

## **DRAFT CONFERENCE REPORT**

### **THE GLOBAL INITIATIVE TO FIGHT HUMAN TRAFFICKING**

#### **'What Religious Communities can do to combat Human Trafficking'**

**Cape Town: 3-5 October 2007**

#### Summary of Proceedings

On the 3<sup>rd</sup> of October 2007 congregants attending this global conference on human trafficking registered at the St George's Cathedral in Cape Town. Registration was facilitated by staff from the United Nations Office on Drugs and Crime (UNODC) as well as the Sexual Offences & Community Affairs (SOCA) Unit within the National Prosecuting Authority of South Africa. Members from the Cape Town community at large also joined the group of delegates and took their seats for an interfaith service.

Dean Rowan Smith, the Interfaith Service Programme Director welcomed all attendees at the St George's Cathedral and introduced the first speaker, the Most Reverend Njongonkulu Ndungane, the Archbishop of Cape Town.

The Archbishop extended a word of welcome to all people present, specifically all international guests, to the beautiful city of Cape Town and expressed his wishes that the spirit of the Almighty God would direct all proceedings. He alluded to the loathsome phenomenon of human trafficking as an evil of society that must be addressed, and contextualized it as an indecent act, affecting the human dignity of the most vulnerable victims thereof. He alluded to the inhumane suffering of Sara Baartman, a South African woman who was trafficked to France, exploited, humiliated and dehumanized as a result of human trafficking. He reminded all those present that the vicious cycle of this woman's tragic life and death was only ended when former President Nelson Mandela officially requested the remains of Sara Baartman to be brought back to South Africa in the 1990's. He called on all religious leaders to use the conference as a forum to unite against the trafficking of women and children and to come up with a concrete plan of action.

Dr Jonathan Lucas, Director of UNODC: Southern Africa was then called upon by the Programme Director to deliver a message on behalf of the Secretary General of the United Nations, Mr Ban Ki-moon. Dr Lucas pointed out that all around the world, a crime of the most evil nature was being committed – a crime that ‘... violates people’s rights and innocence, exploits their dreams of a better future, and robs victims of their dignity...’ He urged congregants to rally all their forces to prevent vulnerable people from falling into the clutches of traffickers and to bring those responsible for these evil deeds to justice. He furthermore emphasized the need for victims to be provided with safe shelter as a means of recovering from human trafficking. He called upon all people present, individually and jointly, to work harder to bring into concrete action the provisions of the UN Protocol to Prevent, Suppress and Punish Trafficking Persons and referred to the Global Initiative to Fight Human Trafficking (GIFT) that was launched by the United Nations, under the leadership of the UN Office on Drugs and Crime, to which he invited the faith based community to lend its support. He reminded religious leaders of their moral authority to speak out in defense of human trafficking victims and to warn people of all faiths against the global problem herein. He concluded by requesting the religious community to send a strong message of concern about this type of crime and to mobilize their congregations in the fight against ‘... a crime that shame us all.’

The Programme Director then called upon representatives from the Western Cape Religious Forum to deliver their respective prayers to seal the commitment of all religions and faiths to fight this phenomenon.

The following representatives from the Western Cape Religious Forum participated in the prayer ceremony:

- ✚ Moulana Igshaan Hendricks, President of the Muslim Judicial Council;
- ✚ Rabbi Gregory Alexander, Progressive Jewish Community;
- ✚ Tahirih Matthee, Bahai Community;
- ✚ Bulelani Macwili, African Traditional Religion;
- ✚ Guru Krishna, Siva Aalayam Ashram
- ✚ Professor Claude d’Estree, Buddhist Chaplain.

Thereafter a special videotaped message by Archbishop Emeritus Desmond Tutu was played in which he expressed his gratitude and excitement about the conference and signaled that such a conference was long overdue. He highlighted the role of the religious community to guard against the exploitation and abuse of those who have no voices in society.

This was followed by the key note address by Jeffrey Avina, Director, Division of Operations, UNODC. He expressed his thanks to the Most Reverend Njongonkulu Ndungane for serving as a patron and host of the Interfaith Dialogue and mentioned that his personal involvement was a tribute to his commitment to promote dialogue between different faiths. He continued to thank Mr Ebrahim Rassool, the Premier of the Western Cape for his leadership in fighting drugs and crime, the work done by the UNODC and his assistance with the conference. He furthermore expressed his gratitude for the high level participation from South Africa at the conference. Mention was made of the diverse spectrum of faiths present at the conference and Mr Avina called upon all religious leaders to unite in their desire to take action against the despicable crime of human trafficking.

He elaborated on the topic of human trafficking as an evil that is carried out in almost all countries around the world, either as countries of origin, transit, or destination. He reminded all present that, from impoverished rural villages to mega-cities, from wealthy suburban paradises to inner city ghettos, that hundreds of people became victims of human trafficking every year, through force or deception. The lives of these victims were for sale – auctioned off to the highest bidder for sexual and commercial exploitation. He emphasized the fact that the victims of human trafficking were mostly women and children. He furthermore referred to the two main reasons why this crime occurs, namely poverty and demand. Suggestions on how it can be fought included the importance of raising awareness, changing the economics of trafficking and relying on the United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children which supplements the United Nations Convention against Transnational Organized Crime.

Mr Avina furthermore reminded delegates that the UNODC works with States by providing legal and technical assistance to help them to ratify the Protocol and to then implement it. He highlighted the so-called '3 'P' agenda', namely prevention, prosecution and protection. In terms of prevention, the key is to lower people's vulnerability to trafficking – religious leaders could easily do this by warning their congregations about the dangers of this crime – and by enhancing law enforcement. In terms of prosecution, the key was to enact domestic legislation which made human trafficking a criminal offence. He stressed the importance of laws making a clear distinction between those who were victims of human trafficking and those who were the real criminals. In terms of protection, it was vital to provide for the physical, psychological and social recovery of victims, accounting – especially – for the needs of women and children.

He concluded by stressing that everyone could do even more to fight this largely hidden crime. For that reason the UNODC had, together with other United Nations institutions, launched a Global Initiative to Fight Human Trafficking (also known as UN.GIFT). The idea of this initiative would be to bring governments and international organizations together to raise awareness, to expand on their knowledge base and to provide technical assistance. He referred to the important role of the media, movie industry, private companies, parliamentarians, academia and civil society to build networks: within communities, regions and worldwide. He mentioned South Africa as a good example of how faith-based communities could mobilize popular support to create change. Finally, he requested all religious leaders to identify what concrete steps faith-based organizations could take to fight human trafficking and to come up with a clear declaration of what assistance and support would be required from the United Nations.

Thereafter the proceedings at the St George's Cathedral ended and congregants embarked on an impact march against human trafficking to the Cape Town International Convention Centre (CTICC). Marchers were dressed in colorful religious attire and banners were displayed to show the unity amongst the global religious forum to combat human trafficking.

Lunch was served as congregants arrived at the CTICC.

Dr Jonathan Lucas from the UNODC opened the proceedings after lunch by requesting Dr Biki Minuyku from UNODC to run congregants through the programme. He also expressed his gratitude to Dr Minyuku for his hard work and efforts in arranging the conference.

Dr Minyuku then provided a summary of the programme of events and alerted congregants to an invitation to a gala dinner by the Premier of the Western Cape, Mr Ebrahim Rasool. He furthermore indicated that there would be a change in the programme, in that Mr Eric Wainaina, scheduled to present on the 4<sup>th</sup> of October 2007, would be given an opportunity to present first, as he had to leave South Africa sooner than anticipated.

Mr Eric Wainaina, Kenyan musician and UNODC Anti-Trafficking Ambassador then shared the East African perspective on human trafficking by stating that faith without action was dead. He shared his experience of interacting with a Ugandan woman, 'Helen', who used to work as a sex-worker in Busia, a border town. 'Helen' had a religious experience and began a programme to rehabilitate young women in the sex industry - young, vulnerable women who wanted to break the cycle of exploitation. He referred to his involvement as an ambassador in the Public Sector Forum Reform,

a forum that had decided to run a one hundred day programme of prayer and said that as Africans we should never say it is the will of God for things to happen and then use this as an excuse not to act, because the loss of life can never be God's will. He continued by referring to Isaiah 58 in the Holy Bible where God told the Israelites that their fasting did not mean anything if it was done without undoing the heavy burdens of oppression, freeing those who were entrapped and seeing that the vulnerable receive justice. Similarly in this day and age, those who feared God needed to ensure that they stood up and raised their voices on behalf of the oppressed. He alluded to the link between poverty and human trafficking and called upon all faith based organizations to stand up and say that they would not tolerate it any longer. We, the people needed to hold our politicians accountable because if we didn't, we were upholding the *status quo*. He referred to the custom of Female Genital Mutilation (FGM) that was still today practiced in Kenya on girl-children as young as twelve years old, after which they were immediately forced into marriages with adult men. He concluded that faith-based organizations should touch the hearts and minds of all people by preaching that this was not what God wanted and that, as communities of love, those organizations needed to stand up for justice. He ended his presentation by singing a Kenyan song with the words: 'Who will stand, who will stand for justice?'

Dr Lucas proceeded by introducing Ms Kristiina Kangaspunta, Chief of the Human Trafficking Unit, UNODC Head Office in Vienna to provide an International Perspective to Trafficking in Persons. Ms Kangaspunta expressed her happiness to be at the conference and mentioned that she had been discussing human trafficking issues with the international community for over ten years. Her presentation would focus on how human trafficking is seen and how it manifested itself in different locations all over the world. Global patterns confirmed the trend of victims being trafficked from poor to more affluent countries. What had come as an unpleasant surprise though was the fact that one hundred and sixty one (161) out of the one hundred and ninety two (192) member states of the United Nations had reported incidents of human trafficking in their countries.

She mentioned that some of the factors that contributed to human trafficking would be underdevelopment, conflict in countries of origin, poverty and demand. What made victims of human trafficking even more vulnerable was the fact that the criminals involved were making money out of their crimes. She referred to the African custom of removing body parts of human beings and mentioned that this would also fall under the definition of human trafficking. One of the demands that contributed hereto was the demand for sexual services. She furthermore referred to child victims being trafficked and being forced into child labour, and said that people who demanded cheap products might be adding to these vulnerabilities. Trafficked persons were often illegally in

the country of destination and this fact was a powerful tool in the hands of exploiters, causing victims to be even more vulnerable and traumatized. In one Western European country women were trafficked and forced to work in an ice cream parlour; they never attempted to leave because they were made to believe that they would be punished for being in that country illegally. Specifically in West Africa, the practice of voodoo, whereby a person would be made to believe that something terrible would happen to them if they spoke out, was an extremely powerful factor that these criminals exploited.

The power that a trafficker had over a victim of human trafficking could often be emotional, more so than physical. In addition thereto, victims of trafficking were often themselves treated as the offenders by law enforcement agencies, by being deported to their countries of origin immediately after they had been freed. In one Asian country, victims of human trafficking and victims of domestic violence were provided shelter in the same space, thereby incorrectly assuming that the specific needs of these groups would be the same. In certain South Easter European countries, religious communities provided services to victims only on condition that they convert to a certain faith or religion, which led to Ms Kangaspunta reminding all religious leaders that assistance to these victims must always be unconditional. She shared the experience of one country in South East Asia that wanted to be seen as being very proactive in the fight against human trafficking, and who then went ahead to investigate all those people who had been somehow related to cases of human trafficking – taxi drivers, cleaners in hotels and others. These people were prosecuted and given prison sentences of up to twenty (20) years while the real traffickers went free and were never prosecuted. She suggested that victims should only go through a repatriation process after a through risk assessment had been done, as victims were often stigmatized in their countries of origin, even more so than the stigmatization suffered by people living with HIV and AIDS.

She invited the audience to come up with concrete solutions on how to eradicate the vulnerabilities of persons trafficked all around the world. She concluded by saying that, if bad and evil could be globalized, so too could good be spread all around the globe.

Dr Lucas then facilitated the open discussions during which congregants were given an opportunity to participate. The following comments and issues were made and raised by religious leaders:

- ✚ A question was asked around who should be responsible for enforcing policies that deal with human trafficking and whether the religious community could go to their respective governments and politicians to demand a response herein;
- ✚ It was asked whether topics were not isolated too much and whether human trafficking should not be dealt with under the broader topic of 'migration';
- ✚ A specific question was asked to representatives of the United Nations, whether the UN could try to encourage countries where there were high numbers of refugees, to grant those refugees refugee status, rather than categorizing them as victims of migration;
- ✚ A structural question was asked around the role, responsibility and mandate of the African Union in the context of discussing the topic;
- ✚ A comment was made that youth representatives should have been present, as they often offered the best solutions to problems that affect them;
- ✚ The United Nations was asked whether the organization would ever deem the topic as important enough to make it their official annual topic or theme, perhaps even during 2008.

Ms Kangaspunta responded to these issues raised as follows:

- ✚ When the UN Convention and Protocol on Trafficking in Persons were adopted, a series of negotiations were held to determine how the monitoring of the implementation of all the policies and guidelines would be done. Although Member States have been meeting regularly, the developments herein had not been encouraging and no serious efforts had been made by those Member States to acknowledge the problem. She mentioned that the structures were in place to monitor compliance with the Convention and Protocol but that Member States had been reluctant to monitor implementation.
- ✚ She mentioned that the UNODC saw human trafficking as a crime issue, as migration would always be clouded with a range of political issues. Because of these political reasons it would be difficult to reach consensus, whereas consensus could easily be reached on the phenomenon of human trafficking – something evil, where vulnerable people were exploited.
- ✚ As for the official annual topic or theme, she indicated that it lay in the hands of the Member States and that it was not for the United Nations to decide. She expressed her hope that Member States would decide to give it the high level and priority place it deserved.

Dr Lucas then added that human trafficking is a transnational organized crime and that the Protocol defines it as organized crime. He emphasized that human rights issues as well as migration issues would be important. He pointed out that the Protocol has not been very

successful in one aspect, in that the prosecution of the organizers of human trafficking has not happened in many Member States.

Further comments as follows were then taken from congregants:

- ✚ It was felt that faith based organizations should come up with solutions and a concrete strategy themselves and that emphasis should be placed on the sensitive and efficient support of victims. It was asked how religious leaders could ensure that their voices were heard by politicians, so that a situation such as the one in Zimbabwe could be avoided;
- ✚ Action ought be taken by faith based organizations and there should be consistent, ongoing communication between such organizations and the UNODC, as this office would be able to assist with resource material, public awareness information as well as information on trends, routes of trafficking and how these crimes were committed;
- ✚ A representative from Taiwan mentioned that human trafficking was a huge issue in that country and that it often involved fake marriages. Although Taiwan was not a member of the United Nations, many individuals and Non-Governmental Organizations (NGO) were working to curb the impact thereof. It was asked whether the United Nations could invite such individuals or organizations to their deliberations instead of only inviting governments;
- ✚ As this issue is one of transnational organized crime, it was asked if any list of traffickers had been drafted and whether such a list could be circulated globally. This representative also wanted to know if there had been any successful religious intervention as a model that could be reflected upon;
- ✚ One religious leader mentioned that he was concerned about the analysis given, as it avoided the issue of global economics, or what he called 'global economic apartheid'. He expressed his wish to have a deeper analysis on the topic;
- ✚ It was asked whether faith based organizations could send their grudges or complaints on corrupt state officials involved in human trafficking to the United Nations;
- ✚ A broad questions was asked what the relationship would be between the UN Commission and the UNODC and whether faith based organizations should work with the UNODC on policy;
- ✚ Mention was made of the fact that prostitution was illegal in some countries but legal in others. It was asked whether there was any correlation between prostitution (whether

legalized or not) and human trafficking and whether any supporting statistics were available.

Dr Lucas encouraged further discussion and expressed his excitement about the level of participation by religious leaders. He responded to some of the questions as follows:

- ✚ As for the ability of the United Nations to publicly shame those countries who do not implement the Protocol, he shared with the forum that it had been a very sensitive issue that governments should be held accountable for, and over which some countries complained bitterly;
- ✚ He mentioned that any organization who worked on supporting victims of human trafficking, could be included in discussions at the level of the United Nations, despite its location;
- ✚ There had indeed been religious models that had proven to be successful and that could be of benefit to other organizations. He indicated that some faith based organizations had been very strong in giving support to victims of trafficking, either short-term support or long-term support, and by helping victims to be reintegrated into society. He stressed, however, that faith based organizations themselves had to define what their roles and responsibilities should be;
- ✚ As far as prostitution was concerned, according to the Swedish model, clients were criminalized and prosecuted. In a country such as The Netherlands, the work of prostitutes was regulated like in any other working environment. Unfortunately not much research had been done, and not many statistics were available, in terms of the link between prostitution and human trafficking.

After a tea-break, Ms Kristiina Kangaspunta continued the last session for the day by doing a presentation on the relevant UN Conventions and Protocols that dealt with human trafficking. She introduced the topic by showing a film called, 'LILJA 4-EVER', by Lukas Moodysson (Memfis Film AB., Sweden 2002). This deeply touching movie depicts the life of a young woman named Lilja, from being a care-free young woman, to becoming a victim of human trafficking. It showed Lila becoming entrapped at the hands of her traffickers, isolated and completely powerless. The emotional turmoil that she experiences culminate in her contemplating suicide.

Ms Kangaspunta proceeded by referring to the Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children and mentioned that it criminalized human trafficking and also addressed the issue of protection of victims of trafficking. It furthermore dealt with prevention, cooperation and other measures. She referred to the structure of the protocol under the following headings:

- ✚ General Provisions;
- ✚ Protection of Victims of Trafficking in Persons;
- ✚ Prevention, Cooperation and Other Measures; and
- ✚ Final Provisions.

She then referred to Article 3 of the Protocol and gave a comprehensive definition of Trafficking in Persons. She paused to elaborate on the relationship between traffickers and victims and categorised it under the headings of family, partner, friend, relative, pimp, business contact, stranger or any other. Forty six percent (46%) of recruiters were known to their victims, whereas the remaining fifty four percent (54%) constituted strangers recruiting their victims. She mentioned the different means of recruiting a victim by kidnapping such a victim, by victims being sold by their families, by personal contacts, the media and others. She indicated what the relationship was between trafficking in persons and smuggling of migrants by discussing the elements of exploitation, transnationality, consent and the source of profits. She furthermore elaborated on the different forms of control, namely debt bondage, isolation (either by removing identity and / or travel documents or social / linguistic isolation), the use of violence or fear, the use of threats to a victim's family, psychological imprisonment and torture as well as magical beliefs and practices. She discussed the different forms of exploitation, namely forced labour, sexual exploitation, the removal of organs and body parts, the use for criminal activities, the use for begging, forced marriage, illicit adoption and the use for armed conflicts.

Ms Kangaspunta then expressed the difficulties in identifying victims and incidences of human trafficking because of the hidden nature thereof. The control and isolation of victims, language barriers, reluctant authorities and difficulties with self-identification also contributed thereto. She concluded that the correct identification of victims of trafficking were essential for their protection and the protection of their rights.

Congregants were invited to participate in open discussions and the following comments were noted:

- ✚ One very obvious fear of victims were the fact that they had no legal documents to be in a particular country and that they might be reluctant therefore to approach law enforcement agencies;
- ✚ It was asked whether there were adequate services available to victims of trafficking if faith based organisations could manage to identify them;
- ✚ A question of clarity was asked, namely whether transfer needed to take place, e.g. would it be an act of trafficking if it happened in the same town (in the same country);
- ✚ A comment was made that internal problems in countries often made it difficult for citizens to speak out against human trafficking and that corrupt states often protected organized syndicates of traffickers with whom they were in cahoots;
- ✚ In India, Nepal and Bangladesh, there were many young girls who were trafficked. In one year, more than ten thousand (10 000) young girls could be trafficked. It was asked what could be done by faith based organizations;
- ✚ Ordinary people often had no knowledge on human trafficking and it was therefore imperative that communities were empowered to know which questions to ask and what to be looking for;
- ✚ A representative from Malawi shared the fact that in his country there was one faith based organization themselves that had been involved with recruitment. He wanted to know if any of the other countries had experienced a similar scenario;
- ✚ From the movie it was clear that the 'Lilja' had had no alternatives, although she really wanted to go to school. She was scared but what made it worse when she was locked up was the fact that she had left behind nothing that was better than the situation she was in. Faith based organisations had a spiritual mandate, resources (members of congregations) and structures available and had to start to executing their God-given mandate;
- ✚ A representative from India expressed her concern about rehabilitation- and reintegration programmes and was of the opinion that those programmes needed to meet certain requirements, guidelines or minimum standards;
- ✚ The UNODC was requested to assist the faith based community by making available information to be printed on pamphlets and other educational material;

- ✚ It was said that faith based organisation also had to start focusing on this topic on days during the week, other than religious days (such as Sundays) and had to work every day and had to 'wake up' to the attacks by the 'faceless giant' called human trafficking.

Mr Jeffrey Avina mentioned that a lot of information on human trafficking already existed which could be shared amongst all religious leaders, the International Organization for Migration (IOM) probably being a very good example of such an organisation that had done high level research into the matter. He stressed that the UN would like to see the congregants at the conference coming up with an action plan that would clearly set out what assistance was required from the UN, what gaps in terms of resources had been identified and how religious leaders saw their role in this fight. He encouraged congregants that, once faith based organisations started leading this process, that governments would come on board and complement the efforts of what had been started at this conference in Cape Town.

More comments from the forum were noted as follows:

- ✚ In terms of best practise models, South Africa was mentioned as a country that had taken concrete steps to address human trafficking. Public awareness campaigns often included information on human trafficking.
- ✚ Religious groups should start sharing with each other what rescue operations were already in place globally. Government, business, civil society and religious groups had to come together to integrate efforts and strategies;
- ✚ Young children leaving school had to be targeted as they constituted a very vulnerable group, with many youngsters going abroad to pursue job offers;
- ✚ As criminals are profiting, all efforts should be made to ensure that they did not profit from these heinous crimes;
- ✚ A representative from the IOM indicated that they already had many rescue operations in place that had to be recognised;
- ✚ Faith based organisation were ideally situated to reach out to these victims, as people would trust religious leaders more. In Taiwan no attempts were made to send victims back to their countries of origin.

Ms Kangaspunta expressed her wish that the religious leaders attending the conference would come up with very good solutions. Mr Avina spoke about a film festival and photo exhibition

that would run globally and told the forum that it could be used as an initiative to highlight human trafficking.

Dr Lucas ended the deliberations for the first day by reminding congregants that an action plan would be needed on the last day of the conference, and urged participants to arrive with clear ideas and suggestions on what discussion points the conference should address on the second day. The forum was reminded of a gala invitation by the Premier of the Western Cape for the evening.

At 19h00 on the 3rd of October 2007 all congregants gathered at the BMW Pavilion Conference Centre, Victoria and Alfred Waterfront, Cape Town for a gala dinner. This event was hosted by Mr Ebrahim Rasool, the Premier of the Western Cape. The Premier delivered the key note address.

He acknowledged everyone who was present, thanking them for their presence in South Africa. He also acknowledged the UNODC and said that he hoped that the Western Cape and South Africa could indeed become a laboratory to find the mechanisms for dealing with the challenges in combating human trafficking. He referred to South Africa as a new democracy, with creative people, which made the country the ideal laboratory for the United Nations to see what could work and what not in fighting that type of crime.

He thanked Advocate Thoko Majokweni from the National Prosecuting Authority and her team, for being in the forefront of the work that was so important to the global community. He also acknowledged Minister Ramatlakane, Minister for Community Safety. He mentioned that, amongst all the tourists that the people from the Western Cape wanted to bring to the province, that they did not want those who would exploit the vulnerability of their people.

He quoted Richard Rorty (writer of 'Contingency, Irony and Solidarity'):

*"In my utopia, human solidarity would not be seen as a fact to be recognised by clearing away prejudice or burrowing down to previously hidden depths but, rather, as a goal to be achieved. It is to be achieved not by inquiry but by imagination, the imaginative ability to see strange people as fellow sufferers. Solidarity is not discovered by reflection but created. It is created*

*by increasing our sensitivity to the particular details of the pain and humiliation of other, unfamiliar sorts of people".*

He stressed that the purpose of the conference was about creating solidarity between people who may not be exactly the same, about unleashing the imaginative capacity in the minds and hearts of all congregants, rather than their purely intellectual and reflective capacity, because he felt that the fight against human trafficking would not be a commitment that came from intellectual excursion. He spoke about the significance of being able to put oneself in another's shoes and to feel their pain and humiliation in order to be moved to action.

He spoke about the first manifestation of human trafficking in the world, a few hundred years ago in the form of pure slavery. He said that even when there had been people who walked around in chains, people who were physically taken off one continent and transplanted into another continent and people who were made to work in chains; it still took the human instinct decades if not centuries to say that it was wrong. He cautioned against taking centuries to develop a revulsion against human trafficking, a hidden form of slavery – a form of slavery where the world did not see the chains and did not hear the whips.

He expressed his excitement about the fact that the conference was started with a service in a Cathedral, because he felt that the problem was as much in the soul of people as it was in the commercial transactions or any of the other more visible elements of society. He said that he thought it had been appropriate to mobilize the religious instinct for good and to stir the souls of religious consciousness.

He thanked congregants for not participating in the conference with what he termed 'religious arrogance' and referred to gender equality, reminding religious leaders that women and men should enjoy equal treatment in all churches, mosques, synagogues and temples. He called upon all delegates to focus on the similarities of all human beings and not the differences and not to fall into the trap of believing that those differences defined them. He proceeded by saying that Cape Town wanted to tell the world that the world was not divided according to Muslim, Christian, Hindu, Jews, Catholic and Protestants orthodoxies but that the world was divided by mindset alone. He said that as a Muslim he had far more in common with the Anglican Archbishop, than he had with a fellow Muslim who had dabbled with extremism and that a fellow Muslim who had dabbled in extremism, had far more in common with a Baptist who voted for war in Iraq.

He expressed his relief that Antonio Maria Costa, Executive Director of the UNODC had come to Archbishop Ndungane and that they had decided on hosting such a conference, where a fight against trafficking in persons would take the form of conversation. He concluded by inviting all those present to celebrate the birth of something that would cause waves of justice to flow all over the globe.

Congregants proceeded to enjoy the evening and traditional Sotho dancers entertained all present.

During the first session on the 4<sup>th</sup> of October 2007, Dr Biki Minyuky welcomed all congregants and introduced the first speaker for the day, Adv Thoko Majokweni from the Sexual Offences and Community Affairs (SOCA) Unit within the National Prosecuting Authority and also the Head of South Africa's Inter-Departmental Management Team (IDMT).

Adv Majokweni apologized for The Honourable Bridgette Mabandla, Minister of Justice and Constitutional Development not being present, as the Minister had to attend to other urgent commitments.

She rejoiced in the name of the Almighty Jesus Christ, hailing him as a The Saviour who had died on the cross for the sins of all human-beings, a true Soldier of peace and Lover of Mankind, Seeker of goodness and meaningful co-existence. She also bade her farewell to Archbishop Ndungane and said that he would be missed but would never be off the radar. She wished him peace and asked him to go in peace to serve God in different and differing ways, where he would be blessed by God.

Adv Majokweni said that the key expectations of the workshop were leadership from the group of religious leaders, their guidance to "... a journey of depth to optimal humility evidenced in Christianity by God taking us for himself on the cross ...", their help in mending a broken society and their spiritual guidance in bringing justice to the vulnerable. She called the world a place that was in a time of revolution and turmoil, where bad behaviour was evident even amongst men in cloth, a world where the limbs and body parts of man had been over stimulated, resulting in inner contradictions boiling over, resulting in the chaos that was in the world.

She referred to research that had been done by the International Organization for Migration (IOM) in 2003 that had identified certain trafficking routes. These routes included women and children from Mozambique being trafficked to Johannesburg & KwaZulu-Natal, citizens from Malawi who had been sold to Nigerian syndicates and relocated to Germany, Italy and Belgium via South Africa, South Africans being trafficked to Hong Kong & Macau, Thai women brought to brothels in Johannesburg and enslaved in the form of debt bondage, Chinese women trafficked to Swaziland, Lesotho and Mozambique via Johannesburg and Russian and Bulgarian women exploited in clubs and private venues in Johannesburg.

Adv Majokweni elaborated on the mandate and functions of the Trafficking in Persons Inter-sectoral Task Team and explained who the members of this team were.

She referred to the fact that human trafficking was a complex issue of organized crime and that it is for that reason that the Prevention of Organised Crime Act (POCA) 121 of 1998 was often utilized to bring perpetrators to justice. Actions that had been taken by the National Prosecuting Authority included the establishment of the Directorate for Special Operations and the implementation of the “Troika Methodology” of case management: a multi-disciplinary team of investigators, analysts, operational support personnel (such as undercover experts and forensic auditors) and prosecutors, the establishment of a Criminal Assets Recovery Fund to confiscate the proceeds of crime by the Asset Forfeiture Unit, the establishment of a Financial Intelligence Centre established by FICA for the detection of money laundering as well as ongoing education, training and retention of human resources. Furthermore, South Africa was participating in a Global Programme against Corruption, adopted the UN Convention against Corruption 2003 as well as the African Union Convention on Preventing and Combating Corruption and attempted to improve mutual legal assistance and the signing of extradition treaties.

Adv Majokweni said that it was challenging to charge someone who had trafficked persons because of the various elements of the act had to be fitted into one of the common law offences, e.g. Rape, Indecent Assault, Kidnapping, Abduction, Assault (common and with intent to commit grievous bodily harm), Murder, *Crimen iniuria* and Extortion. She also mentioned several pieces of legislation that had some bearing on prosecutions into human trafficking, including the Sexual Offences Act 23 of 1957, the Child Care Act 74 of 1983, as amended, the Prevention and Combating of Corrupt Activities Act 12 of 2004, the Immigration Act 13 of 2002, the Films and Publications Act 65 of 1996, the Corruption Act 94

of 1992, the Intimidation Act 72 of 1982 and the Riotous Assemblies Act 17 of 1956. She did an analysis of certain criminal cases of human trafficking that had come before South African courts, namely *State v Amien Andrews*, *State v Elizabeth Maswanganye (Pretoria)* and *State v Phillips - 'The Ranch' case*.

She continued by referring to the South African government's strategy to prevent and respond to human trafficking for sexual purposes along the five (5) Result Areas, namely:

- ✚ Result 1: A deepened knowledge and understanding of human trafficking;
- ✚ Result 2: Enhancing a coordinated cross-sector response;
- ✚ Result 3: Capacity Building and Training;
- ✚ Result 4: Prevention, Public Education and Awareness;
- ✚ Result 5: An evaluation and audit.

She referred to certain relevant interim provisions in the Children's Act No.38 of 2005, the Children's Amendment Bill and the Criminal Law (Sexual Offences) Amendment Bill. Mention was furthermore made of the process of the South African Law Reform Commission's Investigation into Trafficking in Persons and the Bill it had yielded. She paused to give a thorough definition of the offence in terms of the Bill.

Adv Majokweni concluded by saying there had to be a focus on the prevention of trafficking in persons and that awareness and education campaigns had to be prioritized in an attempt to identify persons at risk. She said that she saw part of the role of the religious community as giving support and empowerment for victims of trafficking as well as elevating the moral threshold. Demand had to be discouraged and she called upon the religious community to use their pastoral duties in prisons to facilitate behavioral change in the relevant offenders by cultivating a new civic morality based on a value framework that is constructive and not destructive. She lastly urged all religious leaders to pray harder.

Dr Minuyku then introduced the next speaker, Reverend Dr Ishmael Noko, General Secretary of the Lutheran World Federation and Convener of the Inter-Faith Action for Peace in Africa in Africa Commission (IFAPA) who delivered an African Perspective on human trafficking. He said that he had been moved by the message of the Premier of the Western Cape as well as the performance of the Sotho women who danced at the dinner on the 3<sup>rd</sup> of October 2007. The latter had held up their *samboks* but never used it because they were so strong but that

men had to use theirs, showing how weak they really were when they abused women and children.

He proceeded by saying that all religions maintained that human bodies were not objects to be bought and sold; and yet in religious Africa, human trafficking was rife. He referred to reports that approximately 80% of all people trafficked were women and girls, of whom about 50% were minors and added that according to research undertaken by UNICEF, UNESCO and other UN agencies, that every country on the African continent was touched in one way or another by the scourge of human trafficking. He mentioned specific trends of human trafficking in Africa, such as Lesotho, that operated as a country of origin and transit for human trafficking, but which had inadequate legislative frameworks and poor law enforcement and administrative capacities to address the problem. He continued by mentioning Nigeria as a country that had acquired a reputation for being one of the leading African centers for human trafficking as a country of origin, transit and destination for trafficked persons. Nigeria however had passed legislation addressing the issue and had undertaken massive awareness-raising activities. He paused to consider the situation in South Africa, a country that attracted people from the whole continent fleeing from armed conflict, political and economic upheaval, food insecurity, the HIV/AIDS pandemic, and unemployment. Organized crime syndicates have been quick to exploit this vulnerable population. He also referred to Zimbabwe where economic collapse and political difficulties had provided conditions conducive for human trafficking.

He expressed his dismay at the lack of legal status and general vulnerability of trafficked persons in the destination countries. He also referred to Switzerland where prostitution was legal and regulated. However, only persons with Swiss nationality or resident status could benefit from such protective legal measures. He reminded all congregants that the causes of human trafficking were extremely complex and inter-connected but that they could be described as falling into two major categories – ‘push’ factors and ‘pull’ factors. Push factors would include poverty, insecurity and the marginalization of women.

He referred to very poor conditions throughout the African continent which caused many Africans to be desperate to find a way to feed themselves and their families. He said poverty had a devastating spiritual impact that undermined the dignity and self-esteem of individuals. He furthermore mentioned insecurity as a major ‘push’ factor behind the growth of human trafficking in Africa. Behind such insecure conditions lay armed conflict, from political crisis,

from domestic or community violence, from the advance of the HIV/AIDS pandemic, natural disasters or from the breakdown of social structures and symbols that protected human dignity in traditional societies. Africans had been fleeing from such violence and had found themselves at an increased risk of being trafficked. As far as the marginalization of women is concerned, he said that in traditional African societies, women were powerless. With the breakdown of those traditional social structures however, women were rendered vulnerable by the lack of economic independence and lack of the same education and employment opportunities as their male counterparts, in ways that could not have occurred in the traditional context.

Under 'pull' factors he emphasized demand, profit and false promises (or unrealistic expectations). He reminded the forum of the demand in the wealthier countries of the region, the Middle East and the West (especially Europe) for cheap labour and for the commercial sex industry. He also said that trafficking in human beings was a highly lucrative business for traffickers and that, for that reason, organized crime cartels had become very active in human trafficking. Many of those trafficked are lured by false promises, or by unrealistic expectations of life and economic opportunities in the destination country. Because of insufficient information poor people in rural communities had no defences to protect themselves.

He said that he believed that there were three main areas for action in responding to the phenomenon of human trafficking namely peace and development, the empowerment of African women and education and information dissemination.

He mentioned that the problem in Africa could not be addressed only at a regional level, but that inter-regional responses should be designed and that there was a need to address the fundamental moral issues that lay behind the demand and supply side of the trade. He felt that addressing moral issues was a special task of religious leaders and that it required religious communities to work together, beyond their own denominational lines of division. He also said that he saw religious leaders playing a specific role in advocating for proper care for trafficked persons.

He concluded by saying that within their countries, religious leaders could advocate with government authorities to ensure that appropriate legislative frameworks were in place, and also implemented. They could furthermore collaborate with government, community leaders and other actors to ensure that the society as a whole responded effectively to the threat of

trafficking. They should play a visible role in the field of education and information dissemination to reduce the risks that women and children might fall unwittingly into the trap of human trafficking. Lastly, he felt that religious leaders, as the custodians of fundamental moral values, had a responsibility to help establishing a 'decent society'.

The next speaker that was introduced by Dr Minyuku was Dr V. Esther Kathiroli, Director: Tamilnad Christian Council, Chennai, India. She commenced her presentation by playing a video clip about a young girl in India who had to endure a forced marriage, rape and human trafficking.

She mentioned that human trafficking was an international network, leaving victims without the opportunity to enjoy full, productive lives. Victims often suffered from poor physical health, transmitted diseases and infections, fatal injuries and emotional collapse. To diminish the emotional pain victims often resorted to the use of alcohol and drugs. She then played another video clip, depicting a young Indian girl being abducted and sexually exploited.

She expressed her sadness that social evils, oppressive systems and exploitative conditions were often grounded in a misinterpretation of Holy Scriptures. In addition to that, she felt that patriarchal cultures dominating most religions often rendered spectators of gender-based violence silent. She said that her paper would focus on the positive and encouraging messages that could be found in the spiritual teachings of some religious faiths, which would strengthen the notion that faith based organizations had a clear spiritual mandate to assist victims of human trafficking. She called upon all religious leaders to embrace the similarities of all faiths promoting values such as liberation from oppression, unity, harmony, love, sharing and a sincere love for all people.

She proceeded by referring to certain relevant texts from the Islam scripture of the Quran. The Quran condemns the killing of female babies and makes no distinction between boys and girls. Followers of Islam believe that Prophet Muhammad had proclaimed that those who had been blessed with daughters would be greatly rewarded if they would bring their daughters up in kindness and care. She said that a woman following the Quran had the right to argue even with the Prophet of Islam himself and that no person would have the right to silence her. A menstruating woman was exempted from some rituals such as daily prayers and fasting for the duration of her period, not for reasons of impurity but for rest and body care. The

definition of adultery in the Quran was gender-neutral and the concept of marriage embraced values such as love, mercy and tranquility.

She shared with the forum that Buddhists believe that Buddha had said ‘...Desire for pleasure is the root cause of death and destruction’ and that, if one destroyed all desires, a person would be free from misery and suffering. Buddhism instructed its followers to follow eight steps in order to reach a state of *nirvana* (or salvation) – these included right thinking, a right attitude, right speech, right action, right livelihood, right effort, right meditation and right knowledge. The Buddhist faith prescribed that the characteristics of ‘maleness’ and ‘femaleness’ were simply illusory and irrelevant, that everyone and every thing, transcended gender discrimination when one viewed the world as empty. It also directed that all sentient beings possessed the same innate pure and true nature. She continued by saying that Ch’an masters had not only recognized women’s spiritual capabilities, but had been so open-minded that they had on occasion requested instructions from female disciples. Records of Ch’an literature indicated the liberal and open-minded attitude of the Ch’an School towards women.

She continued by referring to verses in the Holy Bible that indicated that Jesus Christ had clearly indicated that all people were created by God in His image; therefore that any violation against another person would be viewed not only as a sin against God but as an attack on God’s personhood. The Bible made it clear that the Almighty God would not condone any unjust suffering and pain inflicted on another person, especially the weak and vulnerable. Dr Kathioli continued by saying that all Christians know that Jesus Christ consistently treated women and men as equals and blatantly violated numerous Old Testament regulations and rituals that discriminated against women, as He condemned all practices that oppressed people. Jesus ignored the laws that discriminated against women on the basis of ritual impurity (Mark 5:25-34), discussed issues with a Samaritan woman, which was unheard of in that historic context (John 4:7), He taught women and made it clear that the education of women was important (Luke 10:38-42), He used inclusive language, such as calling a woman He had healed from an evil spirit ‘daughter of Abraham’ (Luke 13:16), He expressed His concern for widows (Luke 2:36, 4:26, 7:11, 18:1, 20:47 and 21:1) and expressed His love for (innocent) children on numerous occasions (Matthew 18:1-6).

Dr Kathioli continued by discussing Hinduism and the concept of ‘Amman’ in Dalit communities, which aimed to protect women and safeguard them from exploitation and oppression. Followers of this faith believed that ‘Amman’ was the female god of all oppressed

communities in India. The god of Dalits was female and she had different manifestations and forms – these gods were believed to be revengeful and even looked fearsome; they believed this god became very angry, furious when any kind of injustice was perpetrated, causing her to immediately punish the doer of evil. Dr Kathirola said that it was clear that women were held in very high esteem and any form of violence against a woman or child would be vehemently condemned. However, she felt that the concept of ‘Amman’ had been twisted by the upper caste men to such an extent that dalit women in villages were made to function as sex objects for the upper caste land lords. She mentioned the systems of ‘Mathamman’ and ‘Devadasi’ as unusually ‘...dreadful, disgusting, cruel and dehumanizing systems...’ Dr Kathirola said that Hinduism was a complex religion – on the one hand women and womanhood were hailed but on the other hand women were treated with contempt and disgrace. She continued by saying that what is practiced often had no link with what had been said in the scriptures, such scriptures itself having sent out strong messages of male chauvinism.

She concluded by saying that the religious community should target the youth to create awareness. Common values of most religions should be taught to children, with a specific focus on human sexuality. Pulpits in churches should be used to bring about awareness and literature must be made available to communities to correct inappropriate behaviour by individuals or groups within those communities, thus leading to harmony and peace within those conflicted communities.

Professor Claude d’Estree, Director of the Center on Rights Development and Chairperson of the Denver University Task Force on Modern Slavery and Human Trafficking, was then introduced by Dr Minyuku to share the North American Perspective on Human Trafficking. Professor d’Estree expressed his deepest thanks to UNODC and to Archbishop Ndungane for having invited him and for having created a forum for global dialogue. He said that he trained a number of twenty five (25) students per year on human trafficking. He mentioned that he had worked in the field of human trafficking for eight (8) years and that it had become clear that there was no ‘silver bullet’ or magic cure for the phenomenon, as it was an extremely complicated problem. He said that the religious forum would need new minds and hearts as well as revitalized spirits to help end modern day slavery. He cautioned that the problem worldwide would get much worse before it got better.

He stressed the importance of working in a multi-disciplinary manner towards combating trafficking in persons and said that a coordinated, integrated and sustained approach had

been followed in North America. He referred to thousands of people from all over the world, entering the United States on a daily basis, in search of security and a better life. He reminded congregants that the first community in the United States had been built by eleven slaves who had been brought to the United States. He said that there were approximately eleven to twelve million illegal immigrants in the United States and that issues around human trafficking and migration had started to influence the political scene in the country. Many people entering the country were utilized as workers in the agricultural sector. Unfortunately the prevailing stigma around human trafficking had also rendered many trafficked persons ‘... guilty until proven innocent...’.

Tension and competition between local and federal investigators in the United States had made the management of cases of this nature very difficult. He reiterated that education for all law enforcement agencies was of great importance. He mentioned that he was responsible to give training on the topic to all police officers in Colorado and that, after thirty five years of the country looking into migration and trafficking, that it was still a problem.

He said that religion was very important in the USA and that there was no reason why ministers could not use their pulpits to warn against and educate on human trafficking. He also mentioned that the President of the United States of America, President Bush was considering giving an entire budget to the Salvation Army, for them to run shelters and properly support victims of trafficking. Professor d’Estree mentioned that he was not in favour thereof and requested the latter organization not to accept the money.

He concluded by saying that research and ongoing education had to underlie all efforts to combat trafficking. He said that the forms of recruitment, manner of entrapment and the different organized crime syndicates becoming involved with this crime had to be monitored by everyone who was serious about human trafficking. He lastly said that the Centre of which he was the Director had a wealth of information and material available and that they would be happy to share it with all religious leaders and other organizations.

Dr Minyuku then introduced Ms Kateryna Cherepakha, Social Assistance Programs Coordinator, The International Women’s Rights Center “La Strada”-Ukraine. Ms Cherepakha thanked UNODC and Archbishop Ndungane for the opportunity to address the congregants on the European Perspective on human trafficking and mentioned that she would make specific references to the Ukraine where it would be appropriate to do so.

She said that the Ukraine served mainly as a country of origin but that it was, to a lesser extent, also a country of transit and destination. Although it had taken the Ukraine many years to build up a good level of social and public awareness around human trafficking, she said that the government of the country had recognized the importance of focusing sufficient resources on combating the problem. She confirmed that many countries in Europe had adopted legislation to combat trafficking in human beings on a national level, with the Ukraine being one of those who had done most to ratify and implement the Palermo Protocol. Some documents that highlighted the country's focus on human trafficking included: A specific Article of the Criminal Code of Ukraine (Art. 124 – adopted in 1998, Art. 149 – in the new Criminal Code adopted in 2000 and amended in 2006), the third State Programs on combating trafficking in human beings (adopted in 1999, 2002 and 2007), Resolution of the Cabinet of Ministers of Ukraine №1961 of 25 December 2002 on “Establishing an Inter-Agency Coordinating Council for the Prevention of Trafficking in Human Beings” and Resolution of the Cabinet of Ministers of Ukraine №987 of 27 June 2003 on “Establishing Standard Rules for a Rehabilitation Center for Trafficked Persons”. She mentioned several government ministries, departments, divisions on all levels, international and non-governmental organizations who were working in a coordinated and integrated manner to combat human trafficking. Interventions included public awareness campaigns, lobbying and advocacy, preparing and distributing publications, conducting lectures and trainings for different target groups (both risk groups and specialists), organizing direct assistance to trafficked persons, setting up help lines and running shelters.

She elaborated on work that had been done by “La Strada-Ukraine”: Interviews had been given to mass media, more than one hundred and forty (140) articles had been prepared by the Center's specialists, more than one thousand three hundred (1300) lectures had been conducted for risk groups and groups of specialists, a manual with a video on trafficking in people and exploitation of children had been created, more than one thousand (1000) persons had received social assistance, thirty four thousand one hundred and eighty nine (34 189) consultations had been given on the National Toll Free Hot Line and more than one thousand (1000) consultations had been given through the Internet.

She mentioned the alarming fact that the number of trafficked persons had not decreased despite all the interventions. She said that a perception existed that, because of the number of massive public awareness campaigns held all over the country, that all people knew about

trafficking in persons and that that would imply that those who accepted such conditions or promises and still fell victim to the crime were not “real” victims of trafficking. She disputed this fact and highlighted the reality that traffickers were specialists, professionals in their fields and often changed methods of recruiting and finding new vulnerable groups. She concluded by saying that efforts needed to be increased and that prevention campaigns should start at a much earlier stage for children.

A special announcement was made before the tea-break, indicating that the forum would break into five (5) different break-away groups where each group had to discuss the conference topic and report back after lunch. The topic of what religious groups could do to combat human trafficking was broken down into three sub-headings namely:

- ✚ Sharing best practice models from over the globe, where faith based organisation had seen the results of their interventions;
- ✚ How the concept of a holistic approach to fighting human trafficking could be fleshed out; and
- ✚ What the contents of a concrete plan of action (or rational framework) should be.

After the tea-break congregants grouped together in five (5) different break-away groups and continued their deliberations and critical discussions of relevant approaches and frameworks.

After lunch, Dr Minyuku called upon the Rapporteurs from each group to report back on the key issues discussed and key recommendations made in each break-away group. The critical points reported on could be summarized as follows:

- ✚ It was mentioned that the lack of resources seemed to be a prevailing problem in most countries represented at the conference. These resources needed would include human resources, financial resources and even structural resources (such as homes and shelters);
- ✚ In the South African context, it was felt that specific strategies and plans had to be implemented in preparation of the 2010 Soccer World Cup. One specific need would entail that more homes for victims of human trafficking had to be found, or even built, before then, as it was anticipated that many persons would be trafficked into South Africa to feed the demand for sex that would be part of many tourists visiting the country;

- ✚ Chaste (Churches Alert to Sex Trafficking in Europe) based in the United Kingdom felt that Non-Governmental Organizations (NGOs) should consider approaching churches for resources. A suggestion was made that fund-raising days could be held to support the work of NGOs.
- ✚ There was consensus that legislation in every country, specifically addressing human trafficking was essential and that faith based organizations could play a role in supporting the political will of governments to do something concrete to combat the problem (Legal Advocacy);
- ✚ It was reiterated that faith based organizations and the religious community had a powerful spiritual mandate from God to inspire and encourage the fight herein and that they had to play a leading, visible role in supporting victims of trafficking;
- ✚ Religious leaders had a responsibility to create an awareness of human trafficking amongst their congregations and should even use their pulpits to ensure that the message is spread and potential victims rendered less vulnerable;
- ✚ Awareness Building
 

The forum overwhelmingly felt that the religious community had to stand in the forefront of bringing a global awareness of human trafficking to all people. Some specific interventions could include the following:

  - It was felt that the Global Interfaith Community should set up a global resource centre with information, resource material, training material, lists of experts in the field and a database, that should be available to all members of the community;
  - Thought should be given to the possibility of deciding on a specific (religious) day of significance to globally send out a message that issues around human trafficking should receive attention by all God-fearing people, communities, civil society and governments;
  - Awareness could be built by using different methodologies such as art in all its different forms including drama and theatre;
  - Training for vulnerable victims such as those found at brothels and escort agencies should be done;
- ✚ A permanent Global (International) Interfaith Committee / Organization had to be established to steer and lead the initiatives that were started in Cape Town during this conference. This Committee also had to decide on a clear terms of reference, had to meet on scheduled times and places, had to ensure information-sharing between the

- religious community and had to ensure that the declaration of the conference would gain momentum globally;
- ✚ In-depth training to religious leaders had to be done to ensure capacity-building amongst the forum. Existing training material had to be perused and forwarded to religious leaders. Specific points that were highlighted under 'training' were:
    - The importance of social context training, to create an understanding of the phenomenon and the possible stigma experienced by victims of human trafficking;
    - Training for religious leaders to enhance their ability to identify incidents of human trafficking
    - After all training initiatives, religious leaders had to provide feedback on the impact of such training, to ensure an ongoing monitoring of all training interventions;
  - ✚ A clear declaration had to be drafted by the forum, including:
    - A preamble, outlining theological perspectives and reflections, guiding all future efforts by the faith based community;
    - Such a preamble had to categorically state that human trafficking was a global threat that affected all religions;
    - A positive message had to be included that the religious community could do something concrete about the phenomenon;
  - ✚ All religious leaders had to assess themselves (do an audit on) what services were already available within the communities they serve. Such information had to be included in a database that would serve as a network between all members. A specific assessment had to be done around the existence of suitable shelters for victims, alternatively the need for more shelters to be built or upgraded;
  - ✚ Funds should be sourced by working cohesively and in an integrated manner, to benefit all faith based organizations around the world; This should probably happen during a further stage in this process, after religious leaders had first clearly identified themselves what they roles and responsibilities had to be;
  - ✚ Networking and information-sharing between different faiths had to happen on a regular basis, common challenges had to be identified and joint solutions sought;
  - ✚ Services to victims had to be delivered in a language that they understood; furthermore, mental health care / psychological services had to be rendered to victims and safety plans had to be designed for them;

- ✚ Research had to be done on the magnitude, and specifically the trends of human trafficking;
- ✚ The media had to be brought on board as a partner by the religious community, to enhance the efforts and to spread the message that the latter had risen to the challenge of human trafficking.

At the end of this session, a general announcement was made by Dr Minyuku that a core working team had to be established, that needed to finalize the declaration of the conference as well as a plan of action for final report back on the last day of the conference. Such a team was voluntarily formed and met on the evening of the 4<sup>th</sup> of October 2007, to finalize these documents. Participants of this core team included members from various offices within the United Nations, the National Prosecuting Authority of South Africa, religious leaders from around the world and non-governmental organizations.

At the opening of the last session of this conference in Cape Town on the 5<sup>th</sup> of October 2007, which was facilitated by Bishop Abrahams, he called upon all congregants to remember the significance of the work that had been done by the forum over the preceding three days. He urged all people present to focus on the remaining proceedings, with a focus on the declaration that would be delivered by the religious leaders themselves.

Father Oliver requested a moment to pause on the importance of religious men in combating human trafficking and requested an opportunity to read out aloud a document that he had prepared to show that religious men had recognized that they had a specific role to play, not only in combating human trafficking but in all forms of gender based violence, -abuse and – exploitation. Consensus was reached by the forum that this document would be added as an addendum to the declaration.

A representative from Chaste (Churches Alert to Sex Trafficking across Europe) also requested a moment to highlight the successful interventions that had been implemented by her organization in the United Kingdom. She focused on a specific effort to bring assistance and support to victims of human trafficking in a language that they understood, by using pre-recorded messages in different languages on iPods. She said that the trauma experienced by victims who had been freed was reduced by informing them in a known language that they were not under arrest, that they would be supported by the country of destination that they were in and that assistance was underway.

Thereafter, 'Miliko', a poet delivered an extremely powerful poem that praised womanhood, the specific role of women in society and the need for women to be free from all forms of violence. He referred to the strength of women in all societies and communities and praised the inherent beauty of all women.

Bishop Abrahams then called on Adv Majokweni to continue with the proceedings by expressing the call-to-action to the religious forum and by highlighting the adoption of the credo, namely 'Lest We Forget: Never Again!' Congregants were requested to rise and to read the wording of the credo out loud and as follows:

*'The world is in turmoil. Women and children live in daily fear. No one knows who is next. Sara Baartman is the icon of this conference. Lest we forget the plight and that of others both known and unknown to us. We must stand together and say never again as a firm commitment that comes from this conference to change the situation of all that are vulnerable to and victims of human trafficking in all those areas from which we hail. Lest we forget and never again.'*

After being called upon by Bishop Abrahams, Reverend Dr Ishmael Noko then read the declaration out aloud and Bishop Abrahams enquired whether the forum wished to make any amendments. After some discussion the declaration was in principle adopted, pending some final reviewing of the document by the core team.

Bishop Abrahams then requested Professor d'Estree to present the designed Plan of Action, which outlined the specific action steps that the religious forum had decided on and that would be taken.

Bishop Abrahams then gave Adv Majokweni the floor to do the vote of thanks. Adv Majokweni firstly thanked all the people who were present in the room. She specifically thanked the religious leaders for their humility of heeding to the call to attend the conference, for accepting all the arrangements of the conference in such a positive spirit and for their tireless efforts and hard work by coming up with a concrete declaration and plan of action. She wished them "...Strength, Sterkte, Amandla...". and said that what had been achieved was phenomenal. She called upon the religious community to pray harder. She also thanked the members from her office in the Sexual Offences and Community Affairs (SOCA) Unit, National Prosecuting

Authority of South Africa as well as the members from the United Nations Office on Drugs and Crime (UNODC) for their support, logistical arrangements and hard work. She expressed her commitment to fight gender based violence by sharing a deeply touching personal account of how her aunt had died in the hands of her boyfriend, naked and beaten by a chain. She concluded by relaying another personal account of how her twenty two year old cousin from Soweto, an engineer, had left for work one day but never returned, until two and a half years later after the police had received a tip-off. Her cousin had been found in Durban, along with eight other young women who had all been enslaved for sexual purposes to the highest bidder by being forced into prostitution. At the end of her vote of thanks Adv Majokweni received a standing ovation from every individual in the audience.

Bishop Abrahams then requested Archbishop Ndungane to close the conference, which he did by expressing his pride with the direction that the conference had taken and indicated that, as long as people from different denominations, religions and faiths would work together, that there would be hope. He thanked all religious leaders for taking a leadership role in the fight against modern day slavery and for the level of their contributions and participation in the first conference of its kind. He expressed his wish that they would visit Cape Town again and wished them God's peace and presence.

Mr Avina lastly congratulated the religious forum on the declaration and action plan that had been drafted and said that it gave effect to the United Nations Charter that started with 'We, the people...'. He thanked the Archbishop, Adv Majokweni, Dr Lucas, staff from both the NPA and the UNODC and everyone who had contributed to the massive success of the conference. He reminded all congregants that they could count on the support of the United Nations who would always support creative ideas and he asked the religious community to continue sharing their successes. He said that he was curious to see how the forum would link resources, identify gaps and conduct their audits on what was available. He concluded by saying that he had been personally deeply touched by the warmth, sincerity and kindness of all religious leaders who had participated in the conference and said that their work would be remembered by future generations.

Bishop Paul was then called to thank the organizers on behalf of the religious community for all the arrangements that had been done and for the vision of arranging such a conference for the religious leaders. He said that it was a privilege to have been involved in such an intervention and wished the blessings of God to all people present. He continued by

presenting Mr Avina and Dr Lucas with a special gift as a token appreciation on behalf of the religious community.

Hereafter the conference was declared formally closed and congregants gathered to enjoy lunch and to pose for a group photo.

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