Salvation Army respond to the crime of human trafficking in the South African context?

The journey to the answer made its way through the ages (Biblical times, different stages of the history of the world and Church, and modern times) and places (from Africa to Europe, Asia, the United States of America and back to Africa). The sources consulted ranged from the Bible itself to scholars, organisations, human trafficking practitioners and importantly, individual victims and survivors.

The main question was supported by the sub-questions in 3.2 of chapter 1:

6.2.1. What is known about the nature and extent of human trafficking in South Africa?

The first four chapters were devoted to this question by means of literature study, documentation of initiatives undertaken, knowledge gained, lessons learned, and the five individual narratives in chapter 4. Statistics were not the main aim of this study, since the dark truth about human trafficking is more accurately told in narratives than in numbers.

The reality emerging from this section of the study is that human trafficking is a crime against human dignity and worth, turning people into commodities to be bought and sold for profit. Its root cause lies in poverty, inequality and a longing for a better life. Whilst people from all walks of life may fall victim, the most vulnerable people are the poor, the uninformed and the socially repressed. Women are more vulnerable than men and many victims are children.

Exploitation is at the heart of human trafficking, and this exploitation takes many forms including but not limited to sexual exploitation, labour exploitation, child labour, begging, petty crime and the removal of organs.

6.2.2. What does the Bible say about challenging and responding to injustice?

Chapter 5 documents the quest to discover, through searching the Scriptures as well as theological sources, God's heart on issues of justice specifically relating to the mission of Jesus as mandated to the Church.

Chapter 5 concludes that the mission of Jesus is encapsulated in the words of Luke 4: 18-21. It is a mission of word (proclamation) and deed (bringing release, freedom, salvation). It is a mission to the poor, the prisoners, the blind, the oppressed, and it is a mission that is not limited to the spiritual or the eternal, but that longs for the "Kingdom (to) come... on earth as it is in heaven" (Matthew 6: 10).

Chapter 5 also determines that the mission of the Church (the *sent*) is the mission of Jesus (the *sender*) who sent his followers as he was sent by the Father, and that our mission too is

one of word and deed to the poor, the prisoners, the blind and the oppressed in every sense of the word.

6.2.3. How did the Church respond to slavery in history?

The first part of chapter 5 provides a brief study conducted into the response of the Church and its members to slavery in the days of late antiquity and more recently the transatlantic slave trade.

The outcome seems to reveal that the Christian voice was not heard as early, as loudly and as clearly as one might have expected. The Church was apparently not the initiator of liberation and abolition, although it must also be said that once Christians understood that slavery was sin and not just an acceptable and necessary part of life, the Church did take her stand for justice and supported the abolition.

6.2.4. How should The Salvation Army respond in proclamation and action, to the present-day phenomenon of human trafficking?

The combined analysis of the narratives of Maria, Sophie, Christina, Jennifer and Celeste in chapter 4 highlight the issues of vulnerability, awareness and a practical response. Chapter 5 provides the assurance that issues of justice and freedom are part of the mandate of the Church, and thus The Salvation Army. Chapter 6 expands on the issues of vulnerability, awareness and practical response by suggesting that the Church (as the people of God) is ideally positioned on all levels of almost all societies to respond to human trafficking.

Chapter 6 continues to provide a model of response, including both the requirements for and the aims of an approach to human trafficking. The story of Celeste is used in the form of an illustration to indicate the multiplicity of persons and organisations that may be needed for a wholistic response.

3. Lessons learned

I share my reflection on what lessons have been learned from this research, as follows,

Research shows that human trafficking is a rapidly changing criminal industry. It exploits vulnerabilities and feeds on world events like disasters, wars and conflict, migration and economic crisis. It utilises every kind of technology and has friends in high places. In order to combat such a fluid and rapidly changing enemy, any Christian response to human trafficking must be both solid and flexible.

A solid response requires a firm theological basis and theologically sound principles. This will ensure that the Church remains true to her mission. When taking a stand against human trafficking, Christians take a stand against the kingdom of Satan himself, and they need to be firmly grounded and fully armed.

However, solid does not necessarily mean slow. A response that is flexible and adaptable, with lines of communication that are swift and clear, will facilitate rapid action when faced with the need to rescue and protect victims or summon urgent assistance. Practitioners must be empowered to make quick decisions and innovative thinking must be possible.

Team-work cannot be overemphasised in combating human trafficking. “Going it alone” is not viable and “leaving it to the experts” is a poor excuse. The Church must understand its role and its potential and must take its place in the team.

The reflection on the journey of the initial South African response is filled with lessons learned. Getting the right people with the necessary passion and stamina into the right places is vital. Whilst reactive action is often called for as a first response, strategic thinking and planning are necessary for a sustainable, realistic, person-centred response. Training and support of practitioners are vital, as are measures to ensure the safety of practitioners.

The stories indicate that each case of human trafficking is different and at the centre of each case is a human being who has the right to be free from exploitation. Human dignity must be at the heart of any response to human trafficking.

4. The need for further research

More research is needed, especially in the following areas:

There is still a great need to find ways to share information and resources, utilising the technology that is so readily available today but bearing in mind the need for protection and privacy. Traffickers use the same technology and have access to the same information.

The closely linked issue of migration and refugees, and especially the growing refugee crisis between the Middle East and Europe, needs further research.

Around the world, in South Africa as well as in other countries, there are still unjust systems that perpetuate vulnerabilities and facilitate human trafficking. These systems that are built on inequality and prejudice may be of a political, cultural, religious or historical nature. Courageous and honest research is needed into these systems.

The hidden nature of human trafficking still makes it difficult to know the exact scope of human trafficking. Measuring systems are constantly being developed and becoming more effective, and this remains an area for further research.

5. The vision

I have a vision. In my vision every Maria in this world reaches her full potential without exploitation. Every Sophie lives in dignity. Every Christina has opportunity to work in safety and to acquire an education. Every Jennifer has the freedom to care adequately for her family through honest employment. Every Celeste enjoys a carefree childhood and plays and learns in safety and innocence.

Every Jackie of this world survives and even thrives in an environment that is secure from violence and harm.

The Salvation Army is a holiness movement. Holiness and social justice are inseparable, as indicated in Psalm 89: 14. The command for God's people to be holy as he is holy (Leviticus 19: 2) is followed by a list of ways in which they should treat each other, showing justice and mercy in everyday situations (O'Brien 2014: 32). True holiness in action must not only live justly but is compelled to oppose injustice.

Greig (2004: 42) makes a clear connection between holiness and justice in his poem "The Vision and the Vow",

"The vision is holiness that hurts the eyes. It makes children laugh and adults angry. It gave up the game of minimum integrity long ago to reach for the stars. It scorns the good and strains for the best. It is dangerously pure."

Is my vision of a world without exploitation unachievable? I am not naïve. I know very well that the insidious crime of human trafficking evolves as quickly as the measures that are erected to fight it are put in place. I know that in this fallen world people will always be looking for ways to exploit and manipulate their environment and everything in it, including their fellow human beings, to serve their selfish greed. But I return once more to the mission statement of

Jesus in Luke 4 (see chapter 5, section 4) as a message “in which God’s justice is re-asserted” (Shakespeare 2009: 2) and which he expressed in terms “of the social justice that will be the evidence of God’s reign” (Ibid: 2). By accepting that the mission of Jesus is the mission of the Church (see chapter 5, section 6) we as the people of God are drawn into a life of integrity that includes the pursuit of justice and righteousness in every aspect of our lives (Ibid: 1), including advocating against traditions and policies that oppose freedom and allow for exploitation.

I have a vision of a world that is better than the world of today. I know this vision, proclaimed by the prophets in the Old Testament (Isaiah 2: 2-4, Ezekiel 34: 24, Jeremiah 30: 9) and announced by Jesus himself in the Gospels (Matthew 4: 17) will come to pass when he comes again. But I cling to his words in John 10: 10, “I have come that they may have life, and have it to the full”, and I echo the words of David Bosch, quoted by Shakespeare (2016: 2),

“Those who know that God will one day wipe away all tears will not accept with resignation the tears of those who suffer and are oppressed *now*. Anyone who knows that one day there will be no more disease must actively anticipate the conquest of disease in individuals and society *now*. And anyone who believes that the enemy of God and humans will be vanquished will already oppose him *now* in his machinations in family and society. For all of this has to do with *salvation*.”

6. Conclusion: The hope

As I look back over the years during which I conducted this study, as I reflect on the people I have met, the situations I have encountered and the books and articles I have studied, I conclude that a slave trade has arisen around the world that is larger, extends further, and is more hideously cruel than the transatlantic slave trade itself. This global slave trade is called human trafficking, and I pray every day that it will stop. I know that no one person, one organisation or one agency cannot bring this global slave trade to its knees, but I believe that when good people stand together against injustice, freedom will prevail.

William Booth, founder of The Salvation Army, delivered his famous “I’ll fight” speech (Coutts 1981:141) at the age of 83 in the Royal Albert Hall in London. I can find no better words to end this work:

“While women weep, as they do now, I'll fight;
While little children go hungry, as they do now, I'll fight;
While men go to prison, in and out, in and out, as they do now, I'll fight;
While there is a drunkard left,
While there is a poor lost girl upon the streets,
While there remains one dark soul without the light of God,
I'll fight - I'll fight to the very end!”

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Appendix A: The Salvation Army: positional statement, Southern Africa Territory.

(Moral and Social Issues Council 2010: web).

Referenced in chapter 1(2).

The Salvation Army has from its inception applied biblical principles to the moral and social challenges experienced by humanity and society and believes that the liberating message of Jesus Christ meets the total need of humankind.

The Salvation Army believes that all people are made in the image of God and that each person in the eyes of God has equal worth and dignity.

With this in mind, The Salvation Army rejects human trafficking as it refers to the recruitment, transportation, transfer, harbouring or receipt of persons, by means of threat or use of force or other forms of coercion, abduction, fraud, deception and abuse of power for the purpose of sexual exploitation or forced labor. Trafficking may involve slavery or servitude in any industry, such as forced or coerced participation in agriculture, manufacturing, prostitution and other commercial sex industries, domestic servitude or servile marriage. This also refers to the unlawful removal of organs.

In cooperation with other agencies, The Salvation Army acknowledges its Christian responsibility to be actively engaged in the prevention of human trafficking, the protection of the victims (especially women and children) and the lawful prosecution of the perpetrators.

Recognising that the fight against human trafficking is closely linked with the fight for social justice, The Salvation Army will continue to address the underlying issues rooted in poverty, unemployment, gender inequality and inadequate education.

References: Romans 13: 8-10; Zechariah 7: 9-10; Genesis 1: 27; Micah 6: 8; 1 Peter 1: 13-16; 1 John 10: 10

Approved by the General for publication in the Southern Africa Territory, January 2010

Appendix B: International positional statement on human trafficking:
(The Salvation Army International Commission for Social Justice 2018: web).
Referenced in chapter 1 (2).

The Salvation Army
International Positional Statement
MODERN SLAVERY AND HUMAN TRAFFICKING

STATEMENT OF POSITION

The Salvation Army is deeply committed to fighting modern slavery and human trafficking. Modern slavery is an umbrella term including human trafficking for sex, labour or organs, exploitative labour practices, child labour and early and forced marriage. It involves not just individuals but also social and economic systems.

The Salvation Army believes in the biblical principles of the inherent and equal value of all persons and the duty to care for one's neighbour. The exploitation of human beings commodifies and dehumanises the individuals who are trafficked, rewards the inhumanity of the traffickers, and weakens the moral, social and economic fabric of society. The Salvation Army is opposed to the abuse of power against other human beings that is inherent in modern slavery and human trafficking.

Addressing modern slavery and human trafficking must involve addressing both supply and demand. The Salvation Army is committed to achieving justice and reconciliation by working with all involved. Restoration of persons who have been exploited and traumatised may be a long and complex process. Recognition of their inherent dignity, and restoration of choice and control of their own lives are critical.

Modern slavery and human trafficking need to be stopped. Everyone has the responsibility, both individuals and institutions, to work for the liberation of those who have been subjected to slavery and trafficking. Legal and social mechanisms to stop slavery and trafficking must be established and those involved held to account.

Transformation and healing of hearts and minds of everyone involved in modern slavery and human trafficking is both necessary and possible.

BACKGROUND AND CONTEXT

Modern slavery and human trafficking include those who create the demand for trafficked people and those who create the demand for commodities that are made and sold under coercive conditions. It also includes the traffickers and those entrusted with protection of communities (government, judiciary, law enforcement, banks).

Human trafficking as a form of Modern slavery takes many forms. Sufficiently comprehensive definitions are often missing.

The United Nations statement known as the Palermo Protocol defines human trafficking as: “Trafficking in persons” shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs.

The International Labour Organisation, an agency of the United Nations, defines forced labour as ‘all work or service which is exacted from any person under threat of a penalty and for which the person has not offered himself or herself voluntarily’.

The term ‘modern slavery’ is an umbrella term covering many ill-defined practices. Generally included are human trafficking for sex, labour or organs, forced labour, bonded labour, descent-based labour, domestic servitude, child labour, early (child) and forced marriage. This list is not exhaustive and other forms of modern slavery and human trafficking include the taking of babies and children for sale for adoption, the entrapment of people in religious ritual roles as well as those taken for religious rites that involve forms of human sacrifice.

It is difficult to establish reliable data as much of the modern slavery and human trafficking is hidden. However, the best estimates are that millions of people around the world are being exploited in this way. People who are victims of modern slavery and human trafficking are often among the most vulnerable in societies. They include all ages, genders, ethnicities and creeds. The most vulnerable groups include refugees and migrants, minority groups, women, children and people experiencing extreme poverty.

The techniques used by traffickers and the forms in which exploitation are manifest are various, but what is common to them all is the exploitation of some people by other people. Each form of modern slavery and human trafficking has features specific to that form, which need to be understood if they are to be addressed.

- Human trafficking for sexual exploitation is found throughout the world. The majority of those trafficked for sex are women and girls. However, boys, men and transgendered people should not be forgotten. They often remain hidden, not wishing to speak out about their shame and humiliation but are equally in need of assistance. The exploitation is not confined to prostitution but includes pornography and sex tourism. The growth of the internet and cyber technology has created new opportunities for exploitation. Combatting this requires international cooperation on judicial and law enforcement measures.
- Modern slavery includes the exploitation of people in a work situation. Men, women and children are being forced to work under unacceptable and sometimes dangerous conditions, often with inadequate pay and an inability to leave that employment. Domestic servitude is a particular type of labour exploitation involving people, mostly women, who are domestic servants. Unable to leave their employer, they are often physically and sexually abused and exploited financially. In some places they have no legal protection. Debt bondage and descent-based labour are practices that still occur in some cultures. Both practices are exploitative in nature with the debtor being rendered powerless to seek fair treatment. The support of good work practices and prevention of abuse and exploitation in the labour market is a key component in the abolition of modern slavery and human trafficking.
- Child labour, child sexual exploitation, the trafficking of children and child marriage are all forms of child abuse that are included in the term modern slavery. They all impact negatively on the health, education and well-being of the child. Forced marriage at any age involves both labour and sexual exploitation of a spouse unable to leave the situation.
- Trafficking for harvest of body parts for whatever purpose-- transplant, sacrifice or use in religious ritual--is a violation of the person. Even when the person has agreed to sell the organ, informed consent is not given because the implications of the procedure are not explained. Unscrupulous people have been known to take essential organs (for example, both kidneys, leaving the donor to die), or even commit murder to obtain the organs.

- A perpetrator of exploitation may come from a similar background to their victims, and the loss of income if they stop exploiting can lead to severe hardship for their families. Unless alternative economic provision is made, the cycle of exploitation will continue.

GROUNDINGS FOR THE POSITION OF THE SALVATION ARMY

Humankind is created in the image of God (Genesis 1:26). All people are valuable to God, holding a special place in God's creation (Psalm 8:5). Nonetheless, the Bible describes horrifying realities that are as real now as when the Scriptures were written:

Psalm 10 describes the wickedness of the one who entraps others. 'He lies in wait to catch the helpless; he catches the helpless and drags them off in his net. His victims are crushed, they collapse; they fall under his strength. He says to himself, "God will never notice."'

Isaiah 42:22 says, 'But this is a people plundered and looted all of them trapped in pits or hidden away in prisons. They have become plunder, with no one to rescue them; they have been made loot, with no one to say, "Send them back."'

Joel 3:3 says, 'They cast lots for my people and traded boys for prostitutes; they sold girls for wine that they might drink.'

The Bible is emphatic about the injustice of this. No one should be exploited or damaged. The Christian conviction is that the present broken and sinful state of the world is not the last word. God who made people wants no one to be lost.

Jesus came into the world that everyone might have life in all its fullness (John 10:10). He said, 'The Lord has sent me to announce freedom for prisoners, to give sight to the blind, to free everyone who suffers, and to say, "This is the year the Lord has chosen"' (Luke 4: 18 – 19 CEV). When Jesus said this, he was quoting Isaiah 61: 1 – 2. Later in Isaiah 61 are these words, 'I, the Lord, love justice! But I hate robbery and injustice' (v8). Micah 6:8 asks, 'What does the Lord require of you?' and answers: 'to act justly and to love mercy and to walk humbly with your God'. The neighbour is to be loved as one loves oneself (Matthew 22:39; Lev 19:18). Consequently, Christians are called upon to work for the elimination of all forms of slavery and human trafficking.

PRACTICAL RESPONSES

Since its inception, The Salvation Army has sought to reduce the worldwide phenomenon of abuse of individuals or groups of people by others.

As recognition of the issue of modern slavery and human trafficking has grown, The Salvation Army has intensified its efforts to combat this evil throughout the world, even taking the lead role in some places.

The Salvation Army continues the fight through its individual members, corps and centres. It has developed an international strategy to increase the effectiveness of this work. This is built around the suggestion of the responses needed outlined in the Palermo Protocol, but includes two elements that are specific to the church.

The responses include one or more of the following:

- Prayer – For The Salvation Army prayer is an essential practice in the fight against modern slavery and human trafficking. Prayer gives people a way to gain God’s perspective and guidance in complex situations. Prayer keeps us in relationship with God and empowers our work.
- Participation – The local church is a resource in the battle against modern slavery and human trafficking and serve in some isolated communities that other agencies do not reach. Although appropriate training is needed for working with victims and survivors, every church can raise awareness in their communities of the presence of such abuse and exploitation and provide a place of loving welcome for those on the journey of restoration. The Salvation Army will continue to build the capacity and provide resources for their members, corps and centres to participate.
- Prevention – We cannot combat what we do not recognise. Raising awareness of modern slavery and human trafficking are a vital element of prevention. Prevention also involves addressing both the factors that make people vulnerable and those that create the demand for exploited labour or for sexual exploitation. This can include income generation, child sponsorship, working with offenders, promoting fair trade and many other activities.
- Protection – The Salvation Army has a holistic view of health and seeks to assist survivors regain their health, physically, mentally, emotionally, relationally and spiritually. Victims need protection within their places of exploitation and survivors need protection and assistance during their rehabilitation. This could include reporting unsafe labour practices and advocating for change. Provision for survivors may include providing a means of exit for victims, transfer to a safe place, providing safe havens and opportunities for restoration to the survivors, both short and long term.
- Prosecution – The Salvation Army often works closely with law enforcement and judicial agencies. For example, by providing training, accepting referrals and receiving victims. There are also places where The Salvation Army works with offenders or their families.

- Policy – The Salvation Army calls upon all legislators and policy makers to develop and implement mechanisms to fight modern slavery and human trafficking and bring justice for all involved. The Salvation Army will work with government, businesses and community organisations in this regard.

Human trafficking flourishes because there is a demand for the services trafficked or exploited people are forced to provide. The Salvation Army therefore undertakes education and awareness raising activities so that those who use products or services supplied by trafficked or exploited people are confronted with the human misery, suffering and injustice created by their continuing use of these services or products. The Salvation Army will continue to monitor our employment and purchasing practices and work to ensure we are exploitation free.

- Partnership –The Salvation Army recognises there are a number of reputable organizations working locally and globally on eliminating human trafficking. The extent of the exploitation is such that no single agency can address it alone. Collaborating and networking with these agencies is encouraged to achieve the elimination of modern slavery and human trafficking and to provide a holistic service for those who have been exploited as they journey towards restoration.

Approved by the General, 10/4/2018

The views expressed in this international positional statement constitute the official position of The Salvation Army on the issue addressed, and they may not be modified or adapted in any way without the express written permission of International Headquarters.

Appendix C: The Slavery Convention of 1926.

(United Nations Educational, Scientific and Cultural Organisation: web).

Referenced in chapter 2 (2) and (5.1).

Slavery Convention

Signed at Geneva on 25 September 1926

Entry into force: 9 March 1927, in accordance with article 12. The Convention was amended by the Protocol done at the Headquarters of the United Nations, New York, on 7 December 1953; the amended Convention entered into force on 7 July 1955, the date on which the amendments, set forth in the annex to the Protocol of 7 December 1953, entered into force in accordance with article III of the Protocol.

Whereas the signatories of the General Act of the Brussels Conference of 1889-90 declared that they were equally animated by the firm intention of putting an end to the traffic in African slaves,

Whereas the signatories of the Convention of Saint-Germain-en-Laye of 1919, to revise the General Act of Berlin of 1885 and the General Act and Declaration of Brussels of 1890, affirmed their intention of securing the complete suppression of slavery in all its forms and of the slave trade by land and sea,

Taking into consideration the report of the Temporary Slavery Commission appointed by the Council of the League of Nations on June 12th, 1924,

Desiring to complete and extend the work accomplished under the Brussels Act and to find a means of giving practical effect throughout the world to such intentions as were expressed in regard to slave trade and slavery by the signatories of the Convention of Saint-Germain-en-Laye, and recognising that it is necessary to conclude to that end more detailed arrangements than are contained in that Convention,

Considering, moreover, that it is necessary to prevent forced labour from developing into conditions analogous to slavery,

Have decided to conclude a Convention and have accordingly appointed as their Plenipotentiaries [names omitted]

... have agreed as follows:

Article 1

For the purpose of the present Convention, the following definitions are agreed upon:

(1) Slavery is the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised.

(2) The slave trade includes all acts involved in the capture, acquisition or disposal of a person with intent to reduce him to slavery; all acts involved in the acquisition of a slave with a view to selling or exchanging him; all acts of disposal by sale or exchange of a slave acquired with a view to being sold or exchanged, and, in general, every act of trade or transport in slaves.

Article 2

The High Contracting Parties undertake, each in respect of the territories placed under its sovereignty, jurisdiction, protection, suzerainty or tutelage, so far as they have not already taken the necessary steps:

- (a) To prevent and suppress the slave trade;
- (b) To bring about, progressively and as soon as possible, the complete abolition of slavery in all its forms.

Article 3

The High Contracting Parties undertake to adopt all appropriate measures with a view to preventing and suppressing the embarkation, disembarkation and transport of slaves in their territorial waters and upon all vessels flying their respective flags.

The High Contracting Parties undertake to negotiate as soon as possible a general Convention with regard to the slave trade which will give them rights and impose upon them duties of the same nature as those provided for in the Convention of June 17th, 1925, relative to the International Trade in Arms (Articles 12, 20, 21, 22, 23, 24 and paragraphs 3, 4 and 5 of Section II of Annex II), with the necessary adaptations, it being understood that this general Convention will not place the ships (even of small tonnage) of any High Contracting Parties in a position different from that of the other High Contracting Parties.

It is also understood that, before or after the coming into force of this general Convention, the High Contracting Parties are entirely free to conclude between themselves, without, however, derogating from the principles laid down in the preceding paragraph, such special agreements as, by reason of their peculiar situation, might appear to be suitable in order to bring about as soon as possible the complete disappearance of the slave trade.

Article 4

The High Contracting Parties shall give to one another every assistance with the object of securing the abolition of slavery and the slave trade.

Article 5

The High Contracting Parties recognise that recourse to compulsory or forced labour may have grave consequences and undertake, each in respect of the territories placed under its sovereignty, jurisdiction, protection, suzerainty or tutelage, to take all necessary

measures to prevent compulsory or forced labour from developing into conditions analogous to slavery.

It is agreed that:

(1) Subject to the transitional provisions laid down in paragraph (2) below, compulsory or forced labour may only be exacted for public purposes.

(2) In territories in which compulsory or forced labour for other than public purposes still survive, the High Contracting Parties shall endeavour progressively and as soon as possible to put an end to the practice. So long as such forced or compulsory labour exists, this labour shall invariably be of an exceptional character, shall always receive adequate remuneration, and shall not involve the removal of the labourers from their usual place of residence.

(3) In all cases, the responsibility for any recourse to compulsory or forced labour shall rest with the competent central authorities of the territory concerned.

Article 6

Those of the High Contracting Parties whose laws do not at present make adequate provision for the punishment of infractions of laws and regulations enacted with a view to giving effect to the purposes of the present Convention undertake to adopt the necessary measures in order that severe penalties may be imposed in respect of such infractions.

Article 7

The High Contracting Parties undertake to communicate to each other and to the Secretary-General of the League of Nations any laws and regulations which they may enact with a view to the application of the provisions of the present Convention.

Article 8

The High Contracting Parties agree that disputes arising between them relating to the interpretation or application of this Convention shall, if they cannot be settled by direct negotiation, be referred for decision to the Permanent Court of International Justice. In case either or both of the States Parties to such a dispute should not be Parties to the Protocol of December 16th, 1920, relating to the Permanent Court of International Justice, the dispute shall be referred, at the choice of the Parties and in accordance with the constitutional procedure of each State, either to the Permanent Court of International Justice or to a court of arbitration constituted in accordance with the Convention of October 18th, 1907, for the Pacific Settlement of International Disputes, or to some other court of arbitration.

Article 9

At the time of signature or of ratification or of accession, any High Contracting Party may declare that its acceptance of the present Convention does not bind some or all of the

territories placed under its sovereignty, jurisdiction, protection, suzerainty or tutelage in respect of all or any provisions of the Convention; it may subsequently accede separately on behalf of any one of them or in respect of any provision to which any one of them is not a Party.

Article 10

In the event of a High Contracting Party wishing to denounce the present Convention, the denunciation shall be notified in writing to the Secretary-General of the League of Nations, who will at once communicate a certified true copy of the notification to all the other High Contracting Parties, informing them of the date on which it was received.

The denunciation shall only have effect in regard to the notifying State, and one year after the notification has reached the Secretary-General of the League of Nations.

Denunciation may also be made separately in respect of any territory placed under its sovereignty, jurisdiction, protection, suzerainty or tutelage.

Article 11

The present Convention, which will bear this day's date and of which the French and English texts are both authentic, will remain open for signature by the States Members of the League of Nations until April 1st, 1927.

The Secretary-General of the League of Nations will subsequently bring the present Convention to the notice of States which have not signed it, including States which are not Members of the League of Nations, and invite them to accede thereto.

A State desiring to accede to the Convention shall notify its intention in writing to the Secretary-General of the League of Nations and transmit to him the instrument of accession, which shall be deposited in the archives of the League.

The Secretary-General shall immediately transmit to all the other High Contracting Parties a certified true copy of the notification and of the instrument of accession, informing them of the date on which he received them.

Article 12

The present Convention will be ratified, and the instruments of ratification shall be deposited in the office of the Secretary-General of the League of Nations. The Secretary-General will inform all the High Contracting Parties of such deposit.

The Convention will come into operation for each State on the date of the deposit of its ratification or of its accession.

In faith whereof the Plenipotentiaries signed the present Convention.

Done at Geneva the twenty-fifth day of September, one thousand nine hundred and twenty-six, in one copy, which will be deposited in the archives of the League of Nations.

A certified copy shall be forwarded to each signatory State.

Appendix D: Original statement by Dr Botha van Aarde.

(Private e-mail, received in 2014, used with permission.)

Referenced in chapter 2 (5.8).

The original text of the excerpt from a personal e-mail received from Dr Botha van Aarde, Director of the Council for Church Social service, used with permission:

“Die NGK (en baie ander kerke) maak gereeld in hul amptelike dokumente (notules, verklarings, belydenisse) ‘n punt oor menswaardigheid. Binne algemene sinodale verband is besluit om ‘n seisoen van menswaardigheid aan te kondig. Dit gaan juis daaroor dat die Kerk(e) dit vanuit die Bybel verstaan dat alle mense voor God gelyk is, ongeag ras, geslag, ouderdom, ens. Vandat die saak van mensehandel na vore getree het as ‘n nuwe vloedgolf, is die kerklike maatskaplike dienste in al sy verbande ernstig daarmee besig. Jongmense, gewoonlik minderjariges, word oral in die land in plekke van veiligheid geplaas wanneer die polisie sulke sake ondersoek. Die CMRade (CMDs) werk ook hard aan voorkomingsprogramme om jong dogters en seuns teen hierdie euwel te waarsku.”

Appendix E: Original text by Alida Bosshardt.

(Verburg 1998:76)

Referenced in chapter 3 (1.4)

“We kwamen in de middestad zo veel problemen en mensen in moeilijkheden tegen, dat het al na een paar weken duidelijk was: hier lag een ruim arbeidsveld voor ons. In mijn dagboek staat na anderhalve maand, op 23 november '48:

Dit werk heeft in ons allen, die mee uitgaan, iets nieuws doen geboren worden. Een liefde voor het verlorene verwekt, het weggedrevene. Hier in deze wijken, ‘donker Amsterdam’, hier hoort het Leger, met de boodschap van Jezus.”

Appendix F: Call to prayer, 2015.
(The Salvation Army IHQ 2015: web).
Referenced in chapter 3 (1.6)



Appendix G: “Shop Window” awareness campaign.

(Pearson V 2007: web).

Referenced in chapter 3 (4.4).



To highlight the harsh realities of human trafficking, we developed a hard hitting idea that put children on sale in fashion boutique windows. The message emphasizes the tragedy of putting a price-tag on a human life.



Appendix H: Billboard, 2009.

(My own photo)

Referenced in chapter 3 (4.4).



Appendix I: “The Dress” campaign, 2015.

(The Salvation Army International Social Justice Commission 2015: web).

Referenced in chapter 2 (5.8) and chapter 3 (4.4).



Appendix J: Media Statement, January 2010.

(Internal Document)

Referenced in chapter 3 (4.5).



MEDIA STATEMENT BY THE SALVATION ARMY

For Immediate Release: Wednesday 27 January 2010

Salvation Army steps up anti-human trafficking campaign

With the much-anticipated FIFA World Cup just under five months away, The Salvation Army has stepped up its anti-human trafficking campaign by launching a 24-hour toll free helpline number, **08000-RESCUE** (08000-737283), where victims and members of the public can report all cases of human trafficking.

The toll-free number is a joint initiative of The Salvation Army and BE HEARD™ and it was launched today at the South African Human Rights Commission in Johannesburg. BE HEARD™ is an independent disclosure service and is offering their services on a pro-bono basis. The number was launched following a workshop with Government and other independent Organizations.

“This toll free number will create an opportunity for two things: firstly, it will allow people to call for help on all matters relating to human trafficking and secondly it will also serve as a platform for people to offer tip-off information on suspicious circumstances,” said Major Marieke Venter, The Army’s Divisional Director for Women’s Ministries and National Coordinator of the Anti-Human Trafficking Task Team.

The Salvation Army has just completed training of the consultants who will man the call centre facility. The consultants will report all human trafficking cases to the Salvation Army while all

emergency cases will be referred directly to the South African Police Services. This is the only dedicated anti-human trafficking helpline in South Africa that will offer 24-hour assistance.

“We urge the government to pass legislation on human trafficking so that offenders can be brought to book. We know that the draft bill is being discussed in Parliament, so we are adding our voice in support of what other organisations have said.

“We are also engaging in as many conversations as possible with schools and women’s groups so that they are aware of the need to fight human trafficking. We want to do our utmost in fighting human trafficking,” Venter said.

Brian Adams, the founder of BE HEARD™, said he is very excited to be partnering with The Salvation Army in this venture. His organisation provides an anonymous tip-off service and will run The Salvation Army’s toll-free helpline.

“We have always wanted to do something like this. We hope that it will be a great success and together we will save a lot of lives,” Adams said.

According to The Salvation Army, of the 2 000 000 people that are trafficked each year, 450 000 are in Africa and are either used for exploitation as prostitutes, forced labour or even for their body organs.

The Salvation Army is opposed to the corrupt abuse of power against another human being that is inherent in trafficking for personal economic gain.

“We therefore have the responsibility, both individually and collectively, to work for the liberation of those who have been enslaved in this manner, and to establish the legal and social mechanisms by which human trafficking can be stopped,” Venter added.

ENDS

The Salvation Army is an international movement and evangelical part of the universal Christian Church and has a professional record in rehabilitating and accommodating trafficking trade victims and addressing social injustice in a systematic, measured, proactive and Christian manner through its International Social Justice Commission.

Issued by Quo Vadis Communications on behalf of the Salvation Army

QUO VADIS COMMUNICATIONS AND ITS STAFF MAY NOT BE QUOTED ON BEHALF OF THE SALVATION ARMY.

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Appendix K: Red Card.

(My design, used in the 2010 FIFA World Cup anti-human trafficking campaign.)

Referenced in chapter 3 (4.10).



Appendix L: Excerpt from report on World Cup activities.

(Internal Document)

Referenced in chapter 3 (4.10).

1. Anti-trafficking Awareness Campaign:

The following is a list of activities that took place:

- Anti-human trafficking marches/parades were held.
- Urban Campout (Led by South Rand Corps, Central Division) with many from the division and other churches joining. Every Friday evening (between 10pm and 4am) during the World Cup a group of people camped outside a brothel in Rossettenville to take a stand against prostitution and trafficking of persons. A total number of 5 women were rescued through the Urban Campout initiative.
- Traffic light Water Bottle and Red Card Distribution (Several Corps went out to local traffic intersections handing out water bottles and Red Cards)
- Shopping Mall distribution of material (Several Corps handed out water bottles, Red Cards and spoke to shoppers at Shopping Centres)
- Fan parks – Red Cards and Water Bottles were handed out to thousands of people at Fan Parks.
- All the soccer balls and vuvuzelas handed out had an anti-trafficking message printed on as well as our Toll-Free number.

Every Division participated in making visitors and locals aware of the dangers of trafficking. Children were educated through our Kid's Clubs. They were made aware of the modus operandi of the trafficker and also on how to stay safe.

A total number of 21 calls were logged with 'Be Heard' (our Toll-Free number) during the World Cup period. Some of the cases are still under investigation.

A total number of 42 000 pamphlets, 80 000 Red Cards, 60 000 water bottles, 55 000 War Cry's, 2 500 soccer balls, and 3 000 vuvuzelas were distributed.

The Anti Trafficking awareness and prevention campaigns were a highlight for most Divisions.

Huge media coverage was received through this campaign.

Appendix M: Text analysis on Luke 4:18.

(Marshall 1974:238, 239).

Referenced in chapter 5 (4.2.1) and (4.2.2).

Greek	English
Πνεῦμα	[The] Spirit
Κυρίου	of [the] Lord
ἐπ’	Upon
ἐμέ,	me,
οὗ	of which
εἵνεκεν	Because
ἔχρισέν	he has anointed
με	Me
εὐαγγελίσασθαι	to preach good news
πτωχοῖς,	to [the] poor.
ἀπέσταλκέν	he has sent
με	Me
ζῆσασθαι	to heal
τοὺς	The
συντετριμμένους	Broken
τὴν	...
καρδίαν,	in heart,
κηρῦξαι	to proclaim
αἰχμαλώτοις	to captives
ἄφεσιν	deliverance,
καὶ	And
τυφλοῖς	to [the] blind
ἀνάβλεψιν,	recovery of sight,
ἀποστεῖλαι	to send forth
τεθραυσμένους	[the] oppressed
ἐν	In
ἀφέσει,	deliverance,