Hands that Heal

International Curriculum to Train Caregivers of Trafficking Survivors

Community-Based Edition
Part I

_Faith Alliance Against Slavery and Trafficking (FAAST)_

_The Salvation Army U.S. National Headquarters_

_The Salvation Army World Service Office (SAWSO)_

_World Hope International_

_World Relief_

_Project Rescue International – AGWM_

_Editors_

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# PART I

<table>
<thead>
<tr>
<th>Acknowledgements</th>
<th>VII</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributors</td>
<td>IX</td>
</tr>
<tr>
<td>Foreword</td>
<td>XV</td>
</tr>
<tr>
<td>Introduction</td>
<td>XVII</td>
</tr>
<tr>
<td>How to Use This Manual</td>
<td>XXV</td>
</tr>
</tbody>
</table>

## UNIT 1  DEFINING AND UNDERSTANDING TRAFFICKING IN PERSONS

1. Defining Trafficking in Persons 33
2. Understanding Sexual Trafficking and Commercial Sexual Exploitation 43

## UNIT 2  A BIBLICAL FRAMEWORK FOR A CHRISTIAN RESPONSE TO HUMAN TRAFFICKING

1. Introduction to Biblical Themes 55
2. A Theology of the Value of Women 61
3. A Biblical View of Sexuality 67
4. The Essential Role of the Church in Providing Care for Trafficking Survivors 73

## UNIT 3  TRAFFICKING IN PERSONS COMMUNITY ASSESSMENT

1. Understanding Community Mobilisation and the Community Development Cycle 83
2. Building Relationships and Identifying Resources and Issues 91
3. Social Mapping 95
4. Explore/Analyse Resources and Issues 99
5. Generate Solutions and Decide What to Do 105
6. Creating an Action Plan and Budget 111

## UNIT 4  INTRODUCTION TO AFTERCARE

1. Examples of Care/Community Response/Assets 117
2. Clay Treasures: Protecting Confidentiality 129
3. Trauma of Transition 137
4. Gender and Trafficking 149

## UNIT 5  CULTURAL ISSUES IN TRAFFICKING AND TRAUMA

1. Culture and Human Trafficking 163
2. Understanding Culture and Trauma 169
PART II

UNIT 6 UNDERSTANDING THE PHYSICAL NEEDS OF SURVIVORS
1. Common Health Problems, Basic Physical Needs, Medical Assessment 9
2. HIV/AIDS and Sexually Transmitted Infections 19
3. Abortions 27
4. Addictions 33
5. Sports and Recreation 39
6. Long Term Health Concerns and Palliative/Hospice Care 45

UNIT 7 UNDERSTANDING THE PSYCHOLOGICAL NEEDS OF SURVIVORS
1. Emotional Responses and Addressing Grief 57
2. Helping Skills and Interventions 65

UNIT 8 UNDERSTANDING THE SPIRITUAL NEEDS OF SURVIVORS
1. Spiritual Needs 77

UNIT 9 UNDERSTANDING THE SOCIAL NEEDS OF SURVIVORS
1. Family Issues and Reunification 91
2. Discipline 101
3. Literacy 111
4. Education 119
5. Life Skills 125
6. Vocational Training 139
7. Economic 151

UNIT 10 COUNTING THE COST: CAREGIVER ISSUES
1. Recognising Costs as Caregivers 187
2. Caring for the Caregiver 199

UNIT 11 CHALLENGES TO TRANSFORMATION
1. Challenges to Transformation 211

Conclusion 222
CD

Adult Support Team Model
A Manual for Hospice Care
A Survivor's Perspective on the Spiritual Journey from Exploitation to Healing
Child Protection Policy
Sample Child Support Team Model
Discipleship Training Lessons
Global Issues on Sexual Slavery
Hands that Heal - Academic and Community Based
How to Write a Social History
Human Trafficking to the United States: An Overview of the Problem and Implementation of Policy and Services for Rescued Victims
Photo Samples
Post-Rescue Care for Trafficked Victims: The Legal Aspects
Recommended Resources
Repatriation Lesson – Community Based
Survivor Stories
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One shudders to think of the sheer terror, pain, indignity, and shame inflicted on women and children forced to become a commodity of the massive global, multimillion-dollar sex industry. Their degrading experiences are incomprehensible, resulting in a warped sense of their true identity. Tragically, the measuring rod of their personal value radically shifts from being rooted in the truth of being created in the image of God with inherent worth to being defined by such factors as their age and virginity, the amount of profit they can generate for perpetrators of evil, or how they can be used as markets of exploitation.

In the aftermath of a trafficking experience, the physical and psychological control tactics used by traffickers, combined with the physical and sexual abuses perpetrated, leave both deep emotional scars and physical damage. Sexual abuse also results in significant spiritual losses. Therefore, complete restoration for those who have been sexually trafficked must be holistic.

Ministering to women and children so deeply wounded and devastated is daunting. The Hands that Heal: International Curriculum To Train Caregivers Of Trafficking Survivors uses a community-based, holistic approach. This approach is intended to help equip caregivers in responding to the special needs of those who have been trafficked, bringing into their lives healing and a restored hope. Hands that Heal also offers an academic version, providing opportunity at the undergraduate level to train students in their response to care for trafficking survivors.

The curriculum developers stress that a caring, Christian response to survivors of sex slavery requires a truly biblical perspective on women and girls, one that restores their dignity and sense of self worth. Despite all that is done to cheapen their lives, we must acknowledge that each life is unique and sacred. This biblical perspective is the foundational piece of the curriculum, providing a strong, effective framework on which to build. Such a perspective also nurtures hope in the redemption of their lives.

Throughout Scripture God reveals His heart of compassion for those broken through bondage and has commissioned us, His people, to carry on His ministry to:

“...bind up the brokenhearted, to proclaim freedom for the captives and release for the prisoners... to comfort all who mourn, and provide for those who grieve... to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair” (Isaiah 61:1-3).

As this course equips you to minister to those trapped in the bondage of sexual trafficking, may you have the ensuing joy of witnessing lives transformed and hope restored through God’s healing power!

—Phyllis Kilbourn
INTRODUCTION

You are beginning a journey that will take you face-to-face with one of the darkest evils in our 21st century world: the trafficking of women and children for the buyers and sellers of sexual exploitation.

It’s a journey of awareness into the unimaginable horror of the injustice of sex trafficking and the multi-dimensional devastation it wreaks on the millions of voiceless victims from nations around the world. The more one knows about this crime of violence, deception, and destruction of persons, the more one is gripped with indignation, justified anger, and challenging questions. How can this be? What can be done? How can we help? Where do we start?

Individually, the Salvation Army World Service Office, World Hope International, World Relief and Project Rescue of Assemblies of God World Missions each became aware of the selling of innocent young children for sexual exploitation in the nations where they serve. As non-profit organisations addressing many areas of human need, they each were compelled to engage in the battle against human trafficking and minister to its survivors in their respective areas of expertise.

In 2003, motivated by the staggering explosion of this issue around the world, these and other international faith-based organisations decided to collaborate in the epic battle against sex trafficking. This international faith-based partnership now known as FAAST (Faith Alliance Against Slavery and Trafficking) is united in addressing the horror of sexual exploitation and in recognising that faith in Jesus Christ is a critical component in bringing hope and new life to survivors.

Then in late 2005, FAAST members agreed that it was time for a concerted initiative to train caregivers for rescued survivors around the world. Without caregivers equipped to guide survivors in the restoration process, rescuing men, women, and children from sexual exploitation is only a temporary reprieve from their hell. Each member organisation needed a curriculum that could be used to train Christian caregivers who are committed to helping women and children find healing from their past and learn the skills needed to succeed in beginning a new life.

The training tool Hands that Heal: International Curriculum to Train Caregivers of Trafficking Survivors is the result of that decision and an effort to begin addressing a very pressing need wherever sexually exploited women and children are found. Its purpose is two-fold as reflected in the two-track format:

1. To provide a community-based curriculum in an informal educational format that can be used in local communities and churches around the world,
   - making people aware of the issue of sex trafficking,
   - informing them of the multifaceted needs of trafficking survivors, and
   - training potential caregivers in introductory transformational care.
2. To provide an academic undergraduate course curriculum which can be used in Christian universities and seminaries around the world to introduce future ministers, teachers, and social workers to the injustice of sex trafficking and the needs of its survivors,
   - breaking cultural and spiritual ground in the hearts and minds of future leaders regarding an area of injustice that is traditionally taboo and frequently misunderstood,
   - presenting Christian leaders with the connection between Christ’s teaching, life, and mission and the church’s responsibility and mission to the enslaved and exploited in sexual slavery, and
   - developing in future leaders an informed understanding of the scope of survivor’s needs beyond physical rescue and the dimensions of care required to help survivors begin a new life.

The curriculum is not intended to serve as in-depth professional training in any one specific aspect of aftercare. For example, professional social workers or medical personnel who work with survivors will find the material in their area of expertise elementary for their purposes. Although this tool can be helpful for everyone in gaining insight into the larger picture of survivor’s needs, its primary purpose is to introduce the scope of needs and challenges of care giving to those who are wanting to take their first steps in providing survivors care. In parts of the world where people are becoming aware of sex trafficking and its victims in their communities and want to help, the curriculum is, hopefully, a first significant step in responding to their question, “Where do we start?”

*Hands that Heal* is a training tool that draws from a number of aftercare models and, as such, does not represent any one specific model. This is intentional since the curriculum leaders have found that no one model of aftercare is appropriate from place to place, culture to culture, or context to context. Those planning to develop an aftercare programme for survivors must research how sexual slavery functions in their local context, how it fits into the larger dynamics of trafficking, the most pressing needs of local survivors, and how best to work in their local cultural, economic, social, and religious contexts. For these reasons, while the needs of sexually exploited women and children are similar around the world, the local context must define how aftercare is best designed and developed to meet those needs with sensitivity.

**Strengths of the International Curriculum to Train Caregivers**

The curriculum is the collaboration of over 40 professionals from diverse backgrounds and organisations who address the needs of trafficked women and children from their particular area of professional training. It intentionally includes both academicians and field practitioners who write from their own experience as caregivers.

Secondly, the curriculum is cross-cultural in perspective. The majority of writers in both tracks work in multiple cultural settings and/or have extensive experience in cross-cultural training. Because it is a collaboration of many writers, it is made up of diverse writing styles and approaches. This diversity is reflected in how the Units/Sessions flow together, and in the end, we hope brings a solid perspective and contribution by those who provide aftercare on a daily basis.

Thirdly, the curriculum is written from a Christian perspective. This means that the Person and transforming power of Jesus Christ are at the heart of the curriculum and assumed as
an essential component in the healing process of survivors. From the years of experience of FAAST member organisations who have worked with trafficking victims on several continents, life-changing long-term rescue of sexually exploited persons rarely occurs without the healing factor of faith.

For those who work primarily in Western cultures where the spiritual dimension of life is frequently not acknowledged, this may be disconcerting. However in much of the non-Western world (the now Majority World) where many of the curriculum’s authors work, the spiritual dimension of life and persons is acknowledged and assumed as an integral part of persons and reality. The approach of the curriculum reflects that holistic view of life and, therefore, of sex trafficking survivors’ trauma and needs.

It is important to note that as modeled by the life and teaching of Christ, care and compassion is offered to all victims, regardless of their religious tradition or background. All men, women, boys, and girls who have been sexually exploited are equally valuable in God’s eyes and deserving of healing care.

The Limitations of the Curriculum

The curriculum is a beginning, a work in progress. It is a first attempt at a formidable task that many engaged in aiding survivors of sex trafficking desperately have needed. As such, it has several limitations.

Some geographic areas of the world are less represented than others in perspective, case studies, and stories. This reflects the present geographic foci of FAAST members and their ministries on specific continents, namely Asia, the Indian sub-continent, Central Eurasia, and Africa. It is understood that teachers and trainers using the curriculum will need to adapt it for appropriateness in their local cultural context.

Lastly, some important topics such as reintegration of survivors and aftercare for male victims are not addressed or are limited in content. Since this focus is relatively new and very intensive, it has been a challenge to find practitioners who are willing to write to certain topics or that feel qualified to do so. Also, little research data is available on some topics. Each curriculum contributor who is working with survivors of sex trafficking is aware that providing transformational aftercare is a work in progress and that we are all learners in this process.

Guidelines to Using the Curriculum

*Hands that Heal* includes two manuals: one academic which can be used as a 3-credit hour college text with integrated teaching tools, and a two-volume community-based manual with a participatory training approach. A resource CD with PowerPoint and supplementary resources are also included.

In some academic settings where English is a second or third language, instructors may find the community-based track more user-friendly for students. In that case, the academic manual can serve as a resource reader for the teacher.

In both tracks of the curriculum, teaching tools (i.e., discussion questions, activities, etc.) are highlighted so that teachers may readily identify them in lesson planning. Case studies and survivor’s stories are included as very real reminders that the focus of the aftercare training curriculum is bringing healing to millions of women and children around the world who are presently enslaved.
Trainers and teachers using *Hands that Heal* to inform and train potential caregivers must ultimately ask themselves, as well as their students the following question: “Where can I/we begin to connect with the issue of sex trafficking and help bring healing to those exploited by this horrible injustice?” The diagram below represents the multi-faceted needs of survivors and the many kinds of expertise needed to help victims find holistic healing and a new life. Any initiative to provide aftercare must have a starting point. The options below are opportunities for individuals and organisations to begin to engage with the sexually exploited and to begin making a difference one life at a time.

**Where Do You Connect in Aftercare?**

In conclusion, the curriculum is not about the agenda of any one organisation, ministry or denomination. Rather, it is about the work of our Father’s Kingdom on earth. The global horror of trafficking of women and young children for sexual exploitation is now far bigger than any one organisation, no matter how global. Organised crime around the world is networking together for the destructive purposes of sexual exploitation. How much more should we as people of faith around the world be working together to accomplish God’s purposes of healing and restoration? In the face of this exploding crime, the response of people of faith must be greater, more coordinated, and more collaborative than anything we’ve ever attempted before in order to challenge this horrendous evil and bring hope to its hurting victims.
It is the goal of FAAST that the curriculum *Hands that Heal* will be a tool to inform and inspire churches, communities, organisations, and individuals around the world to engage in the battle against the injustice of human trafficking and help equip them to serve in providing transformational care to survivors. In the words of Jesus,

The Spirit of the Lord is on me,  
Because He has anointed me to preach good news to the poor,  
He has sent me to proclaim freedom for the prisoners  
And recovery of sight for the blind,  
To release the oppressed,  
To proclaim the year of the Lord’s favor.  

(Luke 4:18-19)

Proclaiming healing, hope, and freedom to the oppressed is God the Father’s heart. As His children, it is ours as well!

*Faith Alliance Against Slavery & Trafficking (FAAST)*  
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Reflections from a Caregiver’s Journal

It is an awesome thing for God to trust you to be part of His healing process. I am constantly humbled by His power and unfailing drive to free the captive, give hope to the hopeless and heal the broken. My final morning, I awoke, exhausted and disoriented to the most beautiful sound. They were singing, those young girls, to music played unbelievably loud for 6:00 a.m. I stumbled to the window and beheld a wonder. They danced. Laughing, they held their faces to the sun and danced like angels, holding hands and giggling with the innocence of youth.

Watching them now it seemed just possible that perhaps they were no longer victims, but rather victors. I sat quietly and marveled: it is a remarkable thing to see miracles clothed in fragile human skin.

We who seek to address the carnage of human trafficking are small Davids in a land filled with Goliaths. But God knows no culture, no enemy, no trauma, no obstacle that limits His sovereign power and ability to transform the lives of survivors, one life, one miracle at a time.

_Dr. Bethenee Engelsvold_
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Caregivers for persons rescued from sex trafficking are faced with many different situations and expectations. As in any group, the participants will come from different backgrounds and experiences. Therefore, the facilitator must be able to challenge the participants to use their skills and past experiences while acquiring new information and skills through a positive group interaction. This manual offers a community-based approach for the training of caregivers that promotes positive communication and participatory learning opportunities.

PLANNING THE TRAINING

CREATING A POSITIVE LEARNING ENVIRONMENT:

- The learning sessions should always be held in a location in which the participants feel safe and free to express their feelings and ideas.
- Remember that you are a “facilitator,” helping the participants to discover things for themselves.
- The facilitator is not a lecturer providing all the information.
- Even when the participants get the wrong answer or have trouble understanding a concept that is being presented, they should never be made to feel like a failure.

LOCATION AND ROOM ARRANGEMENT:

- Arrive at least 30 minutes before the session begins to prepare the room.
- No matter where the session is held, do NOT set up the room to feel like a classroom, if at all possible.
- Move the chairs so that the participants are in a circle or semicircle and can see each other.
- The facilitator should sit in the circle in order to stimulate active communication.
- The meeting space should be healthy, with good ventilation and protection from such harsh weather as hot sun, rain, etc.
- Try to reduce outside distractions as much as possible.
- Changing the setup or even the location of the room from session to session may stimulate participation and help determine what is best for this particular group.
GUIDELINES FOR LEADING THE SESSIONS

THE ROLE OF THE FACILITATOR IS TO:

- Stimulate positive communication and provide information as indicated.
- Be flexible and adapt to the group's learning style.
- Listen first.
- Ask questions before telling answers.
- Create an atmosphere of openness, trust, and excitement.
- Clearly explain what is expected of the group and outline the schedule for the session.

THINGS TO REMEMBER:

- Reflect on your own life experiences and seek to be a positive example.
- Be prepared. Give yourself enough time to prepare. Study each lesson in advance and supplement the lesson with outside reading if not familiar with the topic.
- Follow the curriculum provided, but be natural. Do not read it word for word.
- Do not lecture or dictate to the group. Encourage active involvement.
- Let the participants discover important lessons for them rather than giving all the answers.
- Keep the group energised. Facilitator should make a quick and smooth transition between activities.
- Encourage participation by involving as many of the participants as possible. They should talk more than the facilitator.
- Use small groups for discussions and activities. Small groups help stimulate participation, build a sense of teamwork, and encourage more openness for those not comfortable in the large group.
- Teach from the heart. The participants will know if you are being sincere about your personal concern for them and for the survivors of sex trafficking.
- Encourage and praise the participants for their efforts, even when they are not perfect.
- Be humble. Let the participants know that you also are learning with them.
- Show respect by listening and valuing their ideas and contributions.
- Be consistent and fair to all. Show a concern for all during this learning process.
- Make learning interesting. Make the sessions stimulating to encourage consistent participation.
FACILITATION HELPS

The most important thing to remember is that this curriculum has been designed to help facilitate participatory learning. The following recommendations will help the facilitator become skilled in this style of teaching:

- Be familiar with the important points so you do not have to read them word for word.
- Keep the presentation within the time allotted for the session.
- Speak clearly and slowly enough to be understood.
- Look at the participants while presenting the information.
- After an important point is presented, pause for a moment to let the participants think about it.
- Watch for signs of confusion. Repeat the information if necessary.
- Asking questions is a good way to encourage participation. The following points may help you use questions effectively:
  - Ask “open-ended questions” that ask for the participants’ ideas, opinions, and experiences. There are no right or wrong answers.
  - Avoid “closed questions” that require one-word answers because they may be conversation stoppers.
  - Pause after asking question to let participants formulate their answers.
  - Once someone volunteers a response, do not be too quick to go on to the next question. Ask if someone else has a response.
  - Listen to the response for important points and commend the speaker.
  - Write the important points on flip chart paper as a validation of the importance of the information. Tape the completed sheets on the walls around the room to help the participants see a progressive learning process.
  - When someone gives an answer that is clearly wrong, just continue by asking if someone else has a different answer. Do not directly say that the answer was wrong. When the correct answer is given, repeat it, to emphasise the correct information.
- It is extremely important to facilitate group discussions to allow the session to be a learning experience for everyone involved. The following are recommendations for the large group discussions:
  - When a person speaks up, thank that person for her/his participation.
  - Avoid interrupting people while they are talking. If someone is talking too long, you might need to interrupt, but be sure to apologise.
Try to encourage as many people as possible to participate in the discussion. Don't let one or two people monopolise the conversation.

If a participant gives a short answer, you may want to try to encourage him/her to say more. You could say, "Please tell us more about that."

Sometimes it is challenging to manage the time of the sessions. Encourage participation, but be aware that it may be necessary to limit lengthy discussions because of time restraints.

Breaking into small groups to discuss certain questions will allow more people to participate.

The number of people in a "small group" depends upon the activity.

When giving a small-group assignment, be sure that everyone understands what it will involve and how much time they have to complete it.

Some of the small-group participants should move so they can face one another and hear each other.

Have the small groups separated so that no one is distracted.

Walk around and spend some time listening to and observing each of the small groups during the discussion.

Have each small group select one person to report highlights of the group's discussion to the large group so everyone will benefit.

Stories are most effective when they are told in a way that captures the attention of the participants and helps them relate to what is being shared. When telling a story:

Know the story well and practice telling it before starting the session.

Use a different tone of voice for each person in the story.

Show different feelings/emotions on your face and in gestures that follow the story line.

Be sure to follow up the story with the questions presented in the session. Most learning happens during the discussion.
STRUCTURE OF THE LEARNING SESSIONS

Each session is based on a specific topic related to the care of sex trafficking survivors. Some topics are discussed in multiple sessions because of the complexity of the subject. The format for each session is simple to follow and gives structure for participatory learning.

Each session is presented in the following format:

NOTES TO THE FACILITATOR provides information on the specific session topic to help the facilitator to prepare for the session.

DURING THIS LEARNING SESSION, PARTICIPANTS WILL... presents the objectives that the participants should achieve by the end of each session.

TIME provides guidance to help the facilitator plan the session in order to cover the material. However, the facilitator has the option of setting the time for the session depending on the size of the group and the allotted time for the session. It may take two sessions to cover some of the topics, depending on the previous knowledge of the group and/or the group’s interest in the subject.

MATERIALS NEEDED identifies the materials that will need to be prepared before the session begins.

STARTER offers a way for the topic to be introduced in order to get the group’s attention. This activity may be a role-play, short drama, game, or story.

MAIN DIALOGUE provides the topic information that will be presented to give the participants adequate knowledge for their role in providing care for the sex trafficking survivor. This section is subdivided into DISCUSS, EXPLAIN, EMPHASISE, ACTIVITY AND TELL A STORY. All the information on the topic is provided, but the facilitator needs to study in advance of the session to become very familiar with the material. Depending on the facilitator’s previous experience and education, some topics may require more study than others.

WRAP UP allows time for review, reinforcement of the main topic, application to a specific situation and/or assignment for the next session, if applicable.

TAKE THE CHALLENGE offers some suggestions for additional areas of study and activities that can broaden the participants’ knowledge and experience, should they want to learn more on a specific topic. This section is not included in the overall time allotment.

RESOURCES used to gather more information, to support the information presented, and /or to clarify the presented information.
“Many times life becomes very difficult when you are working in this field. There are certain things like, how am I going to cope with this situation? Or how am I going to adjust with this particular person? They are coming from different backgrounds with a lot of fear in them. They are not comfortable...But I feel that the Lord has spoken to me and I am learning. I am able to make people comfortable. Not because of my ability; it is the Lord.”

—A Caregiver
1.1 Defining Trafficking in Persons

NOTES TO THE FACILITATOR

What is trafficking in persons (TIP)? Is TIP happening in the local community? If TIP is happening locally, why should someone be concerned? And if TIP is happening, what can be done about it? These are the primary questions that Part A of this curriculum will help answer.

The term “trafficking in persons” can be confusing. Many people use phrases like human trafficking and labour or sex trafficking interchangeably, but these terms do not mean exactly the same thing. Terms like human trafficking and trafficking in persons are umbrella terms used to refer to all types of TIP. Other terms like sex trafficking and labour trafficking are used to describe unique kinds of TIP. Additionally, trafficking in persons (TIP) is sometimes confused with things such as human smuggling, migration, and unfair labour practises. So, in order to recognise TIP in your community and to prepare to provide assistance to trafficking victims, it is important to create a common understanding of exactly what TIP is and what TIP is not.

This session will provide a general overview about TIP. Session 2 of Unit 1 will provide a general overview of sex trafficking and commercial sexual exploitation. Later portions of this curriculum will concentrate on providing insight and expertise for communities and individuals seeking to mobilise a response to one specific form of TIP—sex trafficking. All abuse and exploitation of human beings is an offence against humankind and God. Some of the principles outlined in this curriculum can be applied to assisting a broad range of TIP survivors. However, the effects of commercial sexual exploitation experienced by the survivors of sex trafficking result in unique needs, and thereby require unique approaches for their restoration.

For a more in-depth study of Defining and Understanding Trafficking in Persons, please see Units 1 and 2 of the Academic Track of this curriculum.
During this learning session, participants will...

- be able to identify and define the key terms related to trafficking in persons.
- be able to identify how TIP is different from human smuggling.
- understand that TIP is a pathway to slavery.

I met my boyfriend at my girlfriend's house. He had been dating me for a month already when he told me he was going to marry me. My boyfriend told me we could earn some money for our wedding if we went to work in Greece at his friend's company. We would stay for three months there to earn money and come back. I was extremely happy. I could not believe all that was happening to me. He took my passport and all necessary papers and said that he would take care of visa and travel arrangements. I was so happy and careless that I did not even ask to see the tickets or documents. The day of departure came. We took the plane, and instead of arriving in Greece, we landed in Dubai. As I had not been abroad before I could not really understand where I was. I could only recognise the Arabic signs and the people dressed in Arabic robes. When I asked why we landed in Dubai, he said we would have to stay for a couple of days in Dubai, and then later we would go to Greece. He took me to a hotel and said that he was going to see his friend and would be back soon. Two hours later a man came to take me to another hotel saying that I was his property. I could not understand. I kept saying that it was a misunderstanding and that my friend would come soon. I had come to Dubai for another purpose. The man told me that my friend had sold me to him, and that from now on, he would have my documents, and I had to do whatever he told me to do. He said that the next day I had to move to another place and serve all the clients he would send to me. I was shocked by what was happening. The next day he came and took me to another hotel. He said that every day I had to give him $500, no matter how many clients I would serve. He was so violent. It was a continuous hell. Each day I served about 30 to 40 clients. I was not able to move or think. This went on for weeks. I was living between clients and tears. That was the rhythm of my life. . . .

(©International Organization for Migration, 2006. All rights reserved. Used by permission. Trafficking in Women and Children from the Republic of Armenia: A Study (2001), 49. The full report is available online at: www.iom.int/armenia/Armenia_traff_report.pdf.)
DISCUSS

Discuss with large group:

1. Do you think this person was a victim of trafficking in persons or not?
2. Have you heard of a similar situation happening in your community or country?
3. What type of lie was used to get this victim away from her home?

MAIN DIALOGUE

EXPLAIN

OVERVIEW OF DEFINITIONS

The following terms and definitions form the basis for discussing trafficking in persons (TIP). (For a complete list and references, refer to Unit 1 of the Academic Track of this curriculum.)

- Child: Every human being below the age of 18 years.
- Coercion: Threats of harm against any person; any scheme or plan intended to cause a person to believe that failure to perform would result in serious harm to any person.
- Debt Bondage: When the value of work or services is not applied toward the payment of a debt, or the length and nature of those services are not limited and defined.
- Force: Power, violence, or constraint used against a person.
- Harbour: To afford lodging to, to shelter, or to secretly give refuge.
- Sex Tourism: Tourism partially or fully for the purpose of having or purchasing sex.
- Sex Trafficking: The recruitment, transportation, harbouring, transfer, or receipt of a person for the purpose of a commercial sex act.
- Slavery: The condition of a person whom any or all the powers attaching to the right of ownership are exercised.
- Slave trade: All acts involved in the capture, acquisitions, or disposal of a person with intent to reduce her/him to slavery.
- Street Child: A child who has no home, or one who is forced to work or spend extensive time in public spaces, or both.
Overview of Trafficking in Persons

In simple terms, it can be helpful to think of trafficking in persons as a process through which a person loses her/his freedom and independence to finally be used as someone else’s “property.” A common international definition of TIP breaks this process into three parts:
1. What (criminal acts)
2. How (means used to carry out those acts)
3. Why (purpose of exploitation)

First, the “what” section of the definition describes the criminal acts that are commonly used during the trafficking process. Those acts include:
- Recruitment
- Transportation
- Transfer
- Harbouring
- Receipt of persons

Second, the “how” section of the definition explains the means that traffickers frequently use while carrying out those criminal acts. Those means include:
- Threat of or use of force
- Other forms of coercion
- Abduction
- Fraud
- Deception
- Abuse of power or of a position of vulnerability, as well as the giving or receiving of payments or benefits in order to achieve the consent of a person having control over another person

Third, the “why” part of the definition describes the purpose for which a trafficker will use his/her victim. Victims of TIP are used and abused in many types of situations.

Some victims of TIP are trafficked into a variety of work settings for exploitation of their labour. This is commonly referred to as labour trafficking. Labour trafficking typically occurs in trades, businesses, and industries such as:
- Agriculture (cocoa plantations, chicken farms, orange groves, rice milling, etc.)
Labour trafficking is possible in any industry. For example, in 2006 hundreds of Eastern European women had been trafficked into Germany for labour exploitation in ice cream shops!

Many forms of labour trafficking also include sexual abuse, but the victim is typically sexually abused by the employer, and not sold to others for sexual purposes.

Other victims of TIP are trafficked into the commercial sex industry where other people pay to rape and sexually abuse them. This is commonly referred to as sex trafficking.

Abuse in the commercial sex industry can include exploitation in prostitution, pornography, and nude dancing. When people are trafficked into the commercial sex industry their abuse is like rape, but intensified by the repetitiveness of the sexual assaults and the multiple numbers of perpetrators of sexual violence.

Women and children make up the majority of victims trafficked for exploitation in the commercial sex industry.

A widely accepted, full definition of trafficking in persons is provided below.

**Trafficking in Persons:**

(a) 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.

(b) Exploitation includes, 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.

(c) The consent of a victim of trafficking in persons to the intended exploitation is irrelevant where any of the means described above have been used.

(d) The recruitment, transportation, transfer, harbouring, or receipt of a child for the purpose of exploitation shall be considered “trafficking in persons.”
UNDERSTANDING TRAFFICKING

(Special Considerations

- Transportation (or movement) of a person long distances or across international borders is not required for a situation to be a case of TIP. Transportation is just one possible part of a trafficking scenario. People can be trafficked within their own countries and their own communities.
- If a person is less than 18 years old, her/his possible “consent” to being trafficked is meaningless.
- Traffickers use many means, not only violent force, to gain control over victims. Some of these ways may not be obvious to others.

Differences between TIP and Human Smuggling

TIP is sometimes confused with human smuggling; however, the two are not the same. There are four factors—consent, exploitation, transnationality, and profits—that show the differences between TIP and human smuggling.

On the flip chart make two columns: “Human Smuggling” and “Trafficking in Persons.” Discuss the four factors (consent, exploitation, transnationality, and profits) to determine how each factor shows the difference between smuggling and trafficking.

Additional information is provided in the chart below to clarify the differences between TIP and smuggling.
### Differences between Human Smuggling and Trafficking in Persons

<table>
<thead>
<tr>
<th>Differentiating Factors</th>
<th>Human Smuggling</th>
<th>Trafficking in Persons</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Consent</strong></td>
<td>Smuggling of migrants involves migrants who have consented to the smuggling.</td>
<td>Trafficking victims have either never consented or, if they initially consented, that consent is made meaningless by the coercive, deceptive, or abusive actions of the traffickers.</td>
</tr>
<tr>
<td><strong>Exploitation</strong></td>
<td>Smuggling ends with the migrants’ arrival at their destination.</td>
<td>Trafficking in persons involves ongoing exploitation of the victims in some manner to generate illicit profits for the traffickers.</td>
</tr>
<tr>
<td><strong>Transnationality</strong></td>
<td>Smuggling is always transnational.</td>
<td>Trafficking in persons may not always be transnational. TIP can occur regardless of whether victims are taken to another country or not.</td>
</tr>
<tr>
<td><strong>Profits</strong></td>
<td>In human smuggling the criminal profits are generated through the movement alone.</td>
<td>In cases of TIP the profits are primarily generated by the subsequent sexual or labour exploitation of the victim.</td>
</tr>
</tbody>
</table>

Note: 1) Chart adapted from: United Nations Office of Drug and Crime (UNODC), Trafficking in Persons: Global Patterns, (April 2006). 2) Cases of human smuggling or TIP are often complex; seeking expert legal advice is recommended.

### ACTIVITY

Divide participants into two groups. Assign each group one of the examples provided. Have the groups answer the questions related to each example and report their answers to the whole group.

**EXAMPLE A:**

They took my passport and informed me that there was no waitress job and that I was expected to work as a prostitute. When I objected, they told me that if I wanted to go home I had to pay back the 1000€. I tried to refuse and they beat me. When I threatened to go to the police, I was warned that the police had been bought off, and that without my docu-
ments I would be considered a criminal. They said that all the pimps are working under the protection of the police. They control the girls with the help of the police. They showed me photographs of dead girls who had tried to go to the police. I was terribly shocked and afraid. I decided that the only way to survive was to cooperate... Viktor and the other pimps reminded all of us constantly that they knew where our families were and they would kill our children if we tried to escape.

(Testimony of Irina Veselykh for the U.S. House International Relations Committee, June 15, 2006.)

**Discussion Questions:**

1. What means did Viktor use to gain power and control of Irina?
2. Did Irina experience TIP or human smuggling? Use the three parts of the TIP definition, as well as the four differences between human smuggling and TIP, to explain your answer.
3. Why did Irina eventually cooperate with Viktor and the other pimps?
4. Do you think Irina was a slave to Viktor and the other pimps?

**Example B:**

Jorge, a young man from Guayaquil wants to leave his hometown in Ecuador to find work in the United States. He and his family find someone to arrange transportation for him for $2,000. Jorge is boarded onto a steamer boat with dozens of other people also wanting to go to the U.S. The steamer makes a long journey, and comes ashore in Mexico. There the people are off loaded and divided into smaller groups. These smaller groups are taken on foot on a two-day journey through the desert to the U.S./Mexican border. Jorge’s group makes it across the border to the U.S. Jorge is able to find a job in the state of Arizona, working in construction. He is able to regularly send money home to his family.

**Discussion Questions:**

1. Was Jorge smuggled or is he a victim of TIP? Use the three parts of the TIP definition, as well as the four differences between human smuggling and TIP to explain your answer.
2. Did Jorge become a slave after his journey?
All victims of human trafficking are treated like someone else’s “property.” When human beings are treated like property, like ordinary possessions, then they are being treated as slaves. Thus, human trafficking can be thought of as a pathway to slavery. There may be as many as 27 million slaves in the world today. Many of those 27 million people were likely trafficked into slavery; others may have been born into slavery. Slavery robs individuals of their God-given liberty and dignity and is an insult to God who created everyone in His image and for His purposes.

Genesis 37 tells the story of Joseph, one of Jacob’s 12 sons. The Bible tells us that Joseph’s brothers grew jealous of him after their father made Joseph a special robe. They grew to hate him even more after Joseph told them of a dream he had which prophesied that someday Joseph’s brothers would bow down to him. Some time later Jacob sent Joseph off to check on his brothers who were shepherding their father’s flocks. Here is what happened:

They (Joseph’s brothers) spotted him off in the distance. By the time he got to them, they had cooked up a plot to kill him. The brothers were saying, “Here comes that dreamer. Let’s kill him and throw him into one of these old cisterns. We can say that a vicious animal ate him up. We’ll see what his dreams amount to.”

Reuben heard the brothers talking and intervened to save him, “We’re not going to kill him. No murder. Go ahead and throw him in this cistern out here in the wild, but don’t hurt him.” Reuben planned to go back later and get him out and take him back to his father.

When Joseph reached his brothers, they ripped off the fancy coat he was wearing, grabbed him, and threw him into a cistern. The cistern was dry; there wasn’t any water in it.

Then they sat down to eat their supper. Looking up, they saw a caravan of Ishmaelites on their way from Gilead, their camels loaded with spices, ointments, and perfumes to sell in Egypt. Judah said, “Brothers, what are we going to get out of killing our brother and concealing the evidence? Let’s sell him to the Ishmaelites, but let’s not kill him—he is, after all, our brother, our own flesh and blood.” His brothers agreed.

By that time the Midianite traders were passing by. His brothers pulled Joseph out of the cistern and sold him for 20 pieces of silver to the Ishmaelites who took Joseph with them down to Egypt. In Egypt the Midianites sold Joseph to Potiphar, one of Pharaoh’s officials, manager of his household affairs (adapted from Genesis 37:18-36).
**DISCUSS**

With the large group, discuss the following questions:

1. Do you think Joseph was a victim of trafficking in persons?
2. Do you think slavery exists today?
3. How do you define slavery?
4. How are people different from ordinary possessions?

**TAKE THE CHALLENGE**

Develop a drama about TIP based on factors common to your community or country. Perform the drama at your church or other community setting to inform others about the dangers and harms of TIP.
1.2 Understanding Sexual Trafficking and Commercial Sexual Exploitation

NOTES TO THE FACILITATOR

This session will provide an understanding of sexual trafficking and its relationship with the commercial sex industry. This session will also encourage people to use sensitivity when talking about victims of sexual trafficking or prostituted persons. Additionally, the link between sexual trafficking and prostitution, the inherently dehumanising nature of commercial sex, as well as supply and demand factors will be thoroughly explored. For a more in-depth study of sexual trafficking, please see Units 1 and 2 of the Academic Track of this curriculum.

During this learning session, participants will...

- know to use appropriate terms when discussing sex trafficking and prostitution.
- be able to identify common forms of force, fraud, and coercion used by traffickers.
- be able to identify ways sex trafficking and prostitution are similar.
- identify who is at risk of becoming a victim of trafficking in persons.
- discuss push and pull factors for sex trafficking.
1.2 UNDERSTANDING TRAFFICKING

DISCUSS

With the large group list examples of positive names or terms that people like to be known by or called, and discuss the following questions:

• What names or terms would you like for people to use when talking about you?
• Have people ever called you by names that you didn’t like?
• Why do you think people call other people by hurtful names or use words to purposefully hurt or demean them?

STARTER

5 MINUTES

DISCUSS

With the large group list examples of positive names or terms that people like to be known by or called, and discuss the following questions:

• What names or terms would you like for people to use when talking about you?
• Have people ever called you by names that you didn’t like?
• Why do you think people call other people by hurtful names or use words to purposefully hurt or demean them?

MAIN DIALOGUE

EXPLAIN

OVERVIEW OF TERMS

In different languages and cultures people use different words and phrases to describe the sex industry and those involved in it. Some of those words and phrases are hurtful to sexually trafficked and prostituted persons.

At other times, certain words and phrases make the behaviour of buyers of commercial sex seem normal or unimportant. Fortunately, there are alternative terms that can lessen the harmful effects of negative terms. Here are some examples from the English language.

(If the English terms provided are not relevant to your situation, proceed immediately to the discussion questions that follow.)

DISCUSS

Name the term and first ask if the group considers it a positive or negative term. Then, give the explanation provided.
### NEGATIVE

<table>
<thead>
<tr>
<th><strong>Prostitute:</strong> An insulting term that often implies that the prostituting person is bad by nature or will always be bad.</th>
<th><strong>Prostituted Persons/Prostituted Child:</strong> By using these terms prostitution is recognised as something that a person does or has done to them, not as something they are by nature. When this term is used, the focus is on prostitution as a system in which people are abused and exploited.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Commercial Sex Worker:</strong> This term suggests that sex can really be a job. However, in the Christian view, sex is never a form of work, but something God planned to be lovingly exchanged between husbands and wives.</td>
<td></td>
</tr>
<tr>
<td><strong>Child Sex Worker:</strong> Children cannot give true consent to participation in commercial sex acts. Any use of a child in prostitution is a form of child sex abuse, not work.</td>
<td></td>
</tr>
<tr>
<td><strong>Client or Customer:</strong> These terms are frequently used to describe the buyers of commercial sex acts. However, these terms make the behaviour of people buying sex seem as ordinary as buying new socks. These terms hide the harm of their behaviour.</td>
<td><strong>Purchaser or Buyer of Commercial Sex Acts:</strong> These terms describe the behaviour being discussed, and do not hide negative impact this behaviour has on women and children.</td>
</tr>
</tbody>
</table>

## DISCUSS

With the large group discuss the following questions:

1. **What are some terms in your language that you’ve heard people use when talking about the sex industry or those involved in it?**
2. **How do you think these terms affect the person being referred to?**
3. **Identify ways for referring to people exploited in prostitution that are respectful of them as human beings.**
4. **Do certain words used to describe the buyers of commercial sex make their behaviour seem normal or okay?**
Sex Trafficking is the recruitment, transportation, transfer, harbouring, or receipt of persons for the purposes of prostitution and/or other forms of commercial sexual exploitation. Frequently force, fraud, various means of coercion, and exploitation of a person’s vulnerability are used in the trafficking process.

Some common examples of force and coercion can include:
- Kidnapping
- Rape and gang rape
- Beating (including hitting, kicking, punching, slapping)
- Threats with weapons
- Threats to family members or other victims
- Torture (such as burning with cigarettes)
- Confinement
- Use of restraints
- Denial of food or water
- Denial of medical care
- Forced to give up custody of children
- Threatened with exposure of pornographic images of victim to family members or public
- Forced usage of drugs (or denial of drugs to those addicted)
- Confiscation of travel documents including passport and visa

(Source: Hughes, Donna. Hiding in Plain Sight: A Practical Guide to Identifying Victims of Trafficking in the U.S., October 2003.)

Traffickers frequently use deception to lure victims into their control. As a large group discuss what may be some typical deceptions.

Some examples include:
- Promises of marriage
- Promises of jobs or special opportunities
- Dishonesty about type of work or work conditions
- Promises to provide valid immigration and travel documents

Sex trafficking and prostitution overlap in several ways.
- Whether people are trafficked into prostitution or are in prostitution by some other means, many share backgrounds of poverty, histories of abuse, little family support, and often are from minority groups within their country.
- There is no discrimination between sexually trafficked and non-trafficked women and children by the purchaser of sex acts.
- The injuries that prostituted and sexually trafficked persons experience are identical. Included are injuries from sexual assault and beatings, acquiring sexually transmitted infections, injury to reproductive systems, severe depression, and post-traumatic stress disorder.
- Commercial Sexual Exploitation
COMMERCIAL SEXUAL EXPLOITATION

- Frequently, victims of sexual trafficking are trafficked into and abused in prostitution. Prostitution is one type of commercial sex.
- Commercial sex or commercial sex acts are terms used to refer to the exchange of any sex act for something of value like money, drugs, clothing, shelter, or food.
- There are other types of commercial sex. An example is pornography. In pornography the participants are paid to expose their genitals or to engage in sex acts for videos or pictures. Pornography is really prostitution for mass consumption.

Common forms of commercial sex:

- Prostitution
- Pornography
  - Sex trafficking victims are sometimes used in the production of pornography. This increases their victimisation, because the images of them are not only permanent records of their abuse, but can be circulated around the world through the Internet.
- Phone sex
- Live sex and peep shows
- Stripping/striptease
- Prostitution
- Virtual prostitution (sex acts performed on the Internet)

When sex acts are bought and paid for, traded like ordinary goods, the exchange of sex between people loses its uniquely human qualities. Instead of closeness, mutual fulfilment, and a deep exchange of affection, sex becomes solely about the buyer’s desires.

The buyers of commercial sex are buying sexual access to a human body. When buyers do this, they are not engaging with that person as a whole human being that also has a mind and spirit. As a result, all forms of commercial sex are dehumanising.

Because sex trafficking, prostitution, and the sex industry are all linked, it is important to know the common places where prostitution takes place. Victims of sex trafficking, and those exploited and abused in prostitution, will be found in these places.

Typical Prostitution Sites

- Brothels
- Massage parlours and saunas
- Escort services
- Health clinics
- Hotels
- Night clubs, bars, strip clubs
- Internet (“electronic red-light district”)

Unit 1: Defining and Understanding Trafficking in Persons • 47
Read the following story and then discuss the questions below.

In the fall of 1999 two recruiters [traffickers] gathered girls from a number of orphanages in the Republic of Karelia in northwestern Russia near the Finnish border. The recruiters, looking professional and persuasive, arrived with offers of job training for girls between the ages of 14 and 17. The tired staff was overjoyed that these benevolent souls were taking an interest in the welfare of their girls. They knew full well the harsh reality the girls faced once they were turned out from the institution on their 18th birthday, and now at least a handful were being offered a fighting chance of making it on the outside. Following formal interviews, several hopefuls were selected from training in the art of Chinese cooking at a school in China. Their travel and instruction were to be free, with the condition that they intern for two years as waitresses after their training.

About 30 girls signed up—all, not surprisingly, pretty, eager and youthful. A week later, with their few possessions, they boarded a bus. The excitement was obvious. And that was it. Instead of heading east to China, the bus went south, deep into Western Europe. The destination was a town in Germany, where they were taken to an apartment, locked up, and denied food and water. The girls’ dreams quickly turned into a terrible nightmare. They were yelled at constantly. Sometimes they were beaten. A few days later they were herded into the living room and ordered to disrobe before a group of men with bodyguards. The thugs looked at the girls and began bidding, buying the orphans outright in lots of three, four and five. The girls were then distributed to various German brothels, where they were forced to have sex with up to 10 men a day. Over a period of six months, a few managed to escape. Others were scooped up in police raids. Only then did the story of this horrific deception make its way back to the orphanages.


**DISCUSS**

1. Who was trafficked in this story and why were they vulnerable?
2. What means of deception did the traffickers use?
3. What means of coercion did the traffickers use?
4. Why do you think the traffickers went to so much effort to get access to these girls?
Many “push” and “pull” factors work together to create the conditions for exploitation and victimisation of sexually trafficked persons.

- Push factors are the circumstances or traits about an individual that increase their risk of being trafficked.
- Pull factors are broader conditions within society unrelated to victims that pull the vulnerable individual into exploitation.
- Push and pull factors may also be discussed as supply and demand.

On a flip chart, write “Supply” and “Demand” in two columns. Ask the large group what factors they think make people at risk for being trafficked and what factors they think create demand for sexually trafficked persons. List in the appropriate column.

Typical supply and demand factors are listed below.

- **Supply or Push Factors**
  - **Individual**
    - Gender (females are more likely to be sexually trafficked)
    - Orphan/refugee
    - Homeless children
    - Widows and/or abandoned wives and children
    - Ethnic/minority
    - Childhood sexual abuse
    - Physical or mental disability
  - Social/economic status
    - Poverty
    - Lack of education
    - Lack of work
    - Lack of access to work
    - Lack of identity papers/birth registration

- **Demand or Pull Factors**
  - Primary demand (typically males seeking fulfilment of their personal sexual desires):
    - Any male who purchases commercial sex
  - Those who take advantage of their location (for example military, truckers, business travellers)
  - Paedophiles (people who are sexually interested in children)
  - Sex tourists
  - Secondary demand (typically motivated by profit):
    - Traffickers
    - Pimps
    - Brothel owners
    - Madams
    - Corrupt public officials
    - Criminals and criminal organisations
1.2 UNDERSTANDING TRAFFICKING

DISCUSS
Ask whether or not the personal opinions of group members have changed during this session regarding the following topics:

• Sexual trafficking and victims of sex trafficking
• Prostituted persons
• Those who buy commercial sex
• Why or why not

EMPHASISE
Purchasers of Sex Acts

• Who are the purchasers of commercial sex acts? They are average people. Many are married, have families or intend to have children in the future.

• There are many reasons people choose to buy women/children for sex. Unfortunately, even among those who do not purchase commercial sex, there is wide-ranging acceptance of the male role in prostitution as an inescapable “fact of life”—something that is beyond human capacity to change.

• If it were not for the existence of prostitution, and the demand it generates for sexually accessible bodies, sex trafficking would not exist (reference: Friedlin and Hughes).

DISCUSS
As a large group discuss the question below.

1. Since an attitude of acceptance of the sex industry is a major factor in furthering sex trafficking, how might this group go about changing these attitudes in your local community?
PRAY

Spend time in prayer as together you begin to explore the issues. Ask God to reveal and remove any negative attitudes you may have about sexually trafficked or prostituted persons. Ask for God’s forgiveness if you have purchased sex from another person.

TAKE THE CHALLENGE

Create a short questionnaire with questions about people’s attitudes toward prostituted women and children, and the people who buy sex acts. Ask your friends and neighbours these questions. Collect and review the results. What do the responses tell you about the general public’s view toward prostituted persons and the people who buy sexual access to them? Will any words you identified earlier be necessary, as you talk with people further about sex trafficking and commercial sexual exploitation?

(Alternate: Talk to your friends and neighbours. What are their opinions about prostituted women and children, and the people who buy sexual access to them? What do their responses tell you about the general public’s view toward prostituted persons and the people who buy commercial sex? Will any words you identified earlier be necessary as you talk with people further about sex trafficking and commercial sexual exploitation?)

RESOURCES
