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**A MISSIONAL APPROPRIATION OF HUMAN TRAFFICKING FOR THE SEX-
WORK INDUSTRY**

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ABSTRACT:

This research deals with the importance of a missional appropriation of human trafficking for the sex work industry. This research is necessitated by a current limited theological reflection on this growing global issue and the complexities surrounding it. As the most common form of trafficking in humans, the recruitment, movement and sexual exploitation of human beings is a crime against humanity that often causes nearly irreparable physical and psychological damage to its victims. Unfortunately, due to the complexity and invisibility of this issue, it remains a challenging field of research.

The complexity not only surrounds the victims, but starts from the ever-evolving definitions of human trafficking, the changing nature of perpetrators, the healing and reintegration strategies of victims into society, the family of victims and perpetrators, economic challenges, traditional cultural practices, the different channels offering assistance, ethical implications, to the ever-growing demand. Within each of these mentioned categories are many questions and challenges that need to be theologically addressed by this research. This theological reflection will be built upon existing research from other academic fields and will attempt to move beyond mere words and theories to strategies for action.

Unfortunately, the growth, magnitude, complexity and hidden nature of human trafficking make this a particularly tricky human rights concern to address adequately, or even to develop a reliable victim estimate. It is often compared to modern-day slavery that requires a global multiple stakeholder approach to address effectively. The global ecumenical church could play an important part in the lives of the victims hereof. As the missionary action of churches cannot be separated from their being, the church could channel this missionary identity to include an ethically motivated mission to the marginalised in sex trafficking circles. In this missionary action, unity and ecumenism become very important as the whole church is called to witness in the whole world, becoming an inclusive life bringing community promoting human dignity, justice, healing, and hope.

The current research gap within theological reflections lies therein that it does not approach this complex issue transformatively, ethically, missionally, multi-

dimensionally or phenomenologically. A new missional theological theory for the global ecumenical church's involvement needs to be developed, one where human trafficking as a phenomenon is reinterpreted to be a theological issue leading to action being taken in a life-giving mission. This theory will serve as the foundation for this study.

According to missional theology, this life-giving mission should happen from the margins in order to confront and transform all that denies life. Missional theology coupled with social ethics could assist in this endeavour, as it provides essential insights for bringing life to the marginalised. All complexities, challenges, and opportunities therein are explored. As this issue remains a local problem stemming from global pressures, the challenge for the researcher lies therein to create a glocal theological theory, meaning a theological theory that has global influence, but one that can be customised for local use. It needs to enable both the creation of a global life-giving mission through the ecumenical church, as well as the creation of a customised local life-giving mission with key concepts derived from the global initiative.

As a destination for sex trafficking, the empirical research is carried out in South Africa, with the city of Rustenburg as a specific focus, where the researcher has previously been involved in counter-trafficking projects since January 2013. This focus on the local is especially important for this research as the challenge of human trafficking lies simultaneously in the global and the local, and a need exists to move beyond words and theories. The empirical research will then aim to relay narratives of the marginalised victims and survivors in this area, in order to investigate the viability of a global theological theory that can be used to derive and set up a local life-giving mission to the victims of sex trafficking through the ecumenical church.

A central aim of the research is then to create a glocal theological theory, with the integration of missional theology and ethics, from which local strategies and methodologies for a life-giving mission can be derived, tested and evaluated. This includes a life nurturing mission that brings healing and prophetically denounces the root causes of suffering and that promotes the transformation of structures that dispense injustice while bringing hope of the transformation of all things.

Both the theory and praxis are examined with the fullness of life, human dignity, hope, justice, healing and the end goal in mind, which is the formulation of a missional appropriation of human trafficking for the sex work industry. This examination takes place within the transformative paradigm using a mixed methods approach.

As a missional and ethical theological foundation for the ecumenical church's involvement in the complex issue of sex trafficking has not been tabled as of yet, neither concrete theoretical models for this involvement, this research could bring a new dimension to the nature of Church in the post-modern global culture.

Key Words:

Human Trafficking

Sex Work Industry

Sex Trafficking

Complexity

Glocal theory

Missional Theological Theory

Transformative Approach

Hope, Liberation, and Justice

Ecumenical Responsibility

Vulnerability

Marginalised

Life-giving Mission

LIST OF ABBREVIATIONS

In this study the following abbreviations will be used:

- NGSK = Nederduitse Gereformeerde Sendingkerk
- WCC = World Council of Churches
- SAPS = South African Police Service
- MOU = Memorandum of Understanding
- SOP = Standard Operating Procedure
- NPO = Non-Profit Organisation

DECLARATION

I, Peter Kotze, with this declare that the work contained within this thesis is original work and that it was not previously used at any university in order to obtain a degree.

Signature: _____

Date: _____

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Chapter One

Introduction and Hypothesis

1.1 Introduction

The aim of this dissertation is the formulation of a missional appropriation of human trafficking for the sex work industry. To thoroughly examine the possibility of such an appropriation the researcher will attempt to formulate a theological foundation for the ecumenical church's possible involvement in addressing the complex issue of human trafficking for the sex work industry, based on missional theology and social ethics. The researcher will attempt to use the concept of the fullness of life, with dignity, healing, hope, and justice as sub-concepts, as hermeneutical keys to a glocal theological theory on the involvement in sex trafficking. The term "glocal" refers to a global construct with an impact on local communities (Engelsviken, Lundeby & Solheim 2011:viii). A glocal theological theory is then necessary as the issue of human trafficking is simultaneously a global and local challenge.

Based on this glocal theological theory the researcher will examine the evidence for human trafficking in Rustenburg, South Africa, and the possible role of the ecumenical church therein. The researcher will also evaluate the complexities, limits, challenges, and opportunities facing such an undertaking with the goal of making it globally relevant.

The researcher acknowledges that human trafficking is a complex issue that could originate from varying circumstances and industries, such as the organ trafficking- or child pornography industries. This study focuses specifically on human trafficking victims from the sex working industry.

The researcher will also make a phenomenological enquiry that will encompass multiple perspectives. The empirical research will be done in Rustenburg, South Africa. It will add to this investigation by relaying the narratives of marginalised victims and survivors in order to build on the story, to evaluate the viability of a glocal theological theory from which a local life-giving mission can be derived and setup, and

to critically reflect on current missional praxis in this area. Both the theory and praxis are examined with a life-giving mission, human dignity, hope, justice, healing and the end goal in mind.

The strategic aim from the glocal theory is then the formulation of a local strategy that can be used by the ecumenical church in Rustenburg, South Africa, as a way of involvement in addressing human trafficking for the sex work industry to bring about an extension of life in fullness to these marginalised.

Throughout this thesis, the researcher places a particular emphasis on the ecumenical church in both global and local contexts. The local context refers to the city of Rustenburg in the North-West of South Africa, where empirical research was carried out. For the sake of the scope, intended recipients and reach of this research, it is essential to have a more precise definition of the concept of the “ecumenical church” in both the global and local contexts.

Within the ecumenical setup, a common reference and orientation are needed. According to WCC (2000), the common reference is a revelation as expressed in the witness of the scriptures, which are more than a mere book or set of regulations. Through them, the Word of God is heard, with their witness centred around Jesus Christ and lived through the work of the Holy Spirit and the faithfulness of God’s people. All Christian communions are bound by this faithfulness and give it form through confessions of faith through their spirituality.

WCC (2000) states that this common reference needs an experienced reality, with a vertical and horizontal dimension. In the end, it is not about agreeing on all doctrine or points of theology but instead finding unity in the common witness of Jesus Christ to the world. The priority in ecumenical communions is on the commonalities rather than the differences.

The ecumenical movement is about “being church” and fulfils their being and mandate in the context of changing times and circumstances. In this changing world and evolving challenges, new expressions of ecumenism are needed. It urges the church

to go beyond its institutional boundaries and transcend its traditional forms (Altmann 2006).

The church can no longer stay inside the “fortress,” it must interact and attempt to stay relevant in its context. It cannot transform the world from inside its walls or old structures but must reach out and be the church in the world. It needs to be a missional reality, instead of a frozen institution, as it empowers the marginalised and becomes a church for others. It needs to be a community for all as it attempts to destroy all forms of discrimination. As a transformed community the church is sent by Christ to transform the world in the power of the Holy Spirit. To be able to achieve this though, the church needs a sense of unity as a divided church cannot have a credible witness in a broken world (Altmann 2006). The concept of the ecumenical church, therefore, becomes essential.

The term “ecumenical” comes from the Greek word *Oikoumené*, referring to the “whole of the inhabited earth.” It is therefore in the first place a geographical concept, which concerning Matthew 24:14 refers to the spreading of the Good News of Jesus Christ to the whole world to all people (Van Zyl 1965:60).

The ecumenical is, therefore, space within which the whole body of Christ proclaims the dominion and Kingdom of Christ. It is the way in which the church practices the mission for which it was sent (Van Zyl 1965:60). Van Zyl (1965:61-62) also states that ecumenism inherently refers to the effort to break through churchly and confessional isolation and to the acknowledgement of belonging to one global Christian community of churches, and ultimately the search for unity in reaching the inhabited world.

Traditionally, throughout history, the word “ecumenical” had shifted between several meanings and is still expanding in its meaning and inclusiveness. It has alluded to the following (Rouse & Neill 1993:735):

- Pertaining to the whole “inhabited earth”;
- Pertaining to the whole of the (Roman) empire;
- Pertaining to the whole of the church;
- Pertaining to that which has universal ecclesiastical validity;

- Pertaining to the worldwide missionary outreach of the church;
- Pertaining to the unity of two or more churches or denominations;
- Alternatively, even the quality, attitude or consciousness of and desire for Christian unity.

According to Altmann (2006), a new period of ecumenical history has however been entered as the ecumenical landscape is undergoing rapid and radical change. Traditionally ecumenism was connected with the institutional church, yet these older traditional models of ecumenical institutions are slowly losing motivation and interest, while new ecumenical alliances and partnerships are being formed and new models and norms emerging.

Ecumenism is becoming all the more people-centred as a movement about the “whole people of God” has started to gain predominance. It is steadily coming out of the narrow confines of the institution and even going beyond churches so far as the grassroots. Even the expectation of the ecumenical church has also shifted in that it is now expected to go beyond its traditional role of discerning and articulating to seeking solutions, providing guidance, and taking a prophetic stand (Altmann 2006).

According to Altmann (2006), this has led to the emergence of new models of ecumenism. Those included in the ecumenical church as stakeholders have historically been limited to churches and their hierarchs, but now include donor agencies, action, and specialised ministries. Networking with others in the same mission becomes important; advocacy is taking centre stage and membership-based ecumenism is losing its importance as an ecumenism of partnership and alliance is gaining ground. The ecumenical movement is moreover starting to be seen as a “forum” or “space” for encounter and collaboration. Altmann states that the ecumenical movement could even better its sacred cause if not paralysed within ossified structures. As a gift of the Holy Spirit and a future-oriented movement, ecumenism transcends its institutional limitation and geographical expressions while also not losing its appreciation thereof.

The researcher, therefore, opted for the expanded definition of the ecumenical church, which is not limited to its historical structures or institutions, but rather also church beyond its walls. The body of Christ also includes other agencies, actions, and specialised ministries, para-church organisations, youth alliances, partnerships, and collaborative efforts that are part of the growing ecumenical movement and which are brought together by networking, advocacy and partnerships in a relational way.

In the end, these non-traditional entities also form part in some way of the institutional church in their experience or partnership. The definition is, therefore, a broad one, yet the qualifying criteria for the ecumenical church in this research are connected to the mission thereof.

All commonalities as stated remain essential, but the criteria for involvement as the ecumenical church in taking action in sex trafficking for this research is a common belief in the *missio Dei* and a missional attitude. Bosch (1991:464) states that ecumenism should be deliberate participation in the *missio Dei*, the mission of God.

In this research, the concept of a global ecumenical church is often mentioned, as well as the local ecumenical church. Regarding the global ecumenical church, the definition and commonality which is stated above is valid and includes this form on a global scale, across all boundaries while keeping the commonality of mission-mindedness in the centre. Regarding the local ecumenical church in Rustenburg, this would include the same, but limited to missional stakeholders in the city of Rustenburg.

There is however one exception. As the researcher investigates the current level of missional involvement in the survey in chapter 4, this is the only time where the more traditional ecumenical structures are exclusively included in this research whether they are missionally minded or not.

This exclusion is intentional in an effort to establish the historical church's involvement in the issue of sex trafficking. In that case, the ecumenical church refers to the older traditional institutional churches of and across various denominations.

1.2 Background

Human trafficking is a complex growing global problem that cannot be ignored. It is a defining problem of the twenty-first century and will reshape the world's populations and the quality of life and governance worldwide (Shelley 2010:58). As this criminal enterprise becomes more and more organised, it will become all the more necessary to tackle this problem on all possible levels through various stakeholders, even possibly through the ecumenical church.

More and more women and children are bought and sold every day and left in a trap of modern-day slavery. Their lives are cut short due to the dangers they face, and those subjected to these dangers are evolving and growing in numbers all the time. It is the dark side to globalisation that must be addressed (Robinson 2002).

According to the United Nations Global Initiative to Fight Human Trafficking, henceforth UNGIFT (2010:53), a single stakeholder approach will not be able to provide an effective and sustainable solution to this complex global problem. Between trafficking prevention and direct assistance to trafficking victims, a considerable gap exists in the provision of the economically sustainable rehabilitation to survivors, which includes victims and perpetrators, of trafficking, but also importantly in the provision of sustainable livelihood options to enhance their confidence and self-esteem (UNGIFT 2010:53,54). One of the challenges is then the sustainable reintegration of human trafficking victims into a globalised society. Multiple stakeholders are necessary to address their needs adequately. The challenge of reintegration necessitates the investigation into the possible role and involvement of the ecumenical church as one of these stakeholders.

As a multi-faceted complex crime, human trafficking involves the recruitment, transportation, transfer, harbouring or receipt of a person, often over international borders, but also within the boundaries of a country, for the purpose of exploitation (UNGIFT 2010:7). As can be seen in this definition, Kruger (2015) states that human trafficking includes three parts: the action, the means, and the purpose.

Europol (2005:9) adds that exploitation includes, at the minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs.

The movement of these individuals coupled with the force, fraud or coercion exerted on them by another to perform services or remain in services, therefore, constitutes this crime (United States Department of State, henceforth USDS 2005:10). A victim does not need to be physically transported from one location to another in order for the crime to fall within these definitions (USDS 2014:9).

Human trafficking needs to be distinguished from migration, which is the term used to describe the movement of people from one country to another to escape poverty, political instability or warfare, in other words for the possibility of a better life. Mostly migration does not happen through any violence or force, and it does not fall under the definition of human trafficking. This can change however when a person is smuggled illegally across international borders. Although human smuggling can originate from one's own choice, it can quickly turn to human trafficking as and when certain services are forcibly required by the smuggler of the one being smuggled (Burke 2013:11). In the same way forced migration, a term that refers to the movements of refugees and internally displaced people, can be differentiated from human trafficking, but can also easily lead to human trafficking (The Harriet and Robert Heilbrunn Department of Population and Family Health).

The recruitment, movement, and exploitation of human beings, as essential parts of the human trafficking process (Burke 2013:5), has expanded into major industries in recent years. It is a crime against humanity (USDS 2010:175) that is growing even though the United Nations General Assembly introduced the Universal Declaration of Human Rights in December of 1948. It was the first internationally recognised instrument to articulate fundamental human rights that are to be universally protected. Contained within the Declaration is the statement: "No one shall be held in slavery or servitude: Slavery and the slave trade shall be prohibited in all their forms."

Unfortunately, this trade has not ended (Burke 2013:xxvii). Shelley (2010:58) states that human trafficking has flourished in the last two decades and that there is no end

in sight. The challenge and complexity of human trafficking are getting bigger by the day, and the world is waiting for some form of local and international response or source of hope amid this human rights concern (Farrell, McDevitt & Fahy 2008:13).

Shrikantiah (2007:162) describes human trafficking as a modern-day form of slavery. It has been estimated that around 30000-40000, and even 100000 individuals are trafficked in South Africa every year, but unfortunately, very little research has been done into the prevalence or patterns of human trafficking in South Africa (Wilkinson & Chiumia 2013). These numbers might however not be accurate at all as the growth, magnitude, complexity and hidden nature of this phenomenon do not support the development of a reliable victim estimate (United Nations Office of Drugs and Crime, henceforth UNODC 2014:30).

Kruger (2015) states that no one actually knows how big this problem indeed is. The high demand for low-cost labour by global economies (Shelley 2010:165), the inadequacy of law enforcement and insufficient legislation on human trafficking makes this all the more challenging (Shelley 2010:57).

These inadequacies, if not addressed, can hurt the fight against human trafficking. Carissa Phelps told a part of her story of survival (USDS 2014:17): "Having survived trafficking at the age of 12, I knew, from my own experience, that each time victims were stopped by police or treated like criminals, they were pushed closer to their trafficker."

Fortunately, South Africa implemented the Trafficking in Persons Act 7/2013 on 9 August 2015. According to Kruger (2015), this means that South Africa finally has a strong legal position to fight trafficking from, but that the physical implementation of this legislation might leave much to be desired, as is the case with many countries worldwide.

Human trafficking is further exacerbated by deep-seated poverty and the economic pressures on individuals to flee from their circumstances in search of a better life, especially those from developing countries (Shelley 2010:58).

These factors are especially true of the sex trafficking industry as the most common form of trafficking in human beings (UNODC 2014). Keleher (2010:1) describes sex trafficking as “exploitation in its rawest form.” In its most severe form, sex trafficking is a commercial sex act. It is induced by force, fraud or coercion, even if such a person has not reached 18 years of age. It often causes irreparable physical and psychological damage to the victim (USDS 2014:9).

Jorani, a human trafficking survivor whose mother sold her into prostitution testified about this atrocity (USDS 2014:29): “When I had sex with him, I felt empty inside. I hurt, and I felt very weak. It was very difficult. I thought about why I was doing this and why my mom did this to me.” Jorani was one of the lucky survivors of sex trafficking.

Others are not as lucky as sex trafficking is dependent on supply and demand. Purchasers seek the victims' bodies in the destination countries, where the demand for male sex buyers creates a strong multibillion-dollar profit incentive for traffickers (Green 2008:317). One of the problems is that the victims, and especially child victims, are only useful in the sex industry for a short period and once they are no longer attractive or young enough, they may be abandoned, further victimised, or in some cases, killed to prevent disclosure. The discarding of “old” victims creates a demand for new prostitutes, and in turn creates a never-ending cycle of supply and demand (Walters & Davis 2001:7).

This cycle appears to have strong links to organised crime syndicates dominated by Nigerian, Chinese, Moroccan, and Eastern European syndicates (International Organisation for Migration, henceforth IOM 2008). Nigerian syndicates are however widely acknowledged for their involvement in the internal trafficking of South African victims for the purpose of commercial sexual exploitation (IOM 2008). These syndicates can be small, loosely organised, or organised crime groups or networks, and can operate locally, nationally or transnationally (Burke 2013:15).

According to the United States Department of State, from here on USDS (2009:180) those most vulnerable to being trafficked are those living in regions characterised by extreme poverty, such as which exists in Africa, with women and children comprising 80% of this number, and with around 50% of these victims under the age of eighteen.

It is however noteworthy that women, men, and children of all ages and socio-economic backgrounds can be trafficked for sex and labour (Burke 2013:9).

South Africa is one of the countries in Southern Africa that is a key destination and, to a lesser extent, a country of origin and transit for women and children trafficked both to and from Africa and globally (National Prosecuting Authority, henceforth NPA 2010:iii). The empirical research will, therefore, focus on South Africa, specifically the city of Rustenburg where the researcher has been part of missional sex trafficking project since 2013. The empirical research will aim to relay the narratives of the marginalised victims and survivors in this area.

Traffickers target the vulnerable, and when they are trafficked, they are severely physically, sexually and psychologically abused. Through this, they become more vulnerable and isolated (IOM 2006:49). The vulnerable are then often left to their own devices.

Barack Obama, however, makes a compelling argument that we need to get involved in the stories of human trafficking victims:

As we work to dismantle trafficking networks and help survivors rebuild their lives, we must also address the underlying forces that push so many into bondage. We must develop economies that create legitimate jobs, build a global sense of justice that says no child should ever be exploited, and empower our daughters and sons with the same chances to pursue their dreams (USDS 2014:6).

These remain difficult tasks when most men, women, and children are caught in the sex trafficking industry facing a daily battle for survival. They would need to sell sex in order to get the required amount of money asked for by the pimp or trafficker, and on top of that, they would sometimes also need to sell sex to support a drug habit that the pimp or trafficker forcibly introduced to them. If they cannot achieve the required amount, they would have to face terrible and dangerous abuse, exploitation or even death by the hands of their pimps and traffickers. They are also socially isolated, at the risk of contracting sexually transmitted diseases and vulnerable to being

assaulted, robbed, raped and killed on the streets (Weitzer 2010:9). The trauma experienced by these victims is unspeakable and utterly inhumane.

Trafficking victims are particularly vulnerable to Post Traumatic Stress Disorder (PTSD) due to severe physical and sexual assaults. Trauma is defined as an experience that threatens one's sense of safety and security, something that trafficking victims experience all too often (Burke 2013:232). Prolonged exposure to the level of trauma trafficking victims are subjected to can lead to somatisation, dissociation and even pathological changes in identity. They are also at risk for self-destructive and risk-taking behaviours as well as re-victimisation (Burke 2013:233).

Van der Westhuizen (2015) adds that these victims might never become survivors due to the amount of trauma experienced. They might even experience permanent neurobiological changes, with the cortical region of the brain having permanent damage. Even the limbic system can fail, and therapy might not work after the severe trauma that victims experience.

Another psychological development in trafficking victims might be Stockholm syndrome. Pimps and sex traffickers often manipulate victims through a combination of violence and affection in an effort to cultivate loyalty in the victim, which can result in Stockholm syndrome. Stockholm syndrome is a psychological phenomenon wherein hostages experience and express empathy and positive feelings for their captors, often resulting in the victim never acting out against his/her trafficker (Burke 2013:9). Van der Westhuizen (2015) adds that trauma bonding might also be present, where a cycle of abuse and love would lead to the victim bonding with and caring for the perpetrator. Both of these psychological effects would mean that these victims cannot fight for themselves. It is, however, important to note that even more symptoms may be present (Burke 2013:233).

Someone needs to stand in the gap for these vulnerable individuals. The Latin root of "vulnerability" points to "wounds" and "wounding", meaning that wounds need to be covered and healed; otherwise, the individual will continue bleeding (Culp 2010:3).

Unfortunately, the victims of sex trafficking have never been more invisible in one of the most visible industries in the world. According to Kruger (2015) victims of trafficking most often do not look like they are victims. The same can be said for perpetrators. Labour and sex trafficking incidents are erroneously labelled and viewed as gloomy immoral social occurrences and are therefore not necessarily seen as crimes that qualify for law enforcement involvement (Segrave, Milivojevic & Pickering 2009:65). Most people are not even aware that this is impacting their community, but the issue is severe and widespread. It is happening to kids in every community (USDS 2014:13). This is, therefore, a very complex issue, but more needs to be done.

Adding to this issue is the newly explored African cultural practices such as the spiritual practice of “*juju*” whereby victims are manipulated into thinking that they are under the control of one or another’s spirit, as well as the practice of “*ukuthwala*”, the practice of the abduction and forced marriage of young girls often with the consent of their parents. These practices have been observed as far as the United Kingdom and Europe (Van der Westhuizen 2015). The issue is more complex than ever before, and the role of theological reflections will become all the more important.

Adding to the complexity is the ever-evolving definitions of human trafficking, the changing nature of perpetrators who might have been victims once, the lack of healing and reintegration strategies of victims into society, the lack of support to the families of victims and perpetrators, economic challenges and the ever-growing demand (Van der Westhuizen 2015). Within each of these mentioned categories are a number of questions and challenges that need to be theologically addressed within this research.

This theological reflection will be built upon existing research from other academic fields, following a multi-disciplinary approach, and will attempt to move beyond mere words and theories to strategies for action.

The preliminary research into the complexity, the extent and brutality of the sex trafficking industry, and the vulnerability of those caught in it has convinced the researcher that a more in-depth investigation in this specific area of human trafficking is needed. This is especially with regard to a theological reflection and the possible role and responsibility of the ecumenical church herein.

The question, therefore, needs to be asked to whose responsibility are these individuals. Are they only the responsibility of governments, law enforcement agencies and non-profit organisations, or are they also the responsibility of the ecumenical church? For instance, how would a theological theory on this complex issue look? These questions are about more than just passively being the church in a vulnerable society; it is about adapting the church's understanding of herself to become an actively involved stakeholder in addressing sex trafficking and the lives of its marginalised victims and perpetrators. It is about more than finding a sustainable way to reintegrate these individuals back into society; it is to restore life in fullness to them. The church must counteract injustices in life and work together on prohibiting these acts of violence.

The question that remains is why this is of particular concern to the Christian church and therefore warranting this research? Carson (2016:58) states that the reason is two-fold. The first is the problem of attitudes to prostitution. In theory, there should be no difference between the church's response to the family in the distress of debt bondage and the woman who is enslaved in a brothel. As discussed, victims of sex trafficking, however, face additional problems on top of enslavement such as repeated rape, physical and sexual abuse, and extreme trauma. In addition, they face extreme prejudice as they are often seen by society as "socially dead slaves and whores," facing stigmatisation. Carson (2016:59) states that these kinds of responses compromise the response to sex trafficking at every level, from the enforcement of legislation to the care of the victims. It also inhibits many Christians from becoming involved in the solution to this problem. Simultaneously she might become so concerned about sex trafficking that other forms of trafficking are neglected.

The second reason, according to Carson (2016:59), is the current debate regarding how the sex trade should be viewed. It has a direct impact on how sex trafficking should be tackled. The question in this debate is around the decriminalisation of prostitution and whether it should be made a legitimate enterprise, meaning it will be subject to taxation and employment law, thus possibly taking the stigma and criminality out of it, or on the other hand whether abolishing the sex trade will reduce the numbers in sex trafficking. This thesis will not attempt to provide an answer to such a complex issue but will examine the complexities therein in order to be better informed. The

church is in the world and cannot be disconnected from it. It is of utmost importance that the church is informed in this regard in order to provide informed assistance.

According to the researcher, a third reason as discussed is the extent of the problem of sex trafficking around the globe and the effect it has on its victims and families. According to Carson (2016:1), it is not difficult to motivate the Christian church to respond to the appalling industry of sex trafficking due to the abuse of power and vulnerability linked to it. It is simultaneously a contradiction of everything Christians understand of God's love. Carson states that many Christians are already involved in tackling the problem at many levels, including in rescue, rehabilitation and prevention work, yet more is needed.

For the most part, the church has historically had polarised attitudes toward prostitutes as they have either been seen as sinners in need of saving or as recipients of some kind of special grace, leaving them particularly close to God. Self-reflection is required in order to respond appropriately, including stigma and prejudice (Carson 2016:7). The question is then to what a Christian response should entail? Missional theology and ethics could assist in answering these questions. The invisible needs to be made visible and addressed.

According to the World Council of Churches, henceforth WCC (2012:4) the Christian God invites his church into a life-giving mission to bear witness to the vision of abundant life for all. His people need to be a community of hope, to celebrate life and resist and transform all life destroying forces. They are called to a mission of transformation, justice and peace while living out the love of Christ to the world (WCC 2012:5,6). They are also called to bring healing and reconciliation to the world (WCC 2012:10).

The Christian church therefore clearly sees itself as having a responsibility toward the world. In the past 'mission' has been understood as a movement taking place from the centre to the periphery, and from the privileged to the marginalised of society. Now people at the margins are claiming their crucial role as agents of mission and affirming mission as transformation (WCC 2012:5).

People at the margins understand the cultures and systems in society which generate and sustain poverty, discrimination, and dehumanisation, and which exploit or destroy people. In this shift from “mission *to* the margins” to “mission *from* the margins” the researcher must establish the critical role that people from the margins can play in bringing life and transformation in society and the complex issue of sex trafficking. The researcher will, therefore, examine the possibility of bringing life in the midst of sex trafficking, as it could bring a new dimension to the nature of church in a post-modern global era.

Understanding and evaluating the complexities, challenges and opportunities in such an endeavour is of utmost importance, as well as determining a glocal baseline theological theory which could serve as the foundation for this action. A glocal theological theory refers to a theological framework that has global influence, but one that can be customised for local use. The term glocal refers to a simultaneously global and local construct, relevant to both, although customised on the local level (Van Susteren 2010:7).

It is then a global construct with an impact on local communities (Engelsviken, Lundeby & Solheim 2011:viii). It needs to enable both the creation of a global life-giving mission through the ecumenical church, as well as the creation of a customised local life-giving mission with key concepts derived from the global initiative. In determining this baseline glocal theological theory, it should be kept in mind that mission from the margins invites the church to re-imagine mission as a vocation from God’s Spirit who works for a world where the fullness of life is available for all (WCC 2012:15).

The dangers and challenges of sex trafficking cannot be ignored, but the problem is expanding by the day, and the church therefore also needs to ask herself as to what role she is playing in addressing the increase? The questions remains as to whether this is theologically warranted, whether the church can at all make a difference in human trafficking, and whether it is beneficial for the victims of human trafficking for the church to be involved?

The missional action of life is strikingly similar to the Human Rights Watch (2002) statement on human trafficking:

The challenge that we face is in getting states to see and respect, at the most basic level, the humanity of all victims and to get states to work with victims/survivors in a way that demonstrates their commitment to protecting the equality and dignity of all human beings.

Every human being, therefore, has the right to life in its fullness. Life in its fullness is an ideal and a standard on how every human must be treated (NG Kerk Algemene Sinode 2013:191). Life in its fullness means among other things that a person must be given a chance to express his/her possibilities as a human being. From the perspective of life, the researcher will attempt to use the concepts of dignity, liberation, healing, hope, and justice as hermeneutical keys to a glocal theological theory on the involvement in addressing sex trafficking. The researcher will also examine the phenomenon and complexity of sex trafficking to get a clearer understanding of the problem at hand and the possible way of involvement of the ecumenical church. This phenomenological enquiry will encompass multiple perspectives and disciplines (Mertens 2009:181).

The empirical research will be done in Rustenburg, South Africa. It will add to this investigation by relaying the narratives of the marginalised victims and survivors in order to build on the narrative, to evaluate the viability of a glocal theological theory from which a local life-giving mission can be derived and setup, and to critically reflect on current praxis in this area. Both the theory and praxis are examined with a life-giving mission, human dignity, liberation, hope, justice, healing and the end goal in mind.

1.3 Literature Review

An extended bibliographical investigation at the Merensky library of the University of Pretoria, as well as an extended internet search showed that a lot of literature exists on sex trafficking. Much has also been written on the passive involvement of the church in human trafficking, but not much literature exists on the ecumenical church's possible

active involvement therein. Current theological reflections also leave much to be desired as it does not approach the problem transformatively, ethically, missionally, multi-dimensionally and phenomenologically in regard to this involvement. This is a research gap that needs to be addressed by the researcher in this study.

The most notable contribution is a paper by Pemberton (2006) who wrote a paper for JPIC entitled “Contextual theological thoughts on Trafficking in the scriptures.” Which ultimately asks for political accountability for the victims.

It was clear from the literature investigation that no missional appropriation of human trafficking for the sex industry had been done before. There is also a marked absence of a theological foundation for involvement in addressing sex trafficking with an ethical and missional foundation. The researcher is therefore convinced that a gap exists in Science of Religion and Missiology, and this research is thus justified and necessary in an ever-changing global context.

1.4 Research Problem

Analyse and evaluate the possibility of the involvement of the ecumenical church in addressing the complex issue of sex trafficking through a theological theory built on missional theology and social ethics in order to formulate a missional appropriation of human trafficking for the sex work industry.

1.4.1 Subproblems

- Examine the complex nature of sex trafficking through existing research, from which a theological theory can be created.
- Establishing through existing research the impact of sex trafficking on victims, survivors and perpetrators.
- Establishing the needs of trafficking victims, survivors and perpetrators.
- Investigating whether the involvement of the ecumenical church in sex trafficking is at all beneficial to those affected by it.

- Examine the various complexities of human trafficking for the purpose of sexual exploitation through a theological reflection.
- Examining theories and methods of a life-giving mission through empirical research in Rustenburg, South Africa.

1.4.2 Hypothesis

A missional appropriation of human trafficking for the sex work industry built on a transformative approach could lead to a life-giving mission to the victims thereof.

1.5 Research Methodology

1.5.1 Introduction to the Transformative Paradigm

This research will attempt to contribute to social transformation. According to Mertens (2009:10) social research and programme evaluation can be seen as efforts to understand the reality of social phenomenon as though through a prism. Dependent on the light source, shape and motion of a prism it will bend different frequencies of light into an ever-changing pattern of different colours. In the same way are the ways we seek to understand social reality as it changes, dependent upon the diverse qualities and activities inherent in its creation and interpretation. It is especially important in a complex issue such as sex trafficking.

Mertens (2009:10) then states we can come to understand patterns of diverging results and their implications through the use of transformative, culturally appropriate, and multiple methods of research and evaluation. The transformative paradigm, therefore, focuses on culturally appropriate strategies to facilitate understandings that will create social change. The understanding of the dynamics of power and privilege and how to challenge them in the *status quo* is also of priority.

The tensions of unequal power relationships co-exist somewhat uneasily, but it provides a catalyst for change and hope for a better future. These tensions are evident in facets such as the dynamics of discrimination or oppression and resilience or

resistance, as well as exclusion from and inclusion in positions of power to influence and make decisions. Mission from the margins seeks to be an alternative missional movement against the perception that mission can only be done by the powerful to the powerless, or by the privileged to the marginalised (WCC 2012:15). Therefore people from the margins must be included in this study. Engagement with those stakeholders and participants who stand to be affected by the research outcomes evolves from the first encounter to the encounters that become more complex as the inquiry progresses (Mertens 2009:10). This is especially important in the sex trafficking industry.

Research and evaluation within the transformative framework is not a linear process (Mertens 2009:10). It recognises that serious problems exist in communities despite their resilience in the process of throwing off the shackles of oppression, as well as making visible the oppressive structures in society. Researchers can also learn from those who are engaged in this struggle. The transformative paradigm provides a means of framing ways to address intransigent societal and individual challenges through the valuing of transcultural and transhistorical stances (Mertens 2009:11).

Challenges that arise in the context of research and evaluation concerning such issues can be the following (Mertens 2009:11):

- Differential privilege accorded to scholarly literature versus lived experience.
- Identification of a research or evaluation problem versus context and focus.
- Doing research or evaluation on subjects versus with participants or co-researchers from the community.
- The potential role of the researcher or evaluator as an instrument of social change.

The transformative paradigm, therefore, supports the integration of the wisdom of the invisible toward the creation of a constructed knowledge base that furthers social justice and human rights (Mertens 2009:11). It is firmly rooted in a human rights agenda (Mertens 2009:11). An important aspect is then the conscious inclusion of a broad range of people who are generally excluded from mainstream society. Relevant characteristics and dimensions of diversity that is associated with discrimination or oppression need to be identified in each context: for example, ethnicity, gender,

disability, social class, religion, age and sexual orientation (Mertens 2009:14). These aspects then make transformative research extremely useful when dealing with the power struggles and complexities involved in sex trafficking, as well as the invisibility problem when including those that have generally been excluded.

The transformative paradigm provides a philosophical framework that addresses these issues and builds on a rich base of scholarly literature from mixed methods research through qualitative research all the way to disability research. It also provides methodological guidance for researchers and evaluators who work in culturally complex communities in the interest of challenging the *status quo* and furthering social justice (Mertens 2009:14). To do this, it is also necessary to focus on the strengths of the community (Mertens 2009:17). As the ecumenical church theoretically positions itself as an agent of life, transformation and justice in communities, it would only be logical to use transformational research to address the issues found in sex trafficking and its victims.

According to Mertens (2009:145), transformative research can be descriptive, causal-comparative, correlational, or interventionist. The researcher will execute a descriptive enquiry into sex trafficking as it is conducted to get an overview of the current status, to determine needs, to document the process of a programme or intervention, and to inform decisions about interventions. The enquiry into the content of the process or programmes will include the ecumenical church and theology.

In the transformative paradigm, it is also needed to move beyond the either-or stance in terms of methods to the both-and stance. Quantitative, qualitative, and mixed methods can be used in transformative research and evaluation (Creswell; Klassen; Clark & Smith 2011:4).

Mixed methods, however, are most likely to be the approach of choice because of the need to integrate community perspectives into the inquiry process, therefore necessitating collection of qualitative data during the research or evaluation process (Mertens 2009:165). It is because of this reason that the researcher will also use the mixed methods approach in the transformative paradigm.

1.5.2 A Missional Transformative Paradigm

In accordance with the hypothesis, a missional transformative paradigm approach can add value to the transformative paradigm suggested by Mertens. In Bosch's book *Transforming Mission* (1991:183), he discusses paradigm shifts concerning the theology of mission. He introduces Thomas Kuhn's theory of "paradigm shifts" to do this. Kuhn managed to subdivide the history of Christian thought into six major eras and then fashioned these into his theory of paradigm shifts. He suggested that each of these areas reflected a theological paradigm which was profoundly different from its predecessors. Mission can be perceived in the same way through paradigm changes.

Bosch (1991:184) states that the changes in paradigms did not happen cumulatively, but instead by way of revolutions as new models or theoretical structures replaced the old in an ever-changing environment. The shift then happens from one framework to another.

Bosch (1991:187) argues that this can only happen in Christianity if the basis of the shift is the gospel and because of the gospel, yet never against the gospel. In contrast to natural sciences, theology relates to the past, present and future and to be God's primary witness to humans. Theology must always be relevant and contextual, but this should also not be pursued at the expense of God's revelation and history.

There is however a re-evaluation needed as new situations and contexts challenges Christians to an appropriate response. The challenge is to practice a "transformational hermeneutic," a theological response which transforms the one practising it before involving oneself in a mission to the world (Bosch 1991:189).

Mission then becomes something that is in itself being transformed and at the same time an enterprise that transforms reality. The understanding and practice of mission are in a constant process of transformation that will not soon end as mission in this perspective, is that dimension of faith that refuses to accept reality as it is and aims to change it (Bosch 1991:xv). The church is called to be active collaborators with God for

the transforming of the world. The word “Transforming” is then an adjective which describes an essential feature of Christian mission (Bosch 1991:xv).

1.5.3 Mixed Methods Approach

The mixed method approach to research focuses on research questions that call for real-life contextual understandings, multi-level perspectives, and cultural influences (Creswell; Klassen; Clark & Smith 2011:4). It employs both the quantitative as well as qualitative approaches (Mertens 2009:165), it rigorously assesses magnitude and frequency of constructs, while also exploring the meaning and understanding of constructs (Creswell; Klassen; Clark & Smith 2011:4).

The strength of qualitative research is its focus on the contexts and meaning of human lives and experiences for the purposes of inductive or theory-development driven research. It is a systematic form of inquiry that uses data collection methods such as in-depth interviews, ethnographic observation, and review of documents. Data collected via the qualitative method help researchers understand processes, provide detailed information about setting or context, and emphasise the voices of participants (Creswell; Klassen; Clark & Smith 2011:4).

The strength of quantitative research as a mode of deductive research is then testing of theories or hypotheses, to gather descriptive information or to examine relationships among variables. The numeric data gathered from this research can be analysed statistically. From here it has the potential to provide measurable evidence to help to establish cause and effect (Creswell; Klassen; Clark & Smith 2011:4), to yield efficient data collection procedures, to create the possibility of replication and generalisation to a population, to facilitate the comparison of groups, and to provide insight into a breadth of experiences (Creswell; Klassen; Clark & Smith 2011:5).

Mixed methods research also utilises multiple methods such as intervention trials and in-depth interviews, and intentionally integrates or combines these methods to draw on the strengths of each. It then frames the investigation within philosophical and theoretical positions (Creswell; Klassen; Clark & Smith 2011:4). These mixed methods will be employed by the researcher to be able to draw valid conclusions that can

contribute to the research. The interviewees will be trafficked sex workers in South Africa, law enforcement agencies, Non-Profit Organisations (NPO's), different church bodies and other role players in this industry.

Mixed methods research also provide opportunities for the integrations of a variety of theoretical perspectives such as ecological theories, complexity theories, stress theories and more (Creswell; Klassen; Clark & Smith 2011:4). The ultimate intent is to assist the community and bring about change, and this requires a varied approach to the research (Creswell; Klassen; Clark & Smith 2011:7). It is thus invaluable to a study on the missional appropriation of the complex issue of human trafficking for the sex work industry, especially in the creation of a theological foundation for involvement in addressing sex trafficking.

The researcher will follow an embedded mixed methods approach, quantitative and qualitative approaches are used in tandem, and to embed one in the other to provide new insights or more refined thinking (Creswell; Klassen; Clark & Smith 2011:8).

There are however methodological challenges in mixed methods research. A lack of resources, teamwork, page and word limitations, sampling issues, analytic and interpretive issues are all to be encountered, and the researcher needs to be adequately prepared to face these challenges (Creswell; Klassen; Clark & Smith 2011:8-9).

1.5.4 Methodological Assumptions

Methodological assumptions create the philosophical basis for making decisions about appropriate methods of systematic inquiry. A qualitative dimension in methodological assumptions is critical in transformative research as a point of establishing a dialogue between the researcher and the community members. Mixed methods designs can be considered to address the informational needs of the community. It must be noted that methodological decisions are to be made with a conscious awareness of contextual and historical factors, especially as they relate to discrimination and oppression. Relationships between the community and the researcher is an essential step in addressing methodological questions in this kind of research. Research in the

transformative paradigm involves multiple approaches, methods and techniques, as well as different theories. It does not have a specific set of methods or practices of its own. It should, however, lead us to reframe both the understanding of our worldviews, as well as our methodological decisions (Mertens 2009:59).

Sampling also needs to be reframed. This is done to reveal the dangers of the myth of homogeneity, to understand which dimensions of diversity are critical in a specific context, to avoid damage to populations by using demeaning and self-defeating labels such as “at risk” (Mertens 2009:59), and to recognise the barriers that exist to being part of a group that can contribute to the research (Mertens 2009:60).

Mertens (2009:60) states that the transformative paradigm leads us to reconsider data collection decisions so that we are more inclined to use mixed methods. This leads us to become consciously aware of the benefits of involving community members in the data collection decisions and the appropriateness of methods in relation to the cultural issues involved; to build trust to obtain valid data; make modifications that may be necessary to collect valid data from various groups; and tie the data collected to social action.

1.5.5 Reciprocity and Validity

One of the most important parts of this transformative paradigm is to establish respectful relationships among human beings involved in the research to promote reciprocal learning (Mertens 2009:71).

Reciprocity is necessary for healthy, trusting relationships. People need to feel that they are receiving as much valuable energy as they are giving. A successful exchange depends on the ability to identify the stakes for all the players. An example of this would be that if a researcher takes participants’ ideas and time, he or she is expected to give back in the way of resources, skills, employment or training (Mertens 2009:74-75).

Some form of reciprocity will then be one of the central aims of the research.

1.5.6 Ethical Considerations

This research is not intended to cause harm to any participant thereof. The researcher will at all times attempt to be compassionate but neutral and will prioritise the safety and security of involved in the research. It means that the researcher will always attempt to identify and minimise risks. No coercion will take place during interviews, with informed consent the only method whereby interviews will be conducted.

The researcher will ensure anonymity and confidentiality where required and will adequately select and prepare interpreters if needed. The researcher will also make sure that measures are in place if indeed emergency intervention is requested. Ethical clearance had been granted to this research by the Ethical Committee of the Faculty of Theology and Religion at the University of Pretoria.

1.6 Content Structure

This thesis is grouped in six different chapters:

- Chapter one is the introduction, which includes background information, the literature review, problem statement, hypothesis and methodology. The researcher attempts to define the issue at hand and provide direction for the rest of the study.
- Chapter two explores the extent and complexity of sex trafficking, while placing a special emphasis on a victim-centred approach. It includes an African perspective in the form of *juju* and *ukuthwala*, which is discussed at length, and the chapter ultimately provides the theoretical background to the problem of sex trafficking.
- Chapter three is a theological reflection on human trafficking for the purpose of sexual exploitation. Throughout this chapter the researcher attempts to establish theological parameters for guidelines on how the ecumenical church should address the problem at hand. This is done by discussing several instances of slavery and sexual exploitation in the Old and New Testament.

- Chapter four consists of empirical research. The empirical research aims to gain as much knowledge as possible and to examine the evidence for human trafficking in Rustenburg, South Africa, in order to investigate the viability of a global theological theory that can be used to set up a local life-giving mission to the victims of sex trafficking through the ecumenical church. This is done among churches, marginalised victims and survivors, experts, missional workers and church leaders.
- Chapter five attempts to formulate a missional appropriation of human trafficking for the sex work industry and bring to application all research presented so far. “Mission as action in hope”, “mission as liberation”, and “mission as justice” forms the cornerstone of this application and the guidelines that are presented in the following chapter.
- Chapter six rounds off this thesis with a conclusion, which provides guidelines based on the theory and praxis discussed in the previous chapters. These are important in regard to the implementation of the research presented. This chapter then concludes by identifying areas in need of more research.

As discussed, in the next chapter, the researcher will then focus on the complexity of sex trafficking.

Chapter Two

The Complexity of Human Trafficking for the Purpose of Sexual Exploitation

2.1 Introduction

In this chapter, the researcher will investigate the complexity of human trafficking for the purpose of sexual exploitation. The researcher will, therefore, examine certain subproblems in relation to the research question.

In this chapter, the researcher will then investigate the research question and research problems as set out in 1.4 and 1.4.1. These problems include examining the complex nature of sex trafficking through existing research from which a theological theory can be created; examining the impact of sex trafficking on victims, survivors and perpetrators; establishing the needs of trafficking victims, survivors and perpetrators; and at points investigating whether the ecumenical churches' involvement in sex trafficking is at all beneficial to those involved.

According to Shelley (2010:37), numerous root causes of this illicit trade have been identified, yet it remains difficult to explain the phenomenal growth of human trafficking since the 1980s. It is, therefore, necessary for the researcher to investigate this phenomenon and all its complexity in order to gain a better understanding of sex trafficking as it is today. This will ultimately assist in formulating a theological foundation for the ecumenical church's possible involvement in addressing the complex issue of human trafficking for the sex work industry, based on social ethics and missional theology.

2.2 The Extent of the Problem

It remains difficult to estimate the exact extent of human trafficking given the lack of sound and accurate data collection methods (UNODC 2016:47), yet the last decade has been marked by a significant increase in human trafficking cases.

According to UNODC (2016:1), the main contributor is the intensifying development of the movement of refugees and migrants, as the movement of people has become a gateway for traffickers and smugglers whereby vulnerable groups such as children are easily exploited.

Human trafficking has therefore enjoyed accelerated growth and at the same time climbed up the global agenda, and remains a global challenge. It is of utmost importance to understand its texture and shape, even though findings might be disturbing. One of these disturbing facts is that between the years 2012-2014, more than 500 different trafficking flows or trafficking routes were detected around the globe, with victims from 137 different countries (UNODC 2016:1). South Africa is currently ranked 27th out of 167 countries for the prevalence of human trafficking, with an estimated 0.453% caught in some form of human trafficking (Global Slavery Index 2016). These numbers only account for detected victims, not taking hiddenness and other factors into account, especially in the case of human trafficking for the purpose of sexual exploitation, and it happens almost everywhere (UNODC 2016:1). According to the researcher, it then becomes imperative to formulate a theological response in light of the growing issue.

As sexual exploitation remains one of the two most prominent forms of human trafficking, the other being forced labour (UNODC 2016:1), a problem remains in estimating the exact extent of the problem as accurate statistics on the magnitude thereof are elusive and sometimes unreliable.

The hidden nature of this problem and its economies make it difficult to obtain accurate statistics on the number of sex trafficked victims (Aronowitz 2009:15). This problem is compounded by inadequate monitoring by law enforcement agencies, public confusion about the nature of sex trafficking (International Human Rights Law Institute 2002:6), and lack of-or the inadequate implementation of trafficking legislation (Okojie *et al.* 2003).

According to Kara (2009:3), most of the reasons for the increase in human trafficking are focused around the themes of the misunderstanding of human trafficking, a lack

of funding and coordination, poor law enforcement and difficulty collecting data and being able to identify strategic points of intervention.

The number of countries that have criminalised most forms of trafficking as set out in the United Trafficking in Persons Protocol has increased from 33 in 2003 to 158 in 2016, yet the average number of convictions remains low. As judicial resources are not always available to assist the victims and prosecute the traffickers, it is difficult to detect, investigate and successfully prosecute cases of trafficking in persons (UNODC 2016:1).

According to Aronowitz (2009:16), another compounding factor in obtaining reliable statistics is the fact that victims rarely report any wrongdoing and are often unwilling to cooperate with law enforcement officials if identified and rescued. Aronowitz states that the main reasons thereof is the fear of reprisal from traffickers, lack of trust in authorities, rejection by families and the lack of opportunities in their country of origin.

Victims may not even see themselves as being exploited, especially if they are in love with their trafficker or pimp (Bureau National Rapporteur Mensehandel 2003). This fact contributes toward a situation where nongovernmental organisations, international agencies and governments provide different kinds of data, most of which are often not comparable (Aronowitz 2009:16).

Significant discrepancies exist between the number of actual victims identified and estimates projected by government agencies (Makkai 2003). It is, for example, a common practice for countries to combine statistics on illegal migration, smuggling, migrant sex workers and trafficking, resulting in overestimations (Aronowitz 2009:19).

At the same time, it is however also common to understate the problem. According to Aronowitz (2009:20) statistics could provide an accurate picture of the number of victims assisted by an organisation, but that those statistics reflect only the tip of the iceberg as organisations often only report those who seek help and thus underrepresent the true nature of the problem.

At best and at worst statistics will be used for this research, but according to the researcher, statistics should not be a deciding factor in formulating a missional appropriation of human trafficking for the sex work industry. This research is not ultimately about the extent of the problem but instead about the individuals and groups involved and the role of the ecumenical church therein. A victim-centred approach is then needed and used in this chapter as it focusses on the needs and concerns of the person beyond mere statistics. UNODC (2016:1) states that there is always more that needs to be done in assisting victims and prosecuting traffickers.

In conclusion, it is necessary to state the difficulty in getting an accurate picture as to the extent of sex trafficking, but that a victim-centred approach in combination with other perspectives need to be considered. In the following chapters, the knowledge gained from these perspectives will ultimately be framed within the *missio Dei* and explored from the perspective of the missional God. This will lead to the formulation of a theological foundation of a missional appropriation of human trafficking for the sex work industry.

2.3 Perspectives on Human Trafficking for the Purpose of Sexual Exploitation

Human trafficking for the purpose of sexual exploitation can be examined and understood from a number of perspectives. According to Aronowitz (2009:23) viewing human trafficking from multiple perspectives will ultimately assist in obtaining a better understanding of the problem at hand. In this section, the researcher will then briefly outline various perspectives in order to provide a comprehensive understanding of the phenomenon.

2.3.1 Sociology

A sociological perspective on sex trafficking assists in understanding the complex ways that political, economic, and other socio-cultural factors interact in causing human trafficking (Cottingham, M; Nowak, T; Snyder, K & Swauger 2013:51). Sociology, as the study of human society employs sociological imagination as a way to understand the connection of the most basic, intimate aspects of an individual's life to seemingly impersonal and remote historical forces (Conley 2011:5). Cottingham *et*

al. (2013:52) suggest that using this kind of imagination to study human trafficking helps in unravelling the vast and complex factors that lead to the bullying, selling and trading of human beings. It makes clear that historical, economic, and societal trends inform the real and intimate circumstances of trafficking victims, clarifying the connections between the rest of society and this devastating crime.

The influence of societal systems and values, such as cultural values and ideologies has to be considered in order to understand better the cultural context in which trafficking occurs. As an example, Cottingham *et al.* (2013:52) suggest that we might better understand why the number of female victims remain so high if we investigate patriarchal and devaluating systems in society. The same is true for a culture with high poverty rates, where the hope may exist that trafficking victims could provide financially for their families.

According to Cottingham *et al.* (2013:52) an investigation into cultural values might help in understanding societal responses to trafficking. In individualistic societies, trafficked individuals and their families may be more likely to be blamed for the choices they made that led to them being trafficked. In community and familial driven societies, individuals may participate in sex work or other forms of exploitation due to familial obligation. Throughout this research, the researcher will continually take these factors into account.

Cottingham *et al.* (2013:53) suggest using macro- and micro-sociological levels of analysis to analyse the problem of human trafficking when employing our sociological imagination. Macrosociology seeks to understand systematic patterns of human behaviour that underlie economic, political and social systems. Micro-sociology, on the other hand, seeks to understand the local contexts in which individuals interact and make meaning.

In the case of macrosociology and human trafficking, the interest lies in topics such as how and why specific groups of people become vulnerable to trafficking, which groups profit from it, and why it is tolerated in many societies. In the case of micro-sociology and human trafficking, the interest lies in examining the face-to-face encounters between victims and traffickers as well as others, the networks established in

trafficking, as well as an individual's sense of agency and meaning across situations. Using both lenses thus helps to understand the complex and multiple circumstances in which trafficked individuals find themselves (Cottingham *et al.* 2013:53). The researcher will, therefore, use the lenses of macrosociology and micro-sociology to explore human trafficking for the purpose of sexual exploitation.

2.3.2 Globalisation

According to Turek (2013:74), globalisation is a result of many factors that contribute to an economic market that connects people and industries around the world. Turek suggests that new communication technologies that allow instant global communications, instant mobility of capital, and effortless world travel have transformed the world into one global village. Deregulation of trade and investment combined with the openness of international borders contribute to a new global economy. Goredema (2011:85) states that this new global economy came to be associated with benefits and challenges in almost equal measure.

2.3.2.1 Globalisation and Exploitation

Globalisation has the potential to support the economies of both selling and buying countries, but at the same time can also lead to situations of abuse, trafficking, and other conditions paramount to slavery (Aronowitz 2009:26). According to Holmes (2010:175), globalisation does not readily distinguish between legitimate and illegitimate trade and commerce and that boundaries are easily blurred.

Not all countries benefit equally from globalisation causing the gap between the richest and poorest countries to widen, as well as the gap between rich and poor individuals within nations. Developed nations have shifted their industrial focus to service-based economies while developing nations have taken on more and more of the production of goods. The resulting division of labour and levels of specialisation have led to the exploitation and vulnerability of developing nations, as it led to the creation of caste and class systems where privileged groups emerged to control and extract labour from subordinate groups. This exploitation has often led to groups and individuals then

migrating to try their hand at service-based work, looking for better lives within the developed nations (Cottingham *et al.* 2013:54).

Simultaneously many transnational criminal organisations make profits by marketing their illicit products such as drugs and human trafficking in developed countries, often being successful in then exploiting those looking to better their lives (Goredema 2011:86). The result is an infinite amount of people susceptible to human trafficking (Turek 2013:74). According to the researcher globalisation's global effect can, therefore, be measured in its successes, but also its failures and resulting exploitation.

Although the ideology of free markets and free trade accompanied by a decline in state intervention and regulation remains a hallmark of globalisation (Aronowitz 2009:26) and opened many employment opportunities, it has also left workers, especially women, open to exploitation as they look for better opportunities within this market (Cottingham *et al.* 2013:56). There was even an argument made that the reduction of international regulations and trade barriers would increase investment, trade, development, and therefore employment, yet adversely these conditions possibly also aided in the expansion of crime and trafficking (Aronowitz 2009:26). Organised crime have exploited the enormous decline in regulations, the lessened border controls, and the resultant greater freedom, to expand their activities across borders and to new regions of the world. These contacts have become more frequent, and the speed at which they occur has accelerated (Shelley 2008).

According to Cottingham *et al.* (2013:56) low wages, discrimination, manipulation and coercion in the countries of origin, or even within their home countries, have led to the most vulnerable being recruited into sex work and often then exploited through sex trafficking and organised crime. Gerdes (2006:32) adds that these people, who are primarily defined by their economic worth, and only have their bodies to sell, become commodities which are sold by these criminal enterprises and therefore become victims of human trafficking.

Turek (2013:75) states that traffickers exploit the freer movement of people, as well as the free flow of money, goods, and services across borders to support human trafficking. Bales (2005:139) also points to the fact that criminals will often take

advantage of existing societal and cultural norms in order to conceal their purpose of trafficking. Also, Turek (2013:86) states that advancements in technologies even resulted in new norms being created that made it easier for traffickers. One such example is the now acceptable practice for online agencies to arrange marriages between people from different countries, especially those from poorer countries.

Bales (2005:139) argues that although a lot of these websites are merely fraudulent scams, many are also fronts for human trafficking for the purpose of sexual exploitation. Bales suggests that women are then especially vulnerable as they are more often used for forced marriages or in sex trafficking. Globalisation has led the way for a new global industry in which sex trafficking can not only survive, but also thrive.

According to Cottingham *et al.* (2013:59), human trafficking organisations always manage to keep pace with the global economy's growth in sophistication and mobility of capital. As manufacturing and service firms develop extensive webs of subcontractors to keep costs low, the global sex industry has shown itself equally adept in creating new markets for girls and women to increase profit. Cottingham *et al.* state that these markets continually change and range from being age driven to skin colour, to sexual potential and more, as the traffickers seek to meet client's demands in different areas.

2.3.2.2 Sustainable Development and Globalisation

Sustainable development is needed to counter these markets. In 2015 more than 150 countries committed to the Sustainable Development Goals (SDG) as set out for 2030 by the United Nations. These SDG's calls for sustainable development, providing access to justice for all and building effective, accountable and inclusive institutions at all levels. Target 16.2 of the SDG calls for the end of abuse, exploitation, trafficking and all forms of violence and torture of children. It will be measured by specific indicators such as the number of victims of human trafficking, disaggregated by age, sex and forms of exploitation. As the data collection on the number of victims remains a challenge, the UNODC and research communities are currently in the process of developing new methodologies to estimate the number of undetected victims in order

to adequately address this multi-faceted phenomenon through global sustainable development (UNODC 2016:30). If sustainable development cannot be achieved, trafficking syndicates will continually adapt and grow as globalised criminal enterprises.

This is done through various national and international trafficking networks, who often cooperate, even internationally, for the benefit of the whole. The decentralisation of sexual trafficking makes it more difficult to track, which underscores the importance of understanding the cooperation and coordination of these different crime groups and individuals taking on multiple roles, sometimes even across multiple networks, within human trafficking (Cottingham *et al.* 2013:61). The growth of globalisation and the internet and cellular technology makes this cooperation easier than ever before.

Farr (2005:63) identified eight different roles within trafficking networks which include recruiter, broker (agent), contractor (overseer of the transaction), transporter, travel agent, employer (procurer), document thief/forgery, and enforcer (guard). Farr states that these roles may be performed by one individual, a group, various groups, organised mafias, or even various networks across international boundaries.

Cooperation is a crucial part of these networks, but if any of them do not keep their commitments, they may suffer retribution by being beaten or even killed, as their sustainability might be threatened. These networks therefore continually check itself and develop as new opportunities arise. New subcontractors are then continually added, even from different parts of the globe in order to keep the flow of the business, as well as to disguise parts of the operation (Cottingham *et al.* 2013:63). These networks are a significant threat to any kind of positive sustainable development as they manage to evolve and be sustainable in a parallel to those set out by the United Nations and others.

According to Goredema (2011:86), Southern Africa has become a particularly fertile ground for transnational crime syndicates using this *modus operandi*. It is therefore clear to the researcher that globalisation adds to the challenge of human trafficking for the purpose of sexual exploitation, even in South Africa. It is more difficult to track, but

it also aids in the growth of cross-border networks, adding to the complexity of finding possible solutions to the issue of sex trafficking.

2.3.3 Migration

The increase in human mobility over the last decade, combined with globalisation, sustained population growth, affordable telecommunication and persistent economic inequalities has led to a distinguishable rise in migration and human trafficking. In 2016 South Africa had 1.6 million migrants, accounting for 2.8% of the population (Chiumia 2016). Migration is, therefore, a topic that needs to be addressed, yet it would be overly simplistic to neglect the core issues of trafficking in equating migration with human trafficking (Ditmore 2008:55).

2.3.3.1 Migration and Human Trafficking

Migrants are not always victims of human trafficking, and human trafficking victims are not always migrants. It is, however, also true that most human trafficking stories begin with those who envisioned a better life in another place, who are then exploited by traffickers as there has been a 40% (173 million to 244 million) increase in international migrants from the year 2000 to 2016, and 740 million internal migrants moving within their countries. Many of these are forced migrations, with more than 65 million people worldwide forcibly displaced at the end of 2015. At the same time trafficking within and across all borders has also exponentially increased (UNODC 2016:13). This increase is not a coincidence and is proven by the fact that 57% of detected victims between 2012 and 2014 moved across at least one international border. A clear link, therefore, exists between migration and human trafficking.

Anyone can be targeted by traffickers for exploitation, and it is common for trafficking to become easier through migration. Human trafficking flows, especially when foreigners are trafficked, also often broadly follow migratory patterns (UNODC 2016:1). At the same time, human trafficking is also driven by a range of other factors, many not related to trafficking. One of these factors includes refugees escaping from conflict and persecution are particularly vulnerable to being trafficked. Desperation is

often leveraged by traffickers to deceive and coerce people into exploitation, especially as they provide hope of a safe haven (UNODC 2016:13).

It is, therefore, possible for migration and human trafficking to go hand in hand, as both documented and undocumented immigrants are at risk of becoming victims of trafficking and being exploited, while often being denied their most basic human rights (Aronowitz 2009:23).

2.3.3.2 Mixed Migration

Turek (2013:77) states that human trafficking might easily be confused with illegal migration. It is most important to recognise the differences, with the most important being that of consent. Victims of human trafficking do not consent to travel or movement.

This confusion could best be explained through the term *mixed migration*, which refers to the complexity of population movements. Although people might use the same routes and means of transportation on their travels, the context of their migration might differ. People have different reasons for moving and distinct needs while and after moving, depending on whether they are refugees, smuggled migrants or victims of human trafficking. These people groups are then often intertwined (UNODC 2016:8). The researcher, therefore, argues that recognising the complexities in distinguishing between refugees, smuggled migrants and human trafficking victims then become a great challenge, yet all the more important.

Many undocumented migrants, especially women and children are particularly vulnerable to trafficking, especially when smugglers are relied upon when trying to enter developed nations. It's these same smugglers who are usually uniquely positioned to engage in the sexual exploitation of migrants (Aronowitz 2009:24). This is especially true when forced migration takes place as refugees have to flee from their home countries in order to survive. They are then vulnerable to kidnapping by organised crime networks (Turek 2013:77).

According to Bales (1999), these victims are then often kept in areas with high immigrant populations, to blend in and not attract attention. People might then be living next to human trafficking victims and not know it.

Migrant workers often remain isolated in many variations of homes and are as such part of the informal sector, not protected by any social security or legislation, and therefore have little or no legal recourse to protect themselves. They are then exposed to high levels of intimidation, discrimination and exploitation. Various forms of abuse are present in these situations, such as debt bondage, involuntary servitude, and even situations of captivity. They are often left without identification documents, complicating any assistance process (Ruchti 2013:101).

2.3.3.3 Gendered Migration Exploitation

Female migrants are especially at risk as they are forced into the invisible economy of domestic work, care work, or sexual exploitation, working endless hours for inconsistent wages and often under the threat of deportation (Ruchti 2013:99). According to Parrenas (2006:145) women are often recruited into sex trafficking through “third party migrations” under misleading and fraudulent conditions. Parrenas states that they might be told that they can earn much more money abroad, and might then be sold to brothels or pimps when they arrive in the other country, who then abuse and exploit them for profit.

Cottingham *et al.* (2013:62) state that this abuse and exploitation includes women being confined to a holding area during the trafficking process until they are shipped to their final or temporary destination. At some point during this process, they are informed that they are going to work as sex workers in order to pay off the debt incurred from their transportation. If they resist they stand to be beaten and raped until they comply. These pimps or traffickers who control them may be part of a larger gang or syndicate working across international borders.

Traffickers might also approach families or neighbours and offer to exchange young girls and women for a “better life,” as it is a lot more common for seemingly legitimate organisations to recruit women under fraudulent conditions such as marriage, work

and modelling. Their undocumented status in the country of arrival makes them more vulnerable to exploitation as they face unfair, unsafe, and sometimes life-threatening situations (Ruchti 2013:102).

Whole families are often dependant on the wages of just one immigrant worker, and these kinds of exchanges therefore always serve as a viable option to those in extreme poverty. At the same time, countries might promote migration by profiting through the gaining of resources through the export of workers (Ruchti 2013:102). It is therefore clear to the researcher that the possibility of trafficking and exploitation is driven by these external forces, leading to the exploitation of the most vulnerable, especially women and children.

2.3.3.4 Migration and Illicit Profit

Trafficking can, therefore, be viewed as a by-product of migration, from which organised crime profits from peoples' mobility (Salt 2000:35). These enterprises are supported by powerful market forces, with an increase in demand for migrant labour as well as illicit exploitation, such as sexual exploitation, at the forefront (Escaler 1998:16). These demands drive the supply, and the criminal industry is then dominated by supply organisations providing illicit goods and services to markets where the profits are high (Aronowitz 2009:24).

Trafficking usually then involves long-term exploitation for added economic growth, while smuggling usually involves short-term profit. Smuggling generates profit before departure and during the transportation phase, whereas in trafficking the profit can be made before and during the transportation phase, but is made, in particular through the sexual exploitation, or otherwise, of the trafficked victims upon their arrival in the destination country (Aronowitz 2009:25).

It is therefore apparent to the researcher that migration, smuggling and trafficking are linked, with the first two often leading to trafficking and exploitation of vulnerable individuals in their destination countries, all related to high profit margins through illicit activities.

2.3.4 Poverty and Economy

The most vulnerable in society, the socially deprived are characterised by low-income, poor education, and lack of employment are usually those who fall victim to human trafficking. Even though it is not necessarily the poorest people in a country who are trafficked, there is a strong correlation between poverty and being caught in the web of human trafficking (Aronowitz 2009:24). The researcher argues that poverty's role cannot be underestimated.

Turek (2013:77) states that over half of the world's population live in developing countries on less than two dollars a day, whereas industrialised nations make up approximately 20% of the world population and consume around 86% of the world's goods. It is then no surprise that those developing economies facing severe economic and security issues have serious human trafficking problems. Turek states that severe poverty and the potential for economic exploitation often leads to situations where the risk of human trafficking increases.

The effect of poverty cannot be underestimated. It is a well known fact that families living in extreme poverty are sometimes willing to sell their children in order to bring money into the family, to give their children what they believe will be an escape from poverty, or to maintain an addiction (Turek 2013:79).

2.3.4.1 Poverty As a Form of Control

According to Lankford (2010:29) people are also driven into slavery by economic or social necessity, and that they may even be the ones who formed the idea of working outside the community. Lankford mentions that they might even pay large sums of money for travel and what they believe are their visa and placement fees, while actually paying for their own enslavement.

Traffickers use these fees as a means of controlling victims as they increase over time as interest is compounded on money owed by the victims relating to travel and job arrangements. Traffickers may also charge fees for all other expenses, such as medical assistance and protection, while the victims often do not receive those

services. Their debt then continues to grow, and most victims will never be able to pay off the debt and then remain in debt bondage and under the control of the traffickers (Turek 2013:78).

Cullen-DuPont (2009:24) states that poverty is not only a problem at the individual or family level but also at the national level. This is because an individual or family's plight exists in the context of its country's resources and its extension of those resources to its people. An example of this would be the lack of educational resources in rural areas that contribute to illiterate worker's reliance upon employers' accounting of wages and accumulating debt.

Traffickers exploit this as victims are often lured into fraudulent employment contracts and assuring them that they will be better off economically if they work abroad or in a different area of a country. Victims believe that they will be able to send money home so that their families will survive, but this never happens. Instead, these individuals become victims of human trafficking, unpaid and enslaved (Turek 2013:79).

It is clear to the researcher that these economic factors have to be taken into account in the formulation of a missional appropriation of human trafficking for the sex work industry. Its' influence cannot be underestimated.

2.3.5 The Influence of Gender

According to Ruchti (2013:89), human trafficking is gendered in that its meaning as a social and economic experience is shaped by gender ideologies, institutions and interactions. As poverty and economics do not fully explain the frequency of trafficking in women and girls (Turek 2013:79), the researcher will further investigate the influence of gender on human trafficking is needed.

2.3.5.1 Sex and Gender

The Commonwealth Secretariat (2003:13) argues that the distinction between the concepts of sex and gender has to be considered in a gender perspective, as sex refers to the biological distinction and gender refers to differences in social roles,

attributes and conduct. A gender perspective investigates the relationship between men and women relative to their status and position and explores prevailing stereotypes and gender inequalities. According to the Commonwealth Secretariat (2003:14), it is important however to note that a gender perspective is not woman-exclusive, although it is woman-focused. A gender perspective on trafficking then addresses sex and gender-specific differences and inequalities in the magnitude, causes, impacts and consequences of trafficking.

This relationship between gender and trafficking can then be explained in two ways: as cause and as effect. On the one hand, trafficking is caused by gender inequality, which creates this vulnerability, and on the other hand, trafficking affects women disproportionately more than men, because women are more vulnerable to exploitation than men. These vulnerable individuals are preyed upon and treated as disposable goods (Ruchti 2013:89). According to UNODC (2016:23), a clear majority of 70% of detected victims since 2003 has been women.

Much speculation exists as to the reason that women might seem to be the primary victims of trafficking, but Burke (2010) suggests that it might seem so because much of the public discourse on trafficking is about the exchange of women for sex. Burke further suggests that a better understanding of labour trafficking for instance, which includes more men, might bring a better balance to the gender discussion in trafficking. This research, however, has a focus on sex trafficking and shows that complexities even arising within traditional sex-related activities or industries.

2.3.5.2 The Feminisation of Vulnerability

According to Ruchti (2013:97) not even legal commercialised intimacies in the forms of prostitution, massages and exotic dancing necessarily guarantee fair wages, work conditions or even freedom from trafficking. Ruchti states that all of these intimacies possibly involve sex work that overwhelmingly concerns women.

This is compounded by violence against women and the feminisation of immigration (Ruchti 2013:99). All these factors might assist this investigation into why women may

be more vulnerable to sex trafficking than men. Ruchti (2013:103) suggests that this vulnerability is not accidental, but needs not to be permanent.

Frye (1983:7) states that a network of forces and barriers conspire to the immobilisation, reduction and moulding of women. According to Ruchti (2013:95), this means that women are particularly at risk for intimate violence, sexual objectification and poverty. The Commonwealth Secretariat (2003:16) argues that discriminatory cultural practices, dysfunctional families and gender-based discrimination all play a role in the feminisation of human trafficking. Simultaneously an impoverishment of human values, a high emphasis on capital accumulation, material acquisition and status, and common rights violations have a direct impact on the most vulnerable in societies, opening up the possibilities of exploitation, even affecting legal or legitimate corporates (Commonwealth Secretariat 2003:18).

2.3.5.3 Gendered Ideologies

The result is the systematic oppression of women, creating social constructs shaped by our experiences through our identities. Our identities can be defined as social categories which are shaped by ideologies, institutions, and interactions (Ruchti 2013:92). Gendered ideologies support the belief that men and women are naturally different and that this difference results in a hierarchy of men dominating women, or even the belief that men biologically need to have sex whenever they feel the desire. This is supported by traditional gender roles, and fuels the practice and trade of women for sex. This practice is gendered because most of these purchases include women who are bought and sold by men for men. These interactions are then reinforced through gendered institutions, such as groups, organisations or concepts that make and enforce social rules and ideologies (Ruchti 2013:93). The challenge then remains to change these social constructs.

2.3.5.4 Violence, Commercialisation and Migration

According to Ruchti (2013:94) the three distinct situations of violence against women, the commercialisation of women's bodies and the feminisation of migration has contributed toward these social constructs.

Violence against women within trafficking takes on an intimate nature when it implicitly defines males as perpetrators and females as victims. It instils fear and insecurity in women's lives and is an obstacle to the achievement of equality, development and peace. As gendered it is defined as masculine bodies harming feminine bodies and a way for perpetrators to assert their perceived dominance, power and control over victims, and includes physical, sexual and psychological violence (Ruchti 2013:95).

According to Gould & Fick (2008:156), it would be naïve to ignore the power imbalances present in human trafficking for the purpose of sexual exploitation. Gould & Fick states that a power imbalance exists between sex workers and clients, sex workers and the authorities, sex workers and brothel owners, and the fact that sex workers often have no access to any meaningful resources. Power plays a significant part in sex trafficking and control over victims.

Ruchti (2013:95) therefore argues that the framing of trafficking as violence against women acknowledges that this behaviour is often connected to bodily and psychological harm, especially within forced prostitution and organ trafficking. Turek (2013:79) suggests that violence against women remains one of the most extreme manifestations of gender inequality and that it remains a significant concern of sex trafficking.

Regarding the commercialisation of women's bodies, it is crucial to take note of the sexualisation of women and girls within mainstream media and film. Ruchti (2013:97) states that women's bodies are all the more being seen as products for consumption. This leads to commercialised intimacy where bodies or parts of bodies are made to be pure products with dehumanisation taking centre stage. According to Zelizer (2005:5), intimacy with emotions including love, sex, and care are treated as commodities. Ruchti (2013:97) suggests that this always remains a mimicked intimacy.

The feminisation of migration has further led to high numbers of women being trafficked due to migration for survival (Ruchti 2013:99). Since the 1980's an increasing number of women have migrated for work due to various aggravating circumstances in their home countries, and therefore risked trafficking into sex slavery,

as fraudulent recruitment for mostly feminine tasks has exponentially increased (Hodge and Lietz 2007:163).

Aronowitz (2009:43) adds another factor contributing to more women being trafficked than men, the feminisation of poverty. As women's position in the labour market has weakened, due to global economic declines and inequality, women have experienced a significant increase in unemployment. Women with little education or skills, especially in developing countries, are often first to lose their jobs if an economic crisis hits. Aronowitz argues that this, in turn, has led to an increase in migration among women, increasing their risk to be exploited or trafficked.

The likelihood of women being trafficked is further heightened by factors such as a lack of economic alternatives, historical physical or sexual abuse, family dissolution, homelessness, gender discrimination, objectification of children, the demand for prostitution, stripping and sex tourism (Aronowitz 2009:44).

Ruchti (2013:89) states that it is clear that gender influences trafficking, and especially on sex trafficking. Women are trafficked more than men. It is also clear to the researcher that the contributing factors toward this phenomenon occurs mostly due to social constructs leading to the oppression of women.

2.3.6 Political Instability and Government Corruption

According to Bales (2005:139), an increase in human trafficking occurs where political instability, civil unrest, armed conflict and societal violence occurs. In falling victim to these situations, populations are often displaced leading to the most vulnerable in communities to become victims of human trafficking, especially women and children. Cullen-DuPont (2009:28) argues that this is compounded by official participation and government corruption, which occurs when government officials or agencies knowingly circumvent anti-trafficking laws or agreements.

Aronowitz (2009:62) states that trafficking never happens within a vacuum and that corruption is central to many trafficking operations. It is even considered one of the

most important cost factors for traffickers to take into account. The role of corruption therefore continually needs to be researched and investigated.

Examples of this would include police taking bribes to overlook women who are trafficked into prostitution and the sex trade, as well as governments failing to enforce laws created to reduce trafficking (Cullen-DuPont 2009:28). Government inaction, where officials failed to investigate or prosecute trafficking is also common (US Department of State 2007:12), while others such as border agents or personnel at airports and railroads might falsify documents or turn a blind eye and allow traffickers to proceed and trafficking networks to prosper, usually in exchange for some form of compensation (Aronowitz 2009:62). It is therefore clear to the researcher that corruption plays an essential role in aiding human trafficking.

Goredema (2011:86) states that the use of technology to forge documents or to create/manipulate data or information in this cannot be underestimated. Computer-related fraud is often connected to corruption at the highest levels. According to Aronowitz (2009:62) organised trafficking requires systematic corruption entailing networks and relationships, further exacerbating the human trafficking problem.

In addition, Fisanick (2010:49) argues that corruption is one of the main reasons victims are often unwilling to reach out for help or talk to and cooperate with law enforcement. As victims frequently see traffickers bribe officials or see women as a payment-in-kind, they are unlikely to trust government officials. The relationship between the traffickers and corrupt officials allows sex trafficking to remain a high profit, low-risk crime. Gould & Fick (2008:56) adds the fact that blackmail and abuse from law enforcement remain common, especially in developing countries. Turek (2013:81) mentions that this kind of corruption is unfortunate as it even contributes toward slowed development and growth of economies.

Research has shown that this kind of corruption even goes so far as the military. It is not unusual for military personnel or peacekeeping troops to have inappropriate relationships with women who have been sex trafficked. Fisanick (2010:98-99) states that the deployment of such personnel away from their homes have been a long-standing source of demand for sexual services from local populations. Even U.S

military personnel certified local prostitutes for service during the Vietnam war, and even organised “Rest and Recreation” facilities for U.S troops that included easy access to prostitution. Fisanick (2010:100) states that allegations were even made that the army had provided protection to establishments where trafficked women were housed and “employed” for the purpose of sexual exploitation. Although this could never be proved, the practice of officials protecting trafficking establishments are well known.

Turek (2013:82) also mentions that the victims of said establishments also suffer physical abuse, and have historically always had their identity documentation, such as passports and visas, confiscated.

In countries involving civil war, many children are forced to work as child soldiers. Orphans are often used in this capacity. Young girls who are then forced to work as child soldiers regularly face the added risk of sexual exploitation by male adult soldiers, as well as being sold into sexual slavery for profit (Turek 2013:82).

According to Aronowitz (2009:63), this practice of facilitated trafficking is quite common. Aronowitz states that it often happens that members of protection units or security forces, even police, are accused of engaging or facilitating trafficking by protecting brothels and prostitution fronts, or by receiving bribes to ignore the practice.

According to the researcher, the issue of corruption is one that cannot be ignored. Political instability and governmental corruption contribute significantly toward trafficking, and especially trafficking with the purpose of sexual exploitation. The role of government and support of officials are therefore of utmost importance.

2.3.7 Supply and Demand

Sex trafficking cannot be fully understood without looking at the equation of supply and demand. The demand for prostitution and workers in the commercial sex market has always existed (Aronowitz 2009:25). McCabe (2013:136) adds that the “attraction” part of sex trafficking has always pushed prices to be higher and profits to rise. It is then important to the researcher to determine how this market is formed.

Heyser (2002:4) states that services such as commercial sex services were a socially, culturally and historically determined matter, intimately related to questions concerning supply and vulnerability, and that supply generates demand rather than the other way around. Heyser, therefore, argues that it is the market in trafficked vulnerable women or victims that creates the demand, and not the customers, even though the customers do play a role in sustaining this supply.

One of the factors contributing to this supply is unequal power relations. Unequal power relations that exist in patriarchal societies significantly contribute toward the explicit exploitation of women creating the prostitution and sex market. The demand created through this supply factor runs in the billions of dollars per year (Aronowitz 2009:25).

Turek (2013:78) adds that economic instability also contributes toward human trafficking for the purpose of sexual exploitation as the supply of vulnerable people in the developing world increases. Women and children who are the most economically disadvantaged are the easiest victims. Turek states that the demand for sex work constantly remains high as new markets are created continuously, supporting the uninterrupted trafficking of women and children even in times of deep economic crisis.

Since the supply of exploited individuals creates demand, it is clear to the researcher that this is a problem that warrants further examination toward a sustainable solution, especially as the number of victims will continue to grow as the supply is increased through illicit means.

2.4 The Trafficking Process

Human trafficking for the purpose of sexual exploitation involves a variety of complex processes. According to Kara (2009:5), all sex trafficking crimes have two components: slave trading as the supply side, and slavery as the demand side. According to Kara all other steps within the trafficking process happens within these two components, including acquisition, movement, and exploitation.

Burke (2013:15) states that these steps are carried out by individuals, usually small loosely organised networks, or by traditionally organised crime that operates in a competitive international arena. Some groups might be involved in a single border crossing, while others may work in an ongoing manner with a larger trafficking organisation. The research, therefore, shows that almost none of the trafficking syndicates operate in precisely the same manner.

2.4.1 Human Trafficking Flows

This form of unpredictability adds to the complexity of detecting human trafficking and trafficking flows across borders. This is also true for South Africa, as UNODC (2016:39) states that Sub-Saharan Africa remains a main point of origin, but that the trafficking flows then disperse to all around the globe. It is simultaneously interesting to note that the UNODC states that most trafficking flows are however not of a global dimension and remains a mostly regional and local phenomenon.

Different cultures and citizenships are often detected in these flows, with more than 160 different citizenships detected. UNODC (2016:39) argues that although about 160 different citizenships have been detected in or repatriated from 140 different countries, this data only represents the tip of the iceberg. A total of more than 570 trafficking flows around the globe could be discerned from this data, increasing by the day. UNODC (2016:40) makes it clear though that these are however only the number of detected flows and do not represent the full picture of all local and international flows.

According to UNODC (2016:40), criminal syndicates use most countries as both an origin and destination country, meaning they are severely affected by inflows and outflows of human trafficking. It is however also important to note that countries might be predominantly an origin country with an outflow of human trafficking or a destination country with an inflow of human trafficking.

Specific routes cannot be discerned from available data, but the various trafficking flow data does assist in counter-trafficking, especially in identifying possible victims from certain countries in specific regions UNODC (2016:40). This data is especially important to this research as victims might often be strangers to those in the

communities they find themselves. UNODC (2016:40) adds that it is important to keep in mind that the UN Trafficking in Persons Protocol does not explicitly require the movement of victims in its definition of human trafficking, meaning that trafficking flows do not necessarily assist in identifying all victims, as some would be trafficked within their own communities.

According to UNODC (2016:41) data from 85 countries showed that around 43% of victims are moved within domestic borders, 36% across borders within the same larger geographical area, and 21% from entirely different regions. 54% are moved a short distance within domestic borders, or between neighbouring countries, while 27% are moved a medium distance between countries that do not share a border and are less than 3500km apart, and 19% are moved a long distance of more than 3500km. In Sub-Saharan Africa 90% of all detected victims are moved a short distance, 9% a medium distance, and 1% a long distance (UNODC 2016:42) meaning that most victims in South Africa would either be from South Africa or bordering countries. They might, however, be moved within the country to find themselves in communities they do not know.

Countries with a higher Gross Domestic Product also showed an increase in victims from distant countries. A definite link exists between economic welfare and the magnitude of detected transregional trafficking. For example, more than 137 different citizenships were detected among victims in Western and Southern Europe, with 16% originating in Sub-Saharan Africa (UNODC 2016:43).

According to UNODC (2016:46), human trafficking flows from Sub-Saharan Africa have global reach. Victims from this region were detected or repatriated in 69 countries around the globe between 2012 and 2014. Trafficking from Sub-Saharan African countries has the most diffused outbound regional flow in the world, overtaking East Asia. UNODC states that the outflow of victims to countries with a higher GDP is therefore as much a concern as victims flowing in, contributing toward the complexity of challenges faced in order to eradicate this crime. The researcher argues that this is a link to more traditional slavery, as economics influence power over and exploitation of others.

2.4.2 Human Trafficking Groups and Syndicates

The issue at hand is that prosecutions remain alarmingly low, as the data stating the extent of human trafficking shows. Most countries in Sub-Saharan Africa only report between zero and ten convictions per year (UNODC 2016:52). The US Department of State (2016) states that South Africa had a mere eleven convictions of sex traffickers in 2015, the last available data. A disconnect exists between the extent of the problem and the conviction rate. There might be a lack of implementation of current legislation on the one hand, or a much more extensive network of criminal syndicates working to keep business alive. Burke (2013:15) states that these larger organisations often function more permanently and are more involved in the entire trafficking process. This process involves the recruitment of victims to the selling and the reselling of those same victims.

Organised crime groups can function locally, nationally or transnationally to engage in illegal activity for financial gain. Transnational groups plan and execute unlawful business ventures by groups or networks of individuals working across borders, systematically using violence and corruption to achieve their goals (Burke 2013:15).

These groups are multi-faceted and involve a variety of illegal activities including drug trafficking, trafficking in firearms, migrant smuggling and human trafficking (Burke 2013:15). These criminal activities are often interconnected with profits from one being used to finance the other (Commonwealth Secretariat 2003:5). Drug trafficking is often used to finance human trafficking and *vice versa*.

One of the challenges facing law enforcement is the fact that these activities are also carried out by more loosely organised criminal networks, who are decentralised and less hierarchical and can be just as effective as organised crime groups, and who are then often more difficult to detect (Burke 2013:15).

2.4.2.1 Roles Taken by the Trafficker or Perpetrator

Burke (2013:15) states that the trafficking processes vary because all transactions are situation dependant to maximise financial gains while minimising costs and financial

loss for the trafficker. Due to these variations, there are multiple roles traffickers can assume within a network. Burke mentions that it also needs to be kept in mind that not all roles are relevant to all trafficking situations.

Examples of this are plentiful. According to Cottingham *et al.* (2013:61) commercial sexual exploitation, for example, may take in many settings and may be arranged over the internet, via cell phone, instant messaging, social media and other means through a variety of perpetrators with different skills and positions. It then remains difficult to understand or keep track of sex trafficking networks completely.

At the same time, cut-out men or middle-men are used in order to minimise the exposure of those directly involved in illicit activities (McCabe 2013:142). The various roles taken by traffickers are for the benefit of the whole, as it is a network of individuals working together for a common purpose. Cottingham *et al.* (2013:60) state that it is therefore vital to continually study criminal organisational structures to examine hierarchies and power distribution within trafficking networks.

In the first phase of trafficking the recruiter identifies, makes contact with and brings the victim to the buyer, who can be either the employer or the broker (Burke 2013:16). Promises of better jobs, cross-border transportation or other forms of coercion or force are used in the recruitment of victims (Cottingham *et al.* 2013:62), as further explained later in this chapter. Burke (2013:16) argues that the recruiter does not necessarily know what is going to happen to the victim after the hand-over.

According to Burke (2013:16) standard methods of recruitment include the use of the internet to advertise for employment opportunities, studies abroad, or marriage; the in person recruitment of victims in public places such as bars, restaurants and clubs; the in person recruitment through community and neighbourhood contacts, including friends and family; and the purchase of children through their parents or legal guardians. The desperation of families is often exploited by the recruiters (Kara 2009:8). The recruiter might also be involved in the kidnapping of victims (Burke 2013:16).

Aronowitz (2009:53) points out that women are often used in this phase of the trafficking process. Aronowitz states that they may unknowingly be asked to recruit friends who work abroad, and current victims might be able to “buy” their freedom from traffickers by “selling” their friends. Others might also be used as “happy” traffickers, whereby victims are sent home from abroad to incentivise their friends to going abroad by telling about the wonderful job experience they had. The role of women in human trafficking as traffickers, especially during the recruitment phase, therefore cannot be underestimated.

After the recruitment of a victim, a broker or agent usually gets involved in the transaction. This broker or agent acts as the middle person between the recruiter and the employer, e.g. a brothel owner (Burke 2013:16).

Eloff & Cronjé (2010:105) mention a similar process in the strip industry. Stripping for a living often leads to becoming a victim of sexual exploitation or trafficking. Eloff, a victim of the sex industry around the Benoni and Rustenburg area, writes that an agent would approach girls with an offer to escape the club industry and do private shows. Once the girl accepts the offer, she would be assigned a driver who acts as an enforcer and protector, taking her to different places, and eventually out of the country for sexual exploitation (Eloff & Cronjé 2010:106). This is strikingly similar to the process used by traffickers.

In this process of trafficking a contractor might be involved in order to oversee the trafficking of the victim (Burke 2013:16). The contractor makes sure the process is streamlined and effective (Burke 2013:58). An employment agent then takes care of securing “employment” for the victim, which might include making arrangements for identification paperwork such as visas and passports (Burke 2013:16).

This is followed by transportation. The transport of the victim from his/her point of origin to the destination is usually arranged by a travel agent. This can also include arranging transportation between countries (Burke 2013:16).

Through the transportation part, the right documentation is needed. A document forger or thief secures the needed document for both national and international travel. It might

sometimes include creating false documentation or illegally modifying actual government documents (Burke 2013:16).

Transportation of the victim and delivery of the victim to either the broker or directly to the employer is done by a transporter (Burke 2013:16-17). Cottingham *et al.* (2013:62) state that this role might sometimes be fulfilled by the recruiter. The transporter accompanies the victim on the entire journey from the point of origin to destination (Burke 2013:16-17), and might also be responsible for procuring work visas and passports for victims (Cottingham *et al.* 2013).

The employer, who may be a brothel owner, pimp or another type of perpetrator, is the one who procures or purchases the victim for the purpose of selling him/her or in some situations exploiting the trafficking person himself/herself (Burke 2013:17).

Victims are then kept in check by an enforcer. The enforcer ensures victim compliance, protects the business and is responsible for debt collection. The enforcer, therefore, acts as a guard, bully and bouncer (Burke 2013:17).

A person who is sexually exploited or prostituted through human trafficking is usually directly or indirectly controlled by a sex trafficker or pimp. The pimp makes a profit from the act of sex and may or may not include the victim in a portion of the profits made. The pimp acts as though he/she provides shelter and protection for the victim, yet he/she often presents the most danger to the individual through threats, physical abuse, rape and the introduction or maintenance of drug use by the person being prostituted (Burke 2013:17). Aronowitz (2009:53) states that it is important to note that those doing the controlling are desensitised and often includes women.

All those involved in this process need to stay committed, and if not, may suffer retribution by being beaten or even killed. Alliances among different criminal groups help sustain trafficking across borders, which is both lucrative and vital in keeping commercially, sexually exploited women isolated and dependent. It also assists in allowing the business to expand into various opportunities, as well as disguise parts of the operation to escape scrutiny from law enforcement and other authorities (Cottingham *et al.* 2013:63).

A summary of the different roles within these criminal networks are then as follows (Farr 2005:63):

Position	Role	Strategy
Recruiter	Finds and brings victims into the industry through deception or force	Sells victims to brokers or directly to employers
Broker (agent)	Middleman, may be more than one person	Buys victims from the recruiter and sells to an employer
Contractor	Organises and oversees the trafficking transaction	Done by a relatively professional criminal organisation or group
Travel agent	Arranges trip and fraudulent “opportunities”	Serves as fronts for criminal activity
Document thief/forgery	Arranges and obtains “legitimate” documents	May steal or illegally obtain legitimate documents or create false documents
Transporter	Accompanies victims to destination	Usually delivers victims to broker or employer
Employer	Purchases and sells the victim to the customer; provides a place of business for sex	Provides victims with a place to live and work, and explains conditions of work in the sex trade to pay off debt

Enforcer	Provides protection for business and trafficking victims	Protects business from gangs, police raids, runaway victims, non-paying customers, and may extort others on behalf of the crime group
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It is important to this research to note these various roles, as any form of theological foundation leading to the formulation of methods of assistance needs to be wary of duplicating an environment similar to those faced by victims.

2.4.3 Street-based Sex Workers and Brothel-based Sex Workers

Through this process, victims may end either on street corners or in brothels as sex workers. Street-based sex workers converge on particular areas around the city that seems stable. These areas will be selected according to their accessibility, in other words where clients will most easily be able to access the victims without being noticed or drawing attention to themselves. Stable locations enable the clients to know exactly where to go (Gould & Fick 2008:20).

Street-based sex workers solicit business on the side of the road and may take clients to a spot convenient to the client. It is important to note that street-based sex workers often get harassed by law enforcement and others walking on the street, and security and oversight are therefore always on their mind. A lot of street-based sex workers claim to work independently of exploitive pimps (Gould & Fick 2008:21), but the researcher found this difficult to verify.

The advantage of working on the street lies in the bit more independence and control over the way someone works and the amounts they need to earn. Often they do not need to share their earnings with others, unlike brothel-based sex workers, except in cases where narcotics are involved (Gould & Fick 2008:21).

Sex workers often hide what they are doing from their families as they might be ashamed and the same time it might be dangerous for their families to know where they are (Gould & Fick 2008:21). Victims working outdoors are a lot more vulnerable than those working in brothels, as they face constant threats from a variety of people including law enforcement and criminals who rob them of their earnings. Rape, robbery and other risks are a part of life for street-based sex workers, without mentioning the violence and threats from pimps (Gould & Fick 2008:22).

Interestingly there are not many foreign nationals working as sex workers in the streets as there are in brothels. Those selling sex on the street also include minors, often claiming that circumstances drove them to be involved in such practice (Gould & Fick 2008:23). This is a worrying fact for the researcher as minors are being openly exposed to a world of abuse without intervention.

The average amount of time spent in the job by street-based sex workers are six and a half years, although some do not continually work on the streets during that period. The moment circumstances change is the moment they are able to exit the industry (Gould & Fick 2008:23).

In the case of indoor-based sex workers, a much larger number are usually found in brothels than are found on the streets. According to Gould & Fick (2008:25) this might be due to the increased anonymity and perhaps even relative safety that is encountered than when working on the street, even though at least 70% of brothel-based sex workers are controlled by agents, with at least two-thirds being based in residential homes and the rest in club type agencies or massage parlours.

None of these agencies will appear to be anything else than just a club, massage parlour or residential home from the outside, except for tighter security, in order to avoid attention from law enforcement. Behind closed doors, brothels are however often run in secret (Gould & Fick 2008:26). Brothels also have a higher rate of income than street-based sex workers and the hiddenness remains more desirable to victims (Gould & Fick 2008:28).

Security remains high in brothel-based sex work, payments are made in cash and work hours are more flexible. Control in brothel-based sex work is however of utmost importance, and victims, therefore, do not receive any form of payment if they do not see any clients. They are also often given fines if they are not able to fulfil a certain quota (Gould & Fick 2008:28).

Is it interesting to note that victims believe they can leave the brothel at any time they choose, as is evident in Gould & Fick's (2008:28) portrayal of working in a brothel. This is counter-indicatory to all research and fits in with the idea of control and resocialisation as investigated by the researcher later in this chapter.

2.4.4 Control and Victim Compliance

Traffickers control their victims through force. A typical example is the start of the trafficking process when victims are forced to leave their homes and accompany the traffickers to their destinations. Common means of ensuring victim compliance with departing from his/her point of origin are (Burke 2013:17):

- Coercion;
- Abduction or kidnapping;
- Purchasing of a child from his/her parents or guardians;
- Fraudulent opportunities for employment or entry into a country;
- Deception about working conditions;
- Deception about compensation and other benefits, such as education;
- Deception through a seemingly intimate/romantic relationship.

2.4.5 *Ukuthwala* and Forced Marriage

In a South African context, as around the globe, the issue of forced marriage warrants investigation, especially as this might form part of human trafficking for sexual exploitation as it creates a seemingly intimate/romantic relationship for the benefit of one party. It might sometimes even be against the wishes of the other party. The practice of *ukuthwala* seems to be one such method of marriage proposal often used in South Africa. According to the South African Law Reform Commission, henceforth

SALRC (2014:5), *ukuthwala* can be observed in many indigenous African communities, such as the Nguni, Venda, Sotho and Tsonga peoples, and involves the act of taking a marriage partner in unconventional ways, sometimes with the sanction of certain adults who have a stake in the possibility of formalising a resulting partnership.

It is interesting to the researcher that the SALRC (2014:5) states that *ukuthwala* could in certain cultures be seen as a strategy to counter the influence of extreme authority, and is therefore not necessarily only a cultural concept or tradition. The practice of *ukuthwala* stems from a need for a “safety valve” against cultural constructs and too extreme parental authority. It was therefore not necessarily meant to coincide with any parental approval, even if, according to Kara (2009:9) it remains advisable to include all parties in such decision as many victims of forced prostitution are originally acquired through promises of love.

Ukuthwala, therefore, breaks with traditional practices of initiating a relationship, where a formal agreement between families would take place. Although *ukuthwala* still presumes that relationships are a public matter, as in the case of arranged marriage, the practice of *ukuthwala* was then created to side-step a particular set of traditions or cultural requirements for marriage, often with force (SALRC 2014:6).

The term “*ukuthwala*” translates as “to carry”, and involves an unconventional proposal or method of opening marriage negotiations. Some refer to it as a culturally legitimated abduction of the woman, whereby a young man will forcibly abduct a woman and take her to his home. This abduction would mostly be a mock kidnapping whereby the woman might be part of the deception, or whereby the girl’s guardians might be a part of it. She would be expected to put up a show of resistance as going willingly would be to show a lack of maidenly pride. Although the aim is still to have a customary marriage, the method of the proposal is through force, sometimes mocked force. *Ukuthwala* is then the first step to force the woman’s family to enter into negotiations for the conclusion of a customary marriage (SALRC 2014:6).

The concept of *ukuthwala*, however, involves a lot more complexities. According to the SALRC (2014:7) one of the following circumstances was often a precursor to *ukuthwala*, some of which might overlap:

- To circumvent an arranged marriage.
- To circumvent parental opposition to a preferred romantic relationship, which may or may not have been based on the fact that either party was promised to another person.
- To force marriage negotiations to happen within a specific timeframe when timing might be an issue, such as when a woman is pregnant.
- To force the parents' hand when the prospective husband is too poor to afford *lobola*.
- To speed up marriage negotiations in response to peer pressure to get married.
- To speed up the process of an arranged marriage or a marriage desired by at least one set of parents.

It is therefore clear to the researcher that *ukuthwala* could under the right circumstances be a possible solution to a particular set of problems. The SALRC (2014:8) however states that some instances of *ukuthwala* may carry more violation than others, for example when a woman is forced into giving her consent for marriage that she or her family might want. According to the SALRC, it is interesting to note that the act or option of *ukuthwala* would not necessarily be frowned upon as long as culturally offensive behaviour such as violence or rape was not part of the act.

It is merely seen as an option to use to solve the problematic circumstances of lovers, where social expectations are at odds with the lovers' wishes, and where the wishes and preferences of individual men and women need to be taken into account. It always needs to take place within the framework of specific cultural values, including human rights (SALRC 2014:9).

This practice in its proper context might be something used for the well-being of all parties, yet it does seem to open to abuse. Very few communities actually still exist in Southern Africa where commitment in relationships is a public matter, and the question then arises as to whether *ukuthwala* is still relevant, even with its properly conceived

logic, especially as this custom has recently come under fire for being easily abused to violate others' human rights (SALRC 2014:9). The effects of the practice on women who are forced into marriage in the name of culture or custom are especially worrying and need to be investigated further (SALRC 2014:1).

There are multiple perspectives on the practice of *ukuthwala*, as on the one hand *ukuthwala* is seen as amounting to the abuse of women. The SALRC (2014:14) states that this stems from the reported cases of abductions and kidnappings of women and children in the name of *ukuthwala*. These cases are often accompanied by violent sexual abuse. The SALRC states that it is in this context that women's rights advocates are of the view that *ukuthwala* perpetuates a form of gender-violence in the context of a culturally sanctioned patriarchy, and that it entrenches patriarchal power.

These groups also argue that *ukuthwala* directly amounts to forced marriage, a form of exploitation that in essence should be regarded as human trafficking. This is based on the fact that *ukuthwala* has often been used to legitimise and validate illegal abduction and gender-based violence against minors, specifically girls. These kinds of abuses have been perpetrated without the consent of the minor, and then has an adverse effect on her education, health and physical well-being (SALRC 2014:14).

By contrast, on the other hand, *ukuthwala* is viewed by others who support it as a form of marriage negotiation or proposal. It is not the marriage or wedding itself, but rather the event leading to the process of marriage. Some even argue that more than just the men benefit from it as is evidenced by the fact that in the past some girls would have arranged to get kidnapped to force their parent's hand into marriage negotiations. An example of this happening would be if the parents did not approve of the boyfriend (SALRC 2014:15).

These perspectives are therefore vastly different. The issue, however, remains that *ukuthwala* as a concept is often either misunderstood or abused. The SALRC (2014:15) states that *ukuthwala* mostly stems from basic urges or needs, rather than romantic relationships. Some have the need for a partner, usually a wife, who is responsible for all the domestic chores and fulfilling his sexual desires. According to the SALRC, this presents a problem as the "wife" is then seen merely as a commodity.

Some women have even reported being beaten and assaulted if they tried to escape after their capture.

Other reports have revealed cases of coercion through substance abuse, *muti* or other forms of traditional medicine, intending to subdue a victim. Even though this remains illegal in most parts of the world, a number of these cases are unfortunately not reported or kept silent by communities (SALRC 2014:15).

The abuse of *ukuthwala* is mainly driven by poverty and financial strain. Other reasons such as socio-cultural values, fear of stigma, the social standing of a family, and the desperation of a girl's parents to receive money or accept *lobola* also account for some of the reported cases. When an "improper transaction" such as this occurs, girls are often told they are not allowed to return to their homes, forcing the girls into exploitation (SALRC 2014:16). The link between *ukuthwala* and human trafficking for the purpose of sexual exploitation becomes clear.

The issue is not *ukuthwala* as a practice, but rather the abuse of *ukuthwala* which leads to women being exploited for the profit of others. This form of forced marriage borders on human trafficking for sexual exploitation, and is according to the SALRC (2014:17) being widely practised throughout South Africa. The question then remains on how to combat the abuse of this practice and assist the victims thereof beyond any legal framework.

According to the SALRC (2014:23) various organisations and state actors have suggested the following elements that need to be considered when trying to curb the practice of *ukuthwala* or assist the victims thereof:

- The establishment of educational programmes in conjunction with local community organisations.
- Create a network of support for possible victims.
- Have standard operating procedures for reporting cases to all state actors.
- Research the extent of *ukuthwala* in every region.

Ukuthwala is abused as a method of control and coercion to force a victim into sexual exploitation for the profit of others. This is however not the only method, as Burke (2013:17-18) states that traffickers might use a combination of methods to control victims, and that the variety used by traffickers depends on, for example, the personality of the trafficker, the culture of the group, the gender and age of the victim, and the behaviours of the victims while enslaved.

2.4.6 Resocialisation

Cottingham *et al.* (2013:65) state that the processes whereby commercially sexual exploited victims are controlled are similar to the processes of control and resocialisation in total institutions such as prisons, the military and concentration camps. Cottingham *et al.* describe resocialisation as a series of steps designed to remake the personality of the individual in order to control him or her.

In this kind of environment, according to Farr (2005:63), an individual will always be isolated and deprived of any means of any unsupervised movement. Non-compliance to rules as set out by the trafficker may lead to violence against the victim, or even rape. Since victims are highly dependent on their pimps and others who control their lives, Farr states that they will also typically find themselves in severe debt bondage where living expenses and transportation costs far exceed their earnings.

2.4.7 Debt Bondage

Aronowitz (2009:42) states that debt bondage occurs in many ways in the sex industry. One of the ways would be where young children are born into trafficking, resulting in them inheriting the debt of their family members. Another way is where a victim takes a loan from a perpetrator and is then coerced into working in their brothels and criminal syndicates. A loan can comprise of money, drugs or any item deemed valuable to the victim. According to Aronowitz (2009:43), it inevitably becomes impossible to repay the loan as exorbitant interest fees and housing costs are added. Victims will then be highly dependent on their perpetrators. The influence of economic factors remains high, and the role of poverty and alleviation thereof is of importance to this research as it is used as a method of control.

This control is compounded by the entire pimp culture that is built on a language of humiliation and degradation, designed to break an individual's will. Pimps may even create hierarchies among the sexually exploited victims, with the "head" victim getting certain privileges or perhaps even less abuse, at least until they do something wrong. Victims may then compete for the attention of the pimp for these privileges and even turn on each other in the process. These victims then become part of the process of control (Cottingham *et al.* 2013:68).

This process of control also goes beyond the economic or fear factor. Various methods of control and coercion are used in combination to keep the victims they sexually traffic in line, and they may or may not include (Burke 2013:18):

- Violence or the threat of violence, including rape and murder;
- Deprivation of agency or the sense of control over the self;
- Isolation;
- Confiscation of identification or travel documents;
- Religious beliefs and practices, such as the threat of voodoo to harm the victim or family members of the victim.

2.4.8 Psychological Control

It is interesting to note Van der Westhuizen's argument that victims often feel a certain level of loyalty towards their traffickers, similar to the "Stockholm Syndrome", although abused and threatened (2015:508).

Van der Westhuizen (2015:508) states that a sense of "tainted security" is created through the alteration of abuse with kindness and rewards. Despite their fear of abuse and exploitation, victims then also have a sense of security in the relationship. Van der Westhuizen argues that they would typically be emotionally manipulated until they believe that they deserve the abuse or punishment and that it is for their own best interest, creating a dysfunctional emotional attachment between perpetrators and victims.

Another method of attachment used by traffickers is “trauma bonding.” A perpetrator would keep the attachment with the victim through small gestures of kindness but combines it with abusive incidents to maintain an atmosphere of simultaneous “love” and “terror” (Van der Westhuizen 2015:508). This cycle of abuse and kindness creates a relationship of attachment in which the victim might even see the perpetrator as a boyfriend, or in worst case scenarios marry the perpetrator as they believe that the perpetrator truly loves them or wants to protect them (Van der Westhuizen 2015:511).

Through this kind of abusive attachment, it becomes difficult for the victim to leave the trafficking situation as they gradually lose their sense of autonomy and identity. Through this combination of physical and psychological control, traffickers create a toxic closed environment in which they make every decision for the trafficked person (Van der Westhuizen 2015:508).

According to Van der Westhuizen (2015:509), many victims, therefore, feel very loyal towards their trafficker, even after leaving the trafficking situation. They often continue to believe that they were truly loved and that traffickers had their best interest at heart. Van der Westhuizen argues that the result is that many trafficking victims find their way back to their perpetrators, even after leaving or being rescued.

This combined with the fact that most victims continuously live in fear of their traffickers, and through emotional manipulation, also in fear of those that could aid them, makes it difficult for a victim to truly break free from the abuse of human trafficking (Van der Westhuizen 2015:509). Van der Westhuizen’s research, therefore, shows that these kind of psychological methods are therefore very effective in controlling victims and keeping them in line.

2.4.8.1 Jujū As a Religious and Cultural Practice

According to Van der Watt & Kruger (2017:71), psychological control is much easier to conceal than physical control. Physical control would include any form of physical restraint, captivity and violence. Van der Watt & Kruger states that the psychological control processes are much more difficult to recognise and effectively respond to, and includes another factor, religious beliefs combined with cultural practices. The area of

religious beliefs and cultural practices are according to the researcher especially significant in a South African context and needs to be further explored.

According to Van der Watt & Kruger (2017:71), many victims of sex trafficking in South Africa are under the control of Nigerian syndicates, where religious practices are most often used. Victims are regularly coerced through practices such as *juju* or voodoo.

Van der Watt & Kruger (2017:72) state that the term "*juju*" stems from the French word "*joujou*", which means "a toy", stemming from Nigeria's colonial history and language. This word was originally used for locals' pouches that contained small items, such as powder, plant and animal substances. The locals wore these around their bodies and believed that the contents brought them good luck and provided protection. This formed part a multi-faceted, secretive phenomenon that formed part of a collective of ancestral religious beliefs. Van der Watt & Kruger argues that "*juju*" therefore covers a wide range of traditional and religious practices.

Interestingly the terms "*juju*", "*voodoo*", "*vodo*" and "*vudu*" are interchangeable, proving their similar, yet vague and ambivalent nature, often fluctuating in meaning and interpretation. These terms are regularly connected with an unyielding belief in the supernatural, including witchcraft (Van der Watt & Kruger 2017:73).

The belief in the supernatural is then what makes *juju* a valuable tool for traditional oaths to bind parties and play a decisive role in customary law arbitration, a conventional method of resolving disputes in Africa. By swearing on a *juju* charm, the swearer invokes on him/herself a conditional curse. He/She would tell the *juju* to punish him/her if he/she lies. It is then believed that anyone who swears falsely will either die or be hit with great misfortune (Van der Watt & Kruger 2017:73).

Van der Watt & Kruger (2017:74) state that their research had shown that these *juju* rituals are also used by perpetrators in human trafficking for sexual exploitation. Defiant victims will often face these rituals as a method of psychological control so that the perpetrators can exercise maximum domination over their victims. The cultural beliefs in *juju* or voodoo would typically be adapted by traffickers to accommodate their specific needs and demands.

A ceremony would usually be performed by a priest who receives compensation for this service, who would perform a *juju* ceremony on the potential victim, intending to enhance the trafficker's chance of success (Van der Watt & Kruger 2017:74).

Van der Watt & Kruger's research has shown that the traffickers, as well as the victims, usually believe that the *juju* priests have the power to manipulate the outcomes of people's lives, having far-reaching consequences for those involved (2017:74). It involves a multidimensional and supernatural event that includes the calling upon spirits, bodily possession, blood, cuts to the body and more.

The details of what exactly happens at such a ceremonies are not relevant to this research, but the effects thereof need to be taken into account. During this ceremony, a victim will be shamed and left vulnerable, believing that he/she could never escape the spirit(s) that have entered him/her. Bodily samples are then also collected in small packages and kept by a female pimp/madam (Van der Watt & Kruger 2017:75).

Central to this ceremony is an important oath-taking contract. According to Van der Watt & Kruger (2017:75), this forms the most critical part of this form of psychological control. The victim swears that he/she will pay back debt owed to the trafficker and that he/she will never disclose their identity. The only way out of this debt is by prostituting oneself. This then makes empirical research with victims very difficult, as deception becomes part of their identity. Gould & Fick's (2008:28) research with sex workers in Cape Town, discussed earlier in this chapter does not take this factor into account.

Victims often take a further oath that they will meticulously obey every instruction from the trafficker and never run away. If a victim does not comply, he/she is told that the god *Eshu* will send spirits to severely punish and eventually kill him/her. Victims, therefore, comply out of fear for their own and their family's safety. This ceremony does not necessarily follow a set pattern, but the end goal is to subdue victims (Van der Watt & Kruger 2017:76).

Van der Watt & Kruger (2017:76) state that this creates a significant power imbalance and a relationship of dominance, and is used on South African victims as well. This

cultural and religious practice has therefore transcended its Nigerian origin to be widely used in human trafficking for sexual exploitation in South Africa. These victims usually do not need to be locked up or even directly supervised, as traffickers and victims believe in a form of remote control. Van der Watt & Kruger argues that *juju* is therefore used as a powerful weapon and a highly effective method to control victims. Formulating an effective counter-trafficking response against the background of *juju* remains a challenge.

2.4.9 Law Enforcement and Legal Assistance

It is therefore clear to the researcher that psychological complexities form part of human trafficking. These complexities are often ignored in research but are a critical element to be taken into account. These become all the more critical when investigating avenues of assistance such as law enforcement.

Burke (2013:18) states that a method of control is for traffickers to tell victims that law enforcement and immigration officials are not trustworthy or will treat them harshly if they are discovered. This only compounds the struggle victims face in seeking assistance. It is however also important to note that Gould & Fick (2008:58) showed that not all sex workers or victims have negative perceptions about law enforcement. Some have found safety and shelter within those structures, but that the relationship between victims and law enforcement remains constrained.

According to Burke (2013:18), victims might also not be aware that they have rights or that the contracts they have signed are not legally binding. This creates a significant obstacle to assistance. Family loyalty, cultural practices, language barriers, political suppression in countries of origin and social constructs add to this obstacle of assistance.

UNODC (2015:1) states that most victims believe they have to work against their will, and will have a debilitating fear of leaving due to the threat of violence. This also increases the likelihood of undetected child trafficking for the purpose of sexual exploitation.

2.4.10 Child Trafficking

Aronowitz (2009:39) states that the trafficking of children takes various forms and resembles patterns of recruitment used with adults, with the significant difference according to Aronowitz (2009:40) being that traffickers often negotiate with the parents of the child to have him/her removed from the family. Most children are otherwise also recruited through threats or deceit, and then kept under constant control. An often used method of control in child trafficking remains the threat of violence. Children especially have been known to undergo disfigurement of fingers or other body parts in order to evade detection by agencies (Aronowitz 2009:39).

Fortunately, as Aronowitz's research has shown, due to the number of interactions victims have with clients and others, the likelihood increases that they will seek help, escape or come to the attention of the authorities, especially children (2009:32). According to Aronowitz, this means that the average sex trafficking operation can last approximately one to two and a half years before being discovered.

The trafficking process is, therefore, a combination of complexities that need to be taken into account.

2.5 Other Causes of Human Trafficking for the Purpose of Sexual Exploitation

Investigating the complex nature of human trafficking for the purpose of sexual exploitation is a vital part of this research as set out in the research problems, as it could assist the researcher in establishing informed theories, policies and practices. It is, therefore, necessary to examine all other root causes of sex trafficking.

Cottingham *et al.* (2013:55) state that vulnerability always creates opportunities for exploitation. As such, low wage workers, for example, would always be preyed upon. It is not only individuals from developing nations but also native people in wealthy nations with limited skills and education that remains the most vulnerable to exploitation. Some of them might form part of the formal economy, but most are part of the informal economy made up of undocumented, untaxed, and unorganised workers, even ending up in illegal domains such as brothels. Cottingham *et al.*

therefore state that although employment opportunities in the informal economy, such as in homes and factories, are plentiful, the same is true for the opportunities for exploitation.

Turek (2013:84) states that consumerism contributes to this trend. The growth in population has seen a growth in consumption. The growth in consumption has seen a parallel growth in demand for cheap labour and cheap products, leading to exploitation in an effort to provide it. According to Turek consumers are often not even aware that they are buying products associated with corporations using trafficking or slavery in their system. The kind of slavery employed by corporations might both be labour and sex, with sex often being associated with payments for labour.

This is why it remains necessary to make sure that products are certified fair trade. The fair trade label guarantees that the necessary checks and balances are in place that ensures a product or resource is slavery-free (Turek 2013:86). It is clear to the researcher that awareness, therefore, plays a significant role in combating human trafficking as consumers are urged to be vigilant and responsible when buying certain products.

Simultaneously resource scarcity and conflicts around those resources also often lead to human trafficking. According to Turek (2013:84) a country's mismanagement of natural resources, combined with the rising demand thereof, creates an environment of exploitation where the most vulnerable people are used for labour, leading to the further exploitation of woman, children and others.

According to Cottingham *et al.* (2013:54), this is further compounded by the rapid rise and development of technology. Ferraro (2009:410) states that the high-tech industries of the global economy remain highly dependent upon local infrastructures created by low-income, unskilled, and semi-skilled workers. At the same time the complexities surrounding technology, as well as the rapid rise and availability, has made it easier to exploit vulnerable groups.

Cottingham *et al.* (2013:61) add that the evolution of organised sex has been assisted by the rise of the internet, low-income jobs, sex tourism, a lack of education, and a

rise in new forms of trafficking such as baby trafficking. Cottingham *et al.* state that the rise of baby trafficking is of particular concern, as it opens new possibilities for third and fourth generation trafficking, including trafficking for sexual exploitation. In baby trafficking, parents might typically be told by hospital staff that their children had died during or after childbirth, even though they were never shown the body. The practice especially preys on vulnerable parents, who are less educated, too poor to pay for funeral costs or less likely to question hospital authorities.

There are multiple causes of trafficking, a lot of them leading to trafficking for the purpose of sexual exploitation. This adds to the complexity of the crime. At the same time, it is, however, important to note that there will always be more causes than could possibly be mentioned in a study such as this. It is also important to note that the root causes of trafficking will continue to evolve and multiply due to the rapidly changing global landscape. In investigating the complexities of the crime, the researcher will now focus on the latest trends in human trafficking for the purpose of sexual exploitation.

2.6 Latest Trends in Human Trafficking for the Purpose of Sexual Exploitation

According to the UNODC (2016:1), there has been many significant developments regarding human trafficking over the last couple of years. UNODC states that the movement of refugees and migrants are the largest since World War 2, leading to a rise in the exploitation of vulnerable children, women and men.

The nature of sex trafficking is continually adapting to this global trend. Aronowitz (2009:34) states that three different levels of sex trafficking have recently been identified. The first include individual entrepreneurs who are involved in small-scale activities, such as running a brothel in one particular area. The second level involves women who are controlled by the clandestine operations that imported them. The third and most sophisticated level includes large scale and international criminal enterprises that link up with domestic criminal organisations.

Aronowitz (2009:34) states that this third group maintains tight control over its victims, even confiscating documents, all for the sake of keeping profits high. Both the

traffickers and brothel owners share in these profits leading to money laundering. Money laundering then allows these vast profits generated by this industry to be reinvested in the legitimate economy.

According to Europol (2014:1), the internet has opened up a whole new world to these networks and traffickers. Social media networks, online classifieds and other online scams such as false job opportunities such as cleaning or office work, chat rooms, illegal surveillance, dating sites, pornography, modelling careers, and even marriage opportunities are often used by traffickers to market, recruit, sell and exploit victims. The trafficking process has been shifted from the street to the digital domain, and it creates both risks and opportunities for criminals, victims and law enforcement. Europol states that the most worrying in this trend is the lack of intervention and prosecution in crimes committed. Online anonymity makes this task all the more difficult.

It remains vital to keep track of the latest trends in sex trafficking as this adds to the complexity of the crime, as well as the complexity in answering the research question as set out in chapter one.

2.7 Fuelling the Problem of Sex Trafficking

Sex trafficking is being fuelled by various factors. In this section, the researcher will investigate some of these factors as it adds to the complexity of human trafficking for the purpose of sexual exploitation. McCabe (2013:143) states that multiple explanations for human trafficking can be given. Developing countries with needy individuals and little opportunities for women will always exist, and so too will there always be individuals wanting to try sexual exploitation and at the same time governments remaining ignorant to the issue of human trafficking.

According to McCabe (2013:143), this is compounded by the challenge of investigative effort in reducing sex trafficking, fuelling the problem. It remains a global challenge as resources and authorities dedicated toward human trafficking are limited. McCabe argues that knowledge of human trafficking also seems to be lacking as many prosecutors around the globe struggle to correctly distinguish between sex trafficking

and prostitution, leading to a growth in sex trafficking as victims remain unidentified and traffickers remain unnoticed. The issue of a lack of awareness is one that needs to be addressed throughout this research.

Another problem fuelling sex trafficking is the aspect of limited prosecution and penalties for sex traffickers. Around the globe, this remains an issue due to the fact that traffickers are often merely given the same penalty as non-violent crimes (McCabe 2010:147). In South Africa though, legislation has recently been approved by government for implementation. The Prevention and Combating of Trafficking in Persons Act 7 of 2013 has brought a new perspective of fighting this crime to the fore. The maximum penalty for contravention of this Act is 100 million Rand and or life imprisonment (South Africa 2013). Whether it will be successfully implemented remains a separate issue.

McCabe (2013:144) states that poverty and inequality adds to this and helps to explain the increase in cases of reported sex trafficking. The unwillingness by victims to report sex trafficking, compounded by the rise of the internet continues to facilitate the activity. It is also important to note that many cases go unreported due to psychological issues faced by victims, as investigated earlier by the researcher.

McCabe (2013:144) adds that many victims of human trafficking are in destination countries of which they are not citizens. Language, therefore, becomes a barrier to reporting abuse and trafficking. Also, many victims might be in their destination countries illegally or have had their documents confiscated by their perpetrators.

Added to this is also the fact that many victims might be from countries where law enforcement is not seen positively. Reporting might then be even more complicated due to either the fear of talking to law enforcement or the unwillingness of victims to report their victimisation. Many victims might also fear deportation. Law enforcement cannot act upon that which it does not know (McCabe 2013:144). Reporting numbers will therefore not reflect the true nature and magnitude of the crime.

McCabe (2013:144) further suggests that the power of the internet cannot be underestimated in human trafficking for the purpose of sexual exploitation. Traffickers

are often discovered with specialised equipment and computers that are used for the purposes of their business. Cyber exchanges of individuals and pornographic materials of those individuals are commonplace. McCabe states that the low interest in cybercrime through law enforcement, makes this a particularly challenging issue fuelling the sex trafficking industry. Simultaneously the issue of “stigma” surrounding trafficked victims also play a role in fuelling the problem and adding to the complexity of the crime. According to Cottingham *et al.* (2013:69), the most common stigma surrounding trafficking victims is that they deserve their lot.

There is a train of thought that suggests that they must have done something to end up where they are. It implies that their exploitation involves some form of wrongdoing on their part, that they were willing to do sex work and got caught in the web of trafficking, or that they somehow “asked for it” by being involved with the wrong individuals (Cottingham *et al.* 2013:69). Aronowitz (2009:39) states that this stigmatisation often happens through their families or communities, making it difficult to receive support or even return home.

These factors then need to be taken into account when dealing with any form of human trafficking, but especially in human trafficking for the purpose of sexual exploitation. The psychological effect of the above mentioned can be devastating to both victims and those who want to assist.

2.8 Consequences of Sex Trafficking

In examining the research problem of the impact of sex trafficking on those involved, the researcher will now investigate the consequences of sex trafficking. These consequences are profound and can be seen on various levels in the victim and those close to him/her, the perpetrator and those close to him/her and also in the rest of society. It causes a ripple effect often unseen to those unfamiliar with the crime.

2.8.1 The Impact on Victims

The researcher will start this investigation with the victims of sex trafficking. According to McCabe (2013:135), sex trafficking is not limited to prostitution. Victims are often

forced into a variety of forms of sexual exploitation to include prostitution, pornography, bride trafficking and sex tourism. McCabe states that through these sectors of exploitation, sex trafficking continues to fuel organised crime through profit, endangering others and even encouraging corruption.

Many more forms of sex trafficking could be mentioned, but the one common element is that victims are “forced” into sex trafficking (McCabe 2013:136). According to McCabe these victims are often abused by both their clients and their traffickers, and therefore face multiple situations of victimisation, including victimisation by law enforcement and governmental officials.

They, therefore, face physical abuse, emotional abuse, health risks, and sexual coercion. Drug and or alcohol addiction, a lack of safe shelter, hunger and insufficient medical care are some of the issues that victims of sex trafficking face. Victims may start to believe that the abuse will not end until they are either free or dead (McCabe 2013:136).

Lugris (2013:232) states that sex trafficking victims are almost always unable to protect themselves, and therefore become submissive to survive. The perpetrator or offender then always maintain control over the victim, often with devastating long-lasting mental and other health disorders, including post-traumatic stress disorder (PTSD).

2.8.2 Trauma and Post-Traumatic Stress Disorder (PTSD)

The trauma experienced by victims of sex trafficking is immense. Lugris (2013:231) states that traffickers or offenders often originate from within the trafficking system, and or is often subjected to their other forms of trauma and other risk factors and could therefore also fall within the category of victim.

According to Lugris (2013:232), trauma can be defined as a single or repeating event or experience that threatens one’s sense of safety and security, and may or may not include physical harm. It overwhelms an individual’s coping mechanisms and interferes with one’s ability to integrate and make sense of emotions and thoughts

related to the experience. Lugris adds that a variety of dangerous and or interpersonal events can be described as traumatic, such as violence, rape, abortion and emotional or physical abuse. Trafficking victims often experience this sort of extreme trauma, making them particularly vulnerable to develop PTSD.

The occurrence of severe physical and sexual assaults victims experience enhances their chances of PTSD (Lugris 2013:232). LUGRIS also argues that PTSD symptoms last longer in women and girls than in men, meaning that sex trafficking victims are more vulnerable than most, because of the high percentage of female victims. Another vulnerability of people living with PTSD is the constant and distressing re-experience of the traumatic event through intrusive images, thoughts, or perceptions in the forms of dreams, illusions, hallucinations, flashbacks and physiological reactions to traumatic cues (Lugris 2013:232).

PTSD also leads to avoidance, numbing, and forgetting aspects related to the trauma. LUGRIS (2013:233) states that avoidance could also be manifested in decreased interest or participation in activities, detachment and estrangement, restricted range of feelings, and a sense of foreshortened future. LUGRIS adds that hyperarousal, such as difficulty falling asleep or staying asleep, irritability or anger outbursts, difficulty concentrating, hypervigilance, and exaggerated startle responses are also common. Although individuals may not exhibit PTSD for months or years following the traumatic event, it is essential to take note of the particular vulnerability of sex trafficking victims in this regard as diagnosis, treatment or interventions may be complicated through either a misdiagnosis or ignorance.

Herman (1992:377) suggests that somatisation, dissociation and pathological changes in identity also need to be considered due to the complexity of symptoms suffered by victims. LUGRIS (2013:233) states that they are therefore always at risk for self-destructive and risk-taking behaviours as well as re-victimisation.

2.8.3 Culture and Trauma

Concurrently Bales (1999) states that the experience of trauma is further complicated by culture. Culture remains a significant variable which needs to be studied closer.

Interestingly certain cultural aspects such as the view on family may have a positive effect on the victim's experience of trauma and even on the occurrence of PTSD. Lugris (2013:234) suggests that the risks of PTSD in trafficking victims can be mitigated through strong family or social support networks. This is especially important in helping to prevent long-term mental health consequences. This insight is especially valuable to the researcher regarding a missional appropriation of human trafficking for the sex work industry as the ecumenical church could possibly play a role in this regard.

2.8.4 Trauma and Neurobiological Changes

There is a definite link between trauma and neurobiological changes that need to be investigated by the researcher as this impacts the victims on a long-term basis. Van der Kolk (2006:278) argues that neurobiological changes may occur with exposure to certain life-threatening stimuli. Under normal circumstances, the brain can effectively assess, distinguish between and respond to different stimuli, whether life-threatening or not. Van der Kolk argues that exposure to extreme threat, such as found in sex trafficking, may, however, impact an individual's ability to control this action and therefore modulate sympathetic and parasympathetic nervous systems in the automatic nervous system (ANS), failing to organise an effective response to threats.

Jackson (2017) explains the function of each of these systems: The sympathetic nervous system (SNS) controls the body's response to a perceived threat and is responsible for the body's fight or flight response. The parasympathetic nervous system (PNS) controls the homeostasis and body at rest and is responsible for the body's rest and digest function. The SNS and PNS are part of the ANS, which is responsible for the involuntary functions of the human body. Van der Kolk (2006:283) states that these systems fail when the person is under extreme threat, and the fight or flight response is then basically non-existent and immobilisation occurs.

The repetitive and unrelenting nature of exposure to extreme threats in trafficking situations leads victims to develop a mechanistic compliance or resigned submission, even in situations where one might expect them to react differently (Lugris 2013:234).

Trauma, therefore, entails a fundamental dysregulation of arousal modulation at the brain stem level, leading traumatised victims to suffer from baseline autonomic hyperarousal and lower resting heart rate compared to others, suggesting they have increased sympathetic and decreased parasympathetic tone (Cohen *et al.* 2002:92).

Lugris (2013:235) argues that these biological changes can have a long-lasting impact on a traumatised trafficking victim's personality, as a victim slowly loses the ability to regulate emotions or manage stress. Chronic states of irritability or anger may occur, and for some dissociation may become the primary way of coping and they may, therefore, be unable to account for significant periods of time. They may also become disassociated from their emotions to seem emotionally numb. Emsley & Pienaar (2005:143) states that dissociation is characterised by a change or abnormalities in the integrated functions of identity, memory and consciousness. A loss of memory or even a loss of identity and personality is common in dissociative disorders. According to the researcher, this presents a challenge when assisting a victim as dissociation might hamper progress.

A victim might become chronically overwhelmed by their emotions, may frequently fail to identify their feelings and may even freeze at the moment of responding to any questions and or stimuli (Van der Kolk 2006:283). Lugris (2013:235) adds that victims of trafficking often struggle with intrusive imagery and distressing physical and emotional feelings triggered by their traumatic experiences. This leads to a negative sense of self and a negative body image, potentially leading them to ignore physical concerns. Traumatized victims then often neglect their needs and/or the needs of others due to a lack of emotional attunement.

Markowitz *et al.* (2000:61) and Lugris (2013:235) state that further biological changes occur in the cortical regions of the brain, leading to the loss of cognitive abilities in such a way that traumatised victims of trafficking might have trouble remembering, organising, planning and thinking. According to Markowitz *et al.* and Lugris, a constant emotional state of numbness may also be present, leading to depression, a lack of energy and a sense of hopelessness. Brain areas involved in executive functioning, such as planning, anticipating consequences of one's actions or inhibiting appropriate responses become less active.

Van der Kolk (2006:284) adds that neurological studies of trauma survivors show changes in cognitive abilities such as preferential use of either the right hemisphere. Dysregulation in various neurotransmitter and neurohormonal systems can also occur, meaning that the brain region struggles to cope, decreasing activation in the central nervous system regions involved in integrating sensory input with motor output, leading to trouble modulating physiological arousal and communicating experience into words. A disruption then occurs between thoughts and feelings and the ability to communicate them clearly (Lugris 2013:236).

Traumatized victims also often display problems with sustained attention and working memory, which creates difficulty performing tasks with focused concentration and being fully engaged in the present. Traumatized victims may then either lash out or become helpless in the context of minor challenges, leaving others to question the validity of their responses (Clark *et al.* 2003:474, Lugris 2013:236). This is challenging in that empirical research becomes difficult, and psychological assistance seems imperative and a definite need of most victims.

2.8.5 Responding to the Problem of PTSD and Trauma

Responding to the problem of trauma in human trafficking for the purpose of sexual exploitation is vital as this marks a step in assisting the victim to become a survivor. Lugris (2013:236) states decreased activation of the medial prefrontal cortex (mPFC) have been found in those with PTSD. It comprises of the anterior cingulate cortex (ACC), which has been specifically implicated in PTSD, as well as medial parts of the orbitofrontal cortices. According to Lugris (2013:236), the ACC plays an essential part in the integration of emotion and cognition, as well as in the experiential aspects of emotion.

Through the weakening of peripheral sympathetic and hormonal responses to stress, and in the regulation of the stress hormone cortisol, the mPFC regulates fearful behaviour and conditioned fear responses by inhibiting influences over the limbic system (Van der Kolk 2006:284). Van der Kolk (2006:287) states that this is of particular significance, as the mPFC's influence over emotional arousal suggests that the activation of interoceptive awareness can enhance control over emotions and

allow victims of trauma and therefore trafficking, to overcome their conditioned immobilisation.

According to Lugris (2013:237), the treatment of mental disorders in trafficking victims can vary vastly depending on certain factors. The most common variable is culture, as in many cultures the psychological, emotional, and spiritual reactions of a person are not distinguished from physical ones. The way individuals seek assistance, identify their problems, consider psychological difficulties, experience their trauma, and understand recovery, may be impacted by this. Lugris states that individuals from cultures outside of the western understanding might turn to traditional healers for psychological support, as the supernatural might play an important part in their belief system. As the research has shown, this might be a severe obstacle to assistance.

Lugris's recommendation is then that treatment is individualised to focus on the traumatised survivor's need and capabilities, all the while considering safety and affect regulation as the foundation of the treatment (2013:237). Informed patient consent, the assessment of motivation for treatment, clarification of treatment expectations, education about the therapy process, and the communication of a sense of hope need to be included in the creation of safety and a sense of self-determination.

It is important to note that treatment sessions might not go according to plan and that disclosure might not be forthcoming. The development of trust plays in the therapy relationship plays an integral part as some traumatised trafficking survivors may only disclose later (Lugris 2013:237).

Lugris (2013:237) argues that acknowledged trauma could be accessed as part of a battery of psychological tests that include validated measures of PTSD. The trafficking survivor's preferred psychological defences, ability to self-regulate, dissociation, identity and relational capacities need to be ascertained through a variety of instruments.

The survivor should also be assured of safety and then taught ways in which they may exercise self-determination during sessions and ways to contain emotions that may spill over the following sessions (Lugris 2013:238).

Interestingly Lazar *et al.* (2005:1896) state that survivors need to learn how to regulate both their emotions and physiology, especially their physiological arousal. This could possibly be done through mindfulness by focusing on the self and observing sensations within the mind and body. It creates the experience that it is safe to have feelings and emotions. Lazar *et al.* argue that once they realise that their body and emotions are in flux, they are able to exert greater agency in their present experiences.

Lugris (2013:238) states that therapy helps the traumatised survivor to gain control over extreme affective responses, self-destructive thoughts and behaviour, addictions, and dissociative episodes. Regaining control is especially important as engaging with traumatised victims in therapy sessions often triggers shame and memories of betrayal, strengthening a fear of intimacy.

A strong relationship of empathic attunement can provide opportunities to resolve past attachments, improve the self and relational capabilities and helps to provide resolution (Lugris 2013:238). Lugris further argues that connecting affectively with traumatic memories include grief work that creates space for the traumatised victim to mourn losses associated with the experience.

The goal is then to emerge from the therapy session with decreased PTSD and co-morbid symptoms, increased self-attunement and self-regulatory skills, improved self-care, a greater sense of agency, adaptive interpersonal capacities, and a sense of hope and planning for the future (Lugris 2013:239).

Evidence-based therapy techniques, such as cognitive-behavioural therapy (CBT) are also effective and recommended by Lugris (2013:239) to change dysfunctional thoughts, feelings, and behaviour through techniques such as exposure therapy, thought stopping and breathing regulation. Interestingly, according to Lugris, CBT has been found to have long-term effectiveness in both patients with co-morbid anxiety and those with co-morbid depression.

CBT combined with interpersonal therapy that focuses on the correlation between relationships and mood has been especially effective in the treatment of depression (Lugris 2013:240). Kleber *et al.* (2006:10) state that CBT, motivational therapy,

behavioural therapy, 12-step groups, and interpersonal therapy are all evidence-based treatment for co-morbid substance-related disorders. Self-help books, brief interventions, case management, group, marital, and family therapy could also help.

Lugris (2013:240) argues that more evidence-based research is needed on the psychological effects of extreme trauma on trafficking populations. It is interesting to note that other possible treatments such as pharmacological treatments can assist in this process of therapy, as Lugris has shown to be most effective when used in conjunction with psychotherapy.

In children exposed to sexual abuse or extreme trauma, CBT has been shown to be most effective according to Lugris. It is, however, necessary to consider the fact that children are not always as easily assisted by treatment as adults as they often have long-term symptoms and or later onset and might not benefit from long-term therapy (Lugris 2013:240).

Lugris (2013:240) states that it is essential to find out and try to understand what works and what does not in treating traumatised trafficking individuals. One example of what has been shown to be counter-therapeutic is psychological debriefing shortly after a traumatic event. It is therefore imperative for the therapist to match the pace, intensity and capabilities of each victim or client and work within the “therapeutic window” where the victim’s ability to feel without repeating familiar destructive behaviour is emphasised. Each case is unique, and each victim’s trauma is unique, and according to the researcher each therapeutic session should be handled within the unique spectrum of challenges each victim faces.

According to Lugris (2013:241) treatment is not formulaic and therapeutic techniques should adapt to each one’s need. Some may require more sessions, others may only complete part of the work, and some may need the option to return to therapy when needed. Termination of therapy also needs to be navigated thoroughly as this might trigger grief, fear and abandonment. Lugris argues that it is best for termination to be collaborative and clearly demarcated and processed.

Psychological assistance amid extreme trauma could take on many forms but is deemed imperative to consider when formulating a response to this crime against humanity.

2.8.6 Physical Trauma to Victims

Apart from the mental consequences of sex trafficking, physical issues almost always arise, and further investigation as to the impact thereof is needed in this research as stated in the research problem. The researcher will also examine the needs arising out of these issues. The most common of these are infectious diseases such as sexually transmitted infections (STI's) or HIV/AIDS. According to Sharskenkulov & Travis (2013:243), it is crucial to view human trafficking as a global public health issue and take these into account in all studies.

Epidemics such as HIV/AIDS are not isolated from many social issues. Sharskenkulov & Travis (2013:244) states that ill health and disease in victims of sex trafficking can go untreated for long periods causing great pain, lifelong disabilities, infertility and other chronic illnesses. Even populations that encounter trafficked individuals during the trafficking process are at risk, placing a heavy burden on public healthcare systems.

As trafficked victims, especially those caught in sexual exploitation, often come from poor areas, they might arrive at their final destination with hepatitis, tuberculosis, or any number of sexually transmitted diseases (Sharskenkulov & Travis 2013:244). They might not have proper immunisations, not have access to proper sanitary living conditions, and are often unable to attend a formal medical screening. According to Sharskenkulov & Travis, this can lead to an entire community being left vulnerable and susceptible to the spread of viral and bacterial infections.

Sharskenkulov & Travis (2013:244) states that even the transportation of victims, as well as the business of sex trafficking, contributes toward this spread of disease, as those who buy sex might then on their turn infect another sexual partner. According to Sharskenkulov & Travis, this has devastating effects on families worldwide. Cultural beliefs, such as the belief that having sex with a virgin will cure AIDS, encourage the

spread of this kind of diseases and allows it to flourish and spread on a global level. As is evident in other parts of research the concept of culture remains extremely important to note.

Sharskenkulov & Travis (2013:245) argues that safe sex would be the answer in the case of STI's that spread through direct body contact or contact with bodily fluid. Due to the enslavement of sex trafficking victims they however rarely have the chance or ability to insist on using a condom or even to refuse to have sex with men or women whom they suspect might have STI's or other diseases or infections. They are also often not able to get medical assistance after contracting an infection.

Sharskenkulov & Travis (2013:245) states that this means sex trafficking victims are at high risk of contracting STI's through their circumstances and are also more likely to suffer complications from infections.

Sex trafficking victims are also further at risk to cancers that are associated with infectious diseases, such as cervical cancer. Due to the possible repeated exposure during forced sexual encounters to the human papillomavirus (HPV), this becomes a reality. HPV could lead to cancer, meaning that sex trafficking victims have a greater chance to eventually get cancer due to their exacerbated vulnerability for acquiring HPV (Sharskenkulov & Travis 2013:245).

Sex trafficking victims often have a low level of education, and most will never progress beyond the schooling they received before they were enslaved. Sharskenkulov & Travis (2013:245) therefore suggests that their knowledge of STI and HIV risk factors is likely low. They might also have a mythical understanding and information about sexual health, stemming from their parents or a specific culture. At the same time, they are often lied to about their sexual health by their traffickers. According to Sharskenkulov & Travis, this is exacerbated by the fact that older clients often believe that sex with children poses less of a threat for acquiring HIV infection and other STI's, leading to an increase in the number of children forced into prostitution every year.

According to Sharskenkulov & Travis (2013:246) the lack of sexual health knowledge, the powerlessness of victims, and the ignorance of abusers all contribute toward this global crisis and consequence of sex trafficking.

Sharskenkulov & Travis (2013:246) state that this is further compounded by communicable diseases, which can be transmitted from one person or animal to another, either directly or indirectly. This happens most often in cramped spaces where, for example, victims of trafficking for sexual exploitation are housed together in unsanitary conditions with inadequate ventilation. Overcrowding, therefore, puts victims in high risk environments for contracting an infectious disease such as TB. A community's support of illegal services supported by human trafficking then increases the risks to the community as well.

2.9 A Religious Response to Health Issues

This lack of medical support translates into a direct need for assistance. Sharskenkulov & Travis (2013:249) argue that religious organisations play an essential part in combating health issues while working with government or even nongovernmental organisations and non-profits. The positive involvement of religious organisations is most evident in awareness days like the World's AIDS day on the 1st of December every year.

In 2010 Pope Benedict XVI also made the headlines when he suggested to a German journalist that condoms could be justified in some cases to prevent the spread of AIDS, even though it was not the Catholic church's official policy. He continued that it represented an assumption of moral responsibility in the intention of reducing the risk of infection (Sharskenkulov & Travis 2013:249).

The aid of international, national and local religious groups are being enlisted more and more by nongovernmental organisations and non-profits when fighting human trafficking (Sharskenkulov & Travis 2013:247). According to Sharskenkulov & Travis for Judeo-Christian groups, in particular, the issue and its victims are being brought into for example American synagogues and churches as they seek solutions from

sacred texts and simultaneously mobilise people at grassroots level to get involved in the issue.

More people are getting involved and beginning to realise that sex workers are often victims of human trafficking. There has been a significant surge in involvement as various forms of human trafficking have become more prevalent and international, and more children have become involved. Their rescue and rehabilitation have become a priority for many faith-based groups, often partnering with each other to achieve success (Sharskenkulov & Travis 2013:250).

Some also engage in public advocacy in sensitising the public and those in religious structures to the issue, while others work toward the treatment of victims as human beings and actors. They are still seen as people with choices, and this is reflected in their actions. They are therefore treated as such in an effort to restore their dignity (Caritas International 2017).

Religious organisations, therefore, have a part to play in the well-being of these victims as well. Human trafficking is a health care issue, and this needs to form part of any organisation's strategy in the restoring of life and well-being of the trafficked victim (Sharskenkulov & Travis 2013:250). This perspective from Sharskenkulov & Travis is important to this research as this confirms the importance of a theological foundation to the ecumenical church's involvement in this crime against humanity.

Housing needs for trafficking victims rank as the number one issue, while health care ranks as the second biggest issue they face. Due to the severe abuse victims often suffer both inward and outward injuries. Malnutrition, broken bones and teeth, facial injuries, and open wounds in addition to infectious disease is quite common. Many victims also have no access to basic health care or even birth control and become impregnated, are forced to have unsafe abortions, or are beaten until they have a miscarriage. Many women especially will struggle with reproductive health because they are so severely abused (Sharskenkulov & Travis 2013:250).

This abuse combined with the mental health issues suffered by trafficking victims makes treatment complex and challenging, and consideration for the involvement of religious organisations are needed.

Not even those closest to victims are spared. Families of victims are sometimes threatened, tortured or killed if the victims do not participate in their sexual exploitation (McCabe 2013:136).

The consequences of trafficking for the purpose of sexual exploitation are far-reaching. In examining the research problems as set out in chapter one, it is essential to keep the basic needs of health in mind when formulating a theological response.

2.10 The Trafficker or Offender

In investigating the research problems as set out in chapter one, it is essential to the researcher to examine the profile of offenders or traffickers in order to determine their basic needs. Aronowitz (2009:51) however states that it is important to note that this kind of overview will always be very limited, as most information available is not about those offenders or traffickers who have yet to come to the attention of the authorities. It is important therefore to take previously trafficked victims and nongovernmental organisations' information on the background of offenders into account in order to get a more precise, yet still limited, overview.

McCabe (2013:140) suggests that one of the best ways to identify a trafficker is to identify the environment of criminal action. Heavy security establishments are often found in areas prone to sex trafficking, and offenders will often be as hidden as their victims are. They are therefore often outsiders considered unwelcome in the environment they live. This stigma and perspective add to the multiple aspects of the criminal activity that has to be considered.

According to McCabe (2013:141), the most obvious offenders are those directly involved in the sex trafficking of the victim, but it is, however, important to note that in most cases there is more than one offender, including the client of the victim. It is essential to consider the argument that clients, who may be from any age, race or

gender, contribute toward the atrocity of sex trafficking. Gould & Fick (2008:63) states that more than 98% of clients are believed to be married, meaning that the families of those clients are also put at risk.

According to McCabe (2013:141), the only difference between the trafficker and the client is the motivation. The motivation for the trafficker is profit, while the motivation for the client is pleasure. Both are offenders, and both would need assistance in ending the circle of crime.

Traffickers and their victims often come from the same place, speak the same language or have the same ethnic background (UNODC 2016:7). McCabe (2013:141) adds that offenders are often family members, close family acquaintances, or even a boyfriend of the victim. It is therefore vital to the researcher to investigate both the trafficker and the victim to be able to identify one or the other accurately and to have a clear understanding of the individual complexities they both face.

It is interesting how these commonalities between victim and offender or perpetrator can lead to trust, which in turn assists in carrying out the trafficking crime. Traffickers rarely travel abroad to recruit victims, but they do travel to destination countries to exploit them. Usually, traffickers would be citizens of the countries they operate in, or have the same citizenship as the victim(s) they traffic (UNODC 2016:7).

According to the UNODC (2016:37), nearly three-quarters of convicted traffickers are citizens of the country in which they were convicted. In Sub-Saharan Africa, this figure was even higher, with 89% of convicted traffickers coming from the same country in which they were convicted. There is however a distinction between countries of origin and destination. In countries of origin, traffickers were mainly found to be citizens of the convicting country, but in countries of destination, convicted traffickers are both own citizens and foreigners, more or less equally distributed according to UNODC. These factors make South Africa especially complicated as it is an origin, transit and destination country for human trafficking dealing with issues such as *ukuthwala* and *juju*.

Trust between victim and perpetrator is further enhanced through gender. UNODC (2016:7) indicates that women are commonly involved in the trafficking of women and girls, meaning that women comprise a relatively large share of trafficking offenders in comparison to other crimes, even though traffickers are overwhelmingly male.

UNODC (2016:33) states that six out of ten trafficking offenders are male. Interestingly this does not hold true for Eastern Europe and Central Asia, where the gender profiles of both traffickers and victims are the opposite of those seen around the rest of the globe.

UNODC (2016:34) further states that the share of female offenders is increasing in human trafficking. This is worrying as more children, especially girls, seem to be lured easier by older women, who are starting to form a greater share of trafficking offenders (UNODC 2016:35). Gould & Fick (2008:30) states that this is mainly due to uncontrollable circumstances. It is, therefore, necessary to break the stigma that women are only victims of trafficking, as this is not always the case (Aronowitz 2009:52).

According to UNODC (2016:38) the trust issue is further compounded by the fact that a large number of human trafficking cases are never brought to prosecution due to victims not willing or ready to cooperate in the criminal justice process because they still trust their co-national traffickers, while at the same time fearing the authorities.

Women would typically fulfil the lower-ranking activities, such as the recruitment of victims, while men tended to engage in organisational or exploitive roles (UNODC 2016:35). This was especially on the increase in human trafficking for the purpose of sexual exploitation. UNODC adds that female traffickers were also then more likely to be convicted than men, particularly if they were in their country of origin.

Two other typologies of operation are common among traffickers who are not part of a criminal organisation. Couples form part of the first type, either husband/wife, or girlfriend/boyfriend, who recruit and exploit victims together (UNODC 2016:35).

Another type is family ties, which are often used to carry out trafficking crimes, especially where relatives are entrusted with the care of a family member who breaks their promise and profit from the family member's exploitation (UNODC 2016:7). Family members of both genders usually participate in this crime, and mostly for the purpose of sexual exploitation (UNODC 2016:36). It is also commonly reported that parent and grandparents might be involved in this kind of exploitation (UNODC 2016:38).

McCabe (2013:141) states that family members are often tricked into believing that their child will receive a better life and more opportunities for success. Some form of material good, to the benefit of the family, are then exchanged for a child in such cases. According to McCabe, these family units are often male-headed and from poorly developed areas. It is, however, important to note that the mother of the child has also been found to make this kind of arrangement with one of her children for the good of the remaining children.

According to McCabe (2013:141) research has shown that a boyfriend of a young lady may also be involved in the entry of young women into sex trafficking. This boyfriend would pursue the young woman with promises of love and security when in actuality he is a recruiter for the sex trafficking organisation, and will then soon offer the unsuspecting female to the criminal world of sex trafficking.

It is also prevalent for former victims to become perpetrators of offenders. Young women often recruit other young women into sex trafficking, especially those who are themselves victims of sex trafficking (McCabe 2013:142). Victims are often forced to participate in criminal activities, including the recruitment of other victims of human trafficking. UNODC (2016:36) states that there is evidence, particularly in the field of trafficking for sexual exploitation, that many former victims are at some point offered the opportunity of recruiting new victims. Their motivation to switch to such roles may be to reduce a debt owed to traffickers or others or to end their exploitation. The cycle of abuse may, therefore, remain never-ending.

According to UNODC (2016:36), this arrangement is especially beneficial to traffickers who then have a new way to reach additional victims, as well having accomplices to the trafficking operation who are now less likely to cooperate with law enforcement.

This is further expatiated by middle-men or cut-out men who are responsible for a variety of activities in the trafficking process, including those who create fake documents, those who arrange for legitimate travel documents, those who accompany the victim on their journey, and even those custom officials who allow “questionable” individuals to enter the destination country. These are often very experienced individuals, well acquainted with government officials, and are known throughout the criminal network (McCabe 2013:142).

According to McCabe (2013:142), another of the identifying characteristics of a trafficker is someone who is involved in a “respected” business in addition to owning a brothel. The profits from sex trafficking are hidden under the red tape of the legitimate business. This adds to the statement by the Commonwealth Secretariat (2003:12) that the sex industry and its trafficking linkages are being incorporated into legitimate branches of the corporate sector.

According to McCabe (2013:143), the traffickers working in these sectors are mostly male and are mostly involved in some kind of entertainment business with friends in government positions or law enforcement.

Traffickers or offenders could then possibly be from any part of life, male and female, family members, clients, strangers, couples, foreigners, boyfriends, people in business, government officials, someone with commonality, or someone who has themselves been exploited. It is, therefore, necessary to always be on the lookout for links between trafficker and victim and keep in mind that traffickers are often victims who are also in need of assistance.

In the next part, the researcher will examine the profile of victims of human trafficking for sexual exploitation, while also investigating their needs and complexities they face.

2.11 The Trafficked Person/Victim

The complexity of human trafficking for the purpose of sexual exploitation makes it difficult to extract an exact profile of victims involved in this crime. Aronowitz (2009:31) assists in this by stating that all victims have one thing in common, and that is that they are exploited. Victims differ significantly as they come from all parts of the world, differ vastly in age and gender, and are forced to do various jobs. This holds true for sex trafficking as well.

Aronowitz (2009:31) also states that it remains challenging to recognise victims of human trafficking as inadequate legislation and awareness remains an obstacle in the plight of all victims, and the might even be treated as criminals. Of these victims, UNODC's (2016:23) research has shown around 70% to be female across all forms of human trafficking, with males at 30%. Around 20% of all trafficking victims are female children, while around 8% are male children. UNODC (2016:24) states that male victims are also detected in trafficking for sexual exploitation, even though to a limited extent. Around 72% of all trafficked females (UNODC 2016:28) and 6.8% of trafficked males are used for the purpose of sexual exploitation (UNODC 2016:24), while women and girls account for around 96% of the total number of victims of sex trafficking (UNODC 2016:27). Regarding child pornography, a part of sex trafficking, boys are more often exploited than girls (UNODC 2016:28).

Child victims were also more often detected in countries with lower level human development, including Sub-Saharan Africa, who only recently signed counter-trafficking legislation into law (UNODC 2016:26). These victims are found throughout all categories of human trafficking, including sexual exploitation, forced marriage, selling other children, removal of organs, forced labour, child soldiers, and forced begging (UNODC 2016:8), fishing industries, catering industries, restaurant, construction and many others (UNODC 2016:29). All these categories might at some point include sexual exploitation, meaning that victims are from all parts of life, yet it remains important to note the involvement of minors in this crime.

Aronowitz (2009:37) states that children and women are more often targeted for trade because of the powerlessness, innocence, and inability to protect themselves and

level of vulnerability. Their vulnerability is often linked to cultural and traditional practices where push factors such as the devaluation of women, early and arranged marriage, and the false belief that sex with a young woman may cure AIDS, and many more, are present (Aronowitz 2009:38).

According to Aronowitz (2009:39) the trafficking of young boys into sexual exploitation is a newer global pattern and is linked to countries with higher rates of child sex tourism, such as Thailand and Mexico, but is also linked to countries where homosexuality has been stigmatised, where men prefer to have sexual encounters with male children they have found on the street. Aronowitz states that this is also a growing issue in Sub-Saharan Africa.

Victims of sex trafficking can, therefore, be of any age or gender, with woman and children being particularly vulnerable to this kind of human trafficking. According to Aronowitz (2009:46), victims may include the physically or mentally impaired, the homeless or drug-addicted, who are all less capable of defending themselves.

UNODC (2015:1) states that this diversity of age, genders or situations makes it difficult to identify a victim of human trafficking accurately. The researcher adds that it is also then difficult to effectively assist such a victim. Gould & Fick (2008:91) state that this becomes even more difficult if a victim chooses not to cooperate.

Creating a single accurate profile for a victim is then close to impossible. UNODC (2015:2) therefore suggested certain indicators regarding identifying those who have been trafficked for the purpose of sexual exploitation. Not all of these indicators can be found in all victims; neither is it possible to state that any of the indicators might be present in all victims. It, however, remains important to this research to have a short overview of the possible profiling indicators of sex trafficking victims in order to identify overlapping contexts in the theological reflection of the next chapter.

2.12 Human Trafficking Indicators for the Purpose of Sexual Exploitation

According to UNODC (2015:2) people who have been trafficked for the purpose of sexual exploitation then includes anybody from any gender or age group, varying

according to the location and market. They might be moved between locations, working from one brothel to the other, making them difficult to identify over an extended period. When outside the brothel they will most likely be escorted, with many victims even getting tattoos or other marking to indicate their ownership, also making them easier for pimps or other perpetrators to track. Victims might also be overworked and suffering from insomnia as they sometimes sleep where they work. This means that they often have very few items of clothing with them, or might only have clothes mostly worn for doing sex work. Victims are often living in groups or with others who do not speak the same language. They might only know how to say sex-related words in the local language or the language of the client group. Often they will not have any cash of their own or will not be able to show an identification document.

UNDOC (2015:2) further states that typical indicators for children trafficked into sex crimes might include evidence that such victims have had unprotected or violent sex, or that they cannot refuse unprotected or violent sex. There might also be evidence that a child has been bought or sold or under the control of a non-natural guardian or person. Other indicators include that a group of women might be under the control of others, or even advertisements offering the services of women of a particular ethnicity or nationality. It could also be reported by clients that sex workers do not smile.

Gould & Fick (2008:132) add that nationality might also be a possible indicator. Foreigners working in the sex industry are more often than not trafficked. Simultaneously, if the amount of time spent in the industry is equivalent to the amount of time spent in a specific town, the reason for working is not for financial reasons. The presence of force or manipulation in work, the ability to keep earnings, drug abuse or payment in drugs, a history of trafficking, and if the possible victim lives and works at the same premises are all possible indicators of human trafficking for the purpose of sexual exploitation.

The detection of victims, however, remains difficult, and Gould & Fick (2008:133-134) suggest the following process when trying to detect victims of sex trafficking:

- Establish whether force, threat, or deception were used on the recruitment process.

- Establish whether a person is constrained for the purpose of exploitation.
- Establish whether a person is able to leave work voluntarily or is being forced into any kind activities they have not given their consent.
- Establish whether there is any kind of drug abuse.
- Establish whether they were aware of what this job entailed or was introduced to it by someone else, i.e. a recruiter.
- Establish whether an abuse of vulnerability occurred.

The researcher adds to this a process of evaluation whereby health issues and a process of socialisation can be discerned, as this might influence the answers to the detection mentioned above and its parameters. Assistance then needs to be actioned.

2.13 Socialisation and Assistance

Aronowitz (2009:47) states that the trauma faced by these victims are often severe and leaves them with little or no resources to rebuild their lives. As mentioned earlier in this chapter they are also often stigmatised by their families, communities and even law enforcement agencies, making it virtually impossible to return home and receive support.

Victims then often develop severe and long-lasting mental disorders such as PTSD through this process of abuse from perpetrators to rejection from family or even rescuers. Depression and suicidal thoughts are common, while other mental disorders might include withdrawal, disassociation, helplessness, self-blame, and other depressive, psychiatric, and psychotic disorders (Aronowitz 2009:47).

Related to this is the concept of socialisation as described by Cottingham *et al.* (2013:65), which refers to how individuals learn to behave, think and feel within their social context. According to Cottingham *et al.* socialisation, therefore, influences how a person views and interact with the self and world around him/her. It can easily be explained as the many behaviours and attitudes expected of a person within certain social contexts, which will vary according to the context and situation. The phrase “the definition of the situation” captures this variation in perception and meaning.

Subjectivity has a significant role to play regarding a definition of a situation, and often stand in direct contrast to more objective aspects of situations (Cottingham *et al.* 2013:65). Cottingham *et al.* therefore state that it is imperative to understand how someone defines the situation in which they find themselves if we are to understand why people behave as they do fully.

From an outsider's perspective situations involving traffickers and victims may be viewed by an outsider as manipulative, deceptive, and criminal. Simultaneously individuals within the situation may define the same behaviour differently and therefore act in ways that an outsider would not anticipate. This might be difficult to understand from one's own perspective and definitions, as it requires one to look through the lens of the victim (Cottingham *et al.* 2013:66). As mentioned earlier in this chapter, resocialisation takes place within the context of sex trafficking as a method of control, thereby forcing victims to redefine their situation to conform to the perspective being forced upon them by their perpetrator.

It is similar in nature and borders on mental disorders as new realities would need to be defined through intense psychotherapy. One example mentioned by Cottingham *et al.* (2013:66) of this issue would be how victims of sex trafficking view their traffickers. Some victims might view their perpetrators as their "boyfriends," even calling them by pet names such as "daddy." They believe that these men give them the support and love they never received from their own family. According to Cottingham *et al.* this is a common technique whereby seduction is used in combination with promises that are made to young and vulnerable girls, luring them into commercial sexual exploitation.

Victims might interpret the attention of perpetrators as love until one, sometimes much later, the reality of the situation might begin to sink in as they are threatened with escalating levels of violence (Cottingham *et al.* 2013:66).

Sometimes it might be at this point where their subjective reality meets objective reality that victims try to get out of the situation, but due to the resocialisation, this might be difficult, as new patterns of thought, feeling and behaviour need to be developed (Cottingham *et al.* 2013:67). According to Cottingham *et al.* running away and leaving this old life behind might, therefore, take practice, meaning that victims might leave

multiple times only to later return to their perpetrator. Those assisting these victims will then need to continue believing in them and not give up as there are not many resources available to meet the needs of girls who try to leave, and few understand what they have gone through.

According to Cottingham *et al.* (2013:68), the challenge in the rehabilitation process is then to redefine reality so that the economic and psychological rewards in the world outside of sex trafficking are sufficient to sustain life outside of sex work. Cottingham *et al.* state that relapsing back to sex work and perpetrators could happen, but a lot of the time those victims would later return with a better understanding of why the ways they were treated were exploitative.

Cottingham *et al.* (2013:68) further state that outside assistance might be one of the only ways through which the victim can get enough support for a permanent exit and escape from traffickers and other perpetrators, who always work very hard not to lose valuable resources under their control. The global ecumenical church could possibly be in a favourable position to provide this support.

Based on the above mentioned, the researcher also argues for complete impartiality and objectivity, not only regarding the socialisation of the victims, but also the perpetrators. Both need assistance. Cottingham *et al.* (2013:71) state that those providing assistance need to make great efforts to try to understand the lived experiences of victims, including their different cultural responses and the effects of the trauma they have experienced.

2.14 Health Issues and Its Links

To compound the matter further, victims are often placed in situations where they have little or no access to health and social services, increasing their vulnerability to drug addiction, unwanted pregnancies or dangerous abortions (Aronowitz 2009:47).

According to Aronowitz (2009:48), it is important to always clearly illuminate the serious health problems faced by victims of trafficking for sexual exploitation. This kind

of trafficking exposes victims, especially young women and children, to sexually transmitted diseases, including HIV/AIDS.

UNAIDS (2017) states that a link exists between AIDS and child trafficking, especially between the vulnerability of children and the spread of HIV/AIDS. In Sub-Saharan Africa, more than 12 million children have been orphaned by AIDS, leading them to fend for themselves following the death of one or more parent. According to UNAIDS, this might lead to them leaving villages because of the stigma surrounding AIDS, putting them at risk of being trafficked. The problem of AIDS among sex trafficking victims and especially children cannot be understated and remains a common problem facing those affected by sexual exploitation.

According to Gould & Fick (2008:35), drug use also remains high on the victim agenda, as drugs are especially dangerous and the problem of drug use is growing. It is extremely tough to control but may be deemed necessary to do in order to keep a glimmer of sanity in an otherwise unforgiving and violent environment. This also increases the risks of infections and other diseases to victims, yet it is important to mention that not every victim is necessarily a drug user.

2.15 Quadruple Victimisation

Aronowitz (2009:48) adds to this by stating that a typical victim does not exist. There are many indicators and factors to consider when trying to profile or identify victims of trafficking for the purpose of sexual exploitation. Another quality to consider from Aronowitz's research is the fact that victims differ in the way they cope with their situations. Some victims recognise their victimisation and seek assistance, while others refuse to relate to the term trafficking or to identify with the victim role or even acknowledge that they are part of a trafficking ring, and they, therefore, refuse assistance.

Aronowitz (2009:49) states that their refusal to recognise that they are victims of trafficking can be caused by many reasons, ranging from a failure to realise that they are victims of trafficking to something as far as a desire to protect their pimp or exploiter, usually because they might have fallen in love with such a person. According

to Aronowitz other victims might fear retaliation or violence against their families, while others could still be in debt to their traffickers or feel they have to continue working to repay the debt. Others, however, often feel they have failed in their first attempt to go abroad and are determined to go abroad again.

Aronowitz (2009:49) also points out that some victims believe that, once they have “learned the ropes,” they can work as freelance sex workers, and might often even transform from victim to perpetrator in this process.

Holmes (2010:181) argues that victims, therefore, face quadruple victimisation in this process. The first is the victimisation by private individuals and groups and often involve deception, coercion, and both psychological and physical violence. These individuals and groups include family members, private citizens and even gangs.

The second form of victimisation stated by Holm (2010:181) is that of trafficking-related collusion between criminal gangs and corrupt officials. Such collusion may take many forms but are extremely damaging to the victim’s ability to trust. According to Holmes, this is further exacerbated by the fact that state officials often use victims for sex, while not doing anything about their circumstances.

The third form of victimisation is through the mass media. Mass media such as television, newspapers and internet sites often exacerbate the already terrible conditions of trafficking victims by their prurient presentations and use of salacious language when reporting on trafficked persons (Holmes 2010:185). The medias’ socialising of the general public towards a biased and unsympathetic attitude towards victims does not help victims and aids in the victimisation. Being treated like a victim, already having low self-esteem, only makes matters worse (Holmes 2010:185).

The fourth form of victimisation relates directly to human rights and is victimisation by the state (Holmes 2010:186). The state has a responsibility towards its citizens to ensure the observation of human rights. Legislation, human and civil rights, prosecution, education, criminalisation of victims, bureaucratic slowness, the danger of reprisals in handling court cases, and the issue of sex work as a possible vocation are all things for which the state needs to take responsibility. If a state does not take

responsibility for the issues surrounding sex trafficking the victims are just victimised further (Holmes 2010:186-188).

It is therefore essential to the researcher to consider the complexities and effects of exploitation surrounding the victims of sex trafficking. It assists the researcher in determining the needs of these victims. Aronowitz (2009:49) states that their psychological and emotional survival will depend on their internal strength, the nature of their abuse, and even perhaps the medical, legal, and psychological support and protection they receive upon being rescued. Aronowitz further suggests that whether victims recognise that they have been victimised will determine how they process their experience. This then remains an integral part when investigating both communities based and theological responses to this crime against humanity.

A short overview of the complexities victims face is vital in examining the research problems as stated in chapter one and will assist this research in considering a missional appropriation of human trafficking for the sex industry.

2.16 Conclusion

In this chapter, the researcher examined the complexities of human trafficking for the purpose of sexual exploitation. The researcher investigated the research question and the problems connected to it. These problems included examining the complex nature of sex trafficking through existing research from which a theological theory can be created; examining the impact of sex trafficking on victims, survivors and perpetrators; establishing the needs of trafficking victims, survivors and perpetrators; and investigating whether the ecumenical churches' involvement in sex trafficking is at all beneficial to those involved.

This chapter revealed that human trafficking for the purpose of sexual exploitation is indeed a big issue in need of answers. It is a multi-perspective and multi-dimensional crime, involving many individuals from various backgrounds, cultures, ages, ethnicities and genders, fuelled by a variety of factors stemming from especially globalisation, migration, corruption, culture, stigma, gendered ideologies, poverty and vulnerability, and being run by both domestic and international syndicates. The processes of

trafficking, those involved, and methods of control were described in this chapter with a special mention of the South African specific methods of abuse in *juju* and *ukuthwala*.

The impact of this crime on its victims are both psychological and physical and are long-lasting and immense. All these factors, combined with limitations in research methodology and statistics, creates barriers toward assistance. The researcher is convinced that the ecumenical church could play an important part in combating this crime against humanity when taking all these factors into account.

In the next chapter, the researcher reflects theologically on sex trafficking, before moving on to the empirical chapter, as both form part of the process of formulating a missional appropriation of human trafficking for the sex work industry.

Chapter Three

A Theological Reflection on Human Trafficking for the Purpose of Sexual Exploitation

3.1 Introduction

In this chapter, the researcher execute a theological reflection on the complexities of human trafficking for the purpose of sexual exploitation. Building on this the researcher will attempt to formulate a glocal theological theory, with the integration of missional theology and ethics from which local strategies and methodologies for a life-giving mission can be derived, tested and critically evaluated. This theory could possibly be used to create a concrete theoretical model for the ecumenical church's involvement in the issue of sex trafficking.

As followers of Jesus and a belief in a God that values human life, the global ecumenical church cannot be disconnected from the world they live in (Gibbs & Coffey 2001:47). The cries of the exploited cannot remain unheard, and violation of human rights cannot go unnoticed. It is therefore vital to understand what the Bible says about sex trafficking, its victims and God's perspective on it.

The researcher will, therefore, examine the subproblem concerning the research question as set out in chapter one. This subproblem is:

- Examine the various complexities of human trafficking for the purpose of sexual exploitation through a theological reflection.

The researcher will use theological perspectives, exegesis, ethics and missional theology as the foundation of this reflection. This is done in search of a life-giving mission as it relates to sex trafficking and complexities as discussed in chapter two.

3.2 Theological Reflection

There are many ways to interpret experiences and the pressing issues of our time. These issues may be interpreted through different lenses depending upon our starting

point: for example the lenses of human rights, or economics, or cross-border smuggling. For Christians and the global economic church, a different lens exists as the first and foremost need to interpret the world in light of the Gospel found in the Christian Bible. Venter (1993:247) argues that all theological departures must be primarily made from scripture as a starting point.

De Klerk and Van Rensburg (2005:3) also state that when research is done from the Bible, it brings forward the witness of God's great deeds. It is a quest to understand how God is interacting with the world and with human beings so that we can comprehend what may otherwise seem utterly incomprehensible. By reflecting theologically, we hope to see through the eyes of Christ. He alone can show us meaning and truth, and guide our thoughts and actions in the most fruitful ways. To reflect theologically is to depend upon the Spirit to illuminate God's presence, especially in those places where it seems most hidden. All lenses of interpretation have value, but for the Christian, theological interpretation always offers the most precious insights and helps to understand the issues of our time in light of faith.

In this reflection, a hermeneutical challenge is the norm of slavery in a biblical time period and the modern-day abhorrence thereof. This hermeneutical gap needs to be bridged. According to Carson (2016:6), this could lead to the moral authority of the Bible being brought into question. A literal approach to the Bible would be irresponsible regarding slavery, and exegesis is therefore of utmost importance. Simultaneously, Carson (2016:7) argues that exegesis in line with the historical abolitionist approach with a redemptive and compassionate reading of the Bible might prove to be effective in counter-trafficking efforts today, as it previously had concerning the abolition of slavery. According to Carson (2016:33), it was even thought that the Levitical law permitted slavery, and others did not seem to condemn it.

According to Carson (2016:36), a moral intuition is needed in this hermeneutical challenge, as it had been so useful for social change before. Trying to discern the "Spirit" of the biblical literature regarding slavery and prostitution, and the overall ethos that bears witness to the story of God's dealings with humanity becomes more important than as Carson states "the letter of the law."

It is also important to note the danger of oversimplifying or diminishing the complexities of a very difficult issue by selecting only a few scriptures in an otherwise vast and diverse canon (Carson 2016:12). The researcher, therefore, identified specific texts which are associated with slavery and prostitution and could contribute toward this body of knowledge, without the intent of being exhaustive. The researcher then analysed those texts. The set of criteria used in selecting these texts included texts that are analogous in context to the phenomenon as described and analysed in the previous chapter; texts that could bear witness to the ethos and nature of God and the Bible in the midst of such contexts; texts that could assist in establishing a relationship between the individual and the *Missio Dei*; and finally the avoidance of duplication. From these analysed scriptures certain perspectives and conclusions were made regarding modern slavery in the form of sex trafficking.

3.3 Demarcation of Appropriate Passages

The following themes and scriptures will be analysed:

3.3.1 Foundational Thoughts

- Created in God's image: Genesis 1:26-27

3.3.2 The Old Testament and Sex Trafficking

- Old Testament background and Perspectives
- Slavery and Trafficking in Genesis: Genesis 37:23-28
- Tamar: Genesis 38:20-26
- The liberation of Israel: Exodus 9:1-4
- The law regarding slavery: Exodus 21:1-11
- The law regarding prostitution: Leviticus 19:29
- Debt, slavery and restitution: Deuteronomy 15:12-18
- Rahab: Joshua 2; Hebrews 11:31
- God involved in freedom: 2 Kings 4:1-7
- God involved in the restoration of humanity: Isaiah 61:1-4

3.3.3 The New Testament and Sex Trafficking

- New Testament background and perspectives
- New identity: Galatians 3:26-29
- Freedom is found in the good news of Jesus Christ: 1 Timothy 1:8-11

Following Schoeman (2005:15), it is assumed that the Word of God was written by men, but it was inspired by the Holy Spirit and therefore understanding and applying scripture requires a dependence on the Holy Spirit.

3.4 Foundational Ideas

3.4.1 Created in God's Image

3.4.1.1 Genesis 1:26-27 New International Version (NIV)

²⁶Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." ²⁷So God created mankind in his own image, in the image of God he created them; male and female he created them.

3.4.1.2 Problem Statement

Why would the ecumenical church be involved in restoring life to the victims of sex trafficking, and what is the foundation of its involvement therein? What is the fullness of life according to Genesis?

3.4.1.3 Background

This text touches on the unity between God and creation. It is part of a poetic narrative of creation in Genesis 1:1-2:4 that is commonly assigned to the priestly tradition, meaning that it would have been addressed to a community of exiles (Brueggemann 2010:22). This is especially significant to this research as the victim/and or survivor of

trafficking for the purposes of sexual exploitation are often strangers or seen as outsiders in society (UNODC 2016:40), as seen in the previous chapter.

The bond between God and God's creation, and especially the creation of humankind, then becomes all the more critical, especially as God is seen as the Creator and source of all life. Genesis 1:1 states: "In the beginning, God created the heavens and the earth." Wenham (1987:27) argues that this creation account reaches its climax with the creation of humankind as the narrative slows down to emphasise humanity's significance in relation to God.

Brueggemann (2010:22) argues that the main theme of this text is the fact that God and God's creation are bound together distinctively and delicately, and that this forms the presupposition for the rest of the Bible. Brueggemann goes so far as to say that this bond is the most profound premise from which the good news is possible.

God continually moves towards creation, creating a bond that is inscrutable, relational, and irreversible as it is brought about through God self in speech (Brueggemann 2010:24). God's life is therefore intertwined with the life of God's creation. Skinner (1910:32) states that a distinction can be made between God's bond with animals and God's bond with humanity, as humankind has been made in God's image.

Brueggemann (2010:26) states that this is not a historical account, as many other sources could have been used, but is instead a theological claim that reality is transformed through the spoken word and the character of God who is bound to this world, and about the world which is bound to God. The researcher agrees with Brueggemann (2010:26) who argues this text of creation is, therefore, more about God's original Lordly intent in bringing about a newness which did not previously exist, and a continuous bond and movement closer to God's creation. This is also the premise of the renewing work of Jesus Christ in the Bible (Brueggemann 2010:28).

The original intent of this text is then to show the special bond between God and God's creation. According to Brueggemann (2010:28), fullness of life can be found in this bond, especially as it allows creation its own freedom of action. Brueggemann

(2010:29) states that creation is shown not to be overpowered, but instead graciously “let be.”

According to the researcher, the role of the ecumenical church in restoring this fullness of life in the bond between God and creation is then of utmost importance and has been shown to be the foundation upon which the rest is to be built. This special significance on all human life and its value finds its culmination in the creation of humankind in Genesis 1:26-27.

3.4.1.4 Consulting Exegetical Sources and Explanation of Terms

Genesis 1:26: “Then God said, ‘Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.’”

It is interesting to note the use of the plural “us” in the creation of humankind. It is a distinctly different kind of divine form of speech than what was used earlier in Genesis. The word “let” was used to speak something into existence, order a redeployment of something, or called upon certain elements to bring forth secondary creations of their own, such as in the case of vegetation. This is now changed to denote a personal and important moment that all of creation had been waiting for with the use of the word “let” and the plural “us” (Arnold 2003:44).

Wenham (1987:27) states that early Jewish commentators held that this plural was used when God addressed His heavenly court, such as angels, while others have traditionally held that this points to the Trinity. Wenham (1987:28) however argues that a Trinitarian view of God would not have been familiar to the original author, and that the use of “us” more likely alludes to a divine announcement to the heavenly court, drawing the attention of the angelic hosts, or divine beings (Skinner 1910:31), to the masterstroke of creation, humankind.

Wenham (1987:28) further argues that the singular verb “create” that is used in 1:27 suggests that God worked alone in the creation of humankind with a heavenly host

being implied. Job 38:4,8: “Where were you when I laid the earth’s foundation? ... while the morning stars sang together, and all the angels shouted for joy?”

Brueggemann (2010:31) adds that the liturgy in this text celebrates the creation of humankind as humans are honoured, respected and enjoyed by the one who calls them to be. Brueggemann also suggests that this relation to God gives humans their inalienable identity.

Furthermore, Wenham (1987:29) states that the semantic field of the preposition “in” overlaps with that of “like,” meaning that early translators and modern commentators often agree that “in” is basically equivalent to “like” in this text. According to Wenham, this could be expanded to be interpreted as “according to, after the pattern of,” especially when examining a closely parallel usage of this word in Exodus 25:40 where Moses is told to build the tabernacle “after the pattern.” The preposition “in” could, therefore, refer to “like” or “according to.” Wenham, therefore, states that the phrase “according to our likeness” appears to be an explanatory gloss indicating the precise meaning of “in our image.”

The interpretation of the term *Tslm*, which is used for “Image”, is highly problematic though, as its etymology remains unclear and it is only used 17 times throughout the Old Testament (Wenham 1987:29).

Wenham (1987:29) states that its use includes ten references to various types of physical images such as models of tumours (1 Sam. 6:5); pictures of men (Ezek. 16:17); or idols (Nahum 33:52); and two references in the Psalms likening man’s existence to an image or shadow (Ps. 39:7;73:20); and then the five occurrences in Genesis 1:26,27; 5:3; and 9:6. Due to this fact and the lack of etymology, Wenham argues that its meaning must have been just as opaque to a native speaker as it is to us.

On the other hand, Wenham (1987:29) states that the term *Dmth*, which is used for “Likeness”, is quite clear in its meaning as an abstract noun. According to Wenham it is related to the verb *Dmh*, which means “to resemble, to be like,” and it can be used

to denote a model or plan (1 Kings 16:10), or “something like, in the likeness of” (Ezekiel 1:5).

Wenham (1987:30) therefore argues for an interchangeability of the words “image” and “likeness,” adding that it is probable that “likeness” is simply added to indicate the precise meaning of “image” in this context.

Arnold (2003:44) states that the interpretation of “image” or “likeness” has led to some of the most important theological ideas, as can be seen in the term *imago Dei*, “image of God,” derived from the Latin Vulgate translation of Genesis 1:27: “...in the image of God (*ad imaginem Dei*) he created them.”

According to Brueggemann (2010:31), the statement about image also has to be understood in juxtaposition to Israel’s resistance to an image of God, especially during the exile. Due to the temptation of Babylonian religion and its idolatry, Israel resisted any notion that things in the world could resemble God. It was understood that the Freedom of God could be found in His wholly otherness and transcendence.

It is then surprising that the text makes the counter-assertion that there is one way in which God is imaged in the world, and that is in humanity. It is in humanity that something about the reality of God is disclosed. God is made known through humankind who lives in the realm of freedom of actions within this world. It is a freedom and authority afforded by the Creator to creation (Brueggemann 2010:32). Wenham (1987:31) however states that it remains challenging to determine what this image precisely refers to, although Arnold (2003:45) argues that it must in some way refer to a sense of replication.

Skinner (1910:32) argues that its essence could primarily denote a bodily form that includes spiritual attributes, which would fit in with Old Testament theology where God is often attributed to bodily parts. A physical resemblance in this instance would, however, be difficult to see, especially when regarding some uncertainty as to who or how many beings the divine image is directly attributed to, as mentioned above and further argued here. Wenham (1987:31) therefore suggests that the most persuasive

case has been made for the view that man is God's representative on earth as a function of the divine image.

Brueggemann (2010:32) adds to this thought by stating that the image of God reflected in humans is after the manner of a king who establishes statues of himself to assert his rule wherever he cannot be present. Arnold (2003:45) states that this belief stems from ancient Egypt and Mesopotamia, where the phrase was often related to royal language, in which a king or pharaoh would be the "image of a god." Arnold adds that its purpose was to create a dominion and rulership for that god. In the same way, although not fixed, the Christian Bible asserts that the same kind of function had been given to humans in relation to God, with the difference being that the office of God's representative had been democratised.

Brueggemann (2010:33) states that humankind is then created to attest to the goodness and nature of God in its mandate of power (dominion) and responsibility, through exerting freedom with and authority over all other creatures entrusted to its care. This mandate in the image refers to a shepherdly one of servanthood, reflecting something of God the Creator.

Second, Wenham (1987:32) argues that man is made "in the divine image," just as the tabernacle was made "in the pattern," meaning that man is a copy of something that had the divine image, perhaps angels or even God Himself. This image could refer to particular features, similarities or even a general nature.

The best example of this in the Christian tradition is Jesus Christ of Nazareth in the New Testament of the Bible, who served in the identity of God's image and Son (Brueggemann 2010:34). Either way, according to Wenham (1987:31), the concept of being made in the divine image puts humanity in a unique relationship with the Creator and then disclosing a certain reality of the Creator to the world. Simultaneously, Brueggemann (2010:22) adds that God is pledging to stand by his creation. This fact places a particular emphasis on the significance of all humankind to the Jewish and Christian God. This concept is expanded in Genesis 1:27: "So God created mankind in his own image, in the image of God he created them; male and female he created them."

Wenham (1987:32) states that this text shows the divine image to be a part of humankind in general as the word *Adm* from verse 26 is changed with the definite article *H'Adm* to clearly mean humankind as a group. It is further expanded upon with the use of "male and female." As Wenham (1987:33) states, the researcher agrees that it is of utmost importance to note that this text specifies that women also bear the divine image.

This is of importance to this research as a parallel could be drawn between the context this text was meant to serve, where women would have been seen as outcasts in a group of exiles, and the victims and survivors of trafficking who are being treated as the same. The danger always remains in using a text out of context to apply to a specific situation, yet the underlying theme of this text seems to place a special significance on all of humankind as God's representatives. There seems to be a special bond indicated between the God of the Bible and humankind, a bond where newness and life are to be found.

3.4.1.5 Creation and the Fullness of Life

It is clear that humankind was created to be in a special bond and relationship with the Creator. The special significance of humanity is meant for all and not just a select few. That is the foundation of this research and answers the question as to what the main reason is for the involvement of the ecumenical church in the issue of sex trafficking. The whole of humanity, including victims and perpetrators of sex trafficking, is to be seen as made in the "divine image" and therefore have the right to life in its fullness that can be found in the special bond between creation and Creator. The whole of humankind is to be seen from that perspective and treated as equals in the divine image.

The fundamental right of all people is, therefore, to live in the fullness of this divine image, and all that hinders and invades upon this right needs to be addressed by those who believe in it. This makes it a particular cause in which the Christian ecumenical church can be a part. The researcher asserts that the ecumenical church needs to be the facilitators of this life.

3.4.2 Conclusions

- God's creation is a theological statement about God's ability to create something new.
- God and God's creation are bound together in a special and delicate way, and it is in this relationship that humankind finds its identity.
- This bond is then the foundation for life in its fullness.
- All of humankind is created in a "divine image" and is of special significance.
- Humankind is also God's representatives on earth.
- The ecumenical church needs to stand up as these representatives and be the facilitators of this life in the divine image, doing all in its power to restore the relationship for which humanity was created.

3.5 The Old Testament and Sex Trafficking

According to Carson (2016:81), slavery and prostitution are prevalent throughout the Bible, but especially so in the Old Testament. As slavery and prostitution are at the root of modern-day sex trafficking, the Old Testament could provide valuable insights into these practices.

In the Old Testament slavery was seen as the norm, and prostitution often found. Two specific Hebrew terms were used for the word "prostitute." They are *Zônā*, which refers to a woman who offers sexual services for financial reward, and *Qēdēšā* (feminine) or *qādeš* (masculine), which is often translated as "cultic prostitute" and might refer to a "holy" or "consecrated" one, someone who is dedicated as a servant to the cult. An example of the use thereof, as discussed later, is Tamar who is initially identified as a *Qēdēšā*, while Judah takes her to be a *Zônā* (Carson 2016:81).

The researcher will, therefore, focus on the various examples in this regard while drawing parallels with stories of slavery and liberty. The researcher will then discuss the various complexities found therein.

3.5.1 Slavery and Trafficking in Genesis

3.5.1.1 Genesis 37:23-28 New International Version (NIV)

²³“So when Joseph came to his brothers, they stripped him of his robe—the ornate robe he was wearing—²⁴and they took him and threw him into the cistern. The cistern was empty; there was no water in it. ²⁵As they sat down to eat their meal, they looked up and saw a caravan of Ishmaelites coming from Gilead. Their camels were loaded with spices, balm and myrrh, and they were on their way to take them down to Egypt. ²⁶Judah said to his brothers, “What will we gain if we kill our brother and cover up his blood? ²⁷Come, let’s sell him to the Ishmaelites and not lay our hands on him; after all, he is our brother, our own flesh and blood.” His brothers agreed. ²⁸So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels of silver to the Ishmaelites, who took him to Egypt.

3.5.1.2 Problem Statement

What is the prevalence of slavery and trafficking from the beginning of the Bible? Are there any guiding principles to be taken from the Bible in addressing the issue of sex trafficking?

3.5.1.3 Background

Genesis 37 forms part of the last major section the book of Genesis and is commonly known as the story of the fortunes and misfortunes of Joseph, Jacob the Hebrew patriarch’s son (Keck 2015:222). It creates a retrospective link in a divinely ordained course of human history with the theological perspective discreetly kept in the background (Speiser 1964:292). According to Wenham (1994:344), the Joseph story is the most closely integrated part of the patriarchal narrative and is often referred to as a short story.

Genesis 37:2 announces that this is part of the story of the family of Jacob, sometimes called Israel, and it eventually concludes in 50:24 with references to the promises God gave to Abraham, Isaac and Jacob (Keck 2015:222). It develops the theme of the Pentateuch throughout by showing the gradual fulfilling of these promises, in particular how God blesses the nations through the descendants of Abraham (Wenham

1994:344). It is against this background that it is normal for the father of the man character to be named in creating the necessary links to the preceding and later narratives (Wenham 1994:348).

Even though this story then centres around the life of Joseph, the corporate story of the nation of Israel and its emergence as the people of God is also central to this narrative. In this sense, Genesis 12-36 could be seen as individual stories tied together by genealogies and itineraries. The focus slowly shifts from Israel as an individual to Israel as a family, to Israel as a people moving from crisis to resolution (Keck 2015:222).

According to Keck (2015:225), the story begins with a description of Jacob as the inept father, followed by the deception of the father and the conflict among brothers. As was the case with Jacob and Esau earlier, the question arose as to whether only one brother will receive the promises this time too. Much of Genesis 37-50 addresses this question. Joseph is seen as the leading candidate to succeed Isaac and Jacob, but at the end of chapter 37 seems to be out of the picture. Keck (2015:226) states that this narrative and the underlying causes and effects may be some kind of mirror for the Israel story in Exodus, especially in light of the emergence of the name *Israel* for the people (Exodus 47:27;48:20).

In the context of the above mentioned, the Joseph story then functions in several ways (Keck 2015:223):

- It depicts the start of the movement from individual to people, from individual Israel to people Israel (Genesis 37-50).
- It eventually leads to the book of Exodus, at one level moving geographically from Canaan to Egypt setting the scene for the Exodus narrative, and at another level, it sets up issues for the Exodus story such the Egyptian context and its initial friendliness towards Israel as Joseph eventually finds himself in Potiphar's court. It is interesting to note that this provides the background to Exodus 1-15, as 1:8 states that a new king arose over Egypt who did know Joseph, setting the scene for the slavery which was about to ensue, even though Joseph himself had been sold as a slave as is seen in this text.

- The term “servant/slave” *EBD*, therefore, plays a central role in this story and its continued use in Exodus.
- The story also continues and develops the narrative of Jacob and his forebears in Genesis 12-36. The story of Abraham, Isaac and Jacob moves on, despite relational conflict, as they are chosen by God to be the recipient of promises and responsibilities.

Joseph, therefore, has a crucial role in the broader Israelite narrative. Although he is the one being enslaved in chapter 37, he is again the one who resolves the family conflict and unites the family by speaking the promises of God to all his brothers (Genesis 50:24). This happens for the sake of the future of Israel, as the family history continually integrates with national and political history (Keck 2015:223).

This narrative pointed to a conflictual reality in Israel’s history. The evolution of Israel’s history from a family orientation to monarchy led to various conflicts. A symbiotic relationship between government and family is conveyed through the figure of Joseph, who remains both brother and national leader. Government should function as a good familial system, and family can benefit from wise governmental leaders such as Joseph when a disaster arises (Keck 2015:224).

Joseph’s rise to power and his leadership in social and economic spheres are ascribed to be the work of God, and therefore national structures are initially viewed in a positive light. They were in effect mirroring God in valuing and preserving life in families. Simultaneously the potential for the abuse of authority appears evident in later texts such as Exodus 1:8. As will become evident, Joseph’s story could, therefore, be interpreted as an essay on the use and abuse of power, from Jacob as a father, to the brother’s treatment of Joseph, to the role of Potiphar’s wife, to Joseph in various roles (Keck 2015:224).

His story highlights the importance of the individual as what he says and does has a considerable positive impact, and once he goes into a leadership position, he becomes deeply engaged on behalf of the public good. The action of God and the relationship to God is central in all the actions he takes, as God enables life and well-being for

Joseph as an individual, for his family and the nation. God provides the unity in the narrative, as He works towards a divine purpose in and through different spheres of society. Through this work, Joseph and the family are preserved alive and unified and able to move on as the bearer of God's promises to the world. Joseph's relationship with God affects his personal life but moves beyond him to affect wide ranges of personal life, including Potiphar's house as described later in this chapter (Keck 2015:224).

The story also picks up certain themes from Genesis 1-11, where God appears to be the one working on behalf of the world. God's purposes throughout Genesis are to preserve life and well-being, leading to a renewed connection or relationship with Him (Keck 2015:225).

3.5.1.4 Consulting Exegetical Sources and Explanation of Terms

At the beginning of chapter 37, verses 1-4 sets the stage for the story as a whole, as Jacob settles in the land of promise (Keck 2015:226). One of the issues the reader encounters at this early stage was that Jacob loved Joseph more than any other son (Waters 2010:5). His favouritism was evident in the creation of a "richly ornamented robe (tunic)" he had made for Joseph, otherwise known as the coat of many colours (37:3). This robe was symbolic of his status (Waters 2010:6). It is also in this scene that Joseph's role is foreshadowed in two dreams in which he sees his brothers and parents bowing down to him in 37:5-11 (Wenham 1994:344). Unfortunately, Joseph's arrogance caused to him to share these dreams with his family. It invoked the hatred of his 11 brothers (Waters 2010:5). In fact, according to Waters (2010:6) the words "they hated him" appears three times within the first eleven verses, strongly emphasising their deeply rooted hatred of him.

These factors combined would lead to Joseph's enslavement in this chapter (Waters 2010:5). According to Waters (2010:3), this enslavement plays an integral part in the theological developments seen in Joseph's story, but also in Israel's history as a nation. Slaves were legally considered property that could be traded, bought, or leased, much like cars today. Their status was seen as completely weak and inferior to free people, and they were even stripped of their genealogy. Slaves were not even

afforded the common practice of having the name of their father mentioned in conjunction with his/her name. Simultaneously their families could be disrupted for any reason, their relationships severed, and even their names changed. Waters points out the last mentioned also happened to Joseph, as the Pharaoh changed Joseph's name in order to assert his authority over him (Genesis 41:45).

Slaves were left entirely powerless and at the mercy of others. The four primary roles that slaves played in the economy in the ancient Near East were typically state slaves, temple slaves, and agriculture and industry slaves. Although the civilisations of the ancient Near East did not economically depend upon the slave population, it was a widespread practice (Waters 2010:4).

The remainder of this chapter, therefore, moves through two scenes to a preliminary climax in the final enslavement of Joseph. These scenes include the isolation of Joseph and the violence he experiences at the hands of his brothers in verses 12-28, and Jacob's grieving reaction in verses 29-36 (Keck 2015:226).

It is then in these scenes that we find the atrocity committed against Joseph, which would unexpectedly set him up in a way that would enable unification of family and the nation. It would be the defining moment that changes Joseph's story forever. Joseph's brothers had plotted against him, and by killing him, they would ensure that the dream would not become a reality. They then conspire to kill him, but his brother Reuben pleads for his life (37:21), and they finally resolve to sell Joseph as a slave through the convincing of Judah (37:26-27). Ironically, by selling Joseph, they enabled his dreams to become a reality (Keck 2015:227).

The scene then reaches a climax as Joseph arrives, is stripped, is thrown into a pit, and sold to Ishmaelite traders (Wenham 1994:354). Genesis 37:23-28:

²³So when Joseph came to his brothers, they stripped him of his robe—the ornate robe he was wearing—²⁴and they took him and threw him into the cistern. The cistern was empty; there was no water in it. ²⁵As they sat down to eat their meal, they looked up and saw a caravan of Ishmaelites coming from Gilead. Their camels were loaded with spices, balm and myrrh, and they were

on their way to take them down to Egypt. ²⁶Judah said to his brothers, "What will we gain if we kill our brother and cover up his blood? ²⁷Come, let's sell him to the Ishmaelites and not lay our hands on him; after all, he is our brother, our own flesh and blood." His brothers agreed. ²⁸So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels of silver to the Ishmaelites, who took him to Egypt.

According to Keck (2015:227), it is interesting to note that the brothers agree to sell Joseph to the passing Ishmaelites (verses 27-28); yet, Midianite traders are also mentioned (verses 28 and later 36). According to the latter part of the text, both groups sell him in Egypt (verse 36; 39:1). Simultaneously it is noteworthy that both Reuben (verses 21-22) and Judah (verses 26-27) intervene in comparable ways on Joseph's behalf. There is no mention however of whom exactly sold him, as verse 28 is clouded in ambiguity around this subject. Keck, therefore, argues that the author might have intended it in this way, with the effect being to destabilise the brother's planning and leave the details of Joseph's transition to Egypt clouded in mystery.

Keck (2015:227) states that the fact that both groups (Ishmaelites and Midianites) are descended from half-brothers of Isaac, and therefore Joseph's kin (25:2), suggests a historical interest in having the descendants of Abraham involved in this act. The descendants of Abraham are then continually involved in the promises and work of God.

It is in this sense that the two brothers then also get involved in the matter at hand, although they have differing voices. Reuben has a noble intention by intervening on behalf of Joseph and asking his brothers not to kill him, but to throw him in a cistern instead (Verses 21-22), as he was acting on behalf of his father as the oldest son (Keck 2015:227). He probably wanted to return to the pit later and retrieve Joseph to return him to his father, but this would, however, cause intense familial conflict. The brothers agree, and they then proceed to strip him of his robe in verse 23, referring to his status being taken away (Keck 2015:228). It is interesting to note that his robe was the one piece of clothing that was the mark of his father's affection and the occasion of his brother's hatred (Wenham 1994:354).

His brothers then proceed to throw him into the waterless cistern. They then sit down to eat (Keck 2015:228). According to Wenham (1994:354), this could even have been delicacies provided by their father.

According to Keck (2015:228), Judah must have sensed problems around this and intervened by suggesting a compromise when the Ishmaelite traders bound for Egypt came around. The brothers would have nothing to gain by killing him, but they would gain at least something by selling him as a slave. Judah had taken the economic factor into account, as his financial well-being triumphed over human dignity. In then taking his brother's robe and selling him, they degraded his status and made him weak and powerless.

Simultaneously they might have run into a problem if he managed to escape and reported back to Jacob (Wenham 1994:355). There is a clear profit motive combined with the fact that they cannot conceal his blood and bear the guilt of killing their brother. They then proceed to sell him for twenty shekels (Lev. 27:5), and he is later sold on the Egyptian slave market. Keck (2015:228) states that the slave trade between Canaan and Egypt was lively during the suggested period.

After this text, Joseph's brother Ruben returns to the cistern only to find that Joseph is gone (42:22), and tears his clothes in grief. His brothers are all silent on the matter and proceed to deceive Jacob concerning Joseph's death. He is then tricked just as he had tricked his father (27:9), although Genesis 42:36 suggests he might have suspected them. He is given a blood-soaked coat, confirming his worst fear, that Joseph has died, and he cries out in mourning without comfort (Keck 2015:228).

The one clear thing is that Joseph was now a slave, even though he did fall into the typical categories of slavery in the ancient Near East (Waters 2010:8). Joseph was therefore trafficked by his brothers into slavery. The 20 shekels they paid for him was about the equivalent of 226-227 grams of silver, or in the time Joseph was sold, this would have equated to the price for one head of oxen. This was the average price for a male slave sold during the Old Babylonian times, the early second millennium BC. Today's average price for a human trafficking victim is exponentially higher than in those days (Waters 2010:7).

As stated in chapter one, the definition of human trafficking includes three parts (Kruger 2015): The action, the means, and the purpose. Joseph would, therefore, qualify as a trafficking victim under this clause as he was transported from Canaan to Egypt (Action); he was sold and taken by force through his brothers' acts (Means); and he was sold into slavery (Purpose).

The author concludes that the Midianites sold Joseph to Potiphar, one of Pharaoh's officials (in anticipation of chapter 39). Joseph is alive but caught in slavery, and his journey to rule over all has taken a detour. His status mirrors Israel's later life in Egypt. The narrative then continues again in 39:1, where the Ishmaelites sell him to Potiphar, again another reference to the ambiguity regarding Joseph's fate (Keck 2015:228). As a trafficking victim, he would go on to be in servitude under Potiphar and later the Pharaoh of Egypt (Waters 2010:8).

It is interesting to note that Joseph's dreams still get fulfilled in Genesis chapters 42-47, despite his servitude. It is then often held that Joseph's story ends in chapter 47, and that chapter 38 and 48-50 are not part of the larger narrative. This is, however, a faulty understanding of the author's motive with this material (Wenham 1994:344).

According to Wenham (1994:344), the relationship between the dreams of chapter 37 and their fulfilment in chapters 39-47 is clear. The first three episodes demonstrates God's providence for Joseph, as he rises to the post of Potiphar's assistant (39:1-20), becomes the prison governor's deputy (39:21-40:23), and is appointed vizier of Egypt as the next in authority to Pharaoh himself and manages Egypt's food supplies (41:1-57). Joseph, therefore, goes from brother to slave to redemption as God's divine providence is always evident.

After the climax of the third episode, another three episodes begins to build to a peak. In the first, ten of Joseph's brothers travel to Egypt, and while not recognising him, bow down to him and beginning the fulfilling of his dreams (42:1-38). In the second episode, the brothers are joined by their brother Benjamin, and as they bow down to Joseph again, he identifies himself to his brothers. In the final episode, Jacob and the family come to Egypt, and Joseph appears to them (46:1-47:31). The fulfilment of Joseph's dreams was essential to the narrative, yet not the only theme in Joseph's

story, and hence chapter 38 and 48-50 should be explored further as they are intricately connected to the rest of the Joseph story (Wenham 1994:344).

As this narrative is introduced as the family history of Jacob (Genesis 37:2), the author's interest in all the sons of Jacob is clear, not only Joseph. When a dying Jacob blesses all his sons in chapter 49, the peak of the Joseph story and the book of Genesis is reached. It gives the reader a glimpse of the embryonic nation forming, with the tribes of Judah and Joseph destined to be prominent in the south and north respectively. It is therefore not surprising to find chapter 38 devoted to Judah, and other brothers in supporting roles throughout 37-50 (Wenham 1994:345).

Joseph is eventually reconciled with his family and hands his brothers the grace that they never showed him by not taking them as his slaves. Joseph's story ends with his death in Egypt (Wenham 1994:345).

3.5.1.4 Status, Power, Divine Action and Forgiveness

Joseph's character is a relatable one, as he was once spoiled, yet developed into a mature and competent leader through adversity. He was unfairly treated by his brothers, and yet showed them a grace they never deserved, in the process becoming the agent of their salvation and countless others. Even more, the story of Joseph shows how God's providence can turn even the darkest deeds of men into something good. This theme was especially crucial to the hearers of the Pentateuch (Wenham 1994:357).

Slavery was seen as a way of degrading a person in status, and in Joseph being sold as a slave to Egypt, it would have seemed as though the promises made to Abraham was going to be left unfulfilled (Wenham 1994:358). Humankind was not made to be enslaved, but rather to serve God and live in a special connection with Him. This worry is dealt with in the story of Joseph. The dual movement from Canaan to Egypt and individual to people, shapes Joseph's story as it sets into motion a series of events that will climax in the formation of a people and the exodus from Egypt, reversing the degrading status of the slaves to be the people of God. It concludes in the promised land with the deposition of Joseph's bones (Joshua 24:32). The narrative is, therefore,

a witness to a God who even uses the evil designs of people to bring about good (Keck 2015:228).

Sinful behaviour seems to frustrate the divine purposes of God in the world, yet it cannot stop it (Keck 2015:229), for as Wenham (1994:358) states that even in Joseph's imprisonment it was mentioned that "the Lord was with Joseph" (39:2,3,21,23). As Joseph then rises to the top of the Egyptian hierarchy and receives countless blessings, the promises God made to Abraham is partially fulfilled (Wenham 1994:358).

The theological implications of Joseph's story are that God understands and cares about the plight of the weak and powerless, and in the light of this study, also about the plight of human trafficking victims. He never leaves them and assists them in the process of forgiveness that leads to healing. This makes the story of Joseph highly relatable to victims of human trafficking as they would know what Joseph went through, but simultaneously be encouraged by the continuing presence of God amid their pain and the role that forgiveness can play in the healing process (Waters 2010:11).

It is also important to understand that no one in this narrative can be seen as entirely innocent, as even Joseph fuelled the fire for his troubles. Everyone in their way contributes toward the misfortune of the family and eventually Israel, especially as they move away from the promised land to the land of oppression, and even participates in creating a form of oppression. The human responsibility for sin and passivity in the face of evil has communal consequences. The relationship between human action and divine providence is a characteristic of the story (Keck 2015:229). In this sense, it is interesting to note that God still works out his purpose despite Egypt and human action (Wenham 1994:358).

As victims of human trafficking would sometimes put the blame for their situation at their own door, the fact that Joseph somewhat caused some of his misfortune should be something they might be able to identify with (Waters 2010:11). It is in this sense that forgiveness plays an important role, and also the theological perspective that God still works his purposes despite human action.

According to Wenham (1994:359) divine overruling is then one theme of Joseph's story, with human responsibility its counterpoint as the family dynamics, rivalries, favouritism, hatred and eventual reconciliation had shown. This is important as the later oppression of Israel is turned into liberation, as the promises of God come into fruition. The basis of God working liberation and His providence are then crucial for this study, as this forms a foundational brick to the liberation of sex trafficking victims, as it is important to believe that God can and wants to make all things work together for good (Romans 8:28).

In Genesis chapter 39 a parallel can be found between Joseph and sex trafficking victims as Joseph endures sexual harassment in Potiphar's household as Potiphar's wife implores him to sleep with her, and he continually needs to refuse her advances (39:7-10). He would however not have been able to refuse her as he was seen as their property and not a violation of rights. It is also common today. Joseph's refusal then led to his imprisonment for a crime he did not commit, as Potiphar's wife accused him of raping her. It is often the same for sex trafficking victims as they are unfairly punished in a show of power or labelled as criminals and imprisoned for acts they never committed (Waters 2010:12). This is one reason for the current debate around the decriminalisation of prostitution in South Africa. It is something that needs to be confronted in the current economic and social climate.

Simultaneously the theme of power and powerlessness plays an integral part in Joseph's story. There is a strange relation between Egypt and Israel. Israel must depend on Egypt, as Egypt gives life to Israel (42:1-2), with the strong nourishing the weak. In the story of Joseph, this is however turned around as the empire of Egypt becomes dependent upon Israel, for what the empire cannot do for itself one person from this family does for it. The once powerless Joseph is now the one in power (Brueggemann 2010:295).

This reversal of roles is in anticipation of the reversal of Exodus. In Exodus 14:30 the empire is destroyed, and later the hopeless slaves dance the death of the empire in 15:1. An inversion of power, therefore, takes place, and the story and person of Joseph become the model for those born to be in power (Brueggemann 2010:295).

In this sense, power can be seen as a good thing when used to make tough decisions, to face crisis and to practice good stewardship of resources and used faithfully to serve others (Brueggemann 2010:296). Power can be empowering to others if used correctly in serving others, yet can cause powerlessness if abused. The global ecumenic church needs to steward the power of freedom it had received through faith in Jesus Christ to bring freedom and power to the weak and powerless.

According to Brueggemann (2010:296), this is important in a time when faith and virtue might be distorted into passivism and privatism. This narrative then invites the reader to think anew about faith and power about public realities. Joseph gives the new paradigm for ruling from faith with a serving power, for he had learned what being powerless and weak meant. Power and faith are then something to be restored to the powerless and weak in renewing and reasserting the good God had created in Genesis 1. The global ecumenic church today serves as a vehicle for this renewal of power. Part of regaining power is the regaining the ability to rule over oneself, in other words, to determine one's own fate. It includes the ability to forgive and set others free.

According to Waters (2010:15) victims of human trafficking should not be forced to forgive their perpetrators, but it does play an essential part in the healing process. Continually harbouring anger and resentment towards the perpetrator allows him/her to continue to have power or influence over a victim that might have already been physically freed. Waters states that this keeps a victim in captivity and powerless. Forgiveness does not diminish the offence or excuse any accountability, yet it frees the victim to live a life as he/she was created to live, free to serve whomever they want and free from the power of the trafficker.

From the beginning of Joseph's story, God was watching over him and protecting him, even as he was sold into slavery. This story clearly shows that God cares for the enslaved and people caught in the web of human trafficking. It was also evident to Potiphar, in fact so evident that Potiphar entrusted his entire household to Joseph. Even though trafficking victims will not necessarily be entrusted with a high position of responsibility, one can be assured that God is with the burdened and oppressed. God cares for them and desires justice (Waters 2010:13-14). These aspects are also made clear in the story of Tamar, the prostitute from Canaan, as is discussed next.

3.5.2 Tamar

3.5.2.1 Genesis 38:20-26 New International Version (NIV)

²⁰“Meanwhile Judah sent the young goat by his friend the Adullamite in order to get his pledge back from the woman, but he did not find her. ²¹He asked the men who lived there, “Where is the shrine prostitute who was beside the road at Enaim?” “There hasn’t been any shrine prostitute here,” they said. ²²So he went back to Judah and said, “I didn’t find her. Besides, the men who lived there said, ‘There hasn’t been any shrine prostitute here.’” ²³Then Judah said, “Let her keep what she has, or we will become a laughing stock. After all, I did send her this young goat, but you didn’t find her.” ²⁴About three months later Judah was told, “Your daughter-in-law Tamar is guilty of prostitution, and as a result she is now pregnant.” Judah said, “Bring her out and have her burned to death!” ²⁵As she was being brought out, she sent a message to her father-in-law. “I am pregnant by the man who owns these,” she said. And she added, “See if you recognise whose seal and cord and staff these are.” ²⁶Judah recognised them and said, “She is more righteous than I, since I wouldn’t give her to my son Shelah.” And he did not sleep with her again.”

3.5.2.2 Problem Statement

Does Genesis 38 provide any specific thoughts on justice for sex workers, and what role does the end of stigma play in restoration?

3.5.2.3 Background

According to Brueggemann (2010:307), Genesis 38 seems to be disconnected from the preceding and following chapters, as it appears to stand isolated from its context. Brueggemann (2010:308) also states that its theological exposition might, therefore, be complicated.

Wenham (1994:363) however states that this chapter is inherently connected to the broader context and story of Joseph as the narrative of Judah and Tamar makes an essential contribution to that narrative. It gives the reader an insight into the life of his

brother in Canaan, leaving the reader to wonder about the fate of Joseph, and simultaneously serves as a reminder of the amount of time that has passed since Joseph was separated from his family. It also provides a commentary on Joseph's family and takes a look at what is yet to come. According to Wenham (1994:369), one would do well to keep in mind that all these chapters are connected in regard to the corporate as it tells the story of the family history of Jacob (Genesis 37:2). Different sons of Jacob, therefore, take centre stage at different times.

The first part of the chapter in verses 1-11 is a presentation of the custom and difficulties of the Levirate marriage (Deut. 25:5-10), whereby if a married man died without an heir, the next male kin is responsible for marrying the widow. The second part focuses on the interaction between Tamar and Judah in the middle of the narrative in verses 12-26. The third part in verses 27-30 possibly serves as a vehicle for genealogy, leading to David and ultimately Jesus in Matthew 1:3, yet Brueggemann (2010:308) argues that this is unlikely as it does not seem to be related to the rest of the narrative.

In this short story featuring Judah, he is seen leaving his brothers and taking a Canaanite as a wife who gives birth to three sons. When his eldest son *Er* reaches a proper age for marriage, his father finds a bride for him. Unfortunately, he dies soon afterwards after sinning and leaves his bride behind. As Tamar is childless, it is her father-in-law's duty to give his next son to her in marriage. The next son, Onan, although married in public then ensures in private that no children will be borne from their marriage. This action went against the moral code of the day, and also disregarded the fundamental duty of husbands to father children (Genesis 1:28). He shows a large amount of disrespect to the promises to the patriarchs that they should have children beyond counting. Onan therefore also dies from sin (Wenham 1994:369).

Tamar has the right to expect to marry the third of Judah's sons, Shelah, but he was initially too young and was promised to Tamar in due course (Wenham 1994:369). Judah, however, decided not to give any more of his sons to her, leaving her a widow but technically engaged to Shelah. As time passes, Judah does not change his stance on this, as his faithlessness is shown by not giving Shelah to Tamar to marry (Wenham

1994:370). Judah had deceived Tamar. As any legal action for a widow in Tamar's position was impossible, she decided to take the law into her own hands and seize the opportunity to have a child for her departed husband, Er. By dressing like a prostitute, she managed to have intercourse with her father-in-law, Judah and immediately conceives a child. It was one of the many sexual relationships banned by Leviticus (Wenham 1994:37).

The intent of the chapter is complicated by this role of Tamar as she is identified as a "shrine prostitute," meaning that she fulfilled a legitimate Canaanite social role. In verse 15 she is also simply presented as a general "prostitute." The distinction between these two terms serves to introduce moral issues which seems to be essential to the plot of the story (Brueggemann 2010:308).

Central to these moral issues is the righteous indignation of Judah over the prostitution of Tamar in verse 24 (Brueggemann 2010:309). According to Brueggemann, this is not the point of the narrative, but rather an instrumental cause. His indignation in verse 24 is connected to his refusal to have her marry his son in verse 11, which Brueggemann states triggered her deception verses 14-19, leading to Judah impregnating Tamar.

Brueggemann (2010:309) argues that Judah's indignation reflects his irresponsibility according to social expectation, showing his moral and social failure. According to Wenham (1994:364), an element of divine justice could be seen in this text as Judah himself is deceived by his daughter-in-law, just as he had deceived his father Jacob, and Jacob had deceived his father, Isaac. All instances included goats and items of dress used in the deception. The injustices were to be made right, and the narrative shows how the perpetrator admits his errors. In the same way, Joseph's brothers would admit their sins against him in Genesis 42:21.

3.5.2.4 Consulting Exegetical Sources and Explanation of Terms

This text is preceded by the need of Tamar and the refusal of Judah to give his son, which leads to the problems created for Judah. It is then followed by Tamar's enticement of Judah, and then Judah's inability to locate her from verse 20.

Brueggemann (2010:309) states that it is important to note that Judah has no concern about her retention of his pledge, nor is his sexual relation with her an issue in this narrative.

Genesis 38:20-23:

²⁰Meanwhile Judah sent the young goat by his friend the Adullamite in order to get his pledge back from the woman, but he did not find her. ²¹He asked the men who lived there, "Where is the shrine prostitute who was beside the road at Enaim?" "There hasn't been any shrine prostitute here," they said. ²²So he went back to Judah and said, "I didn't find her. Besides, the men who lived there said, 'There hasn't been any shrine prostitute here.'" ²³Then Judah said, "Let her keep what she has, or we will become a laughingstock. After all, I did send her this young goat, but you didn't find her.

According to Wenham (1994:368) one purpose of this narrative was to portray Judah as an honourable man, yet it achieves the opposite. He first does not honour his promise to give his son Shelah to Tamar in marriage, and also seems too anxious to part with the goat he had promised. Wenham states that his concern here has no higher motive than simply returning his pledges. Judah also sends his friend to make the payment of the goat, clearly demonstrating the low status of prostitution and his common acceptance thereof.

Wenham (1994:368) states that the concept of them becoming the "laughingstock" refers to the contempt shown from the rich towards the "lesser mortals." Interestingly Judah did not realise that he would soon become the very laughingstock he was afraid of being. There seems to be a definite stigma with regard to prostitutes in ancient Israel, although, as Wenham (1994:368) mentions, temple prostitutes were seen in a better light than common prostitutes in the Canaanite culture.

It is interesting to note how Judah's stigmatised position changes in verses 24-26 as Tamar forces Judah to admit that he has wronged her in the climax to this narrative (Wenham 1994:368). It is interesting to note that Judah is again seen as a perpetrator, just as in the Joseph story, yet not for economic reasons this time around, but rather

for status. Just as Tamar had been deceived, so too has Judah now been deceived and forced to admit his wrongdoings.

Genesis 38:24: “About three months later Judah was told, ‘Your daughter-in-law Tamar is guilty of prostitution, and as a result she is now pregnant.’ Judah said, ‘Bring her out and have her burned to death!’”

The verb used for “prostitution” *tnh*, covers more than merely the act of prostitution as its meaning is broader in meaning and covers any form of illicit sexual intercourse (Wenham 1994:368). According to Wenham (1994:369) Tamar was promised to Shelah and should not have had intercourse with anyone else, and the fact that she had, had made her guilty of adultery.

It is against this background that Judah has the right to demand the death penalty as is envisaged in Deuteronomy 22:21. The burning to death was, however, a little extreme, as this was reserved for a priest’s daughter in Leviticus 21:9 as such behaviour by her was particularly disgraceful (Wenham 1994:369). It is clear that Judah’s fear of becoming a laughingstock has translated into a form of anger against Tamar. According to Wenham (1994:370), the action of Tamar would have at least been partly justified after the treatment she had received. Simultaneously it is worth mentioning that Judah’s anger could have also been because he was just as guilty under the Old Testament law and due to receive the death penalty as she was, and it would, therefore, have been a sobering moment when she spoke about the incident. Driver (1902:455) states that Tamar tried to make her justification as public and dramatically as possible.

Genesis 38:25-26:

²⁵As she was being brought out, she sent a message to her father-in-law. I am pregnant by the man who owns these,” she said. And she added, “See if you recognise whose seal and cord and staff these are.” ²⁶Judah recognised them and said, “She is more righteous than I, since I wouldn’t give her to my son Shelah.” And he did not sleep with her again.

Judah's acknowledgement is concerning the issue of his refusal of his son (v.26) rather than the act of adultery that was the cause of his original indignation. He clearly does not judge Tamar's adulterous actions by the same norms he applies to himself (Brueggemann 2010:309). According to Driver (1902:455) this is one of the reasons Tamar threw out this challenge to Judah. Wenham (1994:370) argues that the act of adultery must, therefore, have at least played some part in his admission of guilt, as he must have realised that his actions had forced her into this kind of prostitution and the path she chose. She was however even more concerned with continuing the family line and producing descendants for Abraham than he was.

Judah's anger does not have the last say as Tamar is seen playing a trump card. The case against her then collapses as her prosecutor acknowledges that he is the guilty partner. Due to his guilt, she is then declared as innocent and even more righteous than Judah (Wenham 1994:369). According to Brueggemann (2010:309), this constitutes the primary truth of the narrative. Up to this point, Judah had only protected his interest, yet this ultimately changes, and the Abrahamic promises are secure once again.

The role that Tamar ultimately plays in the producing descendants for Abraham is remarkable. Two twins are born to Judah and Tamar, Zerah and Peres. The younger Peres headed the Judahite clan from which Boaz came who married Ruth. Boaz was the ancestor of King David, who in turn was a forefather of Jesus Christ (Matthew 1:3-16). So even though this story might at first seem marginal to biblical history, it records a vital link in saving history as Tamar, determined to have children, secured for Judah the honour of being the forefather of both David and the Saviour of the world, Jesus Christ (Wenham 1994:370). It is striking that Tamar, who was stigmatised as a prostitute is taken up in the genealogy of Jesus, restored to a former status and playing such an important role in biblical history. Even the most degraded of all are honoured and important to the God of the Israelites as he brings about transformation and restoration for all.

This is an essential note in this research as the issue of stigma has been continually brought up. In this story, it could easily be assumed that Tamar had made the choice of sex work, yet she had been forced into making such a choice. Determining the

source of someone's current status, therefore, is an essential exercise in combating stigma. It ultimately leads to acceptance into a community and the kind of transformational circumstances that Tamar experienced.

This final change and transformation are remarkable. A striking contrast is made between the man of status in the community and the woman with no more standing in the law. Tamar's deception is seen as a minor offence compared to Judah's major violation of the law in the refusal of his son. This becomes the point at issue, and the result is a fresh definition of righteousness and unexpected assessment of guilt and innocence in verse 26 (Brueggemann 2010:310).

Brueggemann (2010:310) states that there had clearly been a double standard for the man and woman up to this point. A new norm is now created, echoed later in Luke 12:48 which states that much will be required from those who had been given much, and that those who had been entrusted with much, much more will be asked. It is then this norm that seems to apply in this narrative. Tamar had not been given much, very little in fact, and need not be vindicated for much. Her wrongdoing is therefore not only minimised but vindicated as her story ends without any stigma or prosecution attached to her.

By contrast, Judah who has received much is asked much more. Brueggemann (2010:310) argues that even more is asked of him than what was required by the conventional canon of righteousness in Job 31:9-23 on the care for the widows. His standing in the community would have bound him to the same criteria found in Job. He is expected to care in more responsible ways due to his status and security. He is supposed to give his son for the sake of the continuation of the community. He, however, chooses to look after his private interests at the expense of the community. It is upon this realisation that Judah acknowledges his wrongs, and chooses against his interests and for the innocence of Tamar.

According to Wenham (1994:364), Judah seemed to be a hard and callous man. He was even the one who had suggested selling Joseph into slavery to make money out of him, as mentioned earlier in this chapter. Wenham states that he presumably also approved of the scheme to deceive Jacob. He then fails to mourn the death of his own

two sons in Genes 38:7-10, and also orders his daughter-in-law to be burned to death. This all changes in Genesis 38:26. He is such a changed man in Genesis 44:18-34 that he even appeals for the release of Benjamin from slavery, even offering to take his place. He has transformed from perpetrator to victim to empathiser. The change in his character resulting from this encounter is apparent, and Judah is a new man. It is important to take note of this on the background of the possible transformation of sex trafficking perpetrators, clearly showing that at least theologically the possibility of transformation always exists.

Both Tamar and Judah had a transformational encounter as Tamar is found to be innocent and the stigma of prostitute removed upon the revelation of Judah's role in her deception, and Judah is changed through this revelation and his realisation of his wrongs. Wenham (1994:364) states that this chapter, therefore, had a vital role in clarifying the course of the subsequent narrative, without which it would have been difficult to explain the developments taking place such as the final change in Joseph's heart to forgive his brothers. Righteousness has gone full circle.

According to Brueggemann (2010:311), a new insight on righteousness started in the mouth of Judah. Damage to the community, which includes a poor diminished widow, is seen as more serious than a violation of sexual convention. By the end of Genesis, the communities are restored, and character changes become the norm.

3.5.2.5 Righteousness, Stigma and Restoration

Brueggemann (2010:311) argues that a turn to the new righteousness found in Matthew 5:17-20 and Romans 10:1-13 might be slightly beyond this text as it moves beyond the rules and calculated innocence to the free embrace of the gifts of the community. The stories of Judah and Tamar could, however, serve as models for faithfulness and unfaithfulness, with Tamar striving for justice in her worldly way. The old form of righteousness is criticised and changed. Brueggemann states that this might have been a sort of foreshadowing of Jesus, who taught and embodied a whole new kind of righteousness.

Stigma can be dangerous to those embodied by it and needs to be acknowledged and changed by the global ecumenic church. The role of the church is to take a stand for the truth, to see the source of the pain, and join God in bringing righteousness and justice to the marginalised. For those who have been given much, much will be asked. This leads to transformation.

It is against this background that Brueggemann (2010:311) states that it could then hardly be seen as irrelevant that Judah was named among the parents of Jesus in Matthew 1:3. Both victim and perpetrator have the possibility of transformation as they are regarded as righteous and free. The liberty of God's people is central to the character of God.

3.5.3 The Liberation of Israel

3.5.3.1 Exodus 9:1-4 New International Version (NIV)

¹Then the Lord said to Moses, "Go to Pharaoh and say to him, 'This is what the Lord, the God of the Hebrews, says: "Let my people go, so that they may worship me. ²If you refuse to let them go and continue to hold them back, ³the hand of the Lord will bring a terrible plague on your livestock in the field—on your horses, donkeys and camels and on your cattle, sheep and goats. ⁴But the Lord will make a distinction between the livestock of Israel and that of Egypt, so that no animal belonging to the Israelites will die.' "

3.5.3.2 Problem Statement

What is God's priority for those caught in slavery, oppression and violence? Does the law provide some insights into the protection of the marginalised such as prostitutes? Does the biblical narrative of Exodus support the liberty for all?

3.5.3.3 Background

In examining the problem as stated, it is important for the researcher to keep the foundation of this study in mind as explored in Genesis 1:26-27, specifically that all of

humanity was created in the “divine image” in a special bond with its Creator where life is to be found. In finding this life and freedom that the Creator continually acts on behalf of humankind to ensure the continuation of the bond and life as it was created, as was shown in the story of Joseph and Tamar. It is then continued in the book of Exodus where oppression and the enslavement of the Israelites was a real issue, hence an act of the Hebrew God was needed. Durham (1987:117) states that YHWH then acted in ten mighty acts mentioned in Exodus in order to free the Israelites from the might of Egypt and Pharaoh.

Keck (2015:339) states that a mismatch existed between the marginalised people of Israel and the resilient bad faith of Egypt. After the first four mighty acts, Pharaoh had barely reacted to the plight of the Israelites. It is then against this background that a third element enters the scene in Exodus 8:28, preparing the stage for YHWH to act in Exodus 9. Keck states that Moses turns to prayer as an activity of power and bargaining in the narrative. The power of prayer, deriving from the power of YHWH, is inadvertently acknowledged by Pharaoh.

According to Keck (2015:339) prayer is not to be reduced to a visible imperial might, but in this narrative does act as an equaliser between the marginalised, seemingly powerless and the power of Pharaoh when YHWH starts to act mightily on behalf of the Israelites. According to Durham (1987:117) Exodus 9:1-4 then forms part of the fifth mighty act as part of the ten mighty acts mentioned in Exodus. It starts with YHWH, the Hebrew God, commanding Moses in the first person, then switching to the third person from verse 3 and verse 4 onwards. Durham (1987:118) states that this is frequent use of the first and third person in the Old Testament and is often used in a command to issue a warning.

Durham (1987:119) argues that the main point of this fifth mighty act is the same as all the four preceding it, and that is the proof of YHWH's presence in the face of Pharaoh's stubbornness. It is in Exodus 12 that Pharaoh finally lets the people go, even though with a last bit of stubbornness, and the exodus from slavery begins. YHWH is then known as the liberator from oppression.

According to Wright (2010:loc1583), this was an act of redemption as God redeemed the Israelite nation out of the bondage of Egypt. His purpose for doing this is clear so that the Israelites can be His people, redeemed for himself, for his glory and for his mission that would not have been possible if they remained enslaved.

Fretheim (1991:18) states that the exodus, therefore, functions as a paradigm for those who have been victimised by oppressive systems of one kind or another. Fretheim further states that it is shown that God is the liberator of the poor those pushed to the margins of life, for as God has acted before He will act again. It is then used as a generative theological perspective for the end of oppression.

According to Fretheim (1991:18), this liberating activity is sometimes seen as explicitly political in such formulations. The salvation that God brings is not just an inward activity, but also an outward activity also directed toward societal and political change. It could be seen as a holistic event. Fretheim (1991:19) however states that other dimensions of the liberation event should not be ignored, such as the fact that God's activity in Exodus is also directed against Egypt's gods (Exodus 12:12; 15:11; 18:11) as they are part of the cosmic forces working against God's creational designs. The redemption is then both historical and mythical and therefore universal in scope, with the victory going beyond just the socio-political arena. Wright (2010:loc1651) states that it is a comprehensive form of deliverance.

It is at this important to note the similarity with the needs of sex trafficking victims as liberation is not merely freedom in space, but rather a universal act that provides holistic freedom in various aspects, as was seen with the Israelite redemption.

Fretheim (1991:20) states that the closest parallels to the exodus redemption and victory can then be found in the victory announced in second Isaiah, and the cross and resurrection of Jesus Christ in the New Testament. It is a pattern of universal liberation and freeing from restraints that appear throughout the Bible. Wright (2010:loc1591) states that this redemptive action is meant to be a present reality.

Fretheim (1991:18) argues that this kind of continual liberation, including the exodus event, could then be seen as a sign of hope that poverty and oppression will not have

the last word, for God can create a different future. Fretheim (1991:19) however states that this future might not be the way the people would have thought, as the Israelite story in Exodus did not start with the takeover of Egypt or end with them going home, but instead ended with a withdrawal to another land. It is God who does the fighting, and God who brings the change, and therefore God who has propagative on what the future holds.

Fretheim (1991:19) states that it is God's activity that serves as a paradigm, as the exodus is a powerful symbol that no present situation defines what is possible for God. Moreover, change and newness in life are always possibilities with God. These possibilities were also evident in the creation narrative as shown. Fretheim (1991:19) argues that God is deeply involved in Israel's liberation from oppressive systems in every age and that the liberation of others could, therefore, be seen as a divine priority from which Israel and others can take hope. Fretheim does, however, warn the interpreter to take into account God's activity in Exodus was on behalf of a very particular elect people, the people of Israel.

Finally, Fretheim (1991:20) argues that the book of Exodus is not a declaration of independence from all and for all. Fretheim suggests that Exodus moves from one kind of slavery to another, from bondage to Pharaoh to the service of YHWH. The question Fretheim then asks when using Exodus as a paradigm for liberation, is "Whom will we serve now?" Fretheim, however, states that Exodus would claim that true freedom is found only in serving YHWH, but that all these factors need to be taken into account when interpreting Exodus. It is interesting to note the factors that need to be taken into account in the exegesis of Exodus. Hope is to be found for those in oppression, as it is clear that liberation, change and redemption are part of the divine priority and nature of God, although the question remains as to what is the ultimate purpose thereof? Exodus 9:1-4 could assist the researcher in answering this question.

3.5.3.4 Consulting Exegetical Sources and Explanation of Terms

Exodus 9:1: "Then the Lord said to Moses, "Go to Pharaoh and say to him, 'This is what the Lord, the God of the Hebrews, says: "Let my people go, so that they may worship me.'"

It is interesting to note the primal intention of liberation as a command of, “the God of the Hebrews.” It is very apparent that this God wants to hand the Israelites freedom and end the abusive dependence and service to Pharaoh they have been under (Keck 2015:339). It is important to note the interplay between the notion of freedom and serving in this text. Stuart (2006:221) states that the word *Abd* “worship” can also be translated to mean “serve” or “work for.” It is important when taking into account the current status of the Israelites and the reason for YHWH’s demand for their freedom. Stuart states they should be made free from serving Pharaoh so that they may be free to serve YHWH, with the difference being not a service of bondage but choice.

According to the researcher, the translation of “worship” is then the preferred translation. According to Fretheim (1991:20), worship is a central theme of Exodus, and going from slavery to worship is a big part of the movement of the book. There seems to be a significant concern for the proper worship of YHWH.

This theme is also found in the laws on slavery in Leviticus 25. Leviticus 25:42 states: “Because the Israelites are my servants, whom I brought out of Egypt, they must not be sold as slaves.” According to Keck (2015:646), the Israelites would have seen themselves as servants of God, and could therefore not sell their bodies to anyone else. Hartley (1992:441) states that there was a belief that YHWH purchased Israel’s redemption from Egyptian servitude; hence Israel is to worship God. Meyers (2005:84) argues that the theme of worship is therefore essential in understanding these texts, as the Israelites are being kept from serving/worshipping YHWH.

Exodus 9:2-4:

²if you refuse to let them go and continue to hold them back, ³the hand of the Lord will bring a terrible plague on your livestock in the field—on your horses, donkeys and camels and on your cattle, sheep and goats. ⁴But the Lord will make a distinction between the livestock of Israel and that of Egypt, so that no animal belonging to the Israelites will die.

According to Keck (2015:339), Pharaoh is given a clear warning and choice between obedience and disobedience to YHWH’s decree will lead to disaster. It is in a way a

choice of serving YHWH's will. Durham (1987:118) states that the literal translation of the warning to, "continue to hold them back" is to "make strength against them," a reference to the strength in one's hand. According to Stuart (2006:221), this wording is not found in any of the mighty act accounts and was therefore intentionally used in this text. Pharaoh was holding back people who belonged somewhere else.

Durham (1987:118) states that the word *jd* "hand" is often used in the Old Testament to refer to strength and power, especially in reference to God as is seen in this text. Durham argues that its use in this text is then a display of God's thinning patience with Pharaoh and a concurrent intensification of the mighty acts. Keck (2015:340) adds that YHWH is slowly establishing sovereignty over Egypt and Pharaoh. JWHW's authority above and beyond earthly bondage is made clear in this ultimatum.

YHWH's "hand" is then about to come down on Egypt's livestock (Durham 1987:118), an enormously valuable asset in biblical times (Stuart 2006:222). None of the prior plagues had been described as the direct "hand" of God (Stuart 2006:221). This should then be of great concern to Pharaoh, especially as a distinction is also being made between the livestock of Israel and that of Egypt, as God is bringing the matter of freedom closer to home. In previous mighty acts and plagues Pharaoh had not been personally affected, yet now his possessions are placed on the line. It is then finally driven home with the death of all the firstborns, including Egypt's livestock in Exodus 11:5 and 12:29 (Fretheim 1991:121), and the protection of the Israelite's livestock (Durham 1987:118). Durham further states that this should be seen as a divine act, a miracle.

This act, however, also leads to an ecological issue, especially regarding the life and death of all created things through the hand of the Creator. The question that remains is why animals were so heavily affected by divine punishment. Fretheim (1991:122) states that this is the consequences of Pharaohs' sin and human sin in general and that the problem lies with humans. Human sin is cosmic in nature and affects many more than often realised, including livestock. Fretheim, therefore, argues that the problem is with humankind and not with God as God is the God of creation and life. It is however often the actions of perpetrators that have far-reaching consequences for those not directly under their control, as was the case with Pharaoh. God's will remains

life, and as Durham (1987:119) states that YHWH needed to prove His presence through mighty acts such as this.

Ultimately the mighty acts done by YHWH is for the liberation of those who serve Him. As God does this action for humankind, this liberation does seem to be a divine priority. There is a clear interplay between the serving of Pharaoh and the serving/worship of YHWH. The aim of liberation from servitude is then worship, the reciprocation of the bond for which humankind was created in which life can be found. Wright (2010:loc1608) states that the response to the redemption of God should be a redemptive life in response. The biblical view found in this text is, therefore, one of redemption and liberation, of a God fighting for the freedom of creation.

3.5.3.5 Liberation and the Acts of God

The Exodus narrative serves as a paradigm for redemption and liberation from bondage. The hope of liberation and freedom is built on prayer and then exists because it stems from the hand of God. God proved this in helping the Israelites get free from slavery under Egypt through the various powerful acts. He proved His presence and will by responding to Moses's prayer in Exodus 8, and it was evident in the intensity of God's ultimatum to Pharaoh that God is for the poor, marginalised and those caught in bondage. It is an important point for those caught in sex trafficking as well.

God then became the initiator of freedom for the people of Israel, as freedom can be seen as a divine priority in bringing the fullness of life. It is important to note that God still used Moses in bringing the message of liberation, yet God was the one doing the liberating through His own hand. God was the only one who could bring about change and newness and do the seemingly impossible. The subsequent liberation and freedom that God affected were universal in nature.

Wright (2010:loc1692) states that all dimensions, including political, economic, social and spiritual, are integral to this great act of redemption. The redemption found in Exodus was holistic and comprehensive as God did whatever it took to rescue Israel out of whatever form of bondage they were trapped.

The motivation for this redemption was also apparent. According to Wright (2010:loc1683), Israel was redeemed out of several dimensions of their bondage into a covenant relationship with him. Wright (2010:1692) states that the motivation for freedom was first due to God's compassionate concern for those in bondage, and second due to his faithfulness to the Abrahamic covenant to be the God of Israel. They are therefore redeemed from serving Pharaoh so that they are free to worship or serve God. This worship takes place within the bond created in Genesis, yet it is not a place of bondage as God's will seems to be freedom of action, freedom to worship God. There is a parallel to be drawn that can be seen through the Bible as God is the God who saves, and this is again proven through the redemptive acts of Jesus Christ in the New Testament.

Keck (2015:340) states that the Exodus narrative touches on the lived reality of contemporary people. Keck adds that humanity often finds itself in a sworn allegiance or bondage to false authorities who only exploit and abuse. It is then up to the ecumenical church to provide emancipation from such bondage, also for those caught in the trap of sex trafficking. The ecumenical church cannot merely provide freedom without God, as God is the initiator of freedom, although He uses humankind as the message of that freedom. If the church were to be a part of a liberation act, it would have to be within the scope of God's will and ultimately for the purpose of restoring life and the bond between God and creation.

3.5.4 The Law Regarding Slavery

3.5.4.1 Exodus 21:1-11 New International Version (NIV)

¹These are the laws you are to set before them: ²If you buy a Hebrew servant, he is to serve you for six years. But in the seventh year, he shall go free, without paying anything. ³If he comes alone, he is to go free alone; but if he has a wife when he comes, she is to go with him. ⁴If his master gives him a wife and she bears him sons or daughters, the woman and her children shall belong to her master, and only the man shall go free. ⁵“But if the servant declares, ‘I love my master and my wife and children and do not want to go free,’ ⁶then his master must take him before the judges. He shall take him to the door or the doorpost and pierce his ear with an awl. Then he

will be his servant for life. ⁷“If a man sells his daughter as a servant, she is not to go free as male servants do. ⁸If she does not please the master who has selected her for himself, he must let her be redeemed. He has no right to sell her to foreigners, because he has broken faith with her. ⁹If he selects her for his son, he must grant her the rights of a daughter. ¹⁰If he marries another woman, he must not deprive the first one of her food, clothing and marital rights. ¹¹If he does not provide her with these three things, she is to go free, without any payment of money.”

3.5.4.2 Problem Statement

What is the purpose of the law concerning slavery in the Bible? Does the law present another theological perspective on slavery than discussed in Exodus 9? Is there any theological value in the law for the purpose of this study?

3.5.4.3 Background

This text is placed after the exodus from Egypt, meaning that it has probably developed from the Exodus experience. Meyers (2005:181) states that this text and surrounding materials are complex and was seemingly developed over a long period. Meyers argues that the entirety of Exodus 21-23 it could have been part of oral traditions that were used for non-formal dispute resolution which was only later formulated and formalised into regulations that were implemented formally. It would have assisted the community in their transition period from “slaves” to “masters.”

Fretheim (1991:249) states that this text then forms part of Exodus 21:1-32 segment that is mostly concerned with social justice. It is part of the slavery laws found in Exodus 21:1-11; 20-21; and 26-27, promoting the well-being of all. It is, however, important to note as background to this text the supposed loyalty of God/YHWH to Israel in establishing the law and ultimately being involved in the ongoing functioning therein (Fretheim 1991:244). Simultaneously, it is a way for Israel to continually think and speak about God’s sovereign intention for its life (Keck 2015:421). This text is therefore not merely a humanitarian or social law but was written as an integral part of God’s relationship with Israel as they raise the issue of loyalty to God going hand in hand with the attentiveness to the various issues they raise (Fretheim 1991:245).

The law, however, could not simply be imposed by anyone, as it was not established as an independent entity or authority that could merely be placed in the hands of a judiciary to do with as they pleased. It is inherently connected to God and God's hand and continuing presence. In fact, God's activity is integral to the use of the law as God is the one hearing the case and exercising judgement (Fretheim 1991:245). Keck (2015:421) adds that God is known in this sense as the governor who intends obedient conduct.

Fretheim (1991:245) argues that this is important when interpreting laws such as is found in this text as these laws cannot be seen as laws sprouting from moral or social concern, even though that might be the background, but rather from the Creator God. Fretheim argues that it is inherently a theological issue as God has chosen to be concerned, and therefore both given the laws and attended to them personally. The law is, therefore, part of the divine agenda for the world and remains a divine priority as it continually developed over time. Stuart (2006:476) adds that this led to a kind of covenant protection for the oppressed.

This divine priority on justice is for instance seen in Exodus 21:6 and 22:8-9;11 where it is made clear that the worship of God cannot be separated from the issues of justice (Fretheim 1991:245). It is a personal matter to God. In fact, in Deut. 15:1-11 it is clear that God is intensely and personally involved in matters relating to any of "my people...who is poor" as God will hear their cry, for "I am compassionate/gracious". The same can be seen in Exodus 34:6, wherein this divine attribute functions on behalf of the poor and the disadvantaged (Fretheim 1991:246).

According to Fretheim (1991:246), the enclosure of Ex. 34:6 by two direct words on Israel's loyalty to God, reinforces the personal intensity of God's involvement in social justice, as such loyalty has direct implications for the treatment of the poor.

Interestingly there is an equal intensity of personal involvement in the lives of those who are the victimisers. God's grace and compassion are swapped for severe judgement. Oppression of the poor is seen as a capital offence, with even the families of the oppressors being punished and pushed to the side of society. Humans are then

seen as the agents of the punishment and “wrath” that God has planned for them (Fretheim 1991:246).

According to Fretheim (1991:247), the exact nature God’s wrath against oppressors are not precisely clear, yet the thought and personal intensity of Gods response and compassion to injustices against the poor seem to lift the importance of how society treats and reacts to the marginalised. Fretheim (1991:249) mentions an interesting parallel between the inclusion of the enemy within the sphere of Israel’s action and the New Testament emphasis regarding the love of the enemy (Matthew 5:43-48). The oppressor or enemy, therefore, has to be taken into consideration.

The language of comparison of the intensity of reaction is imperative to Fretheim (1991:247) in reaction to the need for justice for the marginalised in society. The researcher argues that there seems to be a direct comparison and need for both compassion for the oppressed and judgement for the oppressors and that humankind seems to be the agents of those actions.

This can be seen in Exodus 22:31: “You are to be my holy people...” Fretheim (1991:247) argues that this is an invitation to imitate God in His holiness. Fretheim argues that this idea is further expanded upon in Lev. 19:9-18, where a connection is being made between holiness and a concern for social justice. The issue is not how Israel can become holy, but rather how they can be holy in their daily life as God has already made them holy.

According to Fretheim (1991:247), the pattern for a holy life has been set by God as a life lived on behalf of the marginalised included. Fretheim states that a holy life is a life set apart by God for service within the world, to serve as God leads to serving the world.

The motivation for such a life originates from the Exodus narrative. According to Stuart (2006:476), it is vitally important to understand the laws of Israel in terms of their own history of slavery in Egypt. The Israelites were made slaves based on their ethnicity and did not get any form of fair compensation. A lot of Israelites would eventually die

under the burden of what they faced in Egypt. The laws then needed to provide a new way of living that would ensure the injustices of the past would not be repeated.

Fretheim (1991:247) states that Israel's deliverance from bondage and enslavement in an alien land was then extremely important in this regard and was to serve as the foundation from which they were to live. God delivered Israel from human masters and gave them freedom, yet they were now in a position to in turn become the masters. They were therefore not to follow the example of Egypt, but instead of the God who delivered it from that bondage.

According to Keck (2015:421), the law material of Exodus could then be seen as Israel's attempt to discern God's mind and will in this regard, and therefore remained open to revisions as Israel more fully discerned the will of God.

For the researcher, it is interesting to note that the law on slavery was supposed to function as a reminder of Israel's past, and then an imploration on how they were to live and function as a holy people in future. Milgrom (2000:1605) adds that the law then works to define Israel's present identity in terms of its past status and its future goal. Fretheim (1991:247) adds that the law has a straightforward implication in that the people of Israel would violate their salvific history if they were to mistreat the poor and less fortunate. They are therefore given a guideline which is not to be overstepped, and a task of extending the sphere of God's salvation to include less fortunate ones.

3.5.4.4 Consulting Exegetical Sources and Explanation of Terms

Keck (2015:432) suggests an interpretation based on assumptions and principles found behind the concrete law. An example would be that the death of a "slave" requires justice seen in the interpretation below. Second, it needs to be taken into account that the law is not a matter of settled conclusion, since it was constantly revised and revisited in an ongoing process of adjudication, constantly confronting troubling practices and contemporary interests, such as the issue of human dignity in slavery versus economic well-being. In the same way, the church is being challenged to address human questions before it. Third, Keck notes that it is important to remind

oneself that these laws applied to a simple agrarian society, and not to one faced with all the social complexities of the twenty-first century. Social criticism of these laws needs to be done in order to see how those principles might relate and be used in a complex society.

An example of this would be the debtor practice whereby the “poor among you,” as mentioned in Exodus might not refer to a neighbour in our own context, but rather to nations keeping others in debt. Again, it is important to note the context of the law in the interpretation thereof. The researcher, therefore, takes these principles into account in an exegetical analysis of Exodus 21:1-11.

Exodus 21:1: “These are the laws you are to set before them:”

According to Keck (2015:421), the introduction to the main body of material identifies the text that follows as *Mshptjm*, which could be interpreted as “ordinances” or “laws.” Keck argues that the term suggests secular rulings concerned with mundane issues of daily life. There also seems to be no systematic interpretive picture, but many fragments. Durham (1987:320) states that these laws could be better as a group of “guiding decisions,” as they seem to be addressing specific issues on a case by case basis.

Stuart (2006:476) argues that the use of *Mshptjm* helped to distinguish it from the previous set of laws such as the Ten Commandments. It was a new corpus of law, the Book of the Covenant which provided greater specificity to the kind of holy behaviour required by the Ten Commandments earlier in the Exodus narrative. It is then important to look at the text itself and the specific behaviours referenced.

This corpus starts with two laws concerning debt slaves. Keck (2015:422) argues that the reader/hearer of this text would have remembered the exodus and the abuse of debt slaves (Genesis 47:13-21). These laws are definitional for the broader practice of justice in Israel, due to the burdens suffered in their past. It was written as a way of assuring that the same injustices would not be brought on again, even if some are caught in debt slavery again.

Exodus 21:2-6:

²If you buy a Hebrew servant, he is to serve you for six years. But in the seventh year, he shall go free, without paying anything. ³If he comes alone, he is to go free alone; but if he has a wife when he comes, she is to go with him. ⁴If his master gives him a wife and she bears him sons or daughters, the woman and her children shall belong to her master, and only the man shall go free. ⁵“But if the servant declares, ‘I love my master and my wife and children and do not want to go free,’ ⁶then his master must take him before the judges. He shall take him to the door or the doorpost and pierce his ear with an awl. Then he will be his servant for life.

These verses clearly have to do with the ownership of slaves, and forms part of verse 1-11 that could be described as the “treatment of one’s slaves.” They concern both male (verses 2-6) and female (verses 7-11) slaves (Durham 1987:320). Stuart (2006:476) states that this first law is casuistic in type and does not apply to anyone not currently employing a servant or anyone not currently being enslaved. It would have encompassed any kind of contractual work arrangement, which mostly included a master-servant arrangement.

The first law on debt slavery in verse 2-6 then concerns a male slave and is structured around a basic principle followed by three contingencies. The basic principle found in verse 2 is that a slave can only be held in servitude for six years, no matter the debt. In this way, the Mosaic covenant has established the priority of persons over money and set limits on how economic reversal can impinge on human well-being (Keck 2015:422). This is, however, a limited priority as the keeping of children born while in servitude is seen as an asset for the master and he may keep them (Stuart 2006:479). The tension remains between economic value and human dignity.

It is interesting to note, as Stuart (2006:476) mentions, that a particular social class was being included in this law. Stuart argues that the word “Hebrew” referred to the Israelites as a social class rather than an ethnic group, as the mixed-race composition of the Israelites at this time would have opened the possibility for the exploitation of any non-Israelite if the word “Israelite” was used. To, therefore, protect any potential

servants from exploitation, the broader socio-economic term is used. It would have ensured the dignified treatment of the Hebrews and the economic stability they needed.

Durham (1987:320) adds that this term would not have been derogatory, but somewhat protective of anyone falling under that description, as the slaves would have had a hope of freedom after a set period of servitude. Stuart (2006:477) states that slavery or servanthood was actually seen initially as a way out of poverty, a purely economic decision, yet this would have been easily exploited for financial gain, hence creating the need for some form of protection for people.

Keck (2015:422) states that the principle of people over money is clarified or explained in three ways: In verse 3 the marital status of the slave is to be respected. Second, in verse 4 a family that is acquired while in servitude is not emancipated with the slave. Third, in verse 4-6 a slave may forego freedom and prefer bonded status. This would seem strange to a reader, yet in the context of verse 4 makes perfect sense when taking into account that a slave who acquires a wife while in bondage may retain her and or their children in bondage or choose to have freedom without her.

These forms of protection for situations where the servant has a family was to ensure that neither the servant nor the master loses what is rightfully theirs at the time of termination of the contracted service. It was therefore as a protection of rights (Stuart 2006:478), yet not as fully as one might expect from a community who had suffered the same fate.

According to Durham (1987:321), the formal disavowal of a slave's return of status to freedom as stated in verse 6 requires that the owner brings the man into the presence of God to the sanctuary, and perhaps even to the altar, probably to formally repeat his formal renunciation of freedom. Durham also states that the door of the sanctuary would have played a central part in the piercing of the servant's ear, as the ceremony of the insertion of a ring or tag of some kind needed to happen in a public place. Through this ceremony, the "temporary" slave became a "permanent" slave due to his devotion to his family.

As is reflected by this law, the requirements of the economy and human dignity remain in constant tension throughout. It seems that Israel might be willing to curb the demands of the economy, but not in an unambiguous manner (Keck 2015:422). The option is even given for the servant staying in servitude for life (Stuart 2006:480), creating the impression that not all kinds of servitude is seen as wrong. Keck (2015:422) therefore states that Israel might be in the process of discernment, but that the economic element is still a significant deterrent to true freedom. Economic bondage might therefore not only be restricted to slaves in servitude but also to those serving a larger economic system. Stuart (2006:477) adds that the paradigmatic nature of this Israelite law would have allowed for the application of these laws in other systems/situations where the community might deem necessary, as it remains unambiguous.

Exodus 21:7-11:

⁷If a man sells his daughter as a servant, she is not to go free as male servants do. ⁸If she does not please the master who has selected her for himself, he must let her be redeemed. He has no right to sell her to foreigners, because he has broken faith with her. ⁹If he selects her for his son, he must grant her the rights of a daughter. ¹⁰If he marries another woman, he must not deprive the first one of her food, clothing and marital rights. ¹¹If he does not provide her with these three things, she is to go free, without any payment of money.

According to Stuart (2006:481), this is also a casuistic law, limited to women sold into servitude, usually with the expectation of marriage. It would apply to any situation where the female servant's rights could be infringed upon if she was not under the direct protection of her own family anymore. It could even be extended to women whose marital rights were denied to her, whether or not she was living in servitude.

In verse 7-11a principle is made clear, followed by four qualifying comments (Keck 2015:422). According to Keck, the principle applies to female slaves as they are to be treated differently from male slaves and are not subject to the preceding law on slaves. The emancipation of slaves is only applicable to men. In this case, it can be seen in the fact that an indebted male slave can trade his daughter, presumably in place of

himself, for the debt. Durham (1987) states that the underlying principle was that female slaves could only be freed through the payment of a price.

Stuart (2006:482) however argues that this is not the case and that women had a way to get emancipated as is shown in verse 11. Stuart's argument rests upon a possibility of the masculine nouns being switchable with the female nouns. According to Stuart, the lack of available laws on women's rights would have led the Israelite's to see the underlining principles in the laws and apply it to whomever and whatever situation it was needed. The researcher argues that this would be a good interpretive tool for a contemporary context, yet this seems unlikely in the face of the societal context of ancient Israel.

According to Durham (1987:321), the provision for the 7th year release of women was only later included in Deuteronomy 15:12. Keck (2015:422) states that the female slave is not regarded as a person in her own right, as her fate is linked to a man in each instance. In the first instance in verse 8 the female slave is assigned to the slave owner who holds all the debt, yet there seems to be limits to the slave owner's power over her. The slave owner will lose power over her if the intended marriage is not to his choosing.

In the second instance in verse 9 the slave owner may assign her to his son, and the same provision will apply. In the third instance in verse 10 the female slave's rights will be guaranteed if the owner rejects her and takes a second wife. In the fourth instance in verse 11 she will be freed without the need to pay back the debt or pay for her freedom if she cannot be protected adequately (Keck 2015:422). According to Stuart (2006:483), another underlying theme in these verses is the protection of marriage rights, even amid contractual obligations. These were especially to protect the rights of the women in those marriages. It is of particular significance in light of modern-day practices such as forced marriage and even *ukuthwala*. The protection rights and dignity are of utmost importance in such instances.

Durham (1987:322) states that the owner was hereby forced to protect the fundamental rights of female slaves. These laws also protected women from being

sold to slavery for general purposes other than becoming a bride and would protect her if she was not able to fulfil that role anymore.

According to Keck (2015:422), it is clear that the reasoning in these laws indicates that Israel was cautiously exploring a troubled area of life. Stuart (2006:477) states that they sought some kind of regulation even though their own record for keeping covenant obligations had been abysmal up to this point. The researcher argues that the reason for this search would have been in remembrance of their pre-exodus life and a cautious approach to not duplicate their previous Egyptian masters in their way of treating slaves. Keck (2015:422) adds that the law clearly wants to set limits to the practice of debt bondage, but does not succeed in submitting human dignity above the realities of the economy.

These laws, therefore, take a reformist position making debt slavery more palatable and humane but failing to criticise the practice directly. It does, however, lay the foundation for a more thorough critique of the practice in later law (Keck 2015:422). It is clear to the researcher that the long process of transformative thought and actions around societal practices and principles are being initiated through this reformist position.

On the negative side, it does for the moment leave the female slave with a few narrow options, as some guarantees are offered her, yet they are of an entirely circumscribed range (Keck 2015:422). At the same time, female slaves do not seem to have any rights equal to their male counterparts (Fretheim 1991:249). Stuart (2006:478) however differs on this point and argues that the gender terms used by the author apply to both men and women and that the terms were reversible. This seems highly unlikely though in the context of a patriarchal society. Simultaneously it is important to note that this remains a significant step in this kind of society and that some form of protection for female slaves does remain a step in the right direction.

Exodus 21 continues in the vein of protection against brutality, and interestingly again mentions slaves in verse 20-21: ²⁰“Anyone who beats their male or female slave with a rod must be punished if the slave dies as a direct result, ²¹but they are not to be punished if the slave recovers after a day or two, since the slave is their property.”

Keck (2015:423) states that the addition of this law was probably brought about by the amount of brutality experienced, but that it goes more in-depth in the sense that it is an indication that the community started to ponder the humanity of a slave. According to Keck this community has not been so far removed from their emancipation that they had forgotten the violence it once faced.

The law even goes so far as to advocate for the avenging of the death of a slave if this death occurs after a beating. The master is to be “punished” if a beating of that severity was to take place. Keck (2015:423) argues that the verb used for “punished” is quite strong and that it suggests a *quid pro quo* in that the death of the slave must surely result in the death of the master. This form of direct justice is further substantiated by the Samaritan text that uses the formulation “shall surely die.”

According to Keck (2015:423), this would be a remarkable law in that specific cultural context where slaves have traditionally not received any form of protection or even humanitarian acknowledgement. It is then against the cultural norm to suggest that a murdered slave is to be treated like any other murdered person. Keck, however, states that this might be a result of the fact that this community was once seen as slaves themselves.

In verse 20 the way of dignity is therefore followed, yet in verse 21 this seems to be contradicted. If the slave does not immediately die, the master is not punished, and the dead slave is not avenged. The reason given is that the slave is the master’s property. The word used for “property” is *Ksp* “Silver.” The slave is then literally seen as the owner’s money that he can with as he pleases (Keck 2015:423). Durham (1987:323) adds that the financial loss suffered by the owner in the case of the death of a servant would be seen as punishment enough.

According to Keck (2015:423), this again reflects the constant tension found in the law between the economy and human dignity. Keck (2015:424) suggests that the community was pondering about the value of a person whom they did not necessarily see as a person. Some could see it as a backward step, yet the researcher argues that the community has shown progressive thought regarding the protection and dignity of slaves as born out of their history. This same kind of progression needs to

be shown by the ecumenical church with regard to their treatment of modern slavery in the form of sex trafficking, especially on the background of their history regarding it.

Fretheim (1991:249) points out that the advocacy for the protection for slaves from long time servitude and inhumane treatment was the start of the process of transformation for Israel. This text does, however, remain in constant tension with Exodus 22:21-27:

²¹Do not mistreat or oppress a foreigner, for you were foreigners in Egypt. ²²Do not take advantage of the widow or the fatherless. ²³If you do and they cry out to me, I will certainly hear their cry. ²⁴My anger will be aroused, and I will kill you with the sword; your wives will become widows and your children fatherless. ²⁵If you lend money to one of my people among you who is needy, do not treat it like a business deal; charge no interest. ²⁶If you take your neighbor's cloak as a pledge, return it by sunset, ²⁷because that cloak is the only covering your neighbor has. What else can they sleep in? When they cry out to me, I will hear, for I am compassionate.

The tension grows when taking inequality into account and the unequal treatment of women, even in the law, into account. The researcher argues that a parallel can be drawn with the feminisation of vulnerability as mentioned in the previous chapter. It provides for further tension when reading this material, as the exploitation of women and the most vulnerable in society remains a very clear issue, yet the background to this text might serve as a tension easer. Fretheim (1991:249) argues that this text is a starting point for the concern for slave rights and that it implicitly invites the reader to interpret it in a way that the tensions are removed.

According to Fretheim (1991:248), this text implicitly invites the hearer/reader to extend this grace into every area of life where injustice might be encountered. Fretheim argues that one is invited by the law to go beyond the law. It invites one to change societal and historical circumstances as well as to become ethically sensitive. Knowing that God had a personal stake and agenda in the matters mentioned would have called the readers/hearers in the original context to continually discern what the will of God might be for every new occasion and context.

Fretheim (1991:248) states that these kinds of texts would, therefore, have raised new contexts wherein consideration of a new applicability of principles found in the law would later be called for, as Jesus had done in Matthew 5. For Fretheim, this would have led to the changing of life situations. The institution of the law(s) on slavery was then of immense importance in the context of the Exodus narrative and the reinterpretation of societal norms and ethical considerations in the life of Israel and the start of addressing the injustices in all spheres of life as a kind of ethical reflection.

3.5.4.5 The Purpose of the Law

According to Keck (2015:431), the laws should not be seen as a set of commandments simply to be acted out by an obedient community. Keck (2015:432) suggests that it also does not automatically lead to a direct transformation of social circumstances and remains difficult to interpret in contemporary society, yet the transformative process and thoughts it evokes in this text are of immense value.

As was clear from the background to this text, the law invites Israel to transcend the sinful nature of humankind and live a life set apart for God in the process of societal and ethical transformation. This means living a holy life that serves both God and the world. The law then draws a line of remembrance of the Exodus narrative for Israel which they are not to cross, but rather strive to improve. They are called not to become masters of bondage but rather stewards of freedom in the same way God freed them. This freedom and the life of justice was modelled through the compassion and judgement shown by God as part of a divine agenda and unique relationship God had with Israel. God was personally concerned with the well-being of the less fortunate and marginalised, and therefore stepped in with a series of salvific acts.

As God is the originator of these acts humankind is called merely to join in and be the agents of these acts. The law then assists in this process as the Law is not a rule to be enforced to the letter, but rather a guideline for change. In the same way, the law on slavery was not an endorsement of ownership as the purpose of the law is a guideline of reinterpretation that empowers the reader/hearer to challenge the norms of society and bring about lasting change as it is endorsed by God Himself.

The tension of a possible biblically motivated slavery concerning Exodus 9 and Exodus 22 could then be eased through this kind of interpretation. This text is of immense importance for this research. God could be seen as the initiator of salvation, and humankind is called to join in His actions as we remember what He has done for us.

Simultaneously humankind is called to challenge the *status quo*, social norms and ethical considerations for the sake of the less fortunate. A continual search for God's will in the current context is needed and a transformation of all things in order to bring about justice. It is also of particular importance to the ecumenical church.

Keck (2015:432) states that the church is invited into a process of ethical reflection, not about absolute principles, but about provisional decisions to get through the day faithfully, humanely and covenantal in a way that reflects God's relationship with Israel. It is also an invitation into constant theological reflections that influence the ethical stance of the church, such as the tension between human dignity and economics, sexuality and the purpose of creation and worship. A reformist position then becomes all the more important to the researcher.

These are not always clear cut. Keck (2015:433) states that an allegiance to the Lord of the exodus would almost inherently concern liberation for slaves, humane treatment of others, and protection for the most vulnerable in society. God/YHWH has a daily presence and is concerned with all areas of life. Keck argues that it is here where the covenant relationship becomes visible.

Keck (2015:433) however states that concrete ethics always seems to lag behind theological conviction. The claims of liberation now available to Israel does not necessarily translate into a life of liberating others in daily life. As was shown, slaves were still seen as money. Keck argues that the ethics of the community always seems to be playing catch-up with the theological ideas that identify it. The community is constantly caught between remembering their own liberation versus affording the same opportunity for others while protecting their own interests.

The laws on bond servants in 21:1-11 is a prime example of this as the community is aware of the tension between economic power and human rights. On the background

of their own history, they are prepared to ask questions of human rights, while not yet entirely willing to let go of all economic interest. At the same time, they are continually reflecting on the threat of violence as they seek to de-escalate violence by proposing minimal penalties, except in the case of direct murder as is seen in verse 20. Again, it is clear that this is a community in the process of challenging societal norms (Keck 2015:433). It was this process of rethinking and reflecting on ethical issues ingrained in theology which led to this kind of reformist position. This position would eventually open up the lengthy process and push toward a position that Paul could finally take in Galatians 3:28: “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus” (Keck 2015:433).

The global economic church is then also constantly invited into this kind of reflection, even by the law itself, as Keck (2015:435) states that the Mosaic commandments continually invites the reader/hearer into worship and justice, and love for God and neighbour. The researcher argues that the ecumenical church might need to fulfil the same reformist role in society as the law once did for ancient Israel. The purpose of the law was then not judgement or forced remedial actions, but was instead an invitation for change and reformation of current practices. It formed part of the narrative and process of change that would continue into the New Testament until all was declared free. The ecumenical church needs to take in a similar reformist position in today’s society as the law once did in Ancient Israel and bring about lasting change.

3.5.5 The Law Regarding Prostitution

3.5.5.1 Leviticus 19:29 New International Version (NIV)

“Do not degrade your daughter by making her a prostitute, or the land will turn to prostitution and be filled with wickedness.”

3.5.5.2 Problem Statement

What does a direct reference to prostitution in the law entail? Can an existential perspective on holiness and ethical behaviour of individuals assist this study?

3.5.5.3 Background

According to Keck (2015:511), the book of Leviticus belongs to a section of the Bible that Jewish tradition designated as the *Thorah* “law” or “instruction.” It used to instruct the priesthood in proper officiating, observing purification, and administering at the sanctuary, and then the priests were required to teach the people of Israel what God required of them. Leviticus is important in biblical Theology as it addresses the issue of how the people of God can maintain their connection or relationship of God (Hartley 1992:1vi). Keck (2015:512) states that with the exclusion of 10:1-7 and 24:10-16, which are historical narratives, the book of Leviticus initially focuses on instructions in this regard, many of which include the worship of the holiest God and the purity of the people. It is in this sense that purity in life and worship goes hand in hand.

Leviticus chapters 1-16 form the first significant block, focusing on sacrifice, purity and worship, while chapters 17-27 constitute the second division, often termed the holiness code. It is in this holiness code that chapters 18-20 deals with the holiness of the family and especially its sexual activity. Chapter 16 is addressed to the priests, while chapters 17-27 are priestly instructions addressed to the people. Therein all Israelites are called to holiness (Keck 2015:512). Keck (2015:616) states that this chapter might seem a bit arbitrary and heterogeneous in that it appears to mix up moral, civil and religious injunctions. It is therefore important to note the foundational role that the Ten Commandments (Decalogue) play to these roles. This would assist in realising that they illustrate deeper ethical principles.

Keck (2015:616) states that the parallels can be seen as follows:

<i>Ten Commandments</i>	<i>Leviticus 19</i>
1 and 2	v. 4
3	v. 12
4 and 5	v. 3
6	v. 16
7	v.29
8 and 9	vv. 11,16
10	v. 18

According to Keck (2015:616), this does imply that Leviticus 19 is a revision of the Decalogue, but rather that it is a further reinforcement and a practical illustration of it. Chapter 19 itself is divided into three main sections with a number of subsections, each started with the phrase “I am the Lord [your God].” Keck states that the first section in verses 3-8 deals with two fundamental duties of life: To honour one’s parents (v.3) and to revere God (vv.4-8). The second part in verses 9-18 explores holiness regarding those close to a person, specifically concerning the poor (vv.9-10), the truth (vv.11-12), the employee and the helpless (vv.13-14), the rich (vv.15-16) and one’s neighbour (vv.17-18). The third part (vv.19-36) explores holiness in all other areas of life, including against certain mixtures (v.19), regulating slavery and concubinage (vv.20-22), regulating first fruits (vv.23-25), the prohibition of eating blood (v.26a), the prohibition of divination (v.26b), the prohibition of sorcery (v.26c), the prohibition of pagan mourning rituals (v.27), the prohibition of tattooing on the dead (v.28), the prohibition of sacred prostitution (v.29), reverence for the Sabbath and sanctuary (v.30), the prohibition of necromancy (v.31), respect for the elderly (v.32), respect for the alien (vv.33-34), and honesty in trading (vv.35-36).

According to Keck (2015:616) chapter 19 could then be seen as a key chapter on holiness, a kind of brief Torah, as the list of standards and a wide range of laws almost encompasses all areas of life. It builds on verse 2: “Speak to the entire assembly of Israel and say to them: ‘Be holy because I, the Lord your God, am holy.’” Hartley (1992:1vi) states that God makes Himself known here as holy in His very nature, setting Him apart from all other Gods. As Israel is being addressed, Milgrom (2000:1603) states that the implication is that all prescriptions that follow are how Israel can become a holy nation as their God is holy.

They are to strive for holiness and live a godly life (Milgrom 2000:1605). The laws reveal God’s will on holy living (Hartley 1992:xxxv). Keck (2015:616) states the ethical performance expected of all persons was that of an imitation of the very character of God, His holiness. This stands as the foundational principle in the long list of precepts outlined in this chapter and is the object of all the moral and ceremonial law.

God’s holiness acts as a model and motivating force to the development and maintenance of a holy character. Human nature then responds to the mysterious and

the awesome, a reality to be embraced through the word “holy.” It is anchored through faith to the character of God. It is here that faith and ethics collide, as they can be seen necessary aspects of the same coin, although not identical. Faith demonstrates its authenticity by the way it operates in the ordinary affairs of life. It must include ethical outcomes if it claims authenticity (Keck 2015:617).

Leviticus, therefore, serves the people of Israel in living a holy life in fellowship with a holy God. It simultaneously furnishes Israel with laws that has secured their well-being, as they were beneficiaries of God’s covenant (Gen. 12:2-3), and therefore meant to be mediators of blessing to the nations (Keck 2015:513).

The primary reason for entering into a covenant was for continuing in communion with each other. It would entail a reciprocal relationship between the two parties (Hartley 1992:1xv). In light of this, the Levitical laws are intended to train, teach and prepare Israel to be God’s instrument of grace to others. Leviticus, therefore, prepares Israel for its world mission (Keck 2015:513).

Israel is to communicate the character of God and His unapproachable holiness to the nations, primarily through the sacrificial system and ritualistic life. All should see that any sin is an offence against a holy God. This can be seen in the severity of the penalties attached to the laws and the fact that God’s holiness demands intolerance of sin and impurity. His holiness does, however, have a positive side as stated in Exodus 34:6-7:

⁶And he passed in front of Moses, proclaiming, “The Lord , the Lord , the compassionate and gracious God, slow to anger, abounding in love and faithfulness, ⁷maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation.

What the law demands and people are unable to do, a loving and forgiving God provides in the same law that upholds such a high standard. Mercy and forgiveness of sins are available to all who turn to God with a repentant heart (Keck 2015:513). It

is in this sense that holiness is often experienced as love, as it has a liberating side to it (Hartley 1992:1xi).

Another purpose of Leviticus was to teach the people of Israel and all subsequent readers about how to worship God. As explained earlier in this chapter, worship was the ultimate goal of creation, and one of the ways to engage in true worship according to Leviticus is to join the religious life with holiness in one's own life. This alone would however not suffice in giving the proper worth and value that a person is attempting to express himself/herself to God. A person must be able to distinguish between what is holy and what is common and profane, between the clean and the unclean and know the rituals and moral attributes needed to achieve it, even though it might be difficult for a human being. The holiness of God dictates that any approach to God must acknowledge the difference in character between humankind and God (Keck 2015:514).

God as Creator is separate from all of creation and different in nature, yet He participates in it (Keck 2015:520). In the same way holiness for the people of Israel involves a simultaneous withdrawal towards God and participating with God (Milgrom 2000:1605).

In its basic ideology, holiness then involves a distinction from and separate unto someone or something (Keck 2015:520). Hartley (1992:1vii) states that the meaning of "holy" revolves around the fact that a place or item was holy as it was either dedicated to God or placed within His presence. Hartley (1992:1ix), in fact, states that this part of holiness was to be taken so seriously that any form of unclean living might have had the effect of an unofficial declaration by a person that he/she had no desire to enter the presence of God (17:16).

There is also a simultaneous moral gap between humanity and God because of human sinfulness. Individuals are therefore called to act, think and live holy lives patterned on the character of God, hence accentuating morality (Keck 2015:520). It is the process of sanctification (Hartley 1992:1xi).

It is in this sense that Israel's behaviour should be different from those around them (Milgrom 2000:1603). On the one hand they should imitate God, but on the other hand be fully aware of the unbridgeable gap between them and God (Milgrom 2000:1605).

According to Keck (2015:520), Leviticus is a prime example of a holy God who provides the rituals to make it possible for sinners to walk in fellowship with one who is pure.

Since the people only knew sin, they needed to be shown a new way to follow. It would be needed as these people have never seen righteousness such as in the form of Jesus Christ. By then following these instructions and teachings, they would be turned into a holy nation, who will collectively be known as a royal priesthood, a rich treasure belonging to God (Exod. 19:5-6).

The demonstration of this consecration to God was to be displayed in all walks and areas of life. Among the ethical duties singled out in Leviticus in the life of holiness, sexual holiness was especially emphasised. It is in this most intimate area that holiness of life demands control and regard for the sanctity of life (Keck 2015:520).

Keck (2015:520) states that holiness, therefore, has a vertical aspect of our relations with God, an interior dimension of self-integrity, and a horizontal relationship with others expressed in love for the neighbour, through both an ethical and a ritual dimension. The neighbour includes the resident alien, as is explained below. This life of holiness then translates to a blessing for the nations, as they encounter the giver of holiness through the people of Israel.

3.5.5.4 Consulting Exegetical Sources and Explanation of Terms

This verse is part of the third section of Leviticus 19 (vv.19-36), all grouped under the heading "Keep my decrees" (Keck 2015:619). According to Milgrom (2000:1604) this forms part of the ethical commandments, which generates holiness.

Leviticus 19:29: "Do not degrade your daughter by making her a prostitute, or the land will turn to prostitution and be filled with wickedness."

According to Keck (2015:620) the *HZNTH* “religious prostitution” of the ancient Near East, needed regulation. The Canaanite teaching of the time asserted that the fertility of the land, its animals, and its people depended on “consecrated women,” or a cult prostitute, who gave their bodies in acts of sacred prostitution. Milgrom (2000:1695) states that this included intercourse with strangers as a sacred rite to increase fertility.

It is interesting to note that the evidence for this event as a fertility rite seems minimal, but instead that this rite was used as a source of pleasure for the man and income for the temple. It was, therefore, more of an economic than cultic motivation. It included rooms added to the Jerusalem temple (1 Kings 23:7) and the sexual practices condoned and encouraged by clergy, something intolerable to the Deuteronomic reformers (Milgrom 2000:1696). As discussed in chapter two of this thesis, the economic and pleasure filled motivation is also a modern-day phenomenon and tragedy which are driving the growth of sex work.

The focus of this verse should therefore not fall on the purpose of the prostitution, but on the effect, it has on the woman in the act thereof, especially against the background of holiness. According to Milgrom (2000:1696) the phrase “Do not degrade” *THLL* is figurative in its use, hence not “desecrate” but rather “degrade.” The text does not straight away say *TZNH* “make her a prostitute.”

Milgrom (2000:1697) states that the choice is deliberate, and the degradation refers to the fact that such a woman belongs to a people whose goal is holiness and her father would be depriving her of her right and duty to attain such a goal. Whether this was for economic purposes or cultic fertility, engaging in such activities would be a direct violation of the holiness prescribed.

If this were not to be stopped, the land would be filled *ZMH* “wickedness.” Milgrom (2000:1698) suggests that the land and all its people will be filled with similar scheming to that of a father willing to prostitute his daughter, causing her to degrade her status from holiness. This behaviour was appalling, as it was unethical behaviour that entails not only a physical nature but also a spiritual one, as she degraded to something other than the holiness and image for which she was created. Her father deliberately chose this path, consciously stepping outside the will of God.

This unethical behaviour however spread further than sex work and included foreigners present in the country. As shown, sex trafficking often includes a combination of sex work/prostitution and resident aliens since sex trafficking victims are often working in foreign communities, the research will discuss Leviticus 19:29 in combination with Leviticus 19:33-34: ³³“When a foreigner resides among you in your land, do not mistreat them. ³⁴The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the Lord your God.”

According to Keck (2015:621), the *GR* “alien/foreigner” was to be seen as full members of Israel’s society. In a call to holiness, the harassment of aliens was prohibited, for nothing could be done to them that was disallowed. Hartley (1992:322) states that the foreigners were ignorant of local customs and culture, and were therefore subject to all kinds of schemes to take advantage of them.

Israel was to have particular regard for strangers (Hartley 1992:322). Keck (2015:621) states that the Old Testament warns no fewer than 36 times of Israel’s obligation to aliens, widows and orphans. Milgrom (2000:1705) states that the phrase “do not mistreat them” also denotes “oppression” regarding the powerless, according to its old Aramaic root *YNH*. The foreigner is not to be oppressed.

Israel is then called to treat foreigners as their own in their land where they have authority (Milgrom 2000:1705). The equality before the law of citizens and aliens alike is bound together by the structure paralleling the alien in Israel’s land to Israel in Egyptian land. As is echoed in Exodus 21 and specifically in Exodus 22:20 in relation to the support of the foreigner, Israel should not oppress the outsider, but rather love them (Milgrom 2000:1704). Israel is again reminded of their past and cautioned not to treat others as they were themselves once treated. Since God treated Israel with love when they were once aliens in Egypt, they should relate to the aliens in their midst with love. God’s deliverance of Israel from bondage and slavery is the moral ethical motive for the just treatment of others. This motif is connected to Exodus 9:1-4 as discussed earlier, as the people are deliberately deprived of the options to make choices at their own accord, especially the choice whether or not to worship God.

This concept is related to the concept of the *imitatio Dei*, the imitation of God. This love is both seen in freedom and compassionate deeds in the provision of food and clothing (Milgrom 2000:1605). It is, therefore, a practical command, expressed through one's behaviour. In the same way, the outsider is then to reciprocate by following the same sacrificial procedures as their gracious hosts (Milgrom 2000:1706).

This would undoubtedly evoke thoughts on the treatment of foreigners as slaves, as they might have to be included in the laws such as described in Deuteronomy 15:12-28 and Exodus 21:1-11. It would undoubtedly be part of a reformist position, cautiously nudging Israel toward freedom and protection for all. Although the researcher argues for this point, it cannot, however, be conclusively stated as it is not specifically addressed in this text. It does point toward the greater reality that all foreigners, kidnapped, slaves or free, are to be treated from a position of holiness and love.

These verses serve as a response to the social and economic injustices serving in the land, sometimes even supported by the priesthood (Milgrom 2000:1606). Coupled with the Levitical treatment of prostitution as unacceptable, it would serve this research to conclude that holiness includes degeneration of prostitution and proper treatment of aliens/foreigners/outsideers and others. So much more do those resident aliens caught in prostitution need to be treated well. The ethical motif behind this behaviour is a return to the status of holiness.

According to Hartley (1992:xii), the two qualities prevalent in chapters 17-26 regarding a holy life are justice and love. Justice meant equity, and the punishment for harm done to a person was to be commensurate with the harm done (i.e. 24:20). According to Hartley this radically advanced law codes as it raised personal injury from a civil tort to criminal law, and simultaneously increasing the social worth of a citizen. The personal worth of each person was affirmed, as can be seen in Leviticus 19:29.

Justice needed to be done in love, as is prevalent of Leviticus 19:33-34. The love is to be shown in kindness. The emphasis is not on a person's feeling toward another, but instead on helping another, Israel was encouraged to rise above the natural tendency of taking advantage of others (Hartley 1992:1xii).

Leviticus 19 closes with this final exhortation in verse 37: “Keep all my decrees and all my laws and follow them. I am the Lord.” This is what needs to be practised, and this is God’s will (Hartley 1992:322).

3.5.5.5 Holiness, Ethics and the Treatment of Others

These texts are loud and clear in their ethical motifs as calls to holy living. The people of the covenant, Israel, must pursue a holy life in order to serve their holy God. He alone is holy, yet His holiness is contagious and whatever place He inhabits is holy (Isa. 57:15). For Him to continue dwelling among His people, they must make themselves holy, sanctifying themselves and practice justice and love (Hartley 1992:322).

Holiness is not an optional luxury of a believer’s lifestyle, as Leviticus 19:2 sets the mark for holiness very high. The New Testament equivalent found in Matthew 5:48: “Be perfect, therefore, as your heavenly Father is perfect.” The standard set is personal and concrete, and it represents the very nature of God. Jesus urged His followers to the same holiness as was expressed in Leviticus 19, as God’s people are to perfect and holy as God was perfect and holy (Keck 2015:621). Holiness is the goal of all believers (Hartley 1992:1xxiii).

They are called to imitate God in the world and join in with what God is doing in this world (Keck 2015:621). The *imitatio Dei* implies that just as God differs from human beings, so Israel should imitate Him and be different from the rest of the nations. According to Hartley (1992:325), they should honour God in their communities by living uprightly and motivated by love.

Keck (2015:621) therefore states that the emphasis falls on social justice in this chapter on moral holiness. In the text discussed, one could be holy by loving others, by being hospitable to the stranger and by being a person of justice. According to Hartley (1992:323), love and holiness are intertwined, as the expression of holiness is love, keeping the interest of the other at heart. It is where ethics and rituals cross paths, and is an essential part of the mission of God’s people as distinctive and

different from the other nations (Wright 2010:loc2197). This mission has an unavoidable ethical dimension (Wright 2010:loc1553).

Hartley (1992:324) puts it so well: “Genuine love promotes justice, and justice is the firm foundation of holy love. The union of justice and holiness keeps love from being sentimental and justice from being cruel. Nevertheless, for love to be upbuilding it must be true to justice.”

The Aaronic priesthood, blood sacrifices and rituals might have disappeared, but the spiritual truth and principles they signal remain constant. A minimal standard for people who are called to be holy as their God is holy has been set (Keck 2015:523). Renewed sacrifices in ritual and life ensure continues communion between God and the supplicant(s) (Hartley 1992:1xix). Living out this holiness is so important that the writer of Hebrews says that no one will see the Lord without holiness (Hebr. 12:14b). The Spirit of the laws listed in Leviticus 19 and discussed in this section, therefore, remains unchanged, even though the formal expression thereof changes. The call to holiness never goes away and confronts us in every area of our life: In life, love, business, sexuality, neighbours and foreigners, in worship and family (Keck 2015:622). According to Wright (2010:loc2172), the ethical demand of holiness in the Old Testament meant living in integrity, justice and compassion in all areas of life and becomes part of the mission of God’s people.

3.5.6 Debt, Slavery and Restitution

3.5.6.1 Deuteronomy 15:12-18 New International Version (NIV)

¹²“If any of your people—Hebrew men or women—sell themselves to you and serve you six years, in the seventh year you must let them go free. ¹³And when you release them, do not send them away empty-handed. ¹⁴Supply them liberally from your flock, your threshing floor and your winepress. Give to them as the Lord your God has blessed you. ¹⁵Remember that you were slaves in Egypt and the Lord your God redeemed you. That is why I give you this command today. ¹⁶But if your servant says to you, “I do not want to leave you,” because he loves you and your family and is well off with you, ¹⁷then take an awl and push it through his earlobe into the door, and he

will become your servant for life. Do the same for your female servant. ¹⁸Do not consider it a hardship to set your servant free, because their service to you these six years has been worth twice as much as that of a hired hand. And the Lord your God will bless you in everything you do.”

3.5.6.2 Problem Statement

As debt bondage plays a big part in sex trafficking, does the law provide any guidance in the handling of freed servants in debt bondage? What role does restitution play in justice for the victims of slavery according to this text? What is the centrum of the laws supposedly condoning slavery from a Christian perspective?

3.5.6.3 Background

According to Keck (2015:953), this text deals with the temporal realm concerning the acquisition, retention, and release of slaves/servants. Christensen (2001:318) states that this text is the fourth of five measures to protect the poor in Deuteronomy 14:22-15:23, in this case commanding freedom. According to Christensen (2001:319), the law in this text is a natural sequence to the laws on loans and poverty in verses 1-11, as poverty is seen as the underlying cause of servitude. It is against this background that the principle is called for of the sabbatical release of formerly indebted servants.

Miller (1990:134) states that it is part of a larger narrative on the sabbatical principle that gives the commandment on the release of servants its fullest expression. As can be seen in verse 15, the laws on the release in the seventh year of the Sabbath have the remembrance of God’s redemptive activity as an aim. Miller argues that it has been fundamentally set to provide rest and release from substantial burdens and oppressive situations.

According to the researcher, this text is similar in nature to the Exodus 21:1-11 as discussed in the previous section. Keck (2015:953) states that the Deuteronomic law stems from the older law found in Exodus. Miller (1990:134) adds that this kind of text forms part of the revolution of freedom. A provision for freedom in space was found in

a Sabbath of the land, and a provision for freedom in time was found in the Sabbath release.

According to Miller (1990:135) the concept of “release” (*smtth*) first appears in Exodus 23:11 where land is released and lies in fallow in the seventh year for the sake of the land, but also for the sake of the poor and the wild beasts who are allowed access to whatever grows on its own. The Sabbath rest is seen as analogous to a sabbatical release. It is then also found in the sabbatical release of the servants from economic oppression and slavery.

The release of bond servants is specifically grounded in the same motivation as the Sabbath commandment as can be found in Deuteronomy 15:15 (Miller 1990:135): “Remember that you were slaves in Egypt and the Lord your God redeemed you. That is why I give you this command today.” Miller (1990:135) states that the same motivation is used in all the laws that explicitly calls for justice and compassion. Freedom must be given in the same way freedom had been received. This is an important motif for the global church’s involvement in sex trafficking.

This is also the case in the Leviticus 25:39-43 text, as Israelites, are commanded to release those who are serving them due to debt. According to Hartley (1992:441), the year of release was meant to return all Israelites to a status of freedom.

It is also interesting to note the connection to the *smtth lhwh* in Deuteronomy 15:2, referring to the “release of the Lord.” Obeying these laws would then be in direct obedience to God (Miller 1990:135). Compassion is part of the order of God, and is part of the relationship God has with the Hebrews, and also the morality that the Hebrew needed to practice in their community. Compassion and care should characterise one’s life, just as God had shown compassion and care to them (Miller 1990:136).

According to Miller (1990:138), the nucleus of the principle of the sabbatical release is the freeing from burdens and chains that bind members of the community in order to provide equity and opportunity for those members of society who do not have it. Miller argues that the sabbatical principle says no to the relentless movement of events that

seems unchangeable, such as bondage, slavery and the economic system that continually ties people into debt. Miller (1990:139) states that all people in the community could, therefore, start anew.

3.5.6.4 Consulting Exegetical Sources and Explanation of Terms

According to Driver (1902:181), this text is clear in its intention to provide slaves/servants with the opportunity of release in the seventh year of service. The position of a Hebrew servant was relatively favourable, as verse 16 even suggests the possibility of love for the owner. Driver states that this present law is based on the corresponding one in Exodus 21:2-6, with additions and modifications in Deuteronomy 15:12-18.

According to the development of the laws, Christensen (2001:318) states that servants had acquired certain legal rights by this point in Deuteronomy, as they were allowed to rest on the Sabbath (Deut. 5:14), be included in the celebration of pilgrimages (Deut. 12:8) and would later on be accorded protection from abuse on the part of their owners (Deut. 23:16-17). This text then continues on that trend and the restoration of dignity. Deuteronomy 15:12: “If any of your people—Hebrew men or women—sell themselves to you and serve you six years, in the seventh year you must let them go free.”

According to Christensen (201:320), the term “Hebrew” plays an important part in this text as it calls attention to the experience of slavery in Egypt where the Israelites were called by that name. It is the oldest designation for the people of Israel. The law here then only applies to servants who are Israelites, and not to non-Israelite slaves. Keck (2015:953) adds that the term (*ibri*) “Hebrew” is to be explained from the fact that it has been taken and adapted from the older law concerning slavery in Exodus 21:2-6. In the case of Deuteronomy, this term carries the connotation of social status, indicating the legal stance of a person caught in slavery.

Full slavery was limited to foreigners, as they could be held indefinitely against their will, yet the law regarding Hebrew servants had advanced concerning the rights afforded to those servants (Christensen 2001:318), as shown in previous texts discussed.

Comparing Exodus 21:2 and Deuteronomy 15:12 shows a marked difference between the two texts with the addition of the female form of “Hebrew” in Deuteronomy 15:12 (Driver 1902:182). Driver points out that according to Exodus 21 a female servant who comes into service with her husband is to go free at the same time he does, yet a daughter sold by her father onto slavery would not receive the same freedom as men would.

According to Driver (1902:182), the addition of women into the promise and principles of freedom does, however, show advancement in ethical thought and societal practices. Keck (2015:953) states that male and female servants are now put on equal footing. This is further supported by the fact that the female servant will share in the restitutive processes mentioned hereafter.

It is interesting to note the meaning of the term “free” *hpsi* appears primarily in the context of the emancipation of slaves, and according to Christensen (2001:320) refers here to the restitution of former status. Christensen adds that the social status of being free in ancient Near Eastern law could refer to subordinate to a free citizen yet seen as above that of a slave. In the context of the Egyptian exodus and the subsequent remembrance, the former might be more applicable.

Deuteronomy 15:13-15:

¹³And when you release them, do not send them away empty-handed. ¹⁴Supply them liberally from your flock, your threshing floor and your winepress. Give to them as the Lord your God has blessed you. ¹⁵Remember that you were slaves in Egypt and the Lord your God redeemed you. That is why I give you this command today.

According to Driver (1902:183), the owner is to release the servant with some form of gift in a liberal way. Christensen (2001:320) states that the initial reason for this was to ensure that the servant would not need to borrow for sustenance and fall back into servanthood. The owner is reminded about the blessings received from YHWH in the way He has given (Driver 1902:183). Christensen (2001:318) states that this

remembrance draws on the Exodus narrative where the people received gifts of silver and objects of gold from their former owners.

This remembrance forms the foundation of this restitutive giving, as the Israelites are reminded about their past as servant and the way they were repatriated (Driver 1902:183). It is for this very reason that the Israelites are then reminded to treat their servants with respect (Christensen 2001:320). The motive of this giving is then once more a thankful recollection of the deliverance from the servitude in Egypt (Driver 1902:183).

Deuteronomy 15:16-17:

¹⁶But if your servant says to you, "I do not want to leave you," because he loves you and your family and is well off with you, ¹⁷then take an awl and push it through his earlobe into the door, and he will become your servant for life. Do the same for your female servant.

If a servant chooses to stay with the owner, perhaps due to some kind of affection towards the owner, the servitude must henceforth be for life. It is then formally agreed upon with the nailing of the servant's ear to the door. That would signal the end of the ceremony. In Exodus 21 the rituals surrounding the servant differs in that the servant is then to be brought before God, i.e. to the sanctuary where the judgement is administered, and then led door-to-door. The Exodus ceremony would, therefore, be a public one, whereas the modification found in Deuteronomy 15 simply makes this a private ceremony performed at the owner's house, with no judicial ceremony (Driver 1902:184). According to Christensen (2001:321), the omission of the phrase "before YHWH" in the Deuteronomy text would also imply that this ceremony was secular and not necessarily part of YHWH's will or character.

The fact that the ear was to be pierced was either a symbolic act calling attention to the servant's obligation to "hear" the owner's orders or used to put a "tag" on the ear of the servant. It has even been suggested that such a tag would afford the servant preferential treatment as one whose debt has been forgiven, yet still in servitude to the

owner. This, however, goes beyond the evidence found in the text. The servitude might then last for life or possibly until the next jubilee year (Christensen 2001:321).

The progression in ethical thought and societal norms is again evident in the fact that female servants are included in the same ceremony as male servants (Driver 1902:184). This release then enables the released servant to maintain a viable position in the community (Keck 2015:953).

Deuteronomy 15:18: "Do not consider it a hardship to set your servant free, because their service to you these six years has been worth twice as much as that of a hired hand. And the Lord your God will bless you in everything you do."

According to Keck (2015:953), this law presupposes that the situation of slavery has been entered into due an issue with debt. People might have sold themselves, family members or others into slavery to pay off their debt. It would have left the owner with a significant initial price to pay for the servant, making it difficult to part ways.

Christensen (2001:318) states that the phrase "do not consider it a hardship to set your servant free" is again a reference to the Exodus narrative and the fact that it was hard in the eyes of Pharaoh to let the slaves go free (Exodus 13:15), as God had hardened his heart. According to Christensen (2001:321), the owner should not act similarly.

The closing statement is therefore regarding the release of the servants in the text is in the form of a consolatory thought to the Israelite owners in case the duty of letting the servant go might be hard (Driver 1902:184). Christensen (2001:321) states that the law took the owner's feelings into account by reminding him of the benefit received from the servant. The emancipation of the servant is then again conveyed as the return to former status. It is interesting to note how this text on the release then serves to console both the servant and the owner.

This idea of the sabbatical release takes further root in Jeremiah 34:12-16, when a prophetic condemnation of the failure to enforce the law of release is given:

¹²Then the word of the Lord came to Jeremiah: ¹³This is what the Lord, the God of Israel, says: I made a covenant with your ancestors when I brought them out of Egypt, out of the land of slavery. I said, ¹⁴'Every seventh year each of you must free any fellow Hebrews who have sold themselves to you. After they have served you six years, you must let them go free.' Your ancestors, however, did not listen to me or pay attention to me. ¹⁵Recently you repented and did what is right in my sight: Each of you proclaimed freedom to your own people. You even made a covenant before me in the house that bears my Name. ¹⁶But now you have turned around and profaned my name; each of you has taken back the male and female slaves you had set free to go where they wished. You have forced them to become your slaves again.

According to Keck (2015:954), the background to this text in Jeremiah is the release of slaves by citizens during the siege of Jerusalem by the army of Babylon. The original reasoning behind these releases was most probably selfish, as it was a way of relieving the owners of the responsibility to provide food for their servants. Keck states that these owners then repossessed their servants when the siege was temporarily lifted.

According to Christensen (2001:318), the text in Jeremiah shows that the practice of release was apparently not always observed by the Israelites. Keck (2015:954) states that as is evident in the text, it seems that the prophet Jeremiah's unrestrained condemnation of such acts was evidence that he shared the Spirit of compassion and concern that underlined the Deuteronomic regulations, and therefore reminded the community of the sabbatical principle of release.

This same principle continued to be applied through the Old Testament and was then affirmed by Jesus. Miller (1990:139) states that Jesus made it explicit that the Sabbath was made for human beings, and even set forth the nature of ministry in a programmatic declaration through the reading of Isaiah in the synagogue at Nazareth in Luke 4:16-19;21:

¹⁶'He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, ¹⁷and

the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: ¹⁸“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, ¹⁹to proclaim the year of the Lord’s favour.” ...²¹He began by saying to them, “Today this scripture is fulfilled in your hearing.”

According to Miller (1990:139), these texts from Isaiah are brought together by the Greek word *aphesis* “release, liberty.” This is the Greek translation for the Hebrew word for the release through the Sabbath principle. Miller (1990:140) argues that this becomes the intention and goal of Jesus’ ministry. The word *aphesis* also refers to another type of release in the form of “forgiveness,” which Miller defines as the release from bonds and chains of sin and guilt. Jesus, therefore, sets the example in the breaking of bonds and chains that we as humans are to follow.

Keck (2015:956) states that it is clear that the misfortune of being sold into slavery was not meant to be a life sentence. Human dignity could not be continually ignored, especially in the light of the belief that all human beings were created in the image of God. A limit on the time spent in slavery is therefore needed, resulting in the sabbatical cycle of six plus one. The Israelite’s slavery would then be brought to an end with the arrival of the year of release, with the possibility of a new beginning.

According to Keck (2015:956), a new beginning for servants or slaves would have required some form of upfront capital to buy property or begin again. Freedom would not be freedom if the capital to work and farm were lacking. At the same time, a balance needed to be found between the rights of the slaves, such as in the case of marriage commitments, and the rights and expectations of the former owner, whose rights also needed to be protected. It is therefore clear that finding the right balance between financial stability and humanitarian rights seemed somewhat complicated, yet the expansion of the law in Deuteronomy provided a push toward humanity and love while bringing restitution into the equation for those wronged by past bondages.

According to Keck (2015:953), there is still a restriction on this law though as there might have been other reasons for servitude, such as prisoners of war or victims of

kidnapping (Exodus 21:1), and some might be the victims of being sold into slavery. This text also focuses on Hebrew slaves, those ethnically from the community, and does not take into account those servants of alien origin or those whose servitude was assumed to be permanent.

That said, there seems to be a significant degree of social advancement in the fact that the social status of women had been taken into account by the time of writing of the Deuteronomic law (Keck 2015:953). The advancement in thoughts around the law from Exodus 21 to Deuteronomy 15 is vital in regard to social ethics changing communities. It is also important to note imputes on obedience to these laws, as it even forms part of the ministry of Jesus Christ. Keck (2015:953) states that the fact that there is any legislation at all reveals the recognition of the society that mere goodwill or morality is insufficient for the implementation of justice and compassion in its activities.

As Keck (2015:953) states: “Law requires love, but love also demands law!” The law was needed to be seen as a restrictive practice, rather than as a way to force the community into love and ethical behaviour. In the same way, any modern community will not be able to implement freedom for the oppressed or love and justice based solely on goodwill or morality. Another form of motivation is needed, such as rules or religion.

3.5.6.5 Liberty and Restitution

Deuteronomy 15 expands on the idea of release already found in Exodus 21, yet it adds a new dimension to the law, giving its fullest expression in the form of the principle of the sabbatical release and simultaneous restitution to the former status. Deuteronomy 15 builds on the notion as mentioned in Exodus 21 that the law serves as a transformational tool taking in a reformist position in the community. It assists in the progress of collective thoughts on societal ethics, especially in the treatment of the oppressed. In Deuteronomy, the progression is pushed further as servants/slaves are to be freed as God has freed the Israelites from their oppression in Egypt. The remembrance of God’s redemptive activity during the Exodus provides the foundation for the release of others from bondage.

It is interesting to note that the release of servants is important in Israel's relationship with God, as it is in direct obedience to Him that this release would take place as compassion for the marginalised, this forms the centre of the character of God. Christensen (2001:322) states that the health of society was determined both by the allegiance to YHWH and by its treatment of the oppressed. Liberty, as later clearly seen in the life and ministry of Jesus Christ, was and is a divine priority. The laws therefore eventually lead to liberty for all.

It then leads to a theology of restitution, as it is in this obedience that the Israelites are called to participate in a form of restitution toward the servants/slaves. The restitution in resources given is to assist the servant/slave to begin afresh and reintegrate back into society. According to Conradie (2018:83), the concept of restitution is essential to the restorative process of the oppressed. It is important to give back what could be given back, and is the first step in the process of restorative justice.

It was seen as a form of social justice, those with the means to give were to see to it that a change from dependent living to good living was carried out. In the Deuteronomic way of thinking, we are to confront those who can shape society for the better to do so (Christensen 2001:322). The progression in the process of freedom and ethical thoughts can further be seen in the fact that both men and women are now included in the law on release. This is to be taken seriously as Jeremiah clearly condemns any violation of this law. It is pleasing to the reader, as the progression of thought is seen throughout the Old Testament, and culminating in the ministry of Jesus Christ.

This idea is important to this research as the ecumenical church participates in the mission of Jesus Christ, as John 20:21 states: "Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." It is participating in this mission that Paul could finally declare in Galatians 3:28 that there is no more such thing as bondage. Christensen (2001:322) states that the role of the church is then to be the advocate on behalf of the dependent and the oppressed, to be the mouthpiece of YHWH in a society which no longer accepts the divine as a source of legislation. According to Christensen, the church must commit itself to a role that ensures that all of society's members have the right to be human and even possibly take on the very

characteristics of YHWH, in so far as they were created in his image. This is the ultimate return to their former status.

3.5.7 Rahab

3.5.7.1 Joshua 2:1-4; Hebrews 11:31 New International Version (NIV)

3.5.7.1.1 Joshua 2:1-4:

¹“Then Joshua son of Nun secretly sent two spies from Shittim. “Go, look over the land,” he said, “especially Jericho.” So they went and entered the house of a prostitute named Rahab and stayed there. ²The king of Jericho was told, “Look, some of the Israelites have come here tonight to spy out the land.” ³So the king of Jericho sent this message to Rahab: “Bring out the men who came to you and entered your house, because they have come to spy out the whole land.” ⁴But the woman had taken the two men and hidden them. She said, “Yes, the men came to me, but I did not know where they had come from.”

3.5.7.1.2 Hebrews 11:31:

“By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient.”

3.5.7.2 Problem Statement

If restitution is a command by law, is a simultaneous holistic restoration in status, being and even in community possible? What does divine justice entail for such a person?

3.5.7.3 Background

The book of Joshua contains some of the greatest testimonies to the mighty acts of God on behalf of Israel. Throughout the book the story of the promises that God made to Abraham is continued as it is reported that God gave Israel the land of Canaan (Joshua 1-12) as their inheritance (Joshua 13-19). This fact, along with its concluding

call to faithfulness (Joshua 23-24) is vital to the theology and literature of the Old Testament, especially as it calls for obedience to the teaching and laws of Moses. It simultaneously plays an integral part in the salvation of Israel and fulfilment of the promises (Creach 2003:1).

Joshua chapter two forms an integral part of this narrative and the theology of the book of Joshua. It seems to have been inserted between two stories that went together. Joshua 3:2 uses the reference “after three days” to show continuity with Joshua 1 which used the same time interval (1:11). The spy mission in chapter two would have taken longer than the mentioned three days that pass between Joshua’s installation and the Jordan crossing, and even if these time references are meant figuratively, chapter two still seems to interrupt the logical connection between chapters one and three (Creach 2003:31).

A hint to the chapter’s theological significance is found in its redactional location at the head of the conquest story, Jericho in the promised land of Canaan. The question is highlighted of how the Israelites will treat those living in this land, specifically around implementing the ban (The destruction of all the residents of Canaan), which seems to be much more difficult and complex than the Deuteronomic law indicates (Deut. 20:10-18). It is made all the more difficult in this chapter as the various characters enter the fray (Creach 2003:31).

According to Dozeman (2015:233), the story of Joshua 2 then centres around two Israelite spies and a Canaanite prostitute, Rahab, in the city of Jericho as they travel to Jericho and lodges in her house. Chapter two specifically functions as the introduction to the procession of the ark into the promised land in Joshua 3-8, with Rahab’s confession that YHWH has given the land to the Israelites, based on what YHWH did at the Red Sea and their escape from servitude (2:8) as a central theme. This chapter also introduces the theme of the ban, which according to Dozeman is absolute and central to the story of the Israelite’s movement from Egypt to the promised land and its invasion in Joshua 1-12. It is, therefore, a story of the clearing of the promised land of any kings and city-states in favour of a new form of rural life ruled by YHWH.

It is interesting to note that Rahab and her family seem to have taken exception to the absolute demand of the ban. This tension is explored in this chapter as her character develops from trickster and prostitute. Rahab is initially introduced as the trickster who lies about the whereabouts of the spies, but in her confession about the land ultimately recognises YHWH's power as Deity and defines her relationship with YHWH in an exchange with the spies. She requests a vow from the spies later in the chapter in verses 12-21 to rescue her family from the ban, opening the possibility of a relationship with the Israelite nation (Dozeman 2015:234).

Although Rahab is introduced as a Canaanite trickster and prostitute, her confession about YHWH sets her apart from the rest of the citizens of Jericho, enabling her to negotiate for her survival. It leads to a reversal in roles whereby the spies discuss the legality of her request in verses 14, 17-19. They now become the lead characters and in conclusion in verses 22-24 quote the earlier speech of Rahab about YHWH and the land, rather than giving an evaluation of their mission (Dozeman 2015:234).

The role and significance of Rahab the prostitute in the history of Israel is very important, simultaneously also the value the spies had placed on her and her families' lives. This is worth exploring further as God could again be seen as the God of the powerless and the weak, even the sex worker. The marginalised needs to be embraced and welcomed.

3.5.7.4 Consulting Exegetical Sources and Explanation of Terms

Joshua 2:1-4:

¹Then Joshua son of Nun secretly sent two spies from Shittim. "Go, look over the land," he said, "especially Jericho." So they went and entered the house of a prostitute named Rahab and stayed there. ²The king of Jericho was told, "Look, some of the Israelites have come here tonight to spy out the land." ³So the king of Jericho sent this message to Rahab: "Bring out the men who came to you and entered your house, because they have come to spy out the whole land." ⁴But the woman had taken the two men and hidden them. She said, "Yes, the men came to me, but I did not know where they had come from."

The two spies being sent were from the Israelite nation, sent to Jericho, which was part of the greater Canaan, part of the promised land. Jericho was situated in the Jordan Valley, approximately 16 kilometres northwest of the northern bank of the Dead Sea and approximately 275 metres below sea level. The city's proximity to fresh water was especially crucial in biblical history, making it strategically wise to conquer. The city of Jericho has also been identified by archaeologists as one of the oldest cities in human history (Dozeman 2015:237).

According to Dozeman (2015:238), the city of Jericho symbolises urban life, royal city-states with strong walls, and monarchs in the promised land, and therefore requires extermination and is cursed for all time (Joshua 6). Outside of Joshua, the city of Jericho functioned as a spa and health centre, a place of recovery (2 Sam. 10:5; 2 Chr. 28:15), and ultimately also acquired an eschatological significance as the place where Elijah ascended to heaven and Elisha sweetened water (2 Kings 2).

The inclusion of the city of Jericho in the story of Rahab is therefore significant in regard to the larger narrative of Israelite history. The setting of Jericho is essential to the story and book of Joshua, as its destruction is central to the procession of the ark to the mountains of Ebal and Gerizim, and also since it provides the paradigm for what the Israelites must do to all cities in the promised land (Dozeman 2015:238).

As the spies then enter Jericho, they enter the house of the prostitute Rahab and stayed there (Verse 1). It is interesting to note that the Hebrew *bo* "to enter" in conjunction with the verb *skb* "to stay/to lie down," introduces sexual imagery in the story, especially with the identification of Rahab as a prostitute. The Hebrew word *znh* describes prostitution as "occasionally or professionally committing fornication" (Dozeman 1995:238).

According to Creach (2003:33), Rahab was most probably a common prostitute, who was perhaps forced into her profession to pay family debts. She could have been the victim of an economic system in which women were oppressed and had no opportunities to earn a living, often being marginalised with only slavery or prostitution left as options. It however remains a possibility and not a certainty, but would have fostered sympathy for Rahab by the author and audience if assumed correctly.

A clear link is however made to the profession of Rahab as prostitute, although the extent of her profession and business is unknown, even in so far as the spies are concerned. Creach (2003:32) states that verse one only states that the spies entered Rahab's house, creating ambiguity about whether they actually became her customers. She does, however, manage to convince the king that they were, gaining a significant advantage as shown later.

According to Creach (2003:32), even Rahab's name may be intended to invoke seductive and provocative images. The root of Rahab, *rhb*, means "to open" and is used in Ugaritic epic material to refer to female genitalia. In the same way, this term often associated with sexual impropriety in other Old Testament texts. According to Creach, it is then worth noting that Rahab is probably the savviest character in the story. She stops the king from capturing the spies, manoeuvres the spies into an oath to protect her and her family, and is most keenly aware of the sovereignty of YHWH. The stigma surrounding the marginalised person/sex worker is broken by rehab.

According to Dozeman (2015:238), she fulfils the role of trickster here as can be seen in her deception and interactions. Simultaneously she is marginal, self-reliant and an agent of change. The location of her house, in fact, signifies the marginal status of the city of Jericho. As a prostitute she also had no social status as she would have been seen as an outcast and dishonoured member of society, even if tolerated. It is interesting to note how the outcast transforms into the heroine.

From verse 2-3 the king tries to find out where these men are that went to stay with Rahab, but in verse 4 Rahab deflects the question (after hiding them) by stating "Yes, the men came to me, but I did not know where they had come from." Her faithfulness to their safety is seen here.

From verse 6 the reader finds out that she had taken the men up to the roof and hidden them under stalks of flax she had laid out. Those pursuing them then proceed out of the city with the gates shut behind them (v. 7). As the spies lie down for the night, Rahab goes up to the roof to make her confession that the Lord YHWH has given them this land as they have heard how He dried up the Red Sea and how they destroyed the two kings of the Amorites, Sihon and Og (Vv. 8-10) (Dozeman

2015:238). With the gates shutting behind them, the spies were now at the mercy of Rahab, trapped in the city. Just as she was dependent upon them, they were dependent upon her (Creach 2003:34).

In verse 11 she then proceeds to tell the spies: "...the Lord your God is God in heaven above and on the earth below." This moment was important in the narrative (Dozeman 2015:238). In verses 12-13 she proceeds to ask for a vow of protection for her and her family, to which the men happily oblige (v.14). According to Creach (2003:34), Rahab used her wisdom to both trap and then force an oath from the spies in order to ensure her and her families' safety.

Rahab then lets them slide down a rope through the window, as she was living in the city wall, and gives them further instructions concerning their safety (vv.15-16). In verse 17-20 the men give their conditions for keeping her and her family safe, one of which was to hang a scarlet cord through her window when they invade the city. She agrees to these terms and the men then return to Joshua with these words (Vv.21-24): "The Lord has surely given the whole land into our hands; all the people are melting in fear because of us."

In Joshua 6 the Israelites return to invade the city, and true to their word, spares the life of Rahab and her family. As Hebrews 11:31 states: "By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient."

According to Dozeman (2015:239) the central theme of this story is the transformation of Rahab from the degraded status of prostitute, who lives in the margins of society (2:15), to the status of the heroine of the Israelites, whose window becomes a means of transfer to rural life on the edge of the Israelite camp (2:21;6:23).

James 2:25: "In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction?"

The life of Rahab was valued by YHWH and spared by the Israelites due to this fact. In the end, the supposed sins of Rahab were overlooked in favour of the intentions of

her heart, and she was spared the violence about the engulf Jericho. For Rahab, the restoration was in the form of restitution as she was restored to a former status in the sense of her created intention.

3.5.7.5 Purpose and the Ethics of Violence

The purpose of Joshua 2 is far more than merely an account of a spy mission, an etymology in the sense of the survival of Rahab and her family, or even a narrative about hospitality. The most significant impact of Joshua 2 is theological. The issue of the ban is first raised in this account in Joshua 2:10, and more specifically the question of how Joshua's army will implement it. It creates a relation between Joshua 1 and Joshua 2 as the first mentioned book presented the Mosaic Law as the benchmark by which Joshua's leadership will be judged. Joshua 2 then focuses on this part of the Torah as it provides the primary test case for Joshua (Creach 2003:41).

According to Creach (2003:41), this story and its conclusion in Joshua 6 have important implications for how the book of Joshua relates to the issue of violence, even in warfare. Creach states that Christian values almost requires a rejection of the assumption that God fought for Israel and commanded Israel to exterminate the Canaanites.

This interpretation has led to the story of Joshua being read in one of three ways, none of which removes the divinely ordained violence (Creach 2003:41-42):

- Through the doctrine of sovereignty, some have argued that the Canaanites were rightly the object of God's wrath, because they were so depraved (Deut. 9:5). Creach states that this view, however, satisfies few modern readers.
- Second, it has more recently been suggested that the book of Joshua came earlier in Israelite thought about God's relationship to the nations and that the violence of the holy war was later spiritualised to become a battle against the forces of evil and not against real flesh and blood enemies. According to Creach, this approach does show that the whole of the Old Testament is not dominated by divinely sanctioned violence, yet it does leave the impression that Joshua is a brutal book that seems unredeemable apart from the later tradition that repudiates its claims.

- Creach states that another way to deal with this issue would be to argue for the historical inaccuracy of Joshua's conquest story, as the revolt against Canaan might have come from within and the story of "Israel" written in, or even a rebellion of people already living in the land. According to Creach, this would mean that the problem of violence would be removed from Israel's history, or made it more palatable as a revolt against injustice. The problem of violence would however remain in the text.

According to Creach (2003:42), all these approaches fail to give sufficient credit to the authors of Joshua for the sensitivity to the problem of violence. Creach argues that Joshua's authors were themselves uneasy about their own tradition of Canaanite depravity and Israel conquest. In this sense, the story of Rahab is the first of many signs of theological unease about the issue of violence. As noted before, Rahab's acknowledgement of Israel's God as the supreme Deity sets her apart from her Canaanite brethren and leads to her salvation. The Rahab story illustrates that the nations in the land are far from reprehensible as claimed in Deuteronomy 9:4-5.

The problem of the Canaanites and their destruction does not seem to be dissolved, but it is tempered by the fact that some Canaanites are theologically perceptive as they acknowledge YHWH as the sovereign God and are saved as a result. Through Rahab's speech and the consequences of salvation thereof, the impression is given that any Canaanite who surrendered to Israel's God could be saved (Creach 2003:42).

According to Creach (2003:43), this was the way in which a strand of rabbinic tradition understood the issue. It is confirmed by the presence of Rahab's story at the beginning of the conquest as Joshua's authors also thought that there was still hope for the Canaanites.

Simultaneously the Canaanites are elevated in their theological acceptability. It is interesting to note that the Israelites are seen in a different way in Joshua 2, they are seen as disloyal to God as it is possible to read the whole spy story as a sign of Israel's lack of faith, since Israel had been boldly charged to enter the land with assurance of success (Josh. 1:6,7,18). This might not have been the intent of Joshua 2, yet their sins are the only ones highlighted in this book (Creach 2003:43).

Although this does not remove the problem of the ban from the book of Joshua, Creach (2003:43) argues that it does show that the authors of Joshua were themselves concerned to demonstrate that Israel's God did not sponsor the wholesale slaughter of Canaanites and that those who professed faith in YHWH could be saved. This kind of critical reflection is necessary, as it shows that the God of the Israelites is ethical and does not condone or sponsor all violence. Simultaneously the stigma surrounding prostitution and sex work, even in so far as a Canaanite was concerned, did not hinder the work and protection of YHWH. In the words of Conradie (2018:79), this was a form of restorative justice, whereby the original relationship was restored, in this case with the Divinity, YHWH. The stigma was therefore broken as both Rahab and her family were also included in the promises of God.

3.5.8 God Involved in Freedom

3.5.8.1 2 Kings 4:1-7 New International Version (NIV)

¹The wife of a man from the company of the prophets cried out to Elisha, "Your servant my husband is dead, and you know that he revered the Lord . But now his creditor is coming to take my two boys as his slaves." ² Elisha replied to her, "How can I help you? Tell me, what do you have in your house?" "Your servant has nothing there at all," she said, "except a small jar of olive oil." ³ Elisha said, "Go around and ask all your neighbors for empty jars. Don't ask for just a few. ⁴ Then go inside and shut the door behind you and your sons. Pour oil into all the jars, and as each is filled, put it to one side." ⁵ She left him and shut the door behind her and her sons. They brought the jars to her and she kept pouring. ⁶ When all the jars were full, she said to her son, "Bring me another one." But he replied, "There is not a jar left." Then the oil stopped flowing. ⁷ She went and told the man of God, and he said, "Go, sell the oil and pay your debts. You and your sons can live on what is left."

3.5.8.2 Problem Statement

If freedom is indeed a divine priority, how does God go about bringing this freedom to those caught in bondage? How would the law possibly apply in this situation?

3.5.8.3 Background

According to Hobbs (1985:xix), the balance of 2 Kings is striking, mainly since a considerable amount of space is devoted toward the prophet Elisha. Hobbs states that this is comparable to the ending of 1 Kings, where Elisha's predecessor, Elijah is the subject of chapters 17-21. From the first two chapters of 2 Kings a transition occurs between the collection of materials about Elijah and the materials about Elisha and the divine word he brings, which go on to fill chapters 3-8.

The story of the widow's oil forms part of the Elisha-saga source, which details Elisha's contact with various individuals and the collection about Elisha in the broader context of Israelite history. The narrative in 2 Kings 4:1-7 forms part of the first (Hobbs 1985:44).

Cogan and Tadmor (1988:59) state that four independent stories of various lengths appear in 2 Kings 4, with the common theme linking them together being the performance of the prophet Elisha. According to Hobbs (1985:45), verses 1-7 could be identified as both "fairy tale" and "prophetic legend," as they are part of a kind of "power demonstration" designed to illuminate the extraordinary acts of the prophet. Hobbs states that these narratives presuppose a setting among the circle of prophetic followers, the sons of the prophets. This would be a common feature of this chapter, yet Hobbs argues that one should also focus on the individual elements that feature in each story, as it is in the particulars of a given story that the genius and intent of the writer could be seen.

The particulars in 2 Kings 4:1-7 initially seems to be lacking historical substance in comparison to the rest of the chapter. The timing and date are imprecise, there is a lack of important characters such as kings or soldiers or even proper names, with the exception of Elisha. Simultaneously, it is difficult to classify this narrative as "prophetic" as it could either be a prophetic legend or designed to enhance the reputation of the prophet, or could even have been used to encourage other prophets (Hobbs 1985:45).

The reality of drought and economic hardships were a recurring feature of life in ancient Israel. The historical setting is, however, secondary in importance to the intent of the stories that seem to be about the acts of the prophet (Cogan & Tadmor 1988:59).

It is also interesting to note that Elisha is not called by the name “prophet” in this narrative, but by the designation “man of God,” and only in the last verse of the chapter is the notion of the prophetic word of the Lord made prominent. Hobbs (1985:45) states that this is in sharp contrast to the first three chapters of 2 Kings, as the dominant narrative in those stories was the ability of Elisha, the man of God, to perform miracles of various types.

According to Hobbs (1985:46), the narrator has used the basic literary device of dramatic tension in this narrative, as the main character is presented with a problem that he needs to solve through various means. In the present narrative, it seems that the method of solving the problem was not the prophetic word, but instead through the use of a miracle. The stories throughout chapter four then carry this kind of “problem to solution” narrative. The tension between problem and solutions builds in each story and finally fits together through their literary setting.

The question that arises is then why the narrator would use this tension and miracles in the midst of a prophetic chapter, and what the significance thereof could be. It is against this background that the researcher then moves to the exegesis of 2 Kings 4:1-7.

3.5.8.4 Consulting Exegetical Sources and Explanation of Terms

2 Kings 4:1: “The wife of a man from the company of the prophets cried out to Elisha, ‘Your servant my husband is dead, and you know that he revered the Lord. But now his creditor is coming to take my two boys as his slaves.’”

According to Hobbs (1985:50) the reference “The wife of a man from the company of the prophets” in verse 1 indicates that the company of prophets or “sons” of prophets lived reasonably independent lives, and were not part of a monastic-like order. For one, this would imply that they were subject to all law like any other citizen. It is also

interesting to note that the woman pleads her case by identifying her husband as a God-revering man. Cogan & Tadmor (1988:55) states that the early traditions tried to rescue the woman from biblical anonymity by drawing a parallel with Obadiah as his “fearing YHWH” in 1 Kings 18:3+12, making her his wife. Hobbs (1985:50) however argues that this should not be taken too seriously as the identity of the woman is not integral to the interpretation of this text.

This phrase, either way, does identify the husband as a servant of YHWH, falling under the strict laws of lending and debt bondage as found in Exodus and Deuteronomy. The husband’s loyalty and exclusive devotion to YHWH are emphasised, probably to clear any issues that might have arisen as this was a time of religious strife (Cogan & Tadmor 1988:56). Simultaneously this would have included the husband and his family in the law on the restrictions on debt bondage.

It is possible that the father had pledged his sons to his creditors for the payment of his debt (Hobbs 1985:50). It is on the back of this thought that the woman cries for help. According to Cogan & Tadmor (1988:55), this was a strong appeal for assistance from the man of God. The woman seems to be pleading for a similar intervention in her situation as would have been prevalent in the law, perhaps even a sort of sabbatical release (Cogan & Tadmor 1988:56). Elisha then hears her cry and sees the problem at hand, and gives commands that would lead to a solution (Hobbs 1985:50).

2 Kings 4:2-3:

²Elisha replied to her, “How can I help you? Tell me, what do you have in your house?” “Your servant has nothing there at all,” she said, “except a small jar of olive oil.” ³Elisha said, “Go around and ask all your neighbors for empty jars. Don’t ask for just a few.

Cogan & Tadmor (1988:56) states that the phrase “How can I help you?” implies being at a loss and unable to help physically, such as in Genesis 27:37 and 1 Samuel 10:2, yet Elisha could assist in His Godly authority and produce a miracle. He, therefore, turns his attention to what she has and the multiplication thereof through a divine act.

2 Kings 4:4: “Then go inside and shut the door behind you and your sons. Pour oil into all the jars, and as each is filled, put it to one side.”

According to Hobbs (1985:50) who states that the motif of “shutting the door” is common throughout the section of verses 4-5. The use of the preposition ‘*al*’ “on” with the verb *sqṭ* “pour” is unusual, yet not unique, as it is also used in Leviticus 2 and 2 Kings 9 for the practice of anointing. The translation then “to pour into” is rare. According to Hobbs the *Peshitta MSS* therefore actually regards this as a miracle of turning water to oil.

2 Kings 4:5-6:

⁵ She left him and shut the door behind her and her sons. They brought the jars to her and she kept pouring. ⁶ When all the jars were full, she said to her son, “Bring me another one.” But he replied, “There is not a jar left.” Then the oil stopped flowing.

The woman left Elisha and “she kept pouring” oil into the jars. The *phrase* “she kept pouring” in verse 5 could be seen as a *piel* participle indicating intensive ongoing action (Cogan & Tadmor 1988:56). The supply was therefore plentiful.

2 Kings 4:7: “She went and told the man of God, and he said, “Go, sell the oil and pay your debts. You and your sons can live on what is left.”

The oil received was enough to pay off all debt without the need for the woman’s sons to go into slavery. The miracle brought about by the command of Elisha resulted in there being more than enough to pay off the debt and continue living off the rest. It is interesting to note the similarity between the story of the widow’s supply of oil in 2 Kings 4:1-7 and the story of Elijah’s provision of food in 1 Kings 17:8-16. According to Hobbs (1985:46), it is not clear whether these stories are merely “doublets” with the main character changed. Cogan & Tadmor (1988:59) however argue that the reader is not faced with literary borrowing, as the motifs at the hearts of these stories could have developed independently within both the Elijah and Elisha cycles. According to Cogan & Tadmor, there is also no denying that these motifs could, for example, have

circulated among the sons of the prophets, crossing back and forth to the enrichment of each story, thus creating similar narratives. At the same time, these kinds of motifs are found throughout the Bible, making the search for its original setting both difficult and without any real purpose.

In the story of 2 Kings 4:1-7 the writer moves from problem to solution through a continuous dialogue just briefly broken by the action taken on the part of the woman. Hobbs (1985:46) notes that the attention starts to fall upon Elisha as the dialogue progresses. It, however, does not fall on Elisha the prophet, but instead on Elisha the man of God, denoting the fact that Elisha operates from his relationship with God. He asks the woman two questions in verse 2: "How can I help you? Tell me, what do you have in your house?" The woman responds and then dutifully obeys the commands that follow, resulting in enough oil for her and her family to sell off so that their debts could be cleared, and her sons remain free. According to Hobbs (1985:46), the simplicity in this narrative is seen in the fact that no extra details are added concerning the second command Elisha gives the woman in the second part of verse 7. It seems to be understood that the woman will carry out this command as her obedience to the man of God has already proved constant. The solution here is therefore easy and swift, and the woman is rewarded in obedience. Simultaneously it is made clear that Elisha's commands are to be carried out, even without his presence. It is with obedience to those commands that the widow and her sons are set free.

The authority of Elisha, the man of God, is made clear in this text, and even in the rest of chapter four. Elisha is invited to apply the law, yet go beyond the law. He acts from his relationship with YHWH and in his relationship with the woman and her sons, and when he does so, the results are guaranteed. Since his involvement in their stories, a movement from death (slavery) to life has happened (verse 7) (Hobbs 1985:49). The function of Elisha in this narrative, therefore, becomes clear in his role as man of God, and hence life giver under the authority of God.

3.5.8.5 Relief of Debt Bondage

As previously discussed, the economic hardships and subsequent debt bondage were big issues for ancient Israel, creating a series of problems for its inhabitants. A definite

amount of tension exists in this narrative between the debt problem at hand and finding a clear solution to it. Despite the fact that Elisha does not have the ability as a prophet or even ordinary human being to do something about the problem at hand, he does have the option of a wondrous act like a man of God. The miraculous act that follows with the oil being poured out into jars starts with the prophet's relationship with God.

God's divine act in the outpouring of the oil shows his compassion towards the widow and her sons. Although the focus is on Elisha and his works, the divine origin of those works remains with YHWH, and hence the freedom given to the widow and her sons is a theological issue.

The powerful demonstration of continues pouring oil showed what God was capable of through Elisha, but also what Elisha could do under the authority of God. Part of living in authority as a man of God was to assist the widow and her sons to get free from their debt bondage and possible enslavement. In the same way, the global church needs to be involved in the freedom of those who cannot free themselves or cannot get free under their or someone else's power. The church is to play an Elisha's role in acting as the church of God, under His authority and joining in His mighty acts.

This extraordinary act comes on the back of the husband's loyalty to YHWH and the sons' limited protection from debt bondage under the law. The law seemed to be insufficient in protecting them, and hence the prophet Elisha is inherently asked to go beyond the law and join God in his character of compassion.

Elisha then gives the commands as a man of God to be obeyed by the woman. It is in her obedience that a divine action takes place and freedom is found, and the movement from death in slavery to life in YHWH takes place. This reminds of Exodus 9:1 as discussed. God acts miraculously in the life of the widow and her sons to provide freedom for them, yet this freedom was freedom from worldly bondage so that they may be free to worship Him to whom they earlier proclaimed their loyalty. The freedom however also included an aspect of personal action that she had to take.

In the same breath those loyal to God and the ecumenical church are to be obedient to the commandments of God. It leads to freedom for those in bondage, and restitution

for a new life. Working from the commandments of God means joining God in character and mission, resulting in freedom to worship Him.

The restoration given by God is ultimately more than enough, as they are able to continue living off the proceeds of the leftover oil. God's restoration, therefore, goes beyond simply reinstating the former status, and it is a more than enough restitution in order to avoid the same bondage in future, leading to a full life.

3.5.9 God Involved in the Restoration of Humankind

3.5.9.1 Isaiah 61:1-4 New International Version (NIV)

¹The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners, ²to proclaim the year of the Lord's favour and the day of vengeance of our God, to comfort all who mourn, ³and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of his splendor. ⁴They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations.

3.5.9.2 Problem Statement

It is possible for someone that has been abused and traumatised, even over a long period of time, to recover? Can God bring healing to those who have been violated and suffered deeply? Can He still bring restoration after months and years of abuse?

3.5.9.3 Background

According to Watts (1987:xxiii), Isaiah 40-66 presents a particular view of God's will for Israel and Jerusalem in the post-exilic period. Israel's role takes on that of a religious people, with Jerusalem as the centre of its worship. YHWH is seen as the

One at work to fulfil his purposes with Israel and Jerusalem as expressed in the promises made to Abraham. The possibility of obedience to YHWH and the restoration of Jerusalem then arises with the promised blessing accompanying it.

Furthermore, this section is within the framework of Israel returning from Babylon and facing the task of building up the land. They faced formidable obstacles upon their return since the exile had destroyed their land and the people who remained behind had moved into the vacated land, where they enjoyed the support of the Babylonian officials and ruling factions of neighbouring nations. Simultaneously a financial issue arose as the questions around who would pay for the repairs came to the fore (Watts 1987:xxiv).

Isaiah, therefore, preaching a gospel of salvation to people that are completely hopeless. This section resembles Isaiah 42: 1 and 44:13, and according to Vosloo and Van Rensburg (1999: 831) the emphasis in this section is then on the prophet Isaiah proclaiming the message of salvation and the confirmation of the message by God.

The salvific theme in this passage has a clear Messianic reference. This reference can be derived from the fact that Jesus read it in Nazareth (Luke 4: 16-22) and made it applicable to Himself (Motyer, 1999: 376; McKenna, 1994:618).

3.5.9.4 Consulting Exegetical Sources and Explanation of Terms

Isaiah 61:1-4:

¹The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners, ²to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort all who mourn, ³and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of his splendor. ⁴They will rebuild the ancient ruins and restore the places long

devastated; they will renew the ruined cities that have been devastated for generations.

Starting this speech with the words “The Spirit of the Sovereign Lord is on me” and the subsequent use of the word “anointed” points to God’s spirit as a gift for a specific mission. In the Ancient Near East, only kings were anointed for their mission, yet here Isaiah claims the same fate, with the commissioning of the specific task at the centre of this speech. It is the proclamation of salvation for the afflicted, marginalised and captive (Watts 1987:302).

According to Watts (1987:302), the words in verse 1 “to proclaim freedom for the captives and release from darkness for the prisoners” echoes the description of 58:6, but also echoes Jewish thoughts on what it meant to be exiles and slaves during this period. Watts (1987:303) states that “To proclaim freedom” is otherwise used in the Old Testament for the year of jubilee, also referenced in verse 2 “to proclaim the year of the Lord’s favor.” As discussed earlier in this chapter, it called for the general emancipation of slaves, serving as a potent metaphor for the freedom which God provides for His people. The restoration of Jerusalem will, therefore, be received in the same way as for the release from slavery or captivity.

It is interesting to note that verse 2 also refers to the “vengeance” of God. Watts (1987:303) states that this is especially important as the correction of a situation of abuse and injustice must involve both an element of freedom for the victims and punishment of the guilty. As this had not happened, Israel is left in mourning.

The mourning and injustices need to be corrected (Watts 1987:303). According to McKenna (1994:620), Isaiah gives us a comparative picture of a person who is prepared for a funeral and one who is dressed for a wedding. The ashes, the mourning and the spirit of despair are symbolic of a funeral. Israel suffered these symptoms because the people had given up and considered themselves as good as dead. The ‘good tidings’ (McKenna, 1994:620) preached by the servant will change all of that.

Instead of a funeral, a wedding will take place. The ashes on the faces of those who grieve will be washed away. In ancient times ashes were cast on the head when

someone mourned (2 Samuel 13:19). On them, a crown of beauty will be bestowed. Ugly ashes of death have given way to the beautiful crown of life (McKenna, 1994:620). The perfumed body oil gives off the delicate sense of inner joy. Instead of the sackcloth that expresses the heaviness of the soul in mourning, those who grieve will be given a wedding dress as the garment of praise to symbolise the emergence of a transformed character.

As proof of the change that has taken place, the people of Israel will be known as “oaks of righteousness”. The trees symbolise the beauty of a redeemed people and reveal the secret of their joy (McKenna, 1994:621). Righteousness is the source of their beauty and the reason for their self-esteem. Righteousness not of their own making, but a “planting of the Lord for the display of his splendour”. According to Watts (1987:303), it is YHWH who gets the credit for the reversal of Israel’s fortunes, as He is the source of justice and righteousness.

Isaiah 1:4: “They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations.”

This promise in verse 4 is made despite the great devastation or isolation of the country (Oswalt, 1998: 570). It is a repetition of the promise found in Isaiah 58:12, and it picks up the theme of the restoration of Jerusalem from 49:8 and 60:10 (Watts 1987:303). Against the background of “places long devastated”, God announces a new age (Van Gemeren, 1997: 37). This newness is indicated by three words (Van Gemeren, 1997: 31):

- **Bnh** – meaning “rebuild”;
- **qwm** – meaning “restore”;
- **hds** – meaning “renew”.

This renewal is only possible because of God's redemptive work (Van Gemeren, 1997: 31). God Himself will make sure that what has been destroyed will be rebuilt (Oswalt, 1998: 570). According to Oswalt (1998:571), it does not matter how long the ruins existed, or how terrible the destruction was, God has made the promise of a new life for Israel. This restoration entails that it will be better than before, and not just a return

to a previous broken state (Koole 2001:279). This ties in with the concept of restitution as discussed in the section on Deuteronomy 15:12-18.

The contrast is clear: Amid destruction as a result of humanity's sin, God brings restoration and restitution. Motyer (1999:378) argues that the Anointed One brings His people into a new life where healing and comfort can be found. Along with this new life, a "reconstruction" also takes place. This is a recovery from adversities or misfortunes of the past, no matter how long ago it took place. The marginalised, captive or abused can know that no matter how awful or how long ago the devastation in his / her life was, God can still bring recovery.

“They will rebuild... they will restore... they will renew...”

God's people will rebuild that which seems in ruins. God's people must become a channel of this redemptive action for others (McKenna, 1994:622). They are to rebuild the old ruins, they shall raise up the former desolations, and they shall repair the ruined cities, the desolations of many generations. God wants to restore ruins, but He wants to use His people as oaks of righteousness to restore, rebuild and renew all that had been broken down and had been ruined.

A beautiful example, and partial fulfilment of this, is Nehemiah, who took the decades-old rubble of Jerusalem's walls and rebuilt the walls in 52 days. This story can be found in the book of Nehemiah in the Bible. In light of the restoration of the city in righteousness, Isaiah 61:8 takes centre stage.

Isaiah 61:8: “For I, the Lord, love justice; I hate robbery and wrongdoing. In my faithfulness I will reward my people and make an everlasting covenant with them.”

God is again identified as the God of justice who stands against all means of robbery and wrongdoing. He has an age-long covenant with His people, as was discussed earlier in this chapter, and this covenant applies not only to the past but also to the future. The restored Jerusalem is then a symbol of YHWH's continued commitment to his people and their commitment to Him (Watts 1987:304). He stands against injustice, especially those depriving anyone of their livelihood or life in the form of robbery and

wrongdoing. As the ecumenical church believe they are made in the image of God, they are to be imitators of justice.

3.5.9.5 Redemptive Facts

It is clear that God can bring renewal, restoration and healing. In the New Testament, Jesus Christ brought healing and restoration to those who needed it (Matt 11:2-19; Luke 7:18-35). Those who suffer can know that God will restore and heal, and the ecumenical church is to be the agents of this redemption.

As God is true to His Word, no matter how long ago suffering has occurred, the Lord can still bring healing and restoration. He is the one that reconstructs and builds walls that have tumbled (also in people's lives). In the same breath, God wants to use His people to restore and rebuild things that broken down and ruined.

3.6 Conclusion on the Old Testament and Sex Trafficking

A biblical answer to sex trafficking, derived from the Old Testament, remains complex. According to Carson (2016:89), it is however clear that there is an undesirability to prostitution. It is seen as a moral sin, putting the whole land at risk. Simultaneously it brings about an element of impurity with the end result of the marginalisation of prostitutes.

Cultural views and religious prejudices pile on the misery, while double standards often seem the norm, as in the case of Tamar (Carson 2016:89). As was however seen throughout the texts of the Old Testament, freedom remains a divine priority. It is the freedom to be able to choose to worship YHWH. Restoration, dignity, and redemption are seen as important issues for God.

Even the collections on the law have underlying values of freedom and dignity (Carson 2016:42), as it takes in a reformist position as was shown. Carson (2016:42) concludes that God's demand for the just treatment of others is a consistent motif throughout the whole of the Old Testament.

3.7 The New Testament and Sex Trafficking

According to Carson (2016:42), slavery is assumed to be the norm throughout the New Testament, and the differences between masters and slaves were stark as slaves were seen as the lowest of the low. This was due to continuing practices as mentioned in the previous texts discussed. Carson (2016:43) states that these slaves had no civic rights, were deemed inferior and non-persons. Their bodies and even their families were considered the sole property of their masters, resulting in a status of shame.

The early Christian communities, especially in the midst of the Greco-Roman world, developed amid this situation, resulting in the language of slavery featuring strongly in their attempts at understanding themselves, their relationships with each other, and their relationships with God (Carson 2016:43). In fact, the stories of slaves feature in the stories of the first believers, such as Rhoda in Acts 12:13-14, and the healing of the centurion's slave girl in Matthew 8:5-13. It is also present in Peter's denial of Jesus in Matthew 26:69-75 (Carson 2016:51). At the same time slavery metaphors are found throughout the New Testament as men and women are described as slaves to sin (John 8:34), believers are described as slaves of God (Acts 2:18) just as Israel was slaves of YHWH (Isa.41:8-10; 65:13-14), and many more (Carson 2016:52).

In this context, the exodus story plays a significant role. The return of Jesus and his family from Egypt in Matthew is seen as the fulfilment of Hosea 11:1: "Out of Egypt I have called my son." In the same way as Moses, Jesus leads his people from captivity to sin into freedom and the serving of others. Paul's self-designation as a servant/slave of Christ points to Paul's association with the history of Israel and the story of the exodus and covenant (Carson 2016:52).

Jesus also often used a vocabulary around slavery in describing his own ministry and teaching on discipleship (Carson 2016:43). Carson (2016:44-45) points out that Jesus even told his disciples that they are no longer slaves, but friends (John 15:15). They are on the same level as him.

In fact, in the kingdom of God, the servant is often seen as the one with authority. It is even exemplified in the life of Jesus, who describes himself as the one who came to

serve and give his life as ransom to many (Mark 10:45). He is the servant/slaves who proclaimed the release of captives (Luke 4:16-19). He is both King (*kurios*) and servant, but as King and Lord, his yoke is easy (Matthew 11:29-30), in contrast to human masters who could be very cruel (Carson 2016:45).

The epistles especially provide evidence of communities trying to work out how masters and slaves should relate to one another (Carson 2016:44). According to Carson (2016:45) the teachers of the church, such as Paul, had to guide believers as they struggled to express the ideas brought by Jesus in their lives, as can be seen in the discussion on Galatians 3:26-29 and 1 Timothy 1 later in this chapter of the study.

As discussed in chapter two of this study, one particular form of modern-day slavery is sex trafficking. In fact, slavery, sexual exploitation and prostitution have always been closely linked (Carson 2016:57). Although sexual exploitation in slavery is far less prominent in the New Testament, it remains crucial to investigate (Carson 2016:90).

The Greek word *porné* usually refers to a slave forced to work as a prostitute. It is interesting to note that such women were widely present and accepted in the Greco-Roman world, yet they and the men that used them were extensively condemned by first century Judaism. In the Greco-Roman world, they worked in brothels, as street workers and as entertainment in temples and civic occasions. Prostitutes and their pimps were however considered dishonourable (Carson 2016:90). The parallels with the modern-day sex worker are clear from this description.

In the New Testament itself there are two women who are thought to be prostitutes, the woman who anoints Jesus in Luke 7:36-50 and Mary Magdalene. The textual support for these views are unfortunately substantially lacking in evidence (Carson 2016:92). The researcher will, therefore, focus more on the term *porné*, the thoughts of Paul on prostitution and slavery, and on the development on these subjects from the Old Testament perspectives discussed.

The word *porné* only appears three times in the New Testament, in Matthew 21:31;32 and in Luke 15:30. In the story of the two sons as found in Matthew 21:28-29, Jesus asks the priests which son did the father's will, the one refuses to work in his father's

vineyard but later does, or the one who says he will but never does. They answer that the first one did so. The response Jesus gave them was harsh as he then proceeded to reply that tax collectors and prostitutes are going into the kingdom of God ahead of them, as they believed the gospel message while the religious leaders have not. Like the brother who initially refuses to do the work, one would hardly think that they would be the first people who could belong to the Kingdom of God (Carson 2016:92). Those who deem themselves righteous should listen (Carson 2016:93).

The other time it is mentioned is in the parable of the prodigal son in Luke 15:30 when he is accused by his older brother of wasting his inheritance on prostitutes. Whether or not this is true is not disclosed, yet his behaviour is a prime example of moral failure, but his father, however, offers unconditional forgiveness (Carson 2016:92).

In the instances mentioned prostitutes appear as illustrations of people living in sin. Carson (2016:92) argues that although they are singled out, they are not shunned by Jesus. In fact, in Jesus' dealings with women throughout the gospels, he is seen as doing the opposite, always treating them as equals, even at the cost of purity conventions, as can be seen in the case of the woman with blood flow in Matthew 9:20-22 who is allowed to touch him. Jesus even goes so far as to praise her faith. God's salvific work, therefore, included all, even those who are traditionally seen as outsiders by religious leaders and systems.

Prostitutes are even mentioned in the genealogy of Jesus in Matthew 1 as Tamar (1:3), and Rahab (1:5) are included as ancestresses of Jesus, alongside Ruth and Bathsheba. Rahab is mentioned as the mother of Boaz, and Tamar as the mother of Perez and Zerah. Rahab is then mentioned twice more as was shown earlier in this chapter (Hebrews 11:31; James 2:25). Rahab is mentioned as a righteous person (Carson 2016:95). The inclusion of a Gentile prostitute in the genealogy of Jesus shows that faith is not just restricted to the people of the old covenant. Tamar and Rahab represent the inclusion of outsiders in the plans of God. Their association with prostitution seems to be the reason for their inclusion rather than their exclusion (Carson 2016:96).

Christ offers inclusion of all into the faith. The centre of the New Testament message of the gospel that is taught in these texts is: There is freedom in Christ (Carson 2016:47). Even though they are to worship God and are seen as slaves of Christ, they are, paradoxically, free, as they have been released from slavery and sin (Romans 8:2) (Carson 2016:48). Even the body was meant to be free from immorality and free to serve God (Carson 2016:93). Those who are in Christ are transferred from one sphere of being to another, all becoming equal before God (Carson 2016:48).

Freedom is ultimately a fundamental value for Christians. Disciples are made free so that they could serve God and others, and in the church community hierarchies are supposed to be reversed. The weak should become the strong (Carson 2016:49). The Old Testament association of prostitution with disorder and impurity finds expression in the New Testament, yet the cultural rejection of prostitutes is seen as at odds with the mercy and wisdom found in God (Carson 2016:97). Jesus overturns the cultural perceptions, which are later substantiated by Paul, as the law of love trumps even the purity laws. Prostitutes as outsiders become the focus of the message of redemption and are loved by God in the same way as any other sinner (Carson 2016:98).

3.7.1 A New Identity

3.7.1.1 Galatians 3:26-29 New International Version (NIV)

²⁶“So in Christ Jesus you are all children of God through faith, ²⁷for all of you who were baptized into Christ have clothed yourselves with Christ. ²⁸There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. ²⁹If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.”

3.7.1.2 Problem Statement

What is the theological process for the restoration of victims of sex trafficking or marginalisation? What is the theological lens that victims of sex trafficking should be seen through?

3.7.1.3 Background

According to Cousar (1973:7), the book of Galatians was traditionally thought to have been written by Paul to the church of the Galatians as a form of an apologetic letter, carefully stating his argument in rational patterns from beginning to end. Cousar (1973:63) states that Paul addresses various issues experienced by the churches in chapter one and two by affirming the authority of the one gospel message of Jesus Christ they had received. In this message, the theme of unconditional grace and its transformative power takes centre stage as both Jews and Gentiles are received into this grace.

The following section (3:1-5:12) forms the argument where we are reminded of their origins and consequent faith in Jesus Christ and the proper response to it in light of the law. For the author it is clear that the law eventually points to the Christ event, the response to it in the new identity of Christians, and last the responsibility of the believers (Cousar 1973:7). Although his approach might at times seem harsh, Paul remains the pastoral theologian as he addresses various issues.

Continuing the exegetical section, Paul began in Galatians 3:6, Paul then composes Galatians 3:26-29 (Martyn 1997:374), which in many ways serves as the climax of the entire epistle. The cause of the unity of Christ has been at the forefront of the epistle from the beginning, as the unity found in Christ was an issue of the integrity of the gospel to Paul. Paul then proceeds to redefine the people of God to demonstrate that Jew and Gentile belong together in community and have access to the covenant promises God made to Abraham. In this text, the redefinition continues in a positive light, with revolutionary explicitness that continues to influence the church to this day (Cousar 1973:83).

3.7.1.4 Consulting Exegetical Sources and Explanation of Terms

Galatians 3:26-29:

²⁶So in Christ Jesus you are all children of God through faith, ²⁷for all of you who were baptized into Christ have clothed yourselves with Christ. ²⁸There is

neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. ²⁹If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

Paul starts by addressing all the Christians of Galatia directly (Burton 1921:202) as he quickly shifts from "we" to "you" and thereby from slavery under the control of others to live as heirs, from the law to Christ, from division to the "all." The motif seems to be the change of control which has occurred so that the people of God no longer look to the law as their distinguishing mark or identity, but rather to Christ (Cousar 1973:83) with whom they are in fellowship (Burton 1921:202). They already possess this through the baptism they have gone through, even though it was claimed that only circumcision and the work of the law could give them this (Burton 1921:203). This belonging and identity in Christ are emphatically repeated in 3:26-29. As Christ is the seed of Abraham (3:16), it is identification with Him that assures inclusion in the promises (Cousar 1973:84).

Since the coming of Christ, no one is to be under the control of another, as all are to be under the lordship and promised covenant of God (Cousar 1973:84). In Galatians 3:28 some polarities are drawn to indicate the unity to be found in Christ: "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female..." According to Cousar (1973:86), these categories do not just vanish in light of this text, yet the sense of superiority and inferiority between them are destroyed as the differences between the people of these categories are irrelevant to God. Burton (1921:206) states that a glorious picture is given of the world under the control of God as Paul conceives that it is only under Christ that all of humankind can live in unity as He takes over their lives and determines their right standing with the Father God.

The question would remain as to what the social implication of this would be, especially in light of this study. The foundation of this would be the fact that Christians must treat all people, both the marginalised and the strong, people of all ethnicities and more, as equals in all affairs of life, in both the sacred and secular. The effect of this on slavery is interesting, as Paul does not directly attack the institution therefore, but this text coupled with Paul's dealings with the runaway slave Onesimus in Philemon 13-14, where he sends him back to be accepted as a beloved brother, points to clues as to

what the church's stance should be on this subject (Cousar 1973:86). According to Martin (1997:376), the author draws on the formula of Genesis 1:27, suggesting that in baptism the structure of the original creation had been symbolically restored. This motif of a new creation on Christ is one that Paul often draws upon, such as in 2 Cor. 5:17 as well. All can be made new in Christ.

According to Carson (2016:47), the main focus of those caught in slavery should therefore not necessarily be on receiving freedom, as the truth is that they are “free” in the eyes of the Lord. In the end, it is not one’s social status that is important, but one’s relationship to Christ. All believers are slaves of Christ.

3.7.1.5 Grace, Unity and a New Identity

According to Cousar (1973:8), the letter to the Galatians has influenced the life and thought of the church for some time. The primary influence has been on the radical interpretation of God’s grace, as grace is the doctrine which underlines everything Paul fights for in this letter. Grace is seen as the gift of God, while faith is the human response to grace.

Life, a relationship with God and the fulfilment of the law, cannot be completed by humans but has been ensured by God. Grace is, therefore, how God gives Himself and the personal relationship He establishes with His people. In this way God is continuously moving toward humanity, removing the obstacles of sin so that all can be united in a relationship with God Himself (Cousar 1973:9). As grace refers to something God had done, and not something humankind can do, all special categories that distinguish people from another are eliminated. All are made one and equal in Christ, as any superior-inferior relationships observed in society disappears in the light of God’s unconditional mercy in Christ. A new unity based on the gospel emerges, as all find a new identity in Christ. There should no longer be slaves or free or otherwise as all are included in the promises God made to Abraham (Cousar 1973:10). This is the new lens through which victims should be seen.

According to Cousar (1973:86), the global church has unfortunately not always followed this train of thought, and their action has not always been commendable.

Simultaneously at times, certain individuals discovered Paul's insights and heroically engaged in the struggle to abolish slavery. According to Martyn (1997:377), this same tension existed in Galatians as the tension in the understanding between the real unity in Christ and the implications thereof, and the mark of the old coexisted.

Unfortunately, at other times the church only claimed it had a spiritual responsibility towards slaves and either defended the owners or washed its own hands in innocence. It was only much later that the implications of Paul's gospel worked itself into the church and the world. In true freedom, true fellowship with God and others can occur, and this freedom was started by Christ and became the responsibility of every believer (Cousar 1973:87).

3.7.2 Freedom Is Found in the Good News of Jesus Christ

3.7.2.1 1 Timothy 1:8-11 New International Version (NIV)

⁸"We know that the law is good if one uses it properly. ⁹We also know that the law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious, for those who kill their fathers or mothers, for murderers, ¹⁰for the sexually immoral, for those practicing homosexuality, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine ¹¹that conforms to the gospel concerning the glory of the blessed God, which he entrusted to me."

3.7.2.2 Problem Statement

On the background of the previous texts discussed, what is the ultimate source of freedom for all? What is the role of mercy and grace in establishing sustainable freedom? Could the law assist the process of counter sex trafficking in the new context, and what role does righteous living play in this process?

3.7.2.3 Background

According to Marshall & Towner (1999:360), most of Paul's letters begin with a prayer report to the recipient, thanking God for their spiritual progress and stating how he

prays for them in a way that anticipates themes to be discussed later. This prayer report is however omitted in 1 Timothy 1. Marshall & Tower states that the reason for this omission can be found by examining the character of the letter. Paul, without delay, gets straight to the evils to be confronted and gives official instructions to this end.

In this section, Paul is confronting the evil of heresy around the law in the teaching of his opponents. It is for the sake of the preservation of the truth of the gospel that he then continues to confront these teachings (Marshall & Towner 1990:360).

Mounce (2000:29) states that Paul's intention in teaching was always love. In his imploration of moral change, the core of what he tried to achieve was centred on love. Marshall & Towner (1999:631) argue that Paul does however emphatically denounce the message of the false teachers by means of contrast by emphasising the apostolic authority of the message they have rejected from verse 3-20.

This subsection in verse 8-11 is written as part of four subsections found in verses 3-20. According to Mounce (2000:30), Verses 3-20 set the stage for the rest of the epistle, and verses 8-11 play a significant role therein. In verses 3-7 the heresy is described, and then pointed out to have two flaws: In 1 Timothy 1:8-11 it is said to have been misused and in 1 Timothy 1:12-17 it is said to have had a similar misunderstanding of the role of God's grace and mercy in salvation. Mounce states that the paragraph, therefore, forms an integral part of the response to the Ephesian situation, acting as a form of correction to the receivers.

It seems that Paul's opponents have misunderstood both the law and Paul. According to Mounce (2000:30), Paul's opponents probably thought he did not think that the law was good. Simultaneously their own view on the law would have brought about a spiritual sickness of sorts. Marshall & Towner (1999:373) states that verses 3-7 formed a rounded section in itself but that it raised a problem. In these verses, Paul could have been understood to be criticising the law itself, as he was condemning those who wished to be teachers of the law.

Paul then proceeds to react to this possible issue and simultaneously addresses the misuse of the law and his opponents teaching on it (Marshall & Towner 1999:373).

3.7.2.4 Consulting Exegetical Sources and Explanation of Terms

1 Timothy 1:8: “We know that the law is good if one uses it properly.”

According to Marshall & Towner (1999:374), the polemic against the heresy of Paul’s opponents is initially indirect as neither the basis of their wrong understanding nor the reason for their heresy is explained. The teaching to follow from here is the church’s understanding of the law, expressed through two Pauline statements, and introduces a common teaching tradition with the use of the *oidamen oti* “we know that” formula. The use of the phrase “we know” is according to Mounce (2000:32) typical for Paul as he includes like-minded people, perhaps Timothy, in the group that disagrees with the opponents. Paul is making it clear that he is not alone in this way of thinking. Marshall & Towner (1999:374) state that the appeal to common tradition is seen as one way to discredit false teaching.

The *nomos* “law” Paul is referring to is the Jewish law found in the Old Testament, as opposed to the general moral law and order of life (Marshall & Towner 1999:375). Mounce (2000:32) states that it can be generally assumed that Paul refers to the Mosaic law, unless the context requires another interpretation. This part is clear from the fact that Paul refers to genealogies (verse 4), which occur in the narrative material of the Pentateuch, and to certain elements of the Decalogue in verses 9-10.

The statement that the law is “good” *kalos* indicates that it is useful and leads to good results, but its usefulness might also be the implication of its divine origin and status (Marshall & Towner 1999:375).

The use of *kalos* is typical for Paul, and it denotes an aesthetically “good” and “beautiful.” This term is used synonymously with *agathos* in Pauline literature denoting a moral, ethical, spiritual “good.” The law is therefore seen as good as it reflects the good will of God and is beneficial to all people on a moral, ethical and spiritual level (Mounce 2000:32), especially as it invites one to go beyond the law.

Throughout the books of Timothy, it also carries the meaning “quality,” “proper conduct,” “managing a family well,” and “ruling well.” Paul’s concern is therefore not only that Christians believe in the correct way, but also that they behave properly (Mounce 2000:33). The law’s moral usefulness is affirmed as what the law commands is morally right and good (Marshall & Towner 1999:375).

The fact that this law is good does not mean that Paul’s opponents are justified in basing their false teachings on it. It has specific limitations and functions that have to be respected and used in a “proper” way, as is described in verses 9-10 (Mounce 2000:31). It is however interesting to note that both Paul and his opponents have one thing common: Both agree that the law is good (Mounce 2000:32).

The phrase *ean tis* “if someone” introduces a present conditional sentence (Mounce 2000:33). According to Marshall & Towner (1999:376), the word *ean* almost has the force of “provided that.”

The application and the issue surrounding its proper use was being put in focus. In combination, Mounce (2000:33) states that *tis* is not a reference to the opponents but rather an indefinite reference appropriate to an axiomatic truth that includes the opponents. The generality of this reference makes it indefinitely applicable.

It is interesting to note that the verse ends with the use of the word *nominous* “lawfully” or in the NIV translation “properly.” This same word occurs in 2 Timothy 2:5, which states that an athlete must compete lawfully, or within the rules (Mounce 2000:33).

According to Marshall & Towner (1999:376) state that it could also refer to “in accordance with the law,” as it was meant to be used. According to Mounce (2000:33), the argument is then made that this word was used to emphasise conformity to the law. The exact content of this conformity is spelt out in the next verse.

According to Marshall & Towner (1999:373), the law could therefore basically be seen as good if the condition was met that it was understood or used properly. Marshall & Towner (1999:376) asks the question as to what the right way might entail, as the

author suggests in verse 9 that it is inappropriate to use the law to regulate the life of the righteous, but that it should be used to regulate the life of the unrighteous.

1 Timothy 1:9-10:

⁹We also know that the law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious, for those who kill their fathers or mothers, for murderers, ¹⁰for the sexually immoral, for those practicing homosexuality, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine.

According to Marshall & Towner (1999:376), the definition of the proper use of the law is given here and expanded. Mounce (2000:30) states that Paul reacts to his opponent's heretic teaching on the law by giving a clear indication of its function. The law is to be applied to those living sinfully and not to the righteous. Those who are righteous in Christ live according to a principle entirely different from the Mosaic Law (Mounce 2000:30).

The righteous are therefore not bound to the same principles, as the true believer and righteous person keeps the law and does not need to be reminded or reprimanded. Marshall & Towner (1999:376) suggests that the Christian justification is not necessarily in view here, but could be a more general reference to believers as they would ideally be, law-abiding. They keep God's law close to the heart. According to Marshall & Towner, it does however then make sense that it refers to the Christian as the law was not seen as something to disregard, but that righteousness was not found in the law.

Paul, therefore, writes a list of vices to whom the law would apply (Mounce 2000:30). Marshall & Towner (1999:377) states that this list refers to certain types of sinners, as the law was established to forbid those kind of behaviour and work toward correcting them. According to Marshall & Towner, this list includes sins that would have been condemned by Jews and Pagans alike and could be applied to people further than the reader.

The main feature of this vice list is its resemblance to the Decalogue, upon which it is based. Paul pairs twelve terms into eight groups: The first three are offences against God corresponding to the first four commandments in the Decalogue, with the remaining vices of offence against people corresponding to the next five commandments (Mounce 2000:30). This list is then rounded off with reference to sound doctrine (Mounce 2000:31).

According to Mounce (2000:31), lists of vices are common in Paul, yet not one vice appears in all the lists although some of them appear in more than one list. It is therefore difficult to determine whether the list of vices given here historically specific or simply part of a more extensive general list of vices. It is however clear that Paul focuses on the opponent's ignorance, immorality, and irrelevance, especially in their teaching. Marshall & Towner (1999:378) adds that the list is intended to instruct its readers and simultaneously denounce the opponents. The followers of these teachers may end up in the same evil deeds mentioned if they follow those heretic teachings.

The author, therefore, mentions eight kinds of people to whom the law applies and sums up all other possible examples under the phrase "and for whatever else is contrary to the sound doctrine." These words are not only applicable to the Jews but to all (Mounce 2000:33).

According to Mounce (2000:33) the concept of the *nomos* "law" and that of the *dikaiw* "righteous person" should be discussed together as they are tied up in their identity. It is complicated by the fact that Paul does not enter into a full discussion on the topic, which according to Mounce would have been inappropriate as he was writing to Timothy who already understood his theology, yet it is important to explore for the purpose of this study.

Mounce (2000:33) states that Paul only emphasises one aspect of the law relevant to the Ephesian situation, and also does not clearly define to whom the law does not apply. At the same time, he is reacting to his opponent's misunderstanding of the law, further complicating his supposed stance on the matter.

One approach to understanding the concepts of the law and the righteous person would be to interpret the law as a law in general, rules to govern people and nations, and then interpret the righteous person as one who is a “decent citizen.” This kind of interpretation and “rule and obedience” would reflect a common Hellenistic thought of that time in that some people were self-regulating while others needed external regulation (Mounce 2000:33). According to Mounce, this would, however, interpret this passage as non-Pauline as Paul writes in a gospel centred manner in aligning the just person to the gospel, seeing conversion as a necessity, speaking directly to the Ephesian church and not outsiders, and referring to Mosaic Law in his parallel drawn with the Decalogue.

This leads to the second approach as argued for by Mounce (2000:34). In this approach, the righteous person is seen as one who is justified by Christ’s work and therefore lives by faith and not by the “Mosaic” law (compare Rom. 1:17). According to Mounce, the bulk of Pauline thought around the law is not expressed in this text, such as the function of the law in revealing sin, and the fact that sin itself has made it ineffectual because it could not empower a person to follow it amid sin.

According to Oden (1989:38), the law has a double function. It externally represses violence, as has been seen throughout this chapter of the research, and it spiritually reveals sins. It is meant to restrain the wicked from living from their fleshly desires, and it shows the Pharisees their sins to keep them from living from their pride. Oden, therefore, states that the righteous ought not to have the law for anything other than as a restraint and to illuminate sin, although it does not have the power to take sin away. It does, however, point to the God who can, as even the law is an expression of His love for His people. It is in this love that humankind is not being left to its own devices.

Oden (1989:38) states that both its goodness and its restriction lies herein. It is meant to restrain and illuminate sin, but it is meant to ultimately point to mercy even though it cannot take one beyond that point to salvation from the illuminated sin. In pointing to the source of mercy, it points to Jesus Christ in whom salvation can be found. The law, therefore, implores one to reform in behaviour and thought, yet cannot provide the righteousness and complete transformation.

Simultaneously, according to Mounce (2000:34) Pauline thought suggests that the righteous have outgrown the law (Rom. 7:7), died to it (Rom. 7:6), are now under the law of Christ (Rom. 7:4-6), are slaves of righteousness and of God under grace (Rom. 6:18; Rom. 6:22; Gal. 2:19; Rom. 6:14). Oden (1989:38-39) states that the function of the law in the lives of righteousness is limited as it cannot restrain the righteous one, because there is nothing to restrain, and it cannot reveal sin, because such a person has done nothing concealed. The researcher argues that the addition of the forgiveness of sins through faith in Jesus Christ (John. 3:16) has also limited this role.

Mounce (2000:34) argues that the law and the Christian still have something in common as the commandments are summed up as love, to love God and to love one's neighbour. Romans 13:9-10 states:

⁹The commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet," and whatever other command there may be, are summed up in this one command: "Love your neighbor as yourself."

¹⁰Love does no harm to a neighbor. Therefore love is the fulfilment of the law.

To be *dikaïos* "righteous" could mean to be moral or ethical, but it could describe a person who has been made wholly righteous through Christ, and who had been justified through faith in Christ. Such a person is living a righteous life (Mounce 2000:34), and the law does not apply in the sense of being made righteous to this person (Mounce 2000:35).

According to Mounce (2000:35), the question would be whether Paul is thinking about being righteous in the sense of one's standing before God or about righteous behaviour? Mounce suggests that the second option would assume the first, as the need for conversion is often expressed in Pauline material. The person who has been made righteous is the one who lives righteously. It assumes living a life from righteousness received and then giving it away. It is living in the unique connection Christians were made for, through faith in Jesus Christ.

According to Mounce (2000:35), the theme of righteousness is significant in Paul's theology as it is both forensic and eschatological. It is forensic in the sense that a

righteous person is declared not guilty and it is eschatological in the sense that a person is declared righteous at the final judgement. Mounce (2000:36) states that it is not just a gift to be given but is also a virtue to be sought as it has a transforming nature to it. According to Mounce, it is a gift and a responsibility, and the reality of the former would have to be in question if the latter was lacking. It is this reality that Paul focuses on throughout his teaching.

According to Paul the law, therefore, does not lead to a righteous life or any transformation of sorts, but righteousness and good standing with God leads to a life of righteousness and transformation. Mounce (2000:30) states the righteous conduct in Christ is an outward expression of an inner transformation brought about by the indwelling presence of God. The question would then remain as to the ultimate role of the law against this new way of living.

Paul manages to explain this by contrasting the righteous from the unrighteous. To use the law “properly” would mean to apply it to those who go against it by either passively opposing it or actively violating it. The phrase “lawbreakers and rebels” are probably introductory to the list of anti-law attitudes described in verses 9-10. It could then refer to someone who either has no law or who fights against the law. Mounce (2000:36) argues that it is the latter as the opponents followed such a skewed understanding of the law that they were actually fighting its real intention. Marshall & Towner (1999:379) adds that this both meant disobedience to God, whether intentionally or not.

This set the tone for the list of sins that followed. For the sake of relevance to this study, the researcher will only focus on the description of the one vice of “slave trader” as part of the list of vices. Mounce (2000:40) states that the word for “slave trader” *andrapodistes* could also mean “kidnapper” and therefore draws a parallel with the eight commandments in Exodus 20:15: “You shall not steal.” Mounce argues that slavery and kidnapping were considered the theft of human beings, and hence the eight commandments was believed to have initially prohibited the kidnapping of a free Israelite man. Marshall & Towner (1999:380) adds that Philo even distinguished the kidnapper as the worst of all thieves and that the rabbinic exegesis understood the eight commandments in this light.

It was therefore seen as a serious offence in Jewish literature, the law and later New Testament writings, and hence the term used here for “kidnapper” was the more harsh term compared to the word concerning *doulos* “slave.” This was in either case deemed by Paul to be against the law and therefore against righteousness (Mounce 2000:40). Righteousness as described and slavery cannot co-exist, and the law seems to point out that which is contrary to righteousness and invites one into it.

Mounce (2000:40) states that the ultimate intention of the law is to illuminate sin and all that is contrary to the gospel. Mounce (2000:41) argues that Paul is, therefore, contrasting the heresy of Ephesians with sound teaching from the gospel of Jesus Christ and giving the gospel a status as the new principle to live by. According to Marshall & Towner (1999:381), this sound teaching is part of the approved, apostolic doctrine.

The “gospel” teaching is “healthy” *ugainein* doctrine, or in the translation used “sound doctrine” (Mounce 2000:41). According to Mounce this term is used eight times in Pauline literature, four of which refers to teaching, the remaining referring to the “sound words of our Lord Jesus Christ and the teaching that accords with godliness (1 Tim. 6:3), the “pattern of sound words” Timothy is to follow (2 Tim. 1:13), the rebuking and encouraging of others in Titus so that they will be “sound in faith” (Titus 1:13; Titus 2:2), and the encouragement of Titus to be a model of “sound speech” (Titus 2:8). The sound doctrine is therefore used in reference to the righteousness found in faith in Jesus Christ and the transformation brought about in godliness, speech and ultimately lifestyle.

According to Mounce (2000:42), the Christian truth is a body of truth and the guideline to be followed. It is emphasised in 1 Timothy 1:11.

1 Timothy 1:11: “...that conforms to the gospel concerning the glory of the blessed God, which he entrusted to me.”

The phrase “that conforms to” designates a standard against which something is to be measured. Some see a contrasting connection being made between verses 8-10 and verse 11 in that the proper use of the law should be seen per the gospel message

(Mounce 2000:42). This development is essential as it provides the foundation for corrective teaching (Marshall & Towner 1999:381).

The law could be taken under the umbrella of the gospel in that it stands alongside some specific Christian teaching as a statement of divine standards (Marshall & Towner 1999:373). The relation of law and gospel has historically been seen as an indispensable key to all Christian teaching and understanding the role of the gospel in this relationship was of utmost importance (Oden 1989:40). In referring to the *euaggelion* “gospel” Paul is describing the good news that God was and is at work in Jesus Christ (Mounce 2000:42). According to Mounce, this good news is in direct contrast to the gross sins of humanity as seen in verses 9-10. Marshall & Towner (1999:382) states that Christians do not experience this kind of condemnation in that they have been forgiven their sins through love. The gospel of Jesus Christ is, therefore, the good news of freedom in a physical and spiritual sense.

One of the purposes of the gospel of Jesus Christ is to reveal the “glory of the blessed God.” This phrase does not modify the gospel, but instead, it is the gospel that tells the story of the glory of God. The glory of God could be seen as more than a manifestation of God, it is an indication of the essence of God, as God is glory. *Tes Doxa* “The glory” expresses God’s inherent majesty, which may or may not have an outward expression (Mounce 2000:43).

Mounce (2000:43) adds that it was primarily used in describing the radiance and power of God, as was seen in the creation and salvation history. In the Christian life, the revelation of the glory of God would happen in simply living righteously before God as those around the believer are to encounter this righteousness.

The difference between the law and the gospel lies herein that the law reveals sin for sinners (verses 9-10), whereas the gospel is for the righteous (verse 8) and reveals the glory of God (verse 11). It is interesting to note the ending words of verse 11 that state that this gospel was entrusted to Paul, creating a link between verses 8-11 and verses 12-17 (Mounce 2000:43).

He, therefore, ends the discussion on the Ephesian misunderstanding of the law by leading into the second part about salvation that is obtained through God's mercy and grace and not through the law. It is this message of the gospel that Paul, and then Timothy, has been entrusted with. Timothy is then later encouraged to find reliable men to whom he can again entrust the gospel message (2 Tim. 2:2). The word *episteuthen* "was entrusted" refer to Paul's conversion, a divine revelation and Paul's call to the Gentile mission (Mounce 2000:43). It, therefore, introduces the language of "commissioning" (Marshall & Towner 1999:383).

3.7.2.5 Freedom, Righteousness and Responsibility

The first step toward righteousness is restitution and the giving back of what could be given back, especially that which is due to a person. This giving back includes basic human rights and dignity (Conradie 2018:73) as the meaning of righteousness has shifted to include the victims of injustice (Conradie 2018:80).

The search for righteousness does, however, go deeper than mercy or even charity; it looks to do something about that which caused the need in the first place (Conradie 2018:81). It is a comprehensive act, including to be made righteous before God. It is, however, more than that. It includes a fair allocation in society where one group is not oppressed by another and where various groups can carry responsibility, burdens, prosperity and suffering in equal measure (Conradie 2018:82).

The foundation of righteousness is that it starts with God (Conradie 2018:120). Righteousness is inherent to the character of God (Conradie 2018:121). According to Conradie (2018:156), righteousness starts with being made right with God through reconciliation brought about through Jesus Christ and is then furthered by the Holy Spirit. It is the ongoing work of God in the world. The hope therefore always remains that righteousness and justice will prevail as God is never finished with the world (Conradie 2018:121).

A critical thought around this kind of righteousness is the belief that forgiveness is a way to start anew and find righteousness. Righteousness found and given (Conradie 2018:117) is at the centre of the gospel of Jesus Christ. God's righteousness, being

made right in relationship with Him, is bestowed upon sinners through His grace. This should not only be received from God but also given to others (Conradie 2018:118). The gospel, therefore, creates righteousness in the form of receiving and a responsibility toward itself, which includes being faithful to the truth of the gospel (Marshall & Towner 1999:383). One cannot merely receive the gospel and its righteousness without accepting the responsibility to preserve it and share it, and by sharing it also revealing the glory of God. This would create the possibility of a renewed connection to God for those encountering the glory of God. It is ultimately a return to the status for which one was created, in the image of God and for a special connection to the Creator.

According to Conradie (2018:181), righteousness is then anchored in the hope of a future with God in the midst of a world which on the surface often appears as though it is without Him in its unrighteousness. This hope is built on dealing with the unrighteousness of the past through the righteousness brought by God in the present and future.

In the end, the gospel should, therefore, culminate in good news for others, as Jesus quoted Isaiah 61:1-2 and Isaiah 58:6 in Luke 4:17-21:

...and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor." Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, "Today this scripture is fulfilled in your hearing."

3.8 Conclusion on the New Testament and Sex Trafficking

Although the number of texts discussed is limited, it was clear that both slavery and prostitution featured strongly throughout the New Testament. The paradoxical life of Jesus Christ who took the form of a slave is to be imitated by believers who have been

set free because of obedience to God. In certain texts such as Galatians 3:28, the freedom received in Christ is spoken of as an ideal as there should be no division between slave and free. There however always seems to remain a certain amount of tension between the ideal as described in the text and lived reality (Carson 2016:53).

Throughout the New Testament, the Exodus narrative still plays an essential role as it strongly influences the gospel writers and even Paul (Carson 2016:53). Jesus brings freedom to the captives as Moses had brought freedom to Israel. The lack of a direct challenge to slavery as an institution in the New Testament would have been an attempt to overturn religious, economic and even political structures, which probably would have brought about social chaos. The way to then imagine a community without slavery was to create a different community and identity (Carson 2016:54).

3.9 Summary and Conclusion

In this chapter, the researcher explored the subproblem as set out in 1.4.1: “Examine the various complexities of human trafficking for the purpose of sexual exploitation through a theological reflection.”

From the outset the question of hermeneutics regarding its use in the discussion of sex trafficking was difficult. Carson (2016:104) summarises this problem by stating that slavery seems to be the norm in the biblical worldview, while modern society deems it morally unacceptable. Although this fact cannot be ignored, Carson noted that there might be ways through it, especially concerning prostitution.

The views one holds in relation to prostitution directly affects how one will understand sex trafficking and respond to it. Directly associating prostitution with sin, along with other cultural and religious attitudes inhibits a balanced discussion. Being self-aware of one’s prejudices, therefore, becomes invaluable in a discussion such as this (Carson 2016:104).

The same could be stated regarding a missional reading of the Bible. A missional hermeneutic is central to this research, and therefore interpreting the Bible with mission as a central category needs to be taken seriously to be fruitful (Goheen

2016:3). This kind of reading would, however, need to be framed within the *missio Dei* and not outdated definitions. Reading it from this perspective, therefore, requires an understanding of missiology beyond the limited view of mission as “outreach” or the like (Goheen 2016:4). Having a new understanding and being self-aware of the interpretive lens is therefore of utmost importance to ensure that the church can be equipped for its missional task (Goheen 2016:15).

The views one holds is, therefore, important in a theological reflection. From here on in, interpretation could start. According to Carson (2016:101), the sale and purchase of sex are seen as undesirable throughout the scriptures as it is often associated with violence, corruption and idolatry. At the same time it is also clear though that some double standards do exist regarding prostitution. As was seen throughout this chapter, these double standards are not theological in nature, but rather cultural and religious as it is based on prejudice, stigma, economic prowess and power. This same kind of modern-day stigma is a fundamental problem that needs to be overcome in modern-day society.

The readers, therefore, have a responsibility to discern with the Holy Spirit the ethos of mission, redemption and love over those double standards (Carson 2016:101). Simultaneously an ethical motif of holiness is present throughout the scriptures. Discerning this ethos starts with the character of God.

Throughout this chapter, it was clear that God is a God of forgiveness, justice and compassion. In the light thereof, God has set freedom and righteousness as divine priorities, with humankind being the receiver. In fact, God has made man in His image for a special bond with Him and has made it a priority to preserve this bond, with this story culminating in the ministry of Jesus Christ. He is the God who transforms even the perpetrators, and continually gives one another chance at redemption. God’s love for all will therefore always triumph over the law. He rebuilds, renews, and restores as He creates new identities for those who worship Him. He is the God of the marginalised, the downtrodden and the oppressed.

In God, victims are moved from powerless to powerful, living with dignity and status. According to Carson (2016:101), certain voices might drive the debate to target the

victims of sex trafficking, yet those thought to be shameful by society are deemed honourable in God's eyes and not open to further victimisation. The stigmatisation of sex workers are continually undermined throughout the Bible, especially as shown in the stories of Joseph, Tamar and Rahab, and later through the ministry of Jesus Christ (Carson 2016:101). It is important to note that while some texts did uphold slavery, there was a simultaneous reformist position taken in by those laws, and as Carson (2106:105) states there is a "redemptive impulse" that overrides those.

Carson (2016:101) rightly points out that biblical literature clearly reflects the complexities surrounding prostitution and slavery. There is a simultaneous compassion for the plight of those needing to resort to prostitution or caught in it, and those who are doing it who are exploiting others as much as they are being exploited. Carson also points out the fact that the objectification of women and stigma is continually questioned throughout and brought in line with personal responsibility. Although God is therefore concerned with the issue of prostitution or even slavery and kidnapping, it remains difficult to state that God is particularly concerned with these issues in isolation.

According to Carson (2016:101), God seems far more concerned with a broader definition of that which is deemed sin and causes the people affected by it to be seen as outcasts. It would then include an extensive range of such actions/situations. As seen in this chapter, God and later Jesus, therefore, seems far more concerned with the fact that they are seen as an outcast and the religious and cultural hypocrisy that causes it. Carson (2016:33) states that divine love is incompatible with a system that fuels slavery.

The redemptive and restorative actions do then apply to all those who are considered as outcasts by the religious authorities and society as a whole (Carson 2016:102), including sex workers and those caught in slavery or the modern-day version of sex trafficking. Carson (2016:105) states that the values of equality, human dignity and freedom can be traced through the scriptures, although sometimes imperfectly, as these become the issues of focus.

The examples of the Exodus, Joseph, Tamar and Rahab narratives all point to this redemptive action that eventually becomes central to the story and message of Jesus Christ, who brings freedom to all the captives. The redemptive impulses found in scripture should still inform Christian efforts to counter the injustices of modern-day slavery (Carson 2016:105).

Sex work and or falling victim to sexual exploitation in modern slavery should not be considered normal or acceptable, because of the physical and spiritual consequences thereof (Carson 2016:102). They are degraded in status and robbed of all dignity.

It would also be wrong to view the victims of these acts as sinners needing saving (Carson 2016:102), due to the unethical behaviour it promotes. The church should be aware of adding to any form of stigma that adds to the suffering (Carson 2016:102) and simultaneously be an agent of change.

It is therefore as Bauckham (2016:28) states that mission is a hermeneutical key through which the scriptures could be understood. It is a way of reading the whole scripture with mission as its interest and goal in attempting to understand what the church's mission really is in the world.

Carson (2016:102) also adds an essential perspective to the challenge currently facing various countries including South Africa, and that is the issue of the decriminalisation of sex work. According to Carson the decriminalisation cannot be seen in line with canonical ethos, yet it might be an institutional way of getting access to victims. This is, however, a much larger debate than what could be stated here.

A shift of focus, however, needs to be made to not only on the victim but also on those fuelling the demand for sex through various factors (Carson 2016:102), even those actively participating in it. The focus should shift to include restoration, renewal, restitution, healing and justice.

According to Carson (2016:102), any response from the church needs to start with self-examination of our own cultural and religious contexts, assumptions and prejudices. As can be seen from the discussions in this chapter, these most often

influence the kind of response to issues such as trafficking. In the same breath, it is reassuring to see how scripture continually challenges these assumptions, undermining any attempts to preserve them when they lead to the oppression of the weakest in society.

Our own historical associations of sin and shame with prostitution that have characterised human interaction dating back to the time of the Bible, often lead us to either ignore the existence of sex trafficking altogether, or on the other hand place so much emphasis on it that our response to it becomes compromised (Carson 2016:102).

Biblical literature is however clear in its support of the view that Christians should work towards the eradication of prostitution, without condemning the prostitutes themselves (Carson 2016:105). At the same time, the eradication of sex trafficking is in line with the ethos of the gospel of Jesus Christ, and bringing restitution to those caught in it, restitution as a return to the former status in which they were created. According to Carson (2016:55), there is a moral imperative for Christians to see slavery and exploitation of others as incompatible with what we know and understand of God. To work against sex trafficking must, therefore, be central to the church's role in the world.

Christians are to join God in working for freedom, justice and dignity that forms the heart of the biblical vision for God's people. Christians should also refuse to be part of systems that abuse and exploit the vulnerable and to speak for those silenced by oppression (Carson 2016:56).

The global ecumenical church cannot be disconnected from the world within which it lives. This is the foundation of a local theory. The cry of the oppressed and marginalised needs to be heard. Regarding the background of theological reflection, it is clear that both slavery and prostitution are against the ethos of the Bible and the character of God. It is therefore clear that the church has a calling to assist these people. The researcher suggests a missional approach in this regard, as will be discussed in chapter five.

Chapter Four

Empirical Research

4.1 Introduction

In the previous chapters the researcher focused on answering the research problem as set out in 1.4: Analysed and evaluate the possibility of the involvement of the ecumenical church in addressing the complex issue of sex trafficking through a theological theory built on missional theology and social ethics in order to formulate a missional appropriation of human trafficking for the sex work industry. In this chapter, the researcher will then examine the findings through empirical research in answering this problem.

According to De Vos *et al.* (2006:262), empirical research is key to meaningfully forming theories that describe certain phenomena. Louw (1993:67) shows that “empirical” includes existential attitudes, reflection, dispositions, norms, values, situations, qualities, effects and actions. Dreyer (1991:229) adds that empirical research is related to the activity a person is busy with when systematically solving a problem.

Mouton and Marais (1992:7) describe research as a common human activity through which a certain phenomenon can be studied objectively in order to formulate a valid understanding of the phenomenon. In this chapter, the researcher then discusses the empirical process used in this research. The researcher also analyses the empirical data with the aim of answering the research problem.

4.2 Goal of the Empirical Research

De Vos *et al.* (2006:45) states that a research process needs to ensure that knowledge is gained in order to have a good foundation from which to work. The empirical research will therefore aim to gain as much knowledge as possible, and aim to examine the evidence for human trafficking in Rustenburg, South Africa. It will then aim to relay the narratives of marginalised victims and survivors in order to investigate

the viability of a glocal theological theory that can be used to set up a local life-giving mission to the victims of sex trafficking through the ecumenical church. As stated in 1.4.1 the empirical research in Rustenburg includes the examining of theories and methods of a life-giving mission through interviews and a survey.

The researcher opted for the expanded definition of the ecumenical church as stated in chapter one. It is church beyond its walls as the body of Christ also includes other agencies, actions and specialised ministries, para-church organisations, youth alliances, partnerships, and collaborative efforts that are part of the growing ecumenical movement and which are brought together by networking, advocacy and partnerships in a relational way. In the end, these non-traditional entities also form part in some way of the institutional church in their experience or partnership. The definition is, therefore, a broad one, yet the qualifying criteria for the ecumenical church in this research are connected to the mission thereof, and especially the *missio Dei*. This is in particular for the definition that includes the global ecumenical church.

Regarding the local ecumenical church in Rustenburg, this would include the same, but is limited to missional stakeholders in the city of Rustenburg. The one exception to this rule is however in chapter four as the researcher investigates the current level of missional involvement in the survey conducted in 4.12. It is the only time where the more traditional ecumenical structures are exclusively included in this research, whether they are missionally minded or not. This is intentional in an effort to establish the historical church's involvement in the issue of sex trafficking. In that case, the ecumenical church refers to the older traditional institutional churches of and across various denominations.

As South Africa is a key destination, origin and transit country for human trafficking (NPA 2010:iii), the empirical research was done within the city of Rustenburg in South Africa. Rustenburg was chosen due to the researcher's past involvement in missional projects in this city, specifically among sex workers and trafficking victims. Rustenburg is also within proximity of the border of Botswana and the larger South African cities of Pretoria and Johannesburg, making it possibly ideally situated for the transit of sex trafficking victims. Last, Rustenburg also has a safe house for victims of this heinous crime.

4.3 Methodological Responsibility

According to Heyns & Pieterse (1990:21), empirical research is concerned with the gathering, describing and updating of empirical information. Heyns & Pieterse (1990:24) state that it is therefore about the reflection on current praxis. The empirical research in this chapter was organised through a transformative approach.

As stated in chapter one of this research, we can come to understand patterns of diverging results and their implications through the use of transformative, culturally appropriate, and multiple methods of research and evaluation (Mertens 2009:10).

The transformative paradigm assists in this as it focuses on culturally appropriate strategies to facilitate understandings that will create social change. The understanding of the dynamics of power and privilege and how to challenge them in the *status quo* is also of priority (Mertens 2009:10). It is an important perspective to this research as it connects to the mission from the margins (WCC 2012:15).

As stated in chapter one, the challenge is to practice a “transformational hermeneutic,” a theological response which transforms the one practising it before involving oneself in a mission to the world (Bosch 1991:189). Mission then becomes something that is in itself being transformed and at the same time an enterprise that transforms reality. The church is called to be active collaborators with God for the transforming of the world. The word “Transforming” is then an adjective which describes an essential feature of Christian mission (Bosch 1991:xv).

In attempting to achieve this, it was therefore concluded that even powerless people, people from the margins should be included in this study. Engagement with those stakeholders and participants who stand to be affected by the research outcomes should continually evolve as the inquiry progresses to include more complexities (Mertens 2009:10). This is especially important in the sex trafficking industry.

According to Mertens (2009:10), research and evaluation within the transformative framework is not a linear process. It recognises that serious problems exist in communities despite their resilience in the process of throwing off the shackles of

oppression, as well as making visible the oppressive structures in society. The empirical research attempted to place a specific focus on identifying these problems and structures.

It is important to remember that researchers could also learn from those who are engaged in this struggle. The transformative paradigm provides a means of framing ways to address intransigent societal and individual challenges through the valuing of transcultural and transhistorical stances (Mertens 2009:11).

The transformative paradigm, therefore, supports the integration of the wisdom of the invisible toward the creation of a constructed knowledge base that furthers social justice and human rights, as its firmly rooted in a human rights agenda (Mertens 2009:11). An important aspect is then the conscious inclusion of a broad range of people who are generally excluded from mainstream society. Relevant characteristics and dimensions of diversity that is associated with discrimination or oppression need to be identified in each context: for example, ethnicity, gender, disability, social class, religion, age and sexual orientation (Mertens 2009:14). This then makes transformative research extremely useful when dealing with the power struggles and complexities involved in sex trafficking, as well as the invisibility problem when including those that have generally been excluded.

The transformative paradigm can, therefore, play a significant role in not only research, but transformation through the research as it provides a philosophical framework that addresses these issues and builds on a rich base of scholarly literature from mixed methods research through qualitative research all the way to disability research. It also provides methodological guidance for researchers and evaluators who work in culturally complex communities in the interest of challenging the *status quo* and furthering social justice (Mertens 2009:14). To do this, it is also necessary to focus on the strengths of the community (Mertens 2009:17). As the ecumenical church theoretically positions itself as an agent of life, transformation and justice in communities, it would only be logical to use transformational research from within these structures to address the issues found in sex trafficking and its victims.

According to Mertens (2009:145), transformative research can be descriptive, causal-comparative, correlational, or interventionist. As stated in chapter one, following the goals of this research and approach, the researcher has prepared a literary enquiry into sex trafficking as it is conducted. This was to get an overview of the current status, to determine needs, to document the process of a programme or intervention, and/or to inform decisions about interventions, and therefore to continue this enquiry through empirical research in this chapter.

In the transformative paradigm, it is also needed to move beyond the either-or stance in terms of methods to the both-and stance. Quantitative, qualitative, and mixed methods can be used in transformative research and evaluation (Creswell; Klassen; Clark & Smith 2011:4).

Mixed methods, however, are the most adequate approach because of the need to integrate community perspectives into the inquiry process, therefore necessitating collection of qualitative data during the research or evaluation process (Mertens 2009:165). It is because of this reason that the researcher will also use the mixed methods approach in the transformative paradigm throughout the empirical research.

4.3.1 Mixed Methods Approach

The mixed method approach to research focuses on research questions that call for real-life contextual understanding, multi-level perspectives, and cultural influences (Creswell; Klassen; Clark & Smith 2011:4). It employs both the quantitative as well as qualitative approaches (Mertens 2009:165), it rigorously assesses magnitude and frequency of constructs, while also exploring the meaning and understanding of constructs (Creswell; Klassen; Clark & Smith 2011:4).

The strength of qualitative research is its focus on the contexts and meaning of human lives and experiences for the purposes of inductive or theory-development driven research. It is a systematic form of inquiry that uses data collection methods such as in-depth interviews, ethnographic observation, and review of documents. Data collected via the qualitative method helps researchers understand processes,

provides detailed information about setting or context, and emphasises the voices of participants (Creswell; Klassen; Clark & Smith 2011:4).

The strength of quantitative research on the other hand as a mode of deductive research is then testing of theories or hypotheses, to gather descriptive information or to examine relationships among variables. The numeric data gathered from this research can be analysed statistically, and has the potential to provide measurable evidence to help to establish cause and effect (Creswell; Klassen; Clark & Smith 2011:4). It could also yield efficient data collection procedures, to create the possibility of replication and generalisation to a population, to facilitate the comparison of groups, and to provide insight into many experiences (Creswell; Klassen; Clark & Smith 2011:5).

Mixed method research also utilises multiple methods such as intervention trials and in-depth interviews, and intentionally integrates or combines these methods to draw on the strengths of each. It then frames the investigation within philosophical and theoretical positions (Creswell; Klassen; Clark & Smith 2011:4).

Mixed methods research also provides opportunities for the integration of a variety of theoretical perspectives such as ecological theories, complexity theories, stress theories and more (Creswell; Klassen; Clark & Smith 2011:4). The ultimate intent is to assist the community and bring about change, and this requires a varied approach to the research (Creswell; Klassen; Clark & Smith 2011:7). It is thus invaluable to a study on the missional appropriation of the complex issue of human trafficking for the sex work industry, especially in the creation of a theological foundation for involvement in addressing sex trafficking.

The researcher will follow an embedded mixed methods approach, whereby quantitative and qualitative approaches are used in tandem, to embed one in the other provides new insights or more refined thinking (Creswell; Klassen; Clark & Smith 2011:8).

The differences in data collection methods between the qualitative and quantitative methods and how they accumulate data could be summarised in the following ways (Mouton & Marais 1992:166):

1. The quantitative researcher is known for the fact that a system is forced upon phenomenon. An example of this would be the setup of categories for content analysis, a structured schedule for an interview, or respondent categories in a questionnaire or test. This is in contrast to the qualitative researcher, whose viewpoint is that the phenomenon should speak for itself, meaning that the phenomenon should manifest itself as it is and the researcher will register the findings from there.
2. The qualitative researcher is more involved in the phenomenon, while the quantitative researcher approaches the phenomenon from a distance. In contrast to the qualitative approach, the quantitative researcher will make use of structured, objective, standardised observation techniques.

Although there might be certain overlapping points between the two methods, there are however methodological challenges in the mixed methods research as a lack of resources, teamwork, page and word limitations, sampling issues, analytic and interpretive issues are all to be encountered (Creswell; Klassen; Clark & Smith 2011:8-9).

4.3.2 Methodological Assumptions

In chapter one the researcher pointed to methodological assumptions, as they create the philosophical basis for making decisions about appropriate methods of systematic inquiry. A qualitative dimension in methodological assumptions is critical in transformative research as a point of establishing a dialogue between the researcher and community members. Mixed methods designs can be considered to address the informational needs of the community. It must be noted that methodological decisions are to be made with a conscious awareness of contextual and historical factors, especially as they relate to discrimination and oppression as in this research (Mertens 2009:59).

Relationships between the community and researcher is an essential step in addressing methodological questions in this kind of research. Research in the transformative paradigm involves multiple approaches, methods and techniques, as well as different theories. It does not have a specific set of methods or practices of its own. It should, however, lead us to reframe both the understanding of our worldviews, as well as our methodological decisions (Mertens 2009:59). This should also lead to a reframing of sampling to reveal the dangers of the myth of homogeneity, to understand which dimensions of diversity are critical in a specific context, to avoid damage to populations by using demeaning and self-defeating labels such as “at risk” (Mertens 2009:59), and to recognise the barriers that exist to being part of a group that can contribute to the research (Mertens 2009:60).

Mertens (2009:60) states that the transformative paradigm leads us to reconsider data collection decisions, so we are more inclined to use mixed methods. This leads one to become consciously aware of the benefits of involving community members in the data collection decisions and the appropriateness of methods in relation to the cultural issues involved; to build trust to obtain valid data; make modifications that may be necessary to collect valid data from various groups; and tie the data collected to social action. This is an integral part of this research.

4.3.3 Reciprocity and Validity

An important part of the transformative paradigm is to establish respectful relationships among human beings involved in the research to promote reciprocal learning (Mertens 2009:71). As stated in chapter one, reciprocity is necessary for healthy, trusting relationships. People need to feel that they are receiving as much valuable energy as they are giving. A successful exchange depends on the ability to identify the stakes for all the players. An example of this would be that if a researcher takes participants’ ideas and time, he or she is expected to give back in the way of resources, skills, employment or training (Mertens 2009:74-75). The researcher found reciprocity difficult in this research as access to those directly affected by sex trafficking were limited. The researcher did, however, attempt to reciprocate time and energy in the same way as received.

4.3.4 Ethical Considerations

The researcher took ethical consideration into account in all aspects of the empirical research. This research is not intended to cause harm to any participant thereof. The researcher at all times attempted to be compassionate but neutral and prioritised the safety and security of those involved in the research, while attempting to identify and minimise risks. No coercion took place during interviews, with informed consent (Addendum E) the only method whereby interviews were conducted. Informed consent was gained via a verbal agreement with at least one other witness present, as a written record could prove dangerous to those respondents.

The researcher ensured anonymity and confidentiality where required. The researcher also made sure that measures were in place if indeed emergency intervention was requested. Ethical clearance had been granted to this research by the Ethical Committee of the Faculty of Theology and Religion at the University of Pretoria.

4.3.5 Data Collection Methods

The data collection in this study was done through a mixed method approach, using both a qualitative and a quantitative approach. The data was collected through a survey among churches in Rustenburg (Addendum A), a questionnaire and semi-structured interview which was filled out and discussed during expert interviews (Addendum B), and unstructured or in-depth interviews (guiding questions Addendum C and D).

In this study the researcher used a survey to better gain an understanding of the ecumenical church's involvement in the issue of human trafficking for the purpose of sexual exploitation in Rustenburg, using the criteria as set out in Addendum A as a guideline. This was to determine the current need for this research and social and missional transformative action that needs to be taken by the ecumenical church. As part of the quantitative method, Spickard (2017:186) states that surveys can be used in this manner as it assists the research in gathering organisational data.

The researcher also used a set questionnaire which can be found in Addendum B. This was used to gather demographic data, cultural and expert knowledge (Spickard 2017:230) and was used in conjunction with unstructured in-depth interviews in order to gain a better understanding of the phenomena at hand.

Finally, the researcher used a set of guiding questions during hermeneutical interviews as can be found in Addendum C and D, yet worked from the assumption that not every question applies to all respondents, and gave the opportunity to move beyond the scope of questioning toward unstructured interviews. It was especially important in interviews with sex trafficking victims and gathering information as to the viability of the ecumenical church's involvement in this issue.

The primary method of data collection from those directly affected or involved in some way or another in the tragedy of sex trafficking was therefore unstructured or in-depth interviews (Dreyer 1991:247). As part of the qualitative method, this kind of interview style is the predominant mode of data or information collection (De Vos *et al.* 2006:287). According to Silverman (2001:13), it gives respondents the opportunity to describe their reality in a unique way, and that the best way to achieve this is through unstructured interviews and questions. Henning (2004:79) adds that interviews are "communicative events" focused on determining what participants think, know and feel. Silverman (2001:92) states that interviews can also be described as a meeting between people in an attempt to have a better understanding of one another.

According to Spickard (2017:216-217), in-depth interviews are focused on details. Hermeneutic interviews are focused on reports of acts, behaviour or events at a deep level, as well as people's deeply held opinions and attitudes. Expert interviews, on the other hand, collect the views of experts and their specific knowledge about a topic that can provide detailed information.

The researcher, therefore, focused on hermeneutical and expert interviews and took notes during every interaction with respondents. The notes basically verbalise what the researcher saw and heard. Using this method, the researcher attempted to focus on as much detail as possible.

In some cases, as will be presented, the identity of the respondent needed to be protected in accordance with the standard operating procedures of either safe houses or protected individuals or due to requests of confidentiality and anonymity due to the sensitive nature of some of the information discussed, such as names of alleged perpetrators, victims of trafficking and locations. These requests were handled within the ethical and protection guidelines as discussed. The researcher heeded this request and made notes during the interviews that fall within this framework and will discuss and analyse these with the use of pseudonyms such as “respondent.”

In every interview, the researcher summarised the interview and shared the analysis and conclusion with the interviewee to see if it was correct. After then adding final details, a chronological description of each person’s interview and their reactions were noted in order to accurately relay any and all relevant information for further analysis and conclusions.

4.4 Choice of Respondents and Sampling Size

The choice of respondents coincided with the goal of this study. In the quantitative part of this study, the researcher chose a sample from various churches in Rustenburg as respondents to fill out a simple survey (Addendum A) regarding their current levels of participation in countering human trafficking for the purpose of sexual exploitation. This was in order to establish the current lack/and or sufficiency of ecumenical participation in this issue, assisting in determining the necessity of research such as this. In the qualitative part of the empirical research (Addendum B, C, D), the respondents were chosen based on their ability to provide the most relevant and comprehensive information to answer the research question (Lewis 2003:49).

As the researcher needed respondents with knowledge of human trafficking for the sexual exploitation system in Rustenburg, he made use of non-probability, purposive, and snowball sampling to identify respondents with such experience and knowledge. Simultaneously the researcher required respondents with missional knowledge and experience from within the ecumenical church circles in Rustenburg in order to appropriately answer the research questions.

According to Ritchie *et al.* (2003:79;83), purposive sampling gathers information from respondents who are directly associated with the phenomenon. It is choosing certain respondents on purpose as it is not theoretically or practically sensible to do random sampling in a phenomenon such as human trafficking for the purpose of sexual exploitation.

The snowball sampling used by the researcher was connected to the purposive sampling as the researcher asked those participants to nominate others who would fit the criteria. According to Richie *et al.* (2003:94), snowball sampling is helpful when the selection criteria falls within a dispersed or small population. It is often used in hidden populations such as trafficking victims, drug users or perpetrators.

The weakness of snowball sampling might be selection bias, minimal diversity or difficulty obtaining anonymity, hence creating an ethical issue (Richie *et al.* 2003:94). These weaknesses were minimalised in this study by requesting respondents to nominate potential other respondents from other organisations, backgrounds and/or status. As was shown, of the 14 who participated in the empirical research, ten were nominated through snowball sampling and agreed to participate.

As was discussed earlier in this study, the hiddenness of the crime makes it especially difficult to determine the extent thereof, and simultaneously, therefore, complicated the identifying of suitable respondents with sufficient knowledge or experience herein (Ritchie, Lewis & Elam 2003:78). The above mentioned sampling techniques enabled the researcher to identify such respondents that could assist in understanding human trafficking for the purpose of sexual exploitation as well as the possibility of the ecumenical church's possible involvement therein and what that could entail.

The researcher considered respondents with either direct experience in human trafficking for the purpose of sexual exploitation, which includes involvement in counter-trafficking initiatives or interaction with victims or perpetrators in Rustenburg, and those with direct involvement in missional action among the ecumenical church in Rustenburg.

According to Ritchie *et al.* (2003:83), qualitative samples are usually smaller in size in comparison to quantitative samples due to the richness of information it provides. In this study, the aim was then on the depth of information as opposed to the quantity thereof, and the researcher chose against a pre-determined sample size. This was due to the sampling techniques discussed, as well as the hiddenness and relatively unknown status of human trafficking for the purpose of sexual exploitation in Rustenburg at the time of the study.

Although the number of respondents would be limited due to these factors, the researcher chose to include those individuals who would meet the criteria and categories mentioned, opting to include people from diverse backgrounds, yet with the commonality of involvement either in sex trafficking or missional thinking, as stated. A summary of the category of the respondents and the sampling method used are shown in Table 1. The sequence in which they are listed corresponds to the sequence of presentation of their various perspectives on the issue at hand.

Name/Pseudonym	Gender	Category	Sampling Method
Respondent 1	Female	Sex Trafficking Victim	Snowball
Respondent 2	Female	Sex Trafficking Victim	Snowball
Respondent 3	Female	Sex Trafficking Victim	Snowball
Respondent 4	Female	Sex Trafficking Victim	Snowball
Respondent 5	Female	Sex Trafficking Victim	Snowball
Respondent 6	Female	Sex Trafficking Victim	Snowball
Respondent 7	Female	Sex Trafficking Victim	Snowball

SAPS Member	Male	South African Police Service, Expert	Snowball
Safe house Mother	Female	Safe house Mother, Expert	Snowball
Chané Pienaar	Female	Occupational Therapist Rustenburg safe house, Expert	Purposive
Sonja Visser	Female	Occupational Therapist Rustenburg safe house, Expert	Snowball
Dr. Hennie Kotze	Male	Dutch Reformed Church Rustenburg West and Dutch Reformed Church Rustenburg Moedergemeente, missional worker and church leader	Purposive
Ds. Willem Pretorius	Male	Dutch Reformed Church Proteapark Rustenburg, missional worker and church leader	Purposive
Steve Carter	Male	Vantage Point Church, The Way (NPO), missional worker	Snowball
Ds. Zelda Massyn	Female	Dutch Reformed Church	Purposive

		Rustenburg Moedergemeente, missional worker and church leader	
Wynand Niekerk	Van Male	180 Degrees Organisation, missional worker	Purposive

As shown in Table 1, the final sample included in the qualitative process included 16 respondents of which five were selected through purposive sampling, and 11 through snowballing. Of these respondents, six were former sex trafficking victims in the process of rehabilitation and one possibly a current sex trafficking victim, five were missional workers and missional church leaders in various ecumenical structures, and four were experts who have worked directly with sex trafficking victims.

As stated in chapter one the interviewees are from a variety of backgrounds, including trafficked sex workers, law enforcement, Non-Profit Organisations (NPO's), different church bodies and others. This kind of diversity is of utmost importance in answering the research question, especially through the in-depth interviews done.

4.5 Data Analysis

From the data gathered certain conclusions were drawn. According to MacArthur & Mack (1994:231), the process of interpretation basically includes two elements: The analysing of data gathered and the explanation of the analysis. Spencer, Ritchie & O'Connor, from here on in Spencer *et al.* (2003:213) state that the analytical process assists the researcher to gain an overview and make sense of the data. This analytical process is however not a linear one, but rather a process in which the researcher continually revisits the original or synthesised data to search for new clues, check assumptions or identify underlying factors and detail. The researcher, therefore, needs to stay close to the data during the analytical process.

In the quantitative phase with the survey data collected, the researcher describes what has been found and how it relates to the research question (Spickard 2017:121). This process was however different regarding the qualitative phase and the interviews conducted. According to Patton (2002:436), the data collection and analysis tends to take place concurrently in qualitative research, as data will lead to insights which again leads to new data collection and into new insights in a continual cycle. In the process, unique insights will develop that requires a unique analysis approach (Patton 2002:433). The data analysis process is a process in which data should then be transformed into findings.

The data analysis process was both intriguing and complicated for the researcher as each category and subsequent respondents' view and perspective on human trafficking for the purpose of sexual exploitation differed considerably, yet provided in-depth descriptions in and around the phenomenon. The resulted diversity, therefore, varied in focus and needed to be integrated into a unified product. For example, the perspective of a female trafficking survivor differed significantly from one still caught in sex trafficking in the same category. In the same way, the law enforcement officer had a greater focus on the legal and prosecuting aspects of this crime, while an occupational therapist focused on the therapeutic aspect. Reducing the data to find common threads, as well as present a unified product proved challenging.

The researcher, therefore, focused on thematic analysis regarding the interviews conducted. According to Spickard (2017:386), thematic analysis is a form of qualitative analysis that focuses on the themes raised in a set of texts, interviews and more. It attempts to identify themes, then traces the relationship between them and also ties them to broader cultural patterns. Joffe & Yardley (2004:58) states that thematic analysis shares some of the principles and procedures found in content analysis, and that the terms "code" and "theme" could be used interchangeably in the conceptualisation of thematic analysis. In this sense, a theme or coding category can refer to the manifest content of the data which is directly observable, such as the declaring of specific terms or common threads. It may also refer to a latent level, such as when a particular theme is implicitly referred to, yet not directly named.

According to Joffe & Yardley (2004:58) thematic analysis often focus on both types and even when the manifest theme is the focus, the aim is to understand the latent meaning of the manifest theme or pattern observable, which requires interpretation. In introducing certain themes to the research the researcher used both inductive and deductive coding, introducing themes from the raw data if something new comes to light, otherwise drawing themes (or coding categories) from existing theoretical ideas, such as those discussed in chapter three. According to Spickard (2017:229) coding assists in identifying patterns across a large data set. The researcher, therefore, used coding in analysing the interview data and identifying themes or categories. The researcher did this analysis by hand.

The researcher, therefore, proceeded to display the data gathered from the interviews conducted, thereafter analysing the data of each respondent in a category, and then finally drew certain conclusions from said categories. These were then again analysed and consolidated into a final conclusion. The data, analysis and conclusions therefore follow.

4.6 Category of Respondents: Sex Trafficking Victims

As stated, the identity of these respondents needed to be protected in accordance with the standard operating procedures and ethical guidelines as discussed. The researcher used in-depth interviews and made notes during the interviews that fall within this framework, which will be discussed and analysed with the use of the pseudonym “respondent” below.

4.6.1 Respondent 1

Respondent 1 was a former sex trafficking victim from the Rustenburg region in the north-west of South Africa. She is a white Afrikaans speaking female in her mid-forties who was trapped in the system of sex trafficking for nearly 20 years, from early 1999 till late 2018. At the time of writing, she was still recovering from a heroin addiction and had “track marks” from needles all over her arms and legs. She also had scars from years of abuse, especially on her face. Even though she had barely been out of the system of human trafficking, she wanted to share her story.

She stated that she was born to white Afrikaans parents and grew up in a Christian household. At the time they often went to church gatherings in her hometown. There was, therefore, nothing sinister in her upbringing, and she enjoyed a good life as a child. Most of the memories as a child are now mere ghost images for her. It was in the middle of her teenage years that everything changed.

She started a relationship with an older male, which quickly turned sexual. At the time she believed that he really loved her and before she finished school, the boyfriend asked her to run away with him. He managed to convince her that her parents only had their own interest at heart and was keeping her from fulfilling her potential. She went on to rebel against her parents and ran away with the older boyfriend without telling them that she had gone.

It was not until the second day of running that she realised something was wrong, and by this time they had driven a significant amount of time across provincial boundaries in South Africa. They then proceeded to stop at a major city where they were going to stay at a "friend's" house which was a block of flats. As they walked up the stairs due to the broken elevator, she realised that most of the lights were out and that there were a lot of strange "characters" walking around in the hallways. She thought it to be a bit strange, but still trusted her boyfriend. They were greeted at the flat by a man introducing himself as "the man of the house." The flat was dirty, and there were other girls at the time. The only thing separating the rooms were flat sheets hung on the doors. She and her boyfriend stayed in one of those rooms for the night, but by the time morning came around the boyfriend had left. The "man of the house" woke her up and told her that she now belonged to him, but that she did not need to worry as he was going to take good care of her.

Respondent 1 never found out how much she had been sold for or even for what she had been sold. She was trapped in that house for a couple of weeks, being raped multiple times. It was during this time that she started using drugs. She took one "hit" of heroin and was hooked as she liked the numbness feeling of this "downer" and the feeling afterwards when taking drugs called "rocks." "Rocks" were used to give a feeling of ecstasy as it was an "upper", which only lasted for a couple of seconds. At

first this diminished the pain of the reality she was facing, but later on, she started to like the feeling more and more.

After this time she was told she was thousands of Rands in drug debt, and needed to work this debt off, after which she could go. It was suggested to her by other girls in the house that sex work would be the quickest way to do this. She was also forced into sleeping with random men who came to the house. What she did not realise was that she would need more drugs and incurred more debt as she worked on paying off the debt incurred. She could not go out onto the streets without either being drunk or high, as this made the time fly and numbed her feelings. Her addiction would however grow, and she continually asked for more drugs and kept working, starting a cycle she could not escape.

She did, however, state that a point came within the first couple of months where she realised that she was trapped in this cycle. She approached her “man of the house” to ask whether he would excuse her and let her go to work back the debt in another profession as she felt she wanted to get clean. He however refused and started beating her close to unconsciousness, while continually telling her that it was her fault that he had to beat her, as she had stepped out of line. He informed her that she owed way too much to let her just go free, and that she was his property. He also threatened her family, saying that he knew where they lived and she should not dare escape or they would be hurt.

He then sent her out onto the street that very same night, not caring about how she looked. She knew she had to obey his commands, and was scared for her and her family’s lives. Eventually, she became “used” to the sex and all the other things being requested by various clients, and she kept her drug addiction alive. She had to bring a certain amount of money to the house every evening to “pay” for her lodging and drugs, she was told that the man of the house was allowing her this great privilege to have a roof over her head.

The amount of money she was able to earn through sex work was low. Sometimes she accepted amounts as low as R20 for a quick “hand-job”, and other times upwards of R500 and more for “high-end” clients. She stated that some of the young call-girls

charged up to R2500 and even more if they stayed the night at a client's house. She also met anywhere from 1-10 clients per night, and even more when bachelor parties occurred. The amount of money she made would depend on which corner she was allowed to stand, as there were designated areas for her "pimp/man of the house." Despite having the best corner, and sometimes having many clients, she could barely keep up with the amount of money she owed.

She felt like she was slowly starting to die inside, losing more and more of herself as time went by. One day she decided to fight back, but this did not go well. She attacked her pimp and tried to run away, but was caught before she could exit the building. She was attacked with pipes and stabbed with a small knife in her right hand. She did not receive any medical assistance and was left to her own devices.

Shortly afterwards, she was sold and transferred to her destination city. Upon arrival, she was taken to a house in the city centre and lived among ten others in a small house. Some even slept in the bathroom. She was deeply addicted and did not care what anybody thought of her anymore. She stayed in this cycle of drug abuse and sex work for a couple of years, being beaten when she did not have enough money or tried to steal drugs. She was simultaneously subject to abuse from the top girls in the house. Some of her clients during this time included people from all walks of life and all faiths.

Respondent 1 was never part of a church or even attempted to attend one because people judged her. She had been the victim of many street outreaches where she would be told to "let go of her sin and repent." That was always met with some form of speech on how much God wanted to "save her." She felt like they only saw her as an "object" that needed saving and sometimes never even asked her how she was doing. They never saw her as a human being and this hurt her deeply, for she felt like she was not accepted, and not only blamed God but started to believe that there was no God. The pimps allowed street evangelists or groups to talk to them as they were no real threat to the business side of it, and some of the groups even made them feel good. This was good for business. They were also often told Bible stories in the house by the pimps, and were told that God was "blessing their business by sending so many

clients.” She did not want anything to do with this God or any other God and started to hate anybody who tried to speak of Him.

She was often also humiliated on the street by having eggs thrown at her or even shot with paintballs by white Afrikaans people. They (sex workers on the street) could never report this because the police would merely laugh at them, lock them away in the back of a police van for an entire night, or sometimes even go to extort the pimp. It would lead to the abuse of sex workers. Respondent 1 does not trust law enforcement and states that members of police often came to the house to get “freebies” or get paid off to turn a blind eye. If any of the girls in the house attempted to run away to the police, they were merely brought back to the pimp and told not to run away. Corruption was part of their daily life. There were even times when certain task times did raids on the house and arrested pimps or drug runners for possession or selling of drugs, but these people were never locked away for a long time.

She felt like the only people who wanted to help her was the government’s mobile clinics which was sent to the streets now and then, but they only confirmed her worst fears, which was that she had contracted aids and various other sexually transmitted diseases while working the streets for all those years.

Her life was over, and she did not know what to do. During her 7th year of being caught in the trap of sex work, she realised that things needed to change or she would soon either die or be used for *muti* in voodoo. She was often exposed to *muti* rituals, where spells would be placed on the girls in the house so that if they ran away, they would die. She did not believe that these were real, but did not try to run either.

She could not continue on the path she was on, and decided to work her way “up.” The girls at the “top” enjoyed more privileges in the house and had control over the rest. She started trying to impress the pimp in the house and even started beating others on his behalf when they were out of line. It was during this time that he treated her really well and even bought her stuff. He started to tell her that he loved her and only wanted the best for her, which included her being a proper woman with kids. They got married less than a month later, and she was in love with him. The police forced her to write a letter stating that she had not been forced into this marriage, but she

knew that he loved her even though he abused her. At this point, she was given more responsibility for the house and even started to watch other girls and make sure that they were indeed working when they were out on the streets. If she caught them doing something wrong, she would report it to her husband, and he would assault them.

She even accompanied girls on transfers to other towns, and she kept her husband happy, and he took care of her. They also had two children together within the first five years of marriage. She kept on selling herself on the streets while they were married and even while pregnant. Her two baby boys were beautiful, and she loved them a lot. At first, she decided to keep them with her in the house but changed her mind after she realised she could not take care of them there. At this point, she was given her own mobile phone and started to phone around to find her parents, who were surprised, shocked and overwhelmed at hearing her voice. They had not heard from each other since her disappearance, and they thought she had decided to stay away from them. They agreed to meet her on the street one night and took the children with them.

The problem was that she did this without the knowledge of her husband as she was afraid he would not approve. She went home that night fearing what might happen. The moment that her husband found out that she gave them away, he told her he was going to kill her, and he hit her with his fists multiple times until she blacked out. She woke up a while later with blood all over the floor and ran to the state hospital. They had to remove her right eye as it had been so severely damaged. To this day she wears her hair over her eye socket to hide that fact.

Her husband found her at the hospital and told her to come back home, or he would harm the children, so she did. She could make up for what she did by working the streets with the other girls and in this way win his love back, so she obliged.

She also frequented nightclubs looking for potential recruits, and started selling drugs on the side to win his love back. She would invite a couple from the club to their house to “have fun” and once she had them there, they would entrap them through drug parties, and afterwards, they would force the woman into further drug abuse and sex work. They would tell the male who accompanied her that he owed them money for

drugs he used and that they would kill him if he said anything to anyone. Sometimes the police showed up to “rescue” the woman, but sometimes not. Respondent 1 could not remember how many times they had done this.

One night a large man came to their house and left his child in the *bakkie* in the driveway while coming into the house for hours on end. It was cold outside, and respondent 1 felt like she had to protect the child, so she approached the *bakkie*. At that point, the man came out of the house and saw her approaching the child, and he became furious. The man got into his *bakkie* and started chasing her with this vehicle. He quickly caught up to her and ran her over. Her legs were broken, and she had to be taken to the emergency room by bystanders. Her husband simply thought that she got what she deserved for interfering with business.

She still keeps the x-rays as a reminder of what happened that night. No one visited her in the hospital, and again she felt alone and like she was abandoned and being left for dead. She felt like her husband did not care about her. After a couple of months she was released from the hospital with screws in her legs and in chronic pain. She was sent out onto the streets on the very first day she returned to the house and was merely given more alcohol and drugs to cope with her situation.

She knew she would die soon and was walking with a severe limp. She struggled to get enough money together and did not know what to do. It went on like this for more than two further years. By that time there was almost nothing left of her, and her body was giving in and she had multiple health issues. At this point, she even tried praying, but nothing changed, until one night when a Christian group from some church in Rustenburg approached her and started talking to her, sitting by her side on the street. They even asked her when her birthday was. They came around weekly, and she enjoyed their talks. They never judged her, and they even brought her sanitary items.

Respondent one missed the group when they were not there, but enjoyed their company a lot. They never gave her a Bible verse, but always prayed for her and she felt safe among them. She called the leader “*Pastoor*” (*Pastor*). They could not get her out though but did provide her with a reality check. It seemed as though she was living

in a different kind of reality to them. She wanted that freedom, carelessness and even happiness and decided to make a run for it.

In her 20th year, she asked one of her clients to go drop her off at the church, and although the church did not really know what to do, they took her in and phoned doctors to check in on her. They helped her through the pain of withdrawal, and by the next day she was in a small safe house going through rehabilitation.

She is forever grateful to the “*Pastoor*” and his friends for not pushing her away; she had nowhere else to go. In the safe house she had to learn basic things again like brushing her teeth in the morning and closing the door when going to the toilet. She also had to learn basic “life skills”, and although there were times she wanted to run away and even attempted to go back to her husband, she now knows that she is in the right place. It has been an uphill battle, and she is struggling with things like insomnia, but she knows it was the right thing to run away from her old life. She will be in the safe house for a while, but she enjoys the other survivors’ company, and she likes the housemother who seems to care for her. They have Bible study groups, life skills and even have psychologists and counsellors coming around every week to help them through the process of rehabilitation. Respondent one is starting to dream of a new life with her children, but she realises that there is still a long way to go.

Respondent one never thought of herself as a victim of human trafficking for the purpose of sexual expectation. She merely thought that she was lost and needed to find her way. It was not until she went to the safe house that she came across terminologies such as human trafficking victim or survivor. It was at this point that she realised that she has been a victim of this heinous crime for nearly 20 years. During her time as a human trafficking victim, she had been through a lot and missed out on most of life.

She stated that those who accompanied her on the street were mostly women, but that they were sometimes men as well. These men were, however, not often involved in sex work. Respondent one also stated that she might have come across many minors during her time, but that the age of those around her would not be made apparent to her, although it might have seemed obvious. At this point in her life, she

does not want to recollect the memories of her time as a victim, but instead wants to focus on her time as a survivor and getting to a place of complete healing.

Respondent one is grateful for the new life she has been given. For her, the most critical role that the church played was assisting her in finding life again, was simply being there and accepting her for who she was. The people of the church made her feel human again. Although previous church groups judged her for her actions, she now realises that they did not understand the situation she was in, just as she had not understood. At this time, she might not be ready for a committed Christian life, but she is grateful for the role Christians have played in her finding life again. For her, a church group can have an impact in this world of sex trafficking, but according to her, this form of acceptance and presence is the single most significant impact they can have. They do, however, need to have a better understanding of those caught in sex work or sex trafficking, otherwise, they will be pushing away those they are trying to reach.

She stated that, despite the fact that she had only been in the safe house for a couple of months, and realises she still has a lot of hate and hurt to work through on top of the health issues, she would like to be part of an organisation later on in life where she can help those caught in this trap just as she was. She would like to help them realise this is not the way life is supposed to be and make them feel human again and hopefully help them come to a place of healing. She still has so many friends caught in this trap of sex trafficking.

4.6.1.1 Analysis of Data

Respondent one has clearly been the undeserving victim of a heinous crime. Her vulnerability stemmed from both her age and femininity and not from familial or poverty issues. During her years as a victim of sex trafficking, she was controlled by being transported far away and then through debt, violence, and even religion or religious activities such as *voodoo/juju*. It resulted in a kind of “obedience out of fear.”

The pimp or man of the house seemed to hold a lot of power over certain people in a specific territory. He liked to show his power by dominating others into submission. The idea of the pimp having offspring was interesting, as earlier research suggested

that this was for the sake of continuation of his “empire” as male children were a show of strength.

It was also clear that respondent one was constantly subjected to severe manipulation and coercion, and that this resulted in her submission and even wrongly held beliefs that the man of the house loved her, and subsequently, her seemingly irrational love of him and even striving toward sharing in the domination of the house. As indicated previously in chapter two of this research this could be due to Stockholm syndrome or even trauma bonding. In this case, it led, at least for a while, to the victim becoming a perpetrator, but in the end, she still ended up at the bottom of the rankings and was severely abused by both her pimp and clients.

It was interesting to note the state of the place they were living, as this shows the lack of care toward those who are or were caught in this system. This was worsened by the fact that there were many perpetrators with various roles and many victims. This house was part of a more extensive network of other pimps and perpetrators, and it would, therefore, take a multidimensional approach to intervene.

It is complicated by the ever-present mental and other health issues present after years of abuse, including things such as forgetfulness and sexually transmitted diseases. Coupled with the distrust in law enforcement, and the wariness of church or churchlike people, it remains difficult to successfully intervene in this issue and assist the victims to become survivors.

It is interesting to note that clients were both the problem and the solution as they have direct access to these victims. In the end, she was rescued by a client. Family also plays an integral part in the lives of sex trafficking victims as they gave her a place of safety for her children. The support victims get from the time they are on the streets or in a brothel to getting into a safe house is very important, especially as victims do not always know they are victims until they get out. During the extraction and rescue part, and especially at the start of the safe house rehabilitation, they need as much support as possible to pull through. This is especially important in relation to drug addiction and withdrawal and subsequent mental issues that might develop.

The ecumenical church can play its part in restoring life to victims of trafficking, but they need to meet them on the streets where they are and show them that they are loved. This act ultimately changed the perspective of this respondent. At the same time, it is vital that the church understands the situation of those caught in this trap to be able to be effective in bringing life to this situation. The best way might be through co-operation with law enforcement and even government as they approach the problem multi-dimensionally.

In the end, the recovery period is long, and the recovery process is not simple, and the ecumenical church has a role to play herein.

4.6.1.2 Conclusion

The ecumenical church can indeed assist victims of sex trafficking, but they need to have a good understanding of the problem at hand first and foremost. It would require some form of awareness at the minimum and training and exposure at the maximum. Understanding the issue will assist in bringing life more effectively. The ecumenical church also needs to be where the victims are and cooperate with those who are already working on solutions.

4.6.2 Respondent 2

Respondent two was a former sex trafficking victim who hailed from the Rustenburg region in the north-west of South Africa. She is a white English speaking female in her early 30s. At the time of the interview, she had been in the safe house for more than two years. At this stage, she was fully recovered from drug addiction but was still undergoing treatment for other mental and health issues. The wounds on her body had healed to be mere scars. She had been trapped in the system of sex trafficking for almost six years.

Respondent two was born in the United Kingdom a child of Muslim parents, one a doctor and one an accountant. She grew up as an only child and had a great life until after her university studies in fashion and design ended in 2011. It was at this point that she started looking for work abroad. Her accomplishments at the university caught

the eye of a recruitment company in South Africa. They contacted her via the social media platform Facebook and showed their interest in having her come to South Africa.

Even though this was not what she wanted to do with her life, she wanted to take the opportunity to experience life outside of the United Kingdom. They offered her a contract to start working as a model in South Africa even though she had studied as a designer. She thought this opportunity would open doors into fashion design in the long run. The recruitment company contacted her via Skype and made all the arrangements for her to come to South Africa, which included aeroplane tickets and pocket money. The people that worked for this company even managed to convince her parents that this was the right thing to do.

She was very excited and decided to take up the offer. In the early part of 2012, she left the United Kingdom and travelled to one of the main cities of South Africa. Upon arrival at the airport, she was treated with much fanfare and treated like a long lost relative. Respondent two thought that she had finally “arrived” and was looking forward to what was ahead. This company seemed so real, and it felt like all her dreams had come true.

She got in the car at the airport together with a well-dressed man and women, and they drove to the nearest city. It was here that she was taken to a rundown looking hotel, which seemed odd at first, but she merely thought that this might have been a start-up company and that this rundown hotel was the lodging place for everyone they had recruited. She was taken to a large apartment in the hotel and upon entering was greeted by more than a dozen other people. She was asked to sign a couple of forms and to hand in her passport. She did not make much of this.

After this strange meet and greet, she was transported to a city about an hour away. It was here that she was taken to a freestanding house in what looked like the wrong side of town. The driver of the vehicle introduced her to a friendly man who came out to greet them in the street. He was so excited to meet her and invited her to join him inside the house. Upon entering the house, the gate was locked behind her, and the driver was gone. The man of the house blindsided her with his fist, and she dropped

to the floor. He yelled at her and told her that she now worked for him and if she did not do what he asked she would be badly hurt. She does not remember much after that, but she remembers being the most scared she had ever been in her life.

She was locked in a room for what felt like more than a week with a bucket as a toilet and was visited by random men during that time. They raped her at least three times a day and when she did try to escape she was severely beaten. One specific day another one of the other girls in the house came into her room and offered her a way to finally get free. They told her to obey the man of the house, and that he would eventually look after her well and after a while even let her go. This girl said that he was going to make her an offer to become one of his girls and in return, he would take care of her as one of his own. The only thing that went through her mind was trying to stop the raping and abuse.

It so happened that he came to her later that day and said that she was going to work the streets for him. At this stage, respondent two thought that she would be able to run away when standing on the streets. She went out with some of the other girls that same night to do sex work. Her first client came around very quickly, and she thought that this was her ticket to escape. She got in his car and told him that she was taken against her will and needed help, but instead of receiving help the man asked her where she was being kept as he wanted to report it to the police. At that point, he drove to the house where the pimp was and got out in the driveway. The man started shouting at the pimp and asked him why he put a “defective” girl on the streets. The pimp did not take this lightly and stabbed her with a closet rail pipe in her side. He also beat her into unconsciousness for trying to escape after he had been so “good” to her.

Respondent two woke up the next morning shaking violently and in severe pain. She soon realised that she had been drugged during that night. The pimp once again approached her and told her to stay in line. He said that he wanted to be good to her and that he did not understand why she wanted to abuse that goodness. He could not love her like he loved the others if she was disobedient. She remembers starting to go into withdrawal and was then offered drugs to help her with the pain. Through some form of coercion, she accepted the drugs through an injection, although she did not know that it was heroin at that stage.

Respondent two knew that it would be difficult to escape but still had hope. This hope diminished over time though as she started using more drugs and realised she needed to accept her fate. It was during these first years that she was also forced to phone her parents in the United Kingdom and tell them that she was well looked after. Her hope finally diminished when she heard a British accent one night in a nightclub and asked for help. The British person told her to “go away” using vulgar language and said that she was using a fake accent to scam him. It did give her the idea though to try and make contact with the British consulate. As she could only phone from a friend’s phone, who was also a sex worker, she had limited time on the phone. She phoned the consulate and tried to explain her situation, but they asked for her passport number or some form of proof, and she had none and was cut off from them shortly after that. She lost all hope in that moment and simply conformed to what was expected of her to survive. She was moved to her final destination shortly afterwards.

At her final destination, in her second year on the streets, the pimp told her that they would make a lot of money together. She was white and blonde, and men would love her if she were willing to do anything they wanted. She did not even think about it and quietly agreed. The pimp taught her certain Afrikaans phrases as she was amid an Afrikaans community. These included phrases such as “*Hoe gaan dit?*” (How are you?) and “*Ek boer met beeste*” (I farm with cattle). They were meant to impress the local men, and respondent two was of the opinion that it did, as she often made upward of more than R2000 per client.

She always did what the pimp wanted, and used drugs and *Dagga* to numb the effects of what was happening to her. Eventually, time just flew by as she worked days and nights and time got mixed up. In her third year, the pimp raped her one night without using a condom, and she became pregnant soon afterwards. She decided that she was going to protect this child with everything in her and even tried to do this. To this day she feels guilty for what happened when the time came for the baby to be born. It was a baby boy, and he was born in a local state hospital. Even though he was black, she loved him with every part of her, but he was immediately taken away from her by the pimp. He said that this was his “boy” and he needed to grow up with family. He sent him away, and she never saw him again except for the occasional photo.

She even tried running to the police, but they would not listen to her as she was seen as a “prostitute.” She had no voice. The pimp soon started using her son against her and threatened to hurt him if she tried any funny things. She promised that she would not and just asked for one thing, and that was to go to a mosque on specific prayer days. The pimp obliged and even waited outside while she prayed for her safety and the safety of her child. He told her that prayer would not help as she had been predestined to be lost and go to hell, and he had been predestined to prosper and go to heaven. He argued that he was not going to be held accountable for his sins as she was the one causing him to sin. He, therefore, did not really care if and to whom she prayed.

For more than a year she was powerless and used drugs to get rid of the empty feeling inside. She does not remember much of what happened during this time, but she worked the streets and kept on bringing just the right amount of money in to avoid abuse.

In the beginning of her last year on the streets in 2017, she was approached by a man identifying himself as a “Christian who cared.” She did not know too much about Christians at that stage and was scared that he was just going to be another client who wanted her “services” for free. He, however, continued talking to her in a dignified manner and even lovingly hugged her at the end of their conversation. She nicknamed him “Teddy Bear.” Teddy Bear came around often and simply wanted to check on her and see how she was. She showed him photos of her child, and he even prayed with her to his God. They formed a wonderful friendship on the corners of the city, and he told her that there is always help.

After a couple of months respondent two had gathered enough courage to try to escape again. She used the same tactic as before and met up with a client whom she asked for help. All she had was Teddy Bear’s number, and she phoned him that afternoon from a phone she had stolen from a client. He met up with her and the client and drove her straight to a church building a couple of hours away. At the church building, she was met by social workers who took her to a safe house not far from there. She finally felt safe again. The initial time in the safe house was tough, and she got so frustrated that she ran away from there about four times in a row, but they kept

on taking her back. Her frustration was caused by her inability to get free from her drug addiction and also her guilt toward her child. She finally decided to stay and was transferred to a safe house further away.

Here, she received rehabilitation and therapy and was placed back into contact with the British consulate. She also contracted significant health issues, one of which is hepatitis-c and seems very forgetful and struggling with severe insomnia. She is still part of this programme, although she has privileges to go outside on shopping trips and more. She is slowly regaining her confidence and strength to become part of the rest of society again. To this day she only has a photo of her child, but she and the social workers are constantly looking for him. Her parents have also recently made contact with her and were overwhelmed upon seeing her and hearing her story. They are planning to fly to South Africa to meet up with her soon. Respondent two states that many of the other victims and survivors do not have this privilege as their parents are often their perpetrators or believe that they chose to be a sex worker or drug addict and they are therefore left abandoned and alone. In the safe house they try to be a family.

She stated that the issue of sex trafficking is much bigger than any one of us or any one organisation and that it would take multiple approaches and people to resolve, mainly due to the difficulty of getting out once trapped and the fact that no one knew she was actually trapped. She also stated that she was told to tell a different story of why she was in the streets, especially to police or organisations and was told to say that she chose to be an independent sex worker. Most of those working the streets follow this pattern. Even though she is not a Christian, she stated that those who assisted her seemed to be connected to some form of Christian church or organisation and that the safe house also places a lot of emphasis on the hope to be found in religion. They actually strongly encourage it. She believes that finding hope can be a strong motivator to finally finding freedom.

She also added that the caring component found in Teddy Bear and the safe houses were unlike something she had experienced before and that churches might have a role to play in this regard. Respondent two also advocated strongly for some form of awareness in churches as she noted that many of those caught in this trap had been

emotionally hurt by church people judging them. Simply seeing them as human beings would be a great start.

Respondent two is now working on getting a t-shirt design business off the ground and reintegrating back into society. Due to her child being in South Africa she does not want to leave yet but is happy to have something to work towards.

4.6.2.1 Analysis of Data

Respondent two was a unique case in this study as she is a foreigner. Sex trafficking clearly has no limits on who could be caught in the trap of exploitation, and even first world countries remain vulnerable. Her vulnerability was her femininity, beauty and also her naïve optimism as a young job seeker after university.

Her method of recruitment differed from respondent one in that she was recruited via social media as the traffickers leveraged technology to entrap her. It is alarming that the first point of contact was in a very public place under heavy surveillance. Respondent two was then transported to her first destination and later moved again. It is clear that a variety of destinations are used in combination with long distances to create a system of control. The other forms of control used in Respondent two's case are the taking of her passport, violence, religion, fear and manipulation through others in the same situation as her.

Another form of control was psychological. Respondent two was degraded, dehumanised and abused until nothing of her humanity was left. At the beginning, her hopes were still high of a possible escape, but her hope diminished soon. As soon as victims are dehumanised and broken down, they start being used for the main business of the pimp with whom they reside. Victims are to be submissive to their needs and the demands, such as in the case of Afrikaners' demands.

A pattern of drug use and sexual exploitation is starting to emerge here as Respondent two starting using drugs to numb the pain caused by her situation. Getting out is very difficult without outside assistance, she had a cover story and also felt like she had no voice with the authorities. No one seemed to realise that she was trapped in this

situation without a chance for escape. There is a clear lack of knowledge and understanding around the complexities of this crime and those involved in it which needs to be addressed. Just in this sense, it appears that sex trafficking is an important issue that needs to be addressed.

Again the role of family cannot be underestimated and simultaneously someone who cares. In her case even just the one person who treated her like a decent human being made a big difference. It was important to meet her where she was, and from there she started to regain her hope and courage for freedom.

It is essential for the ecumenical church to meet victims where they are and help them regain their hope and courage in order to assist them to go from victim to survivor. In this process, awareness and the breaking of stigma is vital, and also the restoration of feelings of being human.

Working with other stakeholders has again showed to be important and networking with a safe house has proved invaluable. Simultaneously, helping victims set future goals as part of their new life becomes an important part of finding new life.

4.6.2.2 Conclusion

A victim does not need to be of Christian origin to be assisted by the ecumenical church. Meeting victims where they are despite their origin, race or beliefs are a critical part of mission for life. The ecumenical church can assist victims in finding hope and working toward courage. To achieve this, it is necessary for awareness and making sure a universal understanding exist of the problem and individuals at hand. The breaking of any stigma is of utmost importance. The ecumenical church also needs to work with other stakeholders in assisting the survivor to find a goal for his/her life again.

4.6.3 Respondent 3

Respondent three is a black Xhosa speaking female in her early twenties, who is a former sex trafficking victim, now in a safe house in an unnamed location. At the time

of the interview, she had been in the safe house for three months. She went through drug rehabilitation in-house and still needs extensive health checks and psychological assistance. She had been trapped in the system of sex trafficking for around seven months.

Respondent three used to be a salesperson at a large retail chain in one of the larger cities of South Africa. Around a year ago one of her supposed good friends approached her with an opportunity to become a waiter at a local strip club. She did not want to do this at first, but the money seemed good if they could get tips as well. At that stage, she was making a mere R20 per hour, but could easily get upward of R100 an hour or even more working as a waiter at this place.

She went for the interview and started almost immediately. She struggled to make good tips at first but managed to make ends meet. After a couple of weeks, the manager approached her and told her that she would make a lot more money if she waited on the client while topless, but that she would need to pay a small “fee” every time she did that for the right to work topless. Only a few seemed to be afforded that right at a time. She thought that it might not hurt, and she happily obliged and made much more than she made while working fully clothed. They, however, caught her off guard with a bill at the end of the month for the accumulation of fees she owed them for working for them semi-nude. This amounted to much more than she could afford and she thought she would have to quit.

Her manager, however, approached her again and told her that she could easily make much more than that and pay off her debt if she started stripping on stage. This had its own payment system, and she would basically be “buying” stage time from them, but she could make a lot more than she ever had waiting by simply stripping off on stage. She would get a card that she would need to swipe every time she went on stage, and that would count the number of times she went on and then work out the amount she owed them at the end of the month. She went for a couple of pole dancing lessons and soon afterwards started dancing on stage. Things went really well for a couple of months, but she soon started using *Khatt* (a drug similar to Cocaine, but not as strong), which gives a person a “high.” This drug came at R200.00 per gram, and after a couple of days, she upgraded to using Cocaine, snorting it in bullet form, and

paying nearly R250.00 per gram. Her drug debt soon escalated beyond control, and so did her strip debt.

Respondent three realised that she was in trouble and again approached her manager to try to get together more money. He told her that she could do private dances in rooms at the back of the club and then do the odd sexual favour to earn more money. At this stage, she did not know what else to do, and simply went along with it. The problem was that her debt did not clear up, and her situation went from bad to worse.

After about three more months her manager told her that her debt was too much and that he needed to do something with her. He was also the one supplying her drugs. He told her that she was being transferred to another city where she would be able to work off her debt. A foreign-looking man came to pick her up, his accent not South African.

He drove her to her new home at her final destination and set her up in her room. She stayed in a big house in a room set up with a computer and webcam. He told her that she would now need to do live internet shows and people would pay via credit card to see her. It would surely take care of her debt. On the internet, she used a pseudonym that would attract attention. She got clients ranging from both men and women and all races. Some would hide their real names while others would not, but she could see their names and could interact in a kind of comment section, asking them what they would like. This was not a bad life *per sé* as she lived in the same room she worked in, and she even had privileges such as going to the shop for an hour a day and had been given a cell phone.

Some of the others in the house were not treated this well, but she enjoyed not needing to have intercourse and “simply” selling her body. There were at least five others in the house working on the internet; some of them also seeing clients at the house. There was also a “bouncer” type of man who kept everyone in line and then the pimp, who dealt in sex and drugs.

Her debt slowly started to become less and she even thought that she might eventually be able to pay it off. She continued her drug use, however. Something changed inside

of her when one night she worked online when one of the users who logged in recognised her from school and asked that she do weird stuff to herself. She did not like this and for the first time since working in the strip club felt dirty and very self-conscious.

Respondent three then went to the man of the house and asked him if she could pay the rest back while working somewhere else. He blatantly said no and hit her in the face so hard that she had to wear a mask online. He even said that he could always arrange for her to see clients for sex inside the house, which she later realised was a brothel, and that would help her to settle her debt quickly. She did not want to do that and felt trapped. That night while she logged in she decided to make contact with her father on Facebook. He was so surprised to hear from her and quickly went onto Facebook chat. He was shocked and angry and was on his way to her address a couple of minutes later. He drove more than 1600 kilometres to get to her and drove straight through.

As he entered their house, he was angry and assaulted the man of the house with a tyre iron. She enjoyed that part almost too much. He then grabbed her by the arm and took her to the car and drove off immediately. He was in tears and could not contain his simultaneous joy and anger and feelings of being overwhelmed. He cried while holding her in his arms and it felt like forever before he let go. She was so grateful that she had a father that cared enough to help her like that.

Upon getting home, her father got in touch with a local social work organisation who proceeded to arrange for physical and emotional assessments. They then placed her out into the safe house she was at the time of writing. It was the longest year of her life, and she was scared most of the time. Reflecting on what happened to her, she can still not believe what happened to her and what they did to her. She is also struggling to forgive herself for what she went through, she cannot believe that she made those choices.

It is interesting that she did not think she was being trapped in sex trafficking until after her first string of therapeutic and counselling sessions. She still has a long way to go

regarding her mental state because she is currently struggling with dreams and a form of PTSD and other physical health issues which she did not want to discuss.

Respondent three is wary of any form of law enforcement at this moment, she states that some of her clients at the strip club were law enforcement, even sometimes using the uniform to get free sex. She does believe that the police might be able to do something about this kind of exploitation and she hopes that they soon will. It was however apart from them that she was helped, as social workers and those connected to the safe house really assisted her on getting her life back so far.

She does not know much about the inside workings of churches or organisation, but she thinks that the church as a whole could be more vigilant as she often walked right past them because they are everywhere, but never received help or even recognition. Those people often looked the other way when she approached a car at a church and never even asked her if she was okay.

She still thinks that the church should play a role due to the fact that there are churches or church organisations everywhere, but that they just need to break the stigma surrounding those on the streets or sex workers. She suggested that churches could add to their mission to become safe places to check into and that they could perhaps work with other organisations to be an effective first contact place of safety. If she had that choice, she might have tried reaching out to such a place, although her fear might have also kept her from doing so.

She also thinks that churches or church like organisations might be able to re-utilise some of their buildings to be safe houses or even free physical and mental clinics for victims of violence or such kinds of crimes. It would even be great to be able to go and talk to someone there without prior notice. As she had been saved through family, she would argue that the church needed to project the image of a “safe family” to those outside of it, if they want to be a place of safety.

Respondent three is grateful for the second chance she has received and is now looking forward to the next step of recovery, and finally re-joining her family.

4.6.3.1 Analysis of Data

Respondent three's interview was extraordinary for the researcher because it did not follow the expected path of recruitment since it happened slowly over time. Her story indicates that no race or status group is exempt from this crime, and that any vulnerability can be exploited. Her vulnerability was a form of poverty, and she was entrapped through the use of legitimate companies. The hiddenness of the crime was also apparent in her case.

It was clear that debt bondage and fear plays a significant role in getting caught in this system of exploitation as it was in her case. The number of individuals involved in her exploitation, hailing from both South Africa and foreign countries and varying backgrounds shows the complexity of the networks formed.

Drugs appear a common theme throughout these narratives since respondent three was addicted even before she was taken to the brothel to be isolated. The evolving of these syndicates are also evident as respondent three was selling herself on the internet. The methods of control through the threats of violence however constantly remain the same, resulting in mental health issues.

The value of family is inherent in this narrative as her father was her rescuer. Yet, even family needs assistance as she was further assisted by local organisations and social workers. Some form of cooperation appears to be important. Respondent three was also reserved toward police members, another common thread throughout the interviews discussed so far.

Respondent three had an interesting take on any church or church like involvement in countering this industry. In her case, it would have been beneficial if the church was more vigilant, which suggests a lack of understanding. As there are churches in so many places, it would be the perfect network to use as first points of contact. Respondent three also suggested using church buildings as places of safety or kind of drop-in centres. It would, however, require an "image" change for churches to project better to the outside world, especially victims of sex trafficking. It seems as

though historically the church might have added to the feeling of dehumanisation, and this needs to change.

4.6.3.2 Conclusion

In the case of respondent three, it was clear that the ecumenical church could play a role in intervention, especially leveraging the frequency of churches found on the streets. Using these churches as first points of contact by making them places of safety could possibly assist victims. The importance of awareness to create understanding, in that case, was again made apparent and needs to be taken seriously.

4.6.4 Respondent 4

Respondent four is a black Tswana speaking female in her mid-twenties. She is a former kidnapping and sex trafficking victim. She has been part of the safe house for nearly a year and a half after multiple run away attempts and being taken back. She has multiple scratches and scars over her body, and her voice has a sad tone to it. At the time of writing, she was still undergoing psychotherapy and had just started a skills training programme to try and eventually reintegrate back into society. She had been trapped in the system of sex trafficking for nearly six years.

Respondent four grew up in a township a long way from where she would eventually end up. She enjoyed her childhood even though they had limited resources. She remembers playing skipping games as a child and was excited to go to high school. Their high school formed part of the town they were in, and she would finally get to see what life was like outside their shack.

Right after her 14th birthday, she and some of her friends were playing in front of their houses on the road while their parents were away working. A big red BMW stopped there, and all the children went to look. At that point, two men jumped out of the car, grabbed her and threw her onto the backseat of the car.

She kicked and screamed, but no one came to help. She was among a hand full of children, both male and female, in the car, and they were all told to keep quiet, or they

would be shot. She remembers shaking from fear and unable to move. They drove for what felt like forever until they stopped in the basement of a parking garage. Here the children were divided among other men and taken to their cars. From this point onward she could not see out of the car anymore and did not know where the rest were being taken.

They again drove for a long while, and she just lay as still as she could, hoping that they would stop somewhere where she could open the door and jump out, but they never did. When they finally stopped, it was in another city that seemed far away from her home.

The driver of the car opened the door, and they were parked at a freestanding house in the middle of what would turn out to be a suburb in her destination city. She was handed over to a couple who were very happy to see her. This couple took her in and told her that she was now their child and they had adopted her after the death of her parents.

She was shocked and did not believe them at first, but after a while, no one came looking for her. She soon made peace with the fact that they would now take care of her. Things were not that bad at first, and her “new” parents tucked her into bed every night and made sure she was okay. She also did not go to school during this time and was taught at home.

Respondent four thought it was strange that they never went out or did things as a family, but maybe this was just the way of this family. Her situation started to change after nearly a year when one night the man of the house came into her room and started groping her and later raping her. This happened day in and day out, and she started feeling dead and worthless inside. He told her that she should not say anything and that he would kill her if she did. She cried most of the time and could not sleep due to the fear that engulfed her. She felt helpless and silenced, but there came a point where she could not keep quiet anymore and decided to approach the wife of this man.

The wife seemed shocked and did not understand why respondent four did not like it. She said that they as a couple were merely trying to make her a woman. Respondent four broke down and did not know what to do. She was trapped with them in a strange city and could not go anywhere or to anyone. The couple proceeded to take naked pictures of her, sometimes posing with her, and this situation only worsened, so she decided to run away.

One night she climbed out of her window and ran into the streets. The couple in the house, however, heard her running and came after her. They caught her within a block from the house and asked why she wanted to run as they had given her shelter, food and more. She screamed and kicked, but no one came out to help. They severely assaulted her and told her she was now going to have to stay with someone else. They could not believe that she abused their "goodness" like that.

She was taken to another house a few weeks later. It was close to her 16th birthday. She hated her life and everything that was happening to her. Her only consolation was that she later heard that that specific couple had been arrested during a bust and later sentenced for the crimes they committed to both her and other children. She hoped that they would rot in hell.

The house she now found herself in was a full-time brothel with at least ten other women in the house. The pimp also stayed there, but he had his own room. The doors on the other rooms could barely close, and it was dark and filthy inside. The windows were boarded up for some reason, with no or little natural light coming in. Some of the people staying there had beds; others just had mattresses. It seemed as though every night was a party as there were many strangers coming in and out, and some even sleeping over on the one couch in the house or on the floor. There was a lot of money flowing through that house and drugs were everywhere.

The very first night she was there they made an example of one the women staying in the house for trying to steal from the pimp. She was beaten by a bunch of the guys at the house and kicked while on the floor. They screamed at her and did not stop until she looked really bad. Respondent four just wanted to run away, and she was scared.

The pimp did not allow her to go outside and kept the door locked at all times. They must have known that she was a runner. He told her to say that she was 18 years old and that she was looking for office cleaning work in this city when she decided to start doing sex work. She did not want to get hurt, so she did exactly that.

She stayed inside the brothel, and they sent clients to her for sexual encounters. She was always sold as the “young one” and had lots of clients. She cannot remember how many clients she had in her lifetime of entrapment, but had anywhere from 2 to 12 or even more a night, especially when there were parties. They paid the pimp directly, and she would then sometimes get a twenty (Rand) for her trouble.

During this time she started using Dagga to numb the pain and her thoughts. She liked the feeling she got while being high. She never progressed to stronger drugs and stated that she was one of the few who never did. She cannot always remember faces and lots of details about that time, but she remembers the weird stuff some of the clients, who were mostly men, wanted. They had fantasies such as a woman bleeding, raping a woman, anal penetration and more. Respondent four did not initially want to go along with that, but she obliged after being “taught a lesson on obedience.” She would then cut herself as part of their fantasies, or go along with the weird and crazy stuff they did, even if it hurt her badly. This brought in more money and kept the man of the house happy.

It went on like this for a couple of years, and she later started cutting herself to numb the pain of her life. She thinks that she might have even started enjoying one or two days, especially when the pimp was proud of her and even told she was “sexy,” but it was mostly dark around her. Days turned to weeks, weeks turned to months, and months turned into years. Time and her life seemed to spiral out of control, and she started to forget when it was day and when it was night.

She saw many clients, and many sex workers were coming and going in the house, including sometimes males. Finally, halfway through these years, she was given the privilege to go outside. These privileges came with a price though. The pimp got some kind of priest/*sangoma* to do a ceremony for her, whereby he placed a “spell” on her so that she could always be “found” if she ran away. They would supposedly be able

to contact her through the “spirits.” She believed that they could and that if she tried to run away that she might die due to some form of voodoo. This priest/*sangoma* put this spell on her by mixing all sort of stuff in a bucket, including menstrual blood, and then making a small cut on her ear and putting it on the ear.

She believed that she could not even try to run away as they would “see” in the “spirit” and punish her. She never tried to abuse the little freedom she had, and even started seeing clients outside of her house. As a girl working on the outside, she was not only supposed to bring money in from sex, she was to try and steal as much from the client as possible, and she was great at doing this. She often brought home cellphones, wallets and more, and the clients never came looking for them.

She would also sometimes steal cash and then keep some for herself. She would then buy Dagga, later on, glue or even something nice for herself. Her situation started to change when the pimp somehow found out that she was stealing and then hiding things from him. His trust in her was broken, and she was punished and assaulted multiple times and her privileges taken away.

She could not take it anymore and prayed to God to help her to run away. One morning in her sixth year on the streets and in this brothel, the pimp left the door open for a runner who came to buy drugs. She saw the opportunity to run away and took it. She ran out of the door and started running to the shops where she would often buy things for herself. At the shops, she went to one of the security guards and asked to hide her and help her. The shop owner was notified, and he called somebody. Within 30 minutes a car came to pick her up who drove her straight to a safe house. She does not know whom he phoned, it might have been a social worker or even a pastor, but it is all speculation. She is just grateful that on that day he was willing to help her.

At the safe house, she went through a little bit of withdrawal but was taken care of wonderfully. She could even sleep late for the first few weeks and get in some rest. Her dreams still haunted her though, and her newfound freedom felt so unreal. In her dreams, she, however, started hearing the *sangoma*’s voice and decided to run back to them and jumped the fence. She did this a couple of times but came back every time just before she made contact with the pimp. The people in the safe house just

kept on welcoming her to her new home. She is so grateful that they did. The dreams continued, and she needed to do something about them, and as she thought she was still under the spell of the *sangoma*, she asked the house mother if she could arrange for a spiritual deliverance to be done on her. She had seen these when growing up, where pastors or others would drive out “demons” from a person.

The house mother agreed and arranged for a pastor to come around. Without much kicking and screaming, the pastor did a simple prayer, and she believed she was delivered from the spells at that moment. Her deliverance brought her peace, and now she could focus on getting fully healed. She still sometimes gets bad dreams and often hears screaming sounds at night, but she believes she is free. The pastor still comes around often to have Bible studies and encourage them. So too with the therapists who help out at the safe house. They as a family of survivors plant their own vegetables and make their own food, and are also being taught specific skills. Respondent four also hopes to do a matric certificate soon.

The mother of the safe house also managed to convince her that her parents were still alive, and they managed to track them down. Her parents have come to visit her a couple of times already, and she was overwhelmed with emotion every time. She hopes to be reunited with them soon.

The safe house was the first time she had anything to do with a form of Christianity or church. Respondent four thinks that churches, Christians or similar organisations could play a role in assisting victims, but they just need to be in the streets first, and not only on outreaches, but every day and try to see what it is like. She remembers being taught about a God who loves her, but she was never approached by someone like a Christian, although she had seen many pastors in her house for other reasons.

For this reason, she would be cautious if a pastor or the like coldly approached her on the streets, but would be willing to listen if she knew that churches were there to assist. The pastor did assist her with her deliverance, and she believes that the spiritual side of healing and in counselling is where they could come in.

Simultaneously the safe house she is at is being sponsored by church organisations, for which she is grateful. According to her, there could always be more of these. She is now learning the value of having someone that cares and also having people who do not abandon one.

She states that her kidnappers and subsequent pimps were not really afraid of police and she often saw law enforcement members taking bribes, and at the same time they are not afraid of church people as they think they make no difference. They even went to a church once or twice as a group. She states that this could perhaps be the reason why a church and its people could be effective in assisting victims, as they are unsuspecting. They could perhaps also work with police in identifying those on the streets who were trafficking victims so that they could be rescued.

Respondent four is adamant that sex work and sex trafficking are mostly the same, except in some rare cases. The one often gets trapped in the other, and she also believed that most of the sex workers she met wanted to get free, but could not because they were afraid to run away or did not know how to get out, or sometimes were in love with the pimp. They then decided to make the best of a bad situation. Respondent four is happy and grateful that she was able to get free.

4.6.4.1 Analysis of Data

In the interview with respondent four, the brazenness of perpetrators was again made clear as the crime happened in broad daylight. Her kidnapping and subsequent sexual exploitation formed part of broader adoption scheme in which she was groomed to accept her circumstances. Her story shows the dangers of unregulated adoptions and the hiddenness of such crimes even though they might take place in public spaces.

Transport to unfamiliar territories appears to be both a form of control and a form of confusion as it assures that the victim will not simply just run way, but also that law enforcement will struggle to find those who are trapped. This also adds to the fear factor.

The threat of violence in sex trafficking is a clear method used in sex trafficking, as was apparent in the case of respondent three. Coupled with psychological manipulation, it has created obedience out of fear towards the perpetrators. It is also interesting to note the simultaneous hate and at sometimes liking of the perpetrator in some form of trauma bonding or Stockholm syndrome. This causes the victim to do nearly anything to keep the pimp or perpetrator happy, including committing other crimes in order to pay for their safety. It is also interesting to note a small break in the pattern found so far in the connection between drugs and sex work, in that respondent four was only on mild drugs in the form of dagga. As seen from respondents one to three, hard drugs and alcohol often forms part of this line of exploitation and even exacerbated it.

The religious control through traditional healers was apparent in her interview. It was used as a method of insurance to ensure that those caught in the system will not run away. Respondent four even admitted to not believing she could just run without consequences. It is further compounded by the hiddenness and lack of understanding from the rest of the population. Sex work often gets confused with sex trafficking as they are intertwined.

Respondent four's rescue came from an unlikely source in the form of a shop owner. This indicates the importance of a community-wide approach, including SAPS, churches and other organisations. The role of the church after the rescue in the spiritual side of healing cannot be underestimated, and again the support of family. The case is again made that the church needs to be on the streets among those they wish to serve. Part of their assistance should be spiritual, but there is also another component to it as they could play a role in identifying victims of this crime through time. In the case of respondent four, the road to recovery is long, and she needs continuity and reliability from both her safe house and those volunteering there in order to learn to trust again.

4.6.4.2 Conclusion

The ecumenical church's cooperation not only with other organisations or authorities but also with the general public is essential in effectively assisting victims. A

community approach is needed. The church needs to be where the victims are, and the church can play a role in assisting victims to get free. The specific spiritual role of the church is also important, it is a possible role of assisting in identifying victims of sex trafficking as they should be on constant contact with these victims through being among the people they wish to serve. Continuity is of the utmost importance in this case.

4.6.5 Respondent 5

Respondent five is a coloured English-Portuguese speaking woman in her mid-twenties. She grew up a Roman Catholic to good parents but was coerced into sex trafficking through her desperation. She was trapped in sex trafficking for two years and was then in a safe house for around a year. She was reunited with her family a few years ago, but still visits the safe house on account of her ongoing therapy. She continues to do so until she is fully integrated back into society again and able to live life to its fullest. Her arms and legs are covered in old scars from needle abuse resulting from heroin abuse.

Hailing from Mozambique, she struggled to find work after finishing high school. She heard that South Africa was friendly towards foreigners and made her way to Johannesburg. It was in Johannesburg where she was confronted by the reality that jobs were scarce, even for South Africans, and she struggled to find her way. One of her friends told her about this apartment block full of foreigners in the centre of the city and suggested she go there and ask someone to direct her to employers who would take her in. She went to the apartment block and met up with the overseers of the block. They told her that she would probably not be able to get work there, but that she could stay with them for a while.

It all seemed reasonable to her, so she agreed to stay with them for a couple of days for free. What started as days, turned into months and she was unable to get work or even pay for the electricity where she stayed. She again went to the overseers and asked them if they knew what she could do as she could not even buy food. They said that it would be very easy for her to get out of the trouble she was in, she just needed to start working on the streets and they would even make the arrangements for her.

At first, she sold drugs on streets corners, at petrol garages, in clubs and more and made good money, but she quickly got addicted to the drugs she was selling. She started using her own product and ran up debt with the supplier.

They started asking for their money back, and she was afraid of what might happen if she was not able to repay them, so she asked if there was anything else she could do for them. They told her to go to clubs and just invite others to come to a house party with her, and the drugs they then sold to those people would be used to cover her debts. She agreed even though she knew what she did was wrong, she just felt like she had no other choice.

While doing this, she became addicted to heroin, which changed everything. Even though heroin was cheaper than the rest, she used about R400's worth of heroin per day, excluding rocks. It was a lot, and she had no way of getting free without outside assistance. She became desperate for a way to sustain her habit, and this was when she was approached by the seller of the drugs to start working for him as a sex worker. He would supply her drugs and even give her a split on the money she earned in the streets, but she would need to bring in more than she used every day, and she would then be taken to another town where business was booming. She was soon transported.

During this first period, she met various people and characters who were part of this network. This included "bouncers," whom both protected them and taught them lessons, and also included drivers, drug runners, drug sellers and drug cooks, pimps and even people for whom the pimps worked. There was always someone "higher up." Now she moved to another city but seemingly remained in the same network.

Even though she was a Roman Catholic and even wore the cross around her neck in the form of a necklace, she did not think much of giving sex in return for drugs, lodging and even a small salary. She stayed in a brothel with close to 15 others, and started working the corners and sold sex to multiple clients per night, taking in anything from R20 to R2000 per client, sometimes more depending on the "service" she was rendering and whether she would have a "smoking client," referring to someone who used drugs with her. Respondent five could only work certain corners where she was

in the territory of the pimp. Territorial battles and stealing of each other's women were common.

A runner would watch her to make sure she did not just run away, but would also write down the details of the clients, such as number plates, in case she just disappeared or they had to blackmail them into continuing using their service. The runners also provided her with drugs and alcohol while she was working the corners. Most of her clients there were white men, especially those who looked younger than 30. She would often stand by a car while a man talked to his wife and told her he was working late. It broke her heart, but she became numb to those sort of things after a while.

In her second year on the streets, she started stealing bags full drugs, sometimes even as big as a black garbage bin bag. It was not only for her use but also to sell. This landed her in a lot of trouble because the word quickly spread who the culprit was. She tried to run away but did not get far before being caught. The pimps decided to make an example out of her.

They called every one of the house she was living in into the living room, and suddenly a hard object hit her in the side of her head. She fell to the ground immediately and screamed that she was sorry. They would not listen and just continued attacking her. They even kicked her in the stomach until it felt like her organs would burst.

They just left her on the floor, and no one was allowed to help her up. She lay there crying and in pain for what felt like hours. Everyone just simply stepped over her. Respondent five knew this was it; she was done. She walked around the next morning, which was a Sunday and went to a church building nearby. She did not have any other clothes than what she wore every day, and went inside to see if they could help her. Someone recognised her as the "whore" who stood on the corner at a specific street. It hurt her deeply, and they even chased her away. She could not believe what they did. She prayed and did all kinds of religious rituals, but nothing changed.

She even ran to the police, but they dismissed her as well, probably thinking she was "just another deranged prostitute who lost her mind." Hope started to elude her, and her debt due to her addiction was piling up. She felt like her prayers were answered

when a tactical unit of the police showed up at the house to do a drug search. She ran to one of the officers who had his face covered and said she could show them where the drugs were. It was hidden under patches of grass in the backyard. After they found it, she told them that she would be in trouble now if they did not take her with them, so they did.

They asked where she would like to be dropped, and they drove her to her first safe house close to one of the hospitals in the city centre. A Roman Catholic sister met up with her there. She could not believe what was happening. It finally seemed as though all things would work out. The sister proceeded to transfer her to another safe house far away from where they were.

Upon arrival, respondent five started withdrawing badly from her heroin addiction. She realised that she was in trouble, but the safe house people knew what to do and got her on a medication called methadone prescribed for her. She would not have made it if it was not for this medication.

After a couple of weeks, she slowly started coming off methadone and started integrating into the activities and therapy sessions planned in the safe house. She met a lot of wonderful people, most who started to feel like family. A year went by, and she was clean from drugs and had gone through most of her therapy when she decided to reconnect with her family. They immediately welcomed her back, and she now stays with indirect family to have access to the safe house. Her mental state has improved, but she is suffering from some form of depression and struggling to put her life back together.

She stated that the safe house did well on the front of skills training, but that no one wanted to give her a chance to get back into the workforce afterwards. There seems to be a gap between coming out of the safe house and then successfully reintegrating back into society.

Respondent five feels that people like the police, church and even the general public do not understand her and others in her situation, and have preconceived ideas about sex workers and even pimps. They might look desperate or even deranged when they

approach, but there is always a reason. She also stated that not all pimps want to do that, but that they just do not have another choice as they have also been trapped through some form of coercion, violence or threat. She currently works for one of her family members but would have struggled if not for them.

Respondent five was not highly critical of any church or church groups or organisations but did feel that the churches she walked past had a closed-door policy. She, therefore, has her reservations about the possible impact of any form of church in this community and stated that they would need to open their doors to accept them as victims and survivors first to gain their trust. After that, she suggested that the church could play a role within the integration of survivors back into society, especially with regard to finding work.

4.6.5.1 Analysis of Data

Respondent five's desperation as a foreigner in South Africa to find work made her a soft target. This coupled with her femininity and later drug addiction added to her level of vulnerability. Her desperation to survive and get out of poverty was something to be preyed upon.

Throughout the interview, the threat of violence as a means of control was again apparent, as has been the pattern throughout all interviews conducted. It was mainly upheld through enforcers, but a whole network of individuals across provincial lines and in varying roles contributed toward this. Part of the manipulation, coercion and eventual force into sexual exploitation is a combination of other crimes such as stealing or the recruiting of others into the same industry.

It is therefore clear to the researcher that sexual exploitation is not limited to that alone, but includes a variety of other factors that need to be taken into account. One of these factors remains the heavy drug use experienced by victims of this crime. This is a big need regarding intervention and requires an educational component for those willing to assist.

The stigma surrounding sex workers complicated any possible effort from churches, organisations or even law enforcement, and education that leads to the understanding of the phenomena is therefore also of utmost importance. This theme is also apparent throughout the interviews with all respondents.

Even though respondent five has her reservation around law enforcement, it was in the end law enforcement who rescued her. The source of assistance to get free, therefore, seems to be diverse and ever expanding. Cooperation with safe houses and others who can assist with rehabilitation and eventually reintegration remain of utmost importance.

In the safe house environment, all possible mental and other health issues will become apparent and then needs to be addressed in cooperation with others. The church could assist in this effort, even though some victims might have reservations about their involvement due to closed-door policies. The church could also play its part in the reintegration of these victims back into society, especially with regard to finding work or even finding a family.

It does take time to trust, and the church as a whole needs to take the time to gain the trust of the most vulnerable individuals in society in order to be an open-door that can assist.

4.6.5.2 Conclusion

It is clear that certain reservations remain surrounding the ecumenical church's involvement in this issue, yet it could serve as a body of safety and also assist in filling gaps left by either law enforcement, government or even safe houses, such as in the process of reintegration. The church's doors need to open!

4.6.6 Respondent 6

Respondent six is a white blonde-haired woman in her late teens, who speaks both English and Afrikaans with a deep African accent. She is a former sex trafficking victim who has spent nearly most of her young life in this system. She has been out of the

system of sex trafficking for around two years but will spend many more years in various rehabilitation and therapeutic centres since she was trapped in sex trafficking for close to 14 years.

Respondent six was sold by her Afrikaans parents to foreign buyers in South Africa at the age of three. She was later told that she was given to them in exchange for the forgiveness of their debt, which was around R250 000 at the time. She cannot remember much of life as a young child, except for the fact that she was terrified initially and underwent severe abuse. She did not want to talk about that part much but stated that she was often used for sex as a young child. Other children also occasionally came through that house, which was a cramped apartment in the city centre.

This same apartment became her house for most of her life so far. The windows were always boarded up and the front door was a heavy steel door, such as those sometimes used by shops and only the pimp and one or two runners had keys for this door. In the house, there were at least always five other women and sometimes two men, although the men were there more for the drugs than anything else.

The other women worked outside in the street, but she was kept inside the house for specific clients only. She was a kind of call girl, who was only available to those who made that specific request for a younger “girl.” The men who visited her had no problem with her age and often did anything to her they wanted because she was unable to stop it. She remembers how much everything hurt at the beginning and she bled a lot. The men whom she saw liked having sex without condoms and she was always afraid of getting AIDS or even becoming pregnant. Her body also developed very quickly, and by the time she was 12, the pimp also started raping her. It was the only life she knew, and even though she sometimes screamed or tried to get away, she did not really know where to go or what to do.

They taught her a cover story to tell if someone did ask if she was being kept against her will. This included that she was 18 years old and had come from KwaZulu-Natal in order to find work after school, if they did not believe her she was to say that her

father was just doing business around the corner and that they were taking care of her.

At age 13 she had her first child, a girl, and by the time she had managed to get out and escape she was pregnant with her fourth. The first three were all girls, but there was an insistence that she also needed to bear a boy. The pimp/man of the house was a smallish guy, but he was very scary, and she tried to listen and be obedient to him as far as possible.

They often held "Bible study" sessions in the house and were told of the wrath of this God and how he would punish those who were disobedient to Him. In the same way, all the people in the house would be punished if they did not submit to his authority. There were always talks of punishment and hell, and she even believed the pimp.

The pimp also had a client checking system. They somehow managed to get the number plates and cell phone numbers of most of the clients. If these clients then one day decided to stop using their business, they would phone them and threaten to expose them to their families or others. This technique seemed to work well in threatening clients into coming back.

During these years she never went to school, and never once had someone teaching her how to read or write. She later realised that she felt "stupid" in the company of others, but decided to make that part of her attraction. She saw clients almost day and night, and life just flew by. She also started abusing alcohol at a very early age and progressed to drugs before she had her first child. She managed to stay away from these during the first two pregnancies, but did not manage to do that with the last two. Respondent six had no idea of the effects it would have on her children but did not really care at that moment.

After her second child at age fifteen, the pimp told her that he was going to send the children away to his grandmother. She did not like this and tried to stop the whole thing, but he would not listen to her. He started giving her more privileges at that age, and she could even start interacting with others who came to buy drugs, or those who were not sex clients *per sé*.

As part of these new privileges, she had the “honour” of being able to marry her pimp. He had a couple of wives already, but she could become his next one. He would often tell her how well she was doing and how much he loved her. It was during that year that she fell in love with him and decided that she wanted to get married to him. They had a small ceremony in-house, and she then became one of his wives. One of the biggest changes she experienced was the right to sleep in the pimp’s bed once a week, and this was great. At the same time, she got a place of seniority in the house and could start telling others what to do.

Her man always protected her, but she stayed scared of him. She had seen enough during her years there to know that she should not attempt to step out of line. She had seen people stabbed for attempting to steal drugs or money and had seen many others made examples of when they were disobedient, especially if they wanted to run away. She had heard of others being killed for disobedience but never saw this herself. At the same time she knew that if a girl’s time on the streets ran out, she would be discarded. This usually happened if they became too soft or too old and they could not sell sex anymore.

She, therefore, knew that she could not abuse her new role, but she wanted to stand by her man. He was going to help her become a strong woman who could run the network with him. This house was part of a more extensive network who worked together all over the country. They exchanged girls often, and also swapped runners and others between houses and bosses when they became compromised. The pimp started grooming her for the role of recruiter and also to head the other girls in the house.

She gladly accepted these and even started taking on some of the responsibilities that came with this. Late in her sixteenth year and in the last stages of pregnancy with her third child she was given the opportunity to leave the house and prove her worth. She was to go and recruit others for either drug use or sex work. She found this challenging as her accent immediately seemed to either alert or intrigue others. At the same time, she started to feel bad for those she approached. Her target consisted mainly of “sokkie” (a form of dance) clubs as the demand for Afrikaans girls was high. In the end she managed to convince a few people, especially in places like clubs to come with

her to the house, but according to her no one ever stayed or were permanently forced into sex work.

Due to her failures, Respondent six quickly started to lose favour with the pimp and was quickly being pushed aside by others who wanted his affection. She felt like she was losing part of herself and found herself being asked to do things that only the “bottom” girls were supposed to. He even sent her out onto the streets to start working corners like the others. She was angry at what was happening and decided to take her husband on. He did not take her insubordination lightly and quickly moved to assault her to force her to keep quiet. He also told her that he was disappointed in the fact that she had three girls, he wanted a boy who could take over from him one day. She does not remember a lot more of that day, but she just realised that her whole world was falling apart around her.

It was while on the streets that she encountered some horrific things. She thought it was strange that her husband was okay with her having sex with so many other men. She was also being watched and kept in line by runners from the house she used to control. She often received abuse from cars passing by and was often robbed by others. When she was robbed the runners would not even intervene, and the money that was stolen from her at that point was her problem to refund. At the end of the day or night, she had to bring at least R400-R500 back to the pimp to be safe, even though more was required. She decided to start using drugs with the men she slept with, and this brought in more money, sometimes in the thousands.

It was here that she met Christian groups on outreaches. It was the first time in her life that she had started actively interacting with others who were not clients or working for her husband. She thought it was refreshing and they always treated her well. During this time she “gave her heart to the Lord” at least once a week just to keep them close. She thought it was a normal thing to do as a Christian and did not really know what needed to happen next. This was all great, and she even waited on certain corners as she knew that they would come around at a particular time. This went on for a long time while they persevered.

One night a great thing happened. An older “*tannie*” came with the one group, and she was brave enough to hug her. For the first time in her life, it felt like she was hugging a “mother.” She loved this feeling. That was not the end of it though she took a big cupcake out of one the bags she was carrying and lit a candle and sang for her birthday. She had never experienced a birthday party or ever had a birthday cake and loved every moment of it even though it was not even her birthday; these people just wanted to celebrate the lost birthdays with her.

Respondent six felt alive when these people came around and thought that they might be able to help her start a new life. She, therefore, asked them multiple times to help get her out, but they never could. According to respondent six, it was also difficult to get the police involved and that she had major trust issues with them. She had often been thrown in the back of a police van and driven around for hours on end, often violently thrown around in the back. At the same time, they never stopped her from getting robbed. She also saw them taking many bribes.

Her drug use was getting worse and then she became pregnant for the fourth time. She was desperate to start afresh and started looking for opportunities to get away while keeping the safety of her children in mind. Simultaneously, her drug debt had piled up, and she was struggling to stop her addiction while pregnant. Out of the blue a man who acted as though he was a client picked her up on the one corner with his *bakkie*, even paying her before she got in, and told her that he was from an organisation that helped women like her get free. He told her that if she wanted to, he could take her to a place of safety right there and then, but she needed to decide as they could not force anyone out.

She knew this was probably her only chance, and she took it. He took her to a church building in the city centre where she was transferred to the vehicle where a friendly looking woman was waiting on her. She just kept on telling her to keep calm and trust them, as she would be safe now. They took her to a safe house where a doctor immediately met up with them to assess her condition.

At that point, her main concern was the baby and the drug addiction. They managed to pay for her drug rehab, which she heard cost somewhere in the region of R24000.00

for the six weeks of rehab. It was a lot of money for her, but they insisted it was all taken care of. In rehab, she shared a room with one person, but she really liked her. They would talk hours on end about what felt like nothing. She admits they also talked about how they could escape the rehab centre as she wondered if her husband was sorry for what he did to her now that she was gone, but luckily she never did try to escape. The rehab was a good time of rest and recovery, and they also managed to check on her baby, which was a perfect little boy.

She was transferred from there to the safe house where she was met by people who seemed to want just to love her. They took her in and treated her like one of their own children. At first, it was strange, but she quickly started to get used to that feeling. She started seeing psychologists and counsellors, and even a life coach, and continued to do so today. They also had someone coming to pray over them as a group and helped her deliver her healthy baby boy. She stated that pregnancies in the safe house was very common and thinks it is because children makes a person re-evaluate their life.

It was at the very beginning that she needed a lot of guidance. She did not know certain things, such as the need to wash up every day or how to interact normally in a social environment. She also could not be trusted with a phone, as she would simply call for drugs or even see if her husband still loved her. The last mentioned is something she struggles with to this day, even though she knows he is only trouble.

The first time in her life that she saw a guava juice box in the form of *Liqui Fruit* was at the age of 18 when she went with the safe house mother to get supplies at a local store. She loved it and is now hooked on it, in a “good way,” she added.

Her parents continued on the path they were on. She tried to track them down and contact them through the help of SAPS and others, but they never came back to her, and she thinks that they want nothing to do with her. She does not know how she will react if she sees them. She is now a little fonder of law enforcement as they have managed to help her get her children safe and even assisted her in her case.

A little less than six months ago, at the time of the interview, she was diagnosed with cervical cancer and HIV. This rocked her world again, but they have good doctors and

specialists trying to help her. She decided that she would try to do the right things and live a better life now.

Her mental and psychical health might not be at the best place, and she is still struggling with depressing thoughts and even hallucinations, but she is grateful beyond what words can express for her freedom and the new lease on life she had been given.

The one thing that has stood out for her these last couple of years was the way she has felt part of a family. Even though she has screamed at the house mother, she is still welcome, and even though she has tried stealing the house mother's phone to contact her husband, she is still loved. Respondent six thinks that this might be key to any organisation or any church's involvement in countering something like sex trafficking or assisting sex workers. They need to have the ability to treat others as family. They need somewhere where they can feel safe even though they make mistakes and a place where they feel like they belong. At the same time, they need to see what "normal" life looks like. She would not know how to live normally if it was not for the time in that house.

Respondent six still has many years left in recovery before she can live independently, but she is looking forward to a day where she can start helping others just as she had been helped herself.

4.6.6.1 Analysis of Data

It is clear that sex trafficking affects life in its totality, and a holistic approach would, therefore, be needed to address it. The effect also lasts long after the entrapment is over. It seems to be worsened by the abandonment of family. The hiddenness of the crime is evident in the life of respondent six, and in combination with the continual threats of violence it creates a cycle of fearful obedience in the form of trauma bonding or even Stockholm syndrome. The hiddenness was compounded by the blackmail and threats to clients. It seems as though it is not only those caught in sexual exploitation who are victims, but also their clients, even though their original intent might be different.

The consequences of disobedience appear to be severe as pimps and others demonstrate power and domination. The abuse victims experience is not, however, simply from those controlling them, but also from the general public, showing a general lack of understanding and need for awareness.

The vileness of things done and things asked for remain shocking, as clients would also use drugs with the victim as well as sexually exploiting them. To the victim, it would appear as though no one cares for them that everyone appears to be against them, including law enforcement officials who are passive towards this crime. In this environment, they have almost no chance of having any resemblance of normality. Victims have no idea of the basics or values, life skills or even rudimentary social conventions.

The forms of control used over them includes violence, the demonstration of power and also giving and removing of power, religious action and debt bondage. Emotional manipulation also plays an essential part in their control, leading to mental health issues such as forms of Stockholm syndrome. This is valid while they are still bringing in enough money and business, otherwise victims are discarded or redistributed throughout the perpetrator's network.

It appears as though a significant change in the *status quo* leads to victims finally seeking freedom. It can be brought on by a variety of factors, but it is especially during this time that the victim needs a trustworthy source, especially one who has persevered with him/her. This role could be taken on by church groups or organisation who spend time earning their trust without the awareness that they might want out some day. It is trust building without an agenda, just loving and investing.

Again is it clear that rescues can take place through any means or person, but for this approach to be effective and safe, some form of educational awareness, as well as cross-organisation and authority cooperation, is needed. It is also clear that some form of drug rehab needs to be in place after rescue, as well as a means to re-learn basic skills, as well as the attention needed regarding mental or other health issues.

The church can play a role herein, or at least in coordinating this intervention strategy. Simultaneously, as respondent six has indicated, the church could take on the role of family, to keep on loving despite failure, to create a safe space and to assist victims in experiencing a new normal.

4.6.6.2 Conclusion

The church definitely has a role to play in countering sex trafficking and keeping victim's safe. The church network provides a platform of cooperation in assisting victims to experience a new normal again. The basic role is still, however, to love unconditionally, to keep safe and to keep on loving victims even when they make mistakes.

4.6.7 Respondent 7

Respondent seven is a female in her late thirties. For the sake of safety and anonymity her race, other physical features or location cannot be disclosed at the time of writing. She met up with the researcher on the streets in front of her pimp's house and pretended to talk business. She is currently still trapped in this system, although she had been rescued before. The one time someone tried to help her, she simply jumped over the fence after a while.

Respondent seven has been trapped in sex trafficking for nearly 20 years, which she says is about the maximum amount of time one can survive in this area. Throughout her years on the streets, she has suffered many indignities and done many things.

As an eighteen-year-old in South Africa, she and some of her friends went on a matric holiday after school to celebrate their new found freedom. They went to a town close to the ocean which was known for its matric parties, clubbing and also drugs. They stayed together in the same flat for the time they were there. From the moment they arrived in the town they decided to go wild and try everything they could. That night and at least for the next week they spent hours upon hours in clubs, sex shops and on the couch passed out from too much alcohol. They had the time of their life and decided to try a little bit of ecstasy, an old school "upper" drug which gave them energy

for a few hours and even sometimes prevented them from getting drunk. They really enjoyed this.

After about a week her friends approached her to try out a new place which seemed to take it a step further. They took her to the entrance of a building of flats and were greeted by foreign-looking men. They invited them in, and her friends insisted she walk in front. As she walked in, they threw a blanket over her and punched her body until she fell to the ground crying.

She was drugged and woke up in another town the next morning. Her friends had sold her to these people. They told her that this is what happens when one does not pay for drugs. They transferred her to her destination city where she was locked in a room. She could not see outside and did not know whether it was day or night.

The men then continually came in to inject her with drugs and then proceeded to rape her multiple times. This cycle continued for a long time until she stopped fighting it. At one point they asked her if she still wanted to run away or whether she would be obedient. She wanted to die but lacked the strength to kill herself, and she decided to stay and be obedient until she could run away.

She was immediately put on the streets to work as a sex worker with runners watching her every move. At this point, she was completely addicted to heroin and almost every other drug available. She had lots of clients from all walks of life and even started to do well for herself. Her speciality is first-timers, where young boys are being introduced to sex by older men. The pimp gave her a small cut for every job she did in addition to food and shelter. She even started liking what she was doing as she had easy access to drugs and acceptance. She never felt like the pimp hated her or wanted to mistreat her.

After a while, she forgot that she wanted to run away and just fell into this cycle of abuse. One day the police came to pick her up after her parents had reported her kidnapping. At the station, they fully processed her and wanted to help, but something in her did not want to go at that point. She did not feel ready to go. They even took her to a safe house, but she did not want to go there and jumped the fence after enjoying

the hospitality and food for a weekend. She even stole an iPad and cd's from that safe house returning to her pimp with a "peace offering".

It was then that her pimp organised for a police officer to come to her house and took a signed affidavit stating that she was with him of her own free will. She was becoming her pimp's queen and made him much money. This meant that he was going to take care of her as well. The one thing that gave her an advantage was her willingness to steal expensive things to trade for drugs. She never ran up any debt and was therefore rarely assaulted or attacked since she started working the streets. The only time she was attacked was when she withheld money from the pimp, and he got angry at her, but she states that it was her own fault.

She is not sure whether she has any physical health issues but says if she is tired or hurt she can always just take a nap or *Khatt* (drugs) to help her out. She stated that her pimp appreciates her and looks after her well, and that he is like that because he was also forced into something he did not want.

He was a soccer player who was offered a contract in South Africa but did not manage to make it to the big time, so was approached to start selling drugs, and he merely progressed from there. She feels as though he understands her and even though she has been in the system and that house for a long time, she does not want to leave.

Respondent seven stated that everyone is looking out for themselves, and that is what she is doing. If she wants drugs, she will take them, and if she wants out, she will go. Lots of church groups have asked her if she is okay and she usually tries to "entertain" them but does not feel they can offer her anything of worth. She also is not interested at this point in meeting her parents and does not know what her future holds.

At this point in the interview, Respondent seven had to leave.

4.6.7.1 Analysis of Data

Respondent seven proved to be different from the first six interviewed. Her responses differed in that it was clear that her perspective was one of bondage and not freedom.

She did not see herself as a victim but instead thought that she was there of her own accord.

As was seen in her case, rescue does not automatically lead to freedom. Those involved in any kind of intervention need to make sure that the victims want freedom in the first place, otherwise it might just be a fruitless exercise. This is due to the psychological manipulation, threats of violence and obedience factor that leads to submission. It manifests in the form of trauma bonding as discussed earlier in chapter two.

The problem facing those wanting to assist is the pressure of time. As stated in this interview 20 years was about the maximum time someone could survive in this system. It is then further exacerbated by the increase in corruption, drug abuse and involvement of both locals and foreigners in this crime against humanity.

There is also the issue of safety and security which has become a big problem amid the growth of serious crimes such as sex trafficking. According to respondent seven, even the pimp had been forced into this way of life. It was interesting that she did not want freedom even though her own logic dictates otherwise.

To her, the church or other organisations do not play a role, and they cannot truly make a difference, as they want to judge and stigmatise victims. She, therefore, entertains church like groups or people for fun. Perhaps amid her reservation, there might be a longing for that kind of interaction, which keeps her coming back to the groups reaching out to her.

In this case, it is difficult to determine truth from lie, and one can only analyse what was said at face value.

4.6.7.2 Conclusion

The reservations around churches or church type organisations seem to be normal and found in nearly every interview conducted in this category. There appears to be a

historical hurt caused by Christians previously, which needs to be addressed. This could be done through awareness, education and even training.

4.7 Summary and Conclusion to Category of Respondents: Sex Trafficking Victims

The interviews conducted in this category confirmed and even amplified the complexities surrounding sex trafficking as discussed in chapter two of this thesis. The researcher was both enlightened and horrified by the data as described. This crime knows no ethnicity, no race, no language and no age. Every one of all ages and people groups, both foreign and domestic, are at risk of falling victim to this crime against humanity. Sex trafficking also appears to be continually evolving in its methods, by for example using the internet.

Every victim's narrative differs vastly from the others, meaning that methods and strategies used during intervention and assistance will vary significantly from case to case and person to person and that no one plan will be able to fit all. Interventions need to be considered according to the uniqueness of each and the tragedy suffered by them.

In the sex work industry, there are however clear patterns and common threads discernible, such as the fact that many more women are falling victim to sex trafficking than men. The vulnerabilities exploited mostly started with femininity but were combined with other factors such as poverty, desperation, age, drug abuse, debt bondage and even naïve optimism. The number of vulnerabilities which can be exploited knows no bounds, as one of the interviewees also had her documents confiscated in order to keep her entrapped.

During entrapment one of the first goals was and is the dehumanisation of victims. They are broken down until they cannot fight back and feel as though they have no voice. Over time any form of hope of freedom starts to diminish and they simply submit to the will of the pimp/and or others as any feeling of life starts to leave them. This adds to the hiddenness of the crime as courage fades away and new lives are accepted, even new fake identities.

From there certain forms of control are used to keep them in line and ensure they are obedient. One of these forms of control is through the use of violence. Violence and the threat of violence was also a common thread throughout the interviews as it led to a kind of “obedience out of fear,” and later submission due to fear. Pimps and other perpetrators show their dominion over victims in this way. This fear factor is critical to take into account as it also influences the willingness of victims to fight for freedom.

Another common thread was the psychological manipulation, either through violent acts due to disobedience, or religious activities or even sympathy. Sex workers would get attacked if they are disobedient and then told that it is their own fault and that the pimp does not want to do that. After a time, they start believing that their pimp really cares for them, some even fell in love, and that it was their own fault. It is part and parcel of the Stockholm syndrome and trauma bonding as discussed in chapter two of this thesis, which often leads to some form of marriage and children. Religious activities such as *voodoo/juju* or even a twist on biblical literature was another way to manipulate victims into submission and acceptance of their lot. It was also interesting to note the sympathy card that was dealt, as some of the more senior sex workers would often convince new ones that everyone just wanted to take care of them. They “knew” what these victims were going through.

The victims were also all transported in what appears to be an attempt at both control and confusion. Another method used to control victims was debt bondage. Debt bondage was discussed in great lengths in chapter two. It was one of the biggest reasons that victims either ended up where they did or were unable to escape. Coupled with isolation, it made for a near-perfect method of entrapment and fear.

It is in this sense that drugs and sex work mostly go hand in hand. Drugs were used to keep sex workers indebted and obedient and also lure in new clients. Some clients even used drugs while paying for sex. Clients sometimes acted as though they were perpetrators, often asking for and doing vulgar things, adding to the abuse of the victim. Simultaneously though sometimes the client can become the rescuer or even be blackmailed into staying a client.

Sex work didn't stop with sex alone as it is often coupled with other crimes such as stealing or the selling of drugs. These skills were learned over time, and usually, at this point, the victim had the opportunity to become a perpetrator as well. Working oneself into a position of power was essential for survival in these networks. It is important to note that perpetrators might sometimes, therefore, be former victims themselves.

Identifying victims is complicated by all these factors and more, as discussed in chapter two. Sometimes the victims do not even know themselves that they are victims of sex trafficking. It also remains difficult to separate sex work from sex trafficking in the identification of victims and very few would ever be able to distinguish one from the other without the building of long-term trust. This was evident in the way victims were often stigmatised by everyone from the general public to the church to SAPS and more. The way they stigmatised was often through judgement, which led to further dehumanisation and a loss of the sense of self in victims.

The above mentioned leads to severe mental conditions, including, as mentioned, Stockholm syndrome and trauma bonding, but also PTSD, depression, forgetfulness to name a few.

As was seen throughout the narratives relayed, it was usually significant and sudden changes to the *status quo* that led to a victim starting to fight for freedom again. It could be anything from rejection, children or even finding a person (s) to trust. As rescue does not automatically lead to freedom, it is essential to make sure that victims want freedom before initiating action or intervention.

Due to historical circumstances, victims do have reservations about the involvement of certain stakeholders in assisting in this issue. These stakeholders include the church as a whole, the authorities, the government, and even the general public. There appears to be a common lack of trust, but it is surmountable.

Victims who were already rescued indicated that it would be possible for the church to be involved. This involvement would, however, need to start with the breaking of the stigma surrounding sex workers on the streets. It would require developing sound

awareness, education and even training in order to reach a level of understanding of both the individual caught in this crime and the complexities surrounding it. This is also important regarding the drug abuse often encountered among these victims. Reaching a point of understanding herein would also require meeting the victims where they are, and therefore involves the church leaving their buildings to meet them on the streets and in the brothels.

While on the streets it is important to persevere in order to build trust. It does not happen overnight but could lead to the freedom of those involved. It is, however, important to keep in mind that it might not necessarily lead to freedom and that those going out onto the streets should do so without an agenda, except the agenda to love the victims as they are and care for them.

Investing time in victims is never time wasted. This slowly leads to the restoration of humanity, hope, courage and even life in victims. Churches need to be more vigilant in the streets and look out for victims. It is one of the first steps to victims becoming survivors.

Another common theme was the thought of belonging and that the church should function as a sort of family where victims will feel safe, and they are never abandoned due to failure. Victims need someone who will not give up on them. The kind of patience and perseverance found in familial circumstances has the possibility of exposing victims to another reality and a new kind of normality of life.

It was however clear to the researcher that victims thought of churches as having “closed doors,” yet they thought that churches might be able to have a significant impact due to the number of churches in each town and the network in which they operated. The ecumenical church needs an open-door policy. One of the suggestions from a victim was that churches function as places of safety or drop-in centres for victims, where they might even be able just to talk. Churches need to be geared toward the most vulnerable in society.

As part of this victim-centred perspective or approach, would be the need to coordinate and cooperate intervention programmes and action. It was evident throughout the

interviews that the complexity of this crime and diverse situations require a multi-disciplinary approach with multiple stakeholders. It would, for example, be beneficial to make the church on the streets responsible to be the first point of contact, and perhaps the church could even play the role of identifying possible victims and extractions.

After this first point of contact, and during prosecution, it would be necessary to involve some form of law enforcement, after which safe houses and other organisations and individuals such as doctors, psychologists, occupational therapists and more can play their part in rehabilitation, health checks and assisting with mental health issues. In the last two mentioned, governmental clinics could also play an essential role.

As was seen it is possible for multiple stakeholders, sometimes even the general public, to be involved in this issue, and hence this would be the best way forward. A community-based coordination and cooperation are essential in ensuring sustainability and long-term success.

The path to recovery and eventual reintegration back into society is just as complex as the crime itself and requires multiple approaches and strategies as there are many aspects such as basic life skills, values, social conventions, ethical living and more that needs to be addressed. It is here that networks formed within the ecumenical church could play a significant role in assisting the victims to become survivors.

Simultaneously, the ecumenical church could assist victims on a spiritual level through something such as pastoral counselling, to find healing after the religious abuse many have suffered. The church could also assist safe houses with their many needs and try to fill the gaps left by others, such as the issue of finding work and even job skills training.

The role of the church in reintegration cannot be underestimated. Simultaneously the church could bring hope of a future, and assist victims in setting life goals and then helping them to pursue those goals. As the ecumenical church is a more permanent body, this would be more attainable than through individuals.

To summarise it is important to note the complexities involved in sex trafficking and also the reservation around certain stakeholder's involvement, such as churches or church like organisations. According to the above interviews, the ecumenical church could make an impact in this issue through the following ways:

- Awareness and the breaking of stigma surrounding victims.
- Education and training surrounding the issue of sex trafficking and even drug abuse.
- Bringing of hope, courage and life to those who are trapped.
- By being on the streets and in the brothels where the victims are. There was a clear call for the church to be the church outside of the building.
- By not having an agenda except to love.
- Through investing time and resources in victims while they entrapped and building trust.
- By being vigilant and looking out for the most vulnerable individuals in society.
- Being places of safety or drop-in centres and being a "first point of contact."
- Through the creation of a place of belonging, where victims feel human again and part of family.
- By being a spiritual partner and addressing the spiritual issues that arise.
- By assisting with the reintegration process and making skills and resources available.
- Through cooperating and coordinating with other stakeholders when planning interventions.
- By persevering when others give up.
- And finally, by identifying gaps and needs in the process of restoration by leveraging the networks of which they are part.

4.8 Category of Respondents: Expert

The second category in this empirical research is the category of experts, meaning those with experience in the issue of sex trafficking. As stated earlier, according to Spickard (2017:216-217) expert interviews collect the views of experts and their specific knowledge about a topic can provide detailed information. As stated earlier the researcher made use of questionnaires and semi-structured interviews.

4.8.1 SAPS Member

SAPS member is a former male K9 officer of the South African Police Service in his early forties from Rustenburg South Africa. He has worked for SAPS for around 16 years from 2002 to 2018. He had not worked in the field of counter-trafficking directly, but he did get exposure to it during his later years and often worked among sex workers as they focused on drug busts.

He stated that human trafficking and specifically sex trafficking was not that well known in the country until after the 2010 Soccer World Cup when they suddenly had an influx of sex workers from other countries. A lot of those ended up in Rustenburg. They were from many different countries and backgrounds and somehow managed to find their way into South Africa.

During this time they found some of them coming in by boat, but others merely flying in with valid passports. Some even managed to procure South African residence permits. He stated that this was not something new and that state corruption was rife in this area. Most of these women ended up with Nigerian pimps, who are all over Rustenburg.

It proved difficult to get the necessary authorisation, never mind getting to the point of prosecutions when investigating sex work, but they as a unit managed to infiltrate Nigerian syndicates through the drug industry. Drugs and sex work often went hand in hand, so it gave them a way to track what was going on in the sex work industry. They often did busts on the charges of racketeering but did not really focus on pursuing sex trafficking *per sé*. The SAPS member stated that from that point onward in 2010 they often heard more and more of sex trafficking victims being found or rescued throughout South Africa, and it seemed as though the crime itself was on the increase.

They often had upward of ten sex workers in houses they raided for drugs, but even though they proceeded to make arrests of the entire house, most had to go free afterwards due to technicalities, insufficient evidence or limited legislation. They as a team, however, hoped that all these raids and busts would make it uncomfortable for

the Nigerians and others who came to sell drugs. They hoped it would at least force them out of Rustenburg into hiding.

Later on, their unit started focusing on deportation if someone was caught without a valid South African ID, passport or permit. It helped for a while, but those who were deported always managed to find their way back. He states that they often knew someone was selling drugs or even illegally selling sex, but they could not do any sort of intervention without properly following legislation and authorisation.

Their unit/team also often arrested sex workers in the hope that they would talk about the illegal dealing of their pimps, but they rarely had success with that strategy. Their only option was pursuing drugs and illegal immigration, which they did well, but with limited results due to legislative issues.

By the time SAPS member retired from SAPS due to unforeseen circumstances, they had identified at least 28 houses in Rustenburg with both drugs and sex workers. With this kind of frequency in a relatively small city with a population close to 600 000, he found it strange that he never encountered one sex worker who asked to be rescued or said she was a trafficking victim. He did, however, realise later that they were taught to have a “secondary identity,” which made it difficult to pinpoint trafficking.

At the same time SAPS members were being frustrated by the fear factor and the fact that they knew almost nothing about the complexities of this crime. Sex workers rarely talked to them because they were scared of the repercussions by pimps. There was also the factor they had to take into account that even if they thought someone needed rescuing they could not just take someone against their will. It felt as though they were fighting with one hand tied behind their back.

It is also interesting to note that some of their intelligence on victims even came from drug users who felt guilty after seeing the inside of drug houses or brothels. Some of this intelligence did prove correct. The problem was that they did not know how to start investigating sex trafficking as the legislation was thin at the time. They did what they could, but always seemed one step behind the perpetrators. Organised crime proved a whole different field from what they were used to, and there were many factors they

had to keep in mind as investigations in Rustenburg could even influence investigations in Cape Town due to the complexity of networks and syndicates within those networks. There are also many other factors they had never thought of before.

Getting any resemblance of success remained difficult, and getting proper authorisations were always challenging. The SAPS member stated that this has however started to change since South Africa's own Trafficking in Person's Act was signed into force and he has seen some success with his former colleagues since then, even though it is mostly through the DPCI (Directorate for Priority Investigation) involvement in cases.

The SAPS member stated that foreign nationals are proving to be a lot of trouble, especially Nigerians in Rustenburg as they are becoming more and more violent. They often found discarded foetuses or even sex workers who were killed for some or other reason. It was difficult to trace the bodies back to the person who committed the murder, but they did get an informant who told them that it was a result of some form of either disobedience or inconvenience.

The women who were working with these Nigerians seemed to stick by them no matter what. They often found women severely beaten up or even with body parts cut off, but the women said they fell on the train tracks or something similar and kept on avoiding questions. This made their frustration boil over into severe anger. There is also the case of corruption that severely affected and probably still affects investigations today. Despite this, he states that there are many SAPS members who are working hard to combat any form of crime and that they are trying even though against many obstacles.

The SAPS member suggested that it would be extremely beneficial for all SAPS members to undergo some form of training in the complexities of human and sex trafficking. It would assist them in being able to both identify victims and ultimately bring their perpetrators to justice. He suggested the same for the NPA and other authorities such as SARS. SAPS member also suggested working with other stakeholders in order to make a dent in this criminal industry. This is especially regarding sharing intelligence and resources, and working on prosecutions.

He also suggested that the church could go places they could not and could play a role as their eyes and ears are on the ground, and then taking care of victims after rescued. He also suggested the church role could be to directly emotionally support and encourage SAPS members who are continually left frustrated by governmental systems.

The SAPS member left the police after not being promoted for many years, and also not receiving any recognition for the work done. He still hopes though that the SAPS would be able to make a difference in this field as he believes that the problem is still growing.

4.8.1.1 Analysis of Data

The interviews with SAPS member was enlightening for the researcher as the “other” perspective could be seen in contrast to that of victims. A lot of what the SAPS member said was out of frustration to a system which seemed from his perspective to be failing SAPS members.

Some of the patterns seen in the interviews with respondents one through to seven was again evident, such as the involvement of multiple persons including foreign nationals and the continual threat of violence to victims and the preying on their fear, psychological manipulation and possible issues such as trauma bonding and Stockholm syndrome, and the connection between sex work and drugs.

The SAPS member believed that this crime was growing and probably could be found in a higher frequency than previously thought. The hiddenness, cover stories, and lack of understanding surrounding this phenomenon made it difficult to expose or see. Simultaneously a lack of legislation, strategy and even authorisation further complicated any possible action in this area. The crime of sex trafficking also only really started becoming familiar to them as SAPS around the year 2010, meaning that there is less than a decade of information, trial, error and resources. At least since the implementation of new legislation, their task has been made easier.

The SAPS member did express his frustration over corruption and pleaded that not every SAPS officer or member be seen in this way. In the same way, as sex work is stigmatised there also appears to be a stigma surrounding SAPS members from the general public's point of view. This might be one area wherein the ecumenical church could also assist in this issue by breaking this kind of stigma.

The church or church like organisations could further assist the SAPS and its members through cooperation. This cooperation could include awareness, education and even training victims and their perspective, and also being the eyes and ears of the authorities on the ground in looking for vulnerable populations.

A last and possibly a most important point would be the direct emotional support and encouragement of SAPS members. The church is uniquely placed to be a beacon of hope and support to those who are fighting this crime.

4.8.1.2 Conclusion

From the analysis of a SAPS member's interview, the ecumenical church could play a role from the authorities' point of view as well. The ecumenical church could assist in breaking the stigma surrounding SAPS members, and could also assist in awareness, training and the education of both SAPS members and the general public. A cooperative approach would be beneficial to both stakeholders as the church could also be the eyes and ears of the authorities on the street and in the brothels and assist in looking out for the vulnerable. The ecumenical church is also uniquely placed to be of support to individuals of the authorities who often find themselves in extreme frustration.

4.8.2 Safe House Mother

A safe house mother is a white female in her late sixties who is permanently employed at a safe house close to Rustenburg, North-West. She has been working here for almost a decade and has seen many victims of sex trafficking and violence come through their ranks.

The safe house mother stated that the main issues they faced as a safe house were funding, anonymity and continuity. Funding was probably the most critical factor they had to look at when deciding or not whether to assist someone. For this reason, they have a rigorous intake process and assessment before deciding on someone. As they are registered with the Department of Social Development, they have been able to procure funding from both them and organisations such as the Lotto.

This funding has helped them to keep the place running and pay salaries, but they would barely be able to take any victims or survivors in if it were not for the contributions of individual churches and other organisations. They often get donations through other stakeholders. They are, therefore, able to keep their heads above water but need to be careful on whom they allow to become part of the safe house.

The safe house mother has seen more than a few sex trafficking victims in her lifetime and stated that it is fantastic to see when they finally reach a place they can reintegrate back into society, but that this is a complicated process and goal to achieve. Every victim had different needs and a set “recipe” of treatment just simply does not work. Their backgrounds, experiences and current state are all different, and hence a specific programme needs to be developed for each and every one of them in a victim-centred approach. This is difficult to do with limited resources and volunteers, but somehow they have managed all these years. In this process, they use a multi-disciplinary team consisting of social workers, various types of therapists, pastors, and even doctors to assist in creating a treatment plan. They do not have a specific working template as of yet, as each case differs.

The programmes they develop include everything from drug rehabilitation, therapy, counselling, skill training, and social interactions. They also take them to hospitals to sort out any possible health issues and try to give them the feeling that they are loved there and belong.

Some of the challenges they face with a sex trafficking victim are fluctuating emotions, flaring anger, kleptomania and smuggling drugs into the safe house. They have had victims threaten them with knives from the kitchen, victims using heroin in the bathroom with blood dripping all over the floor, and even babies being delivered in-

house. Even with all this experience they still find sex trafficking victims challenging to manage. They do, however, only take in adults as minors are sent to other specific safe houses due to the fact that minors require another approach and other clearances and certificates.

They have also had challenges of victims stealing cell phones and phoning their pimps to come and fetch them, and others who found the drug withdrawal too difficult and then packed their bags and went to stand in front of the gate to get out. They have to open the gate because they cannot hold them against their will. They also had others phone pimps for drugs, who then, in turn, threw it over the wall and others who climbed over the walls at night and walked to town to do sex work and make money and then climb back in the morning before others woke up.

The safe house has been able to deal with most of these issues, but they once had to move due to the threats received from pimps after their address and inside workings accidentally became public knowledge. This made things difficult. Another issue they have had to deal with was the issue of victims getting out and then under the guidance of their pimps going to open cases of kidnapping and entrapment against the safe house. Luckily, sanity prevailed every time in the investigations that followed. They, therefore, treasure their relationship with SAPS.

Simultaneously, the safe house has had a big struggle in keeping volunteers and the subsequent continuity in therapy. People just do not last long if they are not paid to work in the safe house. Sometimes they do not understand the victim's needs, and other times they are just burned out. It might also not always be the exciting thing they thought it would be. It takes time, energy, effort and a lot of patience to work with abused and exploited individuals. Some of these victims would be there for years, and others multiple times in one year. It is then that one has to keep going when others give up and leave, and keep believing that restoration will come.

This safe house runs on the foundations of Christianity, and they, therefore, have an in-house church service every week with a pastor coming in from the outside. The safe house mother believes that the hope found in Jesus Christ is the foundation for restoration. She stated that victims need something to hold onto as they work through

the pain, and Jesus Christ is the obvious answer to her. At the same time, they try to reintegrate them back into society through social and Christian networks and mostly use volunteers from church networks who support them.

The safe house mother stated that cooperation with others remains crucial to their success. In this regard they have however learned to get SOP's (Standard Operating Procedures) in place regarding the involvement of others, such as the type of access male volunteers can have to women, the type of questions they may ask, appropriate wear, and more. Going through these before someone finally volunteers creates a platform of understanding and also expectation. It has made other's involvement more sustainable.

In the same way, the safe house always strives to create memorandums of understanding between them and any other organisational stakeholders. They have been left to their own devices many times after depending on others, and therefore signed agreements to ensure expectations are met, boundaries are kept, and cooperation runs smoothly.

At any given point, it remains challenging to combat negativity and frustration, yet all of those working at the safe house remain committed to the cause. The safe house mother does not plan on leaving or retiring soon as she believes that she has a calling to assist those who cannot help themselves.

4.8.2.1 Analysis of Data

As was seen in the interview with safe house mother, the complexity of the crime of sex trafficking even becomes apparent in the restorative process. Every individual has unique needs there cannot be a set programme which applies to every survivor. This programme needs to be determined through a multi-disciplinary team with a victim-centred approach.

Safe houses clearly have multiple challenges, including funding, anonymity and continuity, some of which the ecumenical church could assist. The involvement of the ecumenical church could be through resource sharing and cooperation taking on those

issues. The need for cooperation, however, comes with a need for patience and perseverance as challenges may sometimes escalate beyond control. This is especially true in the case of volunteers being co-opted from churches or church like organisations. It is for this reason that SOP's and memorandums of understanding might be a good idea as it creates both boundaries and expectations.

The role the ecumenical church could play in reintegration is again of importance and cooperation in this regard is necessary. It was interesting for the researcher that the safe house has been built on Christian principles and does believe that the Christian hope found in Jesus Christ is the foundation of restoration.

It was clear in this interview that the ecumenical church does have a role to play in the restoration of victims, but the research suggests another role in terms of support of those working or volunteering at such places. During the interview, there were clear signs of frustration from the safe house mother, which could be addressed through the support of ecumenical church networks.

4.8.2.2 Conclusion

The ecumenical church does have a role to play in the restorative process of victims. It is mainly through cooperation and resource sharing for the sake of funding, anonymity and continuity. This does, however, require a set of Standard Operating Procedures and Memorandums of Understanding. In this case, perseverance and a multi-disciplinary approach are of the utmost importance.

The ecumenical church could also play a role in procuring volunteers and ultimately in the reintegration process through its multiple networks. The concept of hope is essential in this regard. Another role the ecumenical church could take in is the role of support for those actively involved in countering this crime against humanity.

4.8.3 Chané Pienaar

Chané Pienaar is a qualified female Occupational Therapist in her late twenties, who hails from the area of Rustenburg. Her exposure to the reality of sex trafficking started

in Rustenburg in the North-West part of South Africa, during her time volunteering at a safe house. This interview was conducted in a structured way, yet evolved into an open discussion.

During her time at the safe house, she realised that a gap existed between the extraction of victims from the world of human trafficking and then assisting them with their reintegration back into the community. This included the rehabilitation process. She, therefore, started group therapy with these victims, focusing on learning basic life skills, socio-emotional issues, leisure time activity, altruism, as well as supporting each other. This group ran for one year.

From Pienaar's experience, a myth exists that every prostitute has chosen the life they lead. From society's side, they are judged and seen as outsiders. They have been forgotten, sold, taken or remained in this trap for the sake of the safety of loved ones or due to fear or some form of manipulation. Pienaar realised that a world of crime exists which cannot be perceived from the safety of a building, but only by engaging with those in the streets on the outskirts of society.

A big web of sex trafficking exists, with the trafficked victim, the pimp, the client and the family and friends of all of these people forming part of it. It is not only the victim who is being forced into a world of which they did not want to be a part. As a result, the truth is rarely made known, especially for the sake of loved ones and everyone involved. Apart from that, a trafficked victim is continuously being led to believe that the trafficker is taking good care of them, and their reality gets distorted.

According to Pienaar victims are recruited through means such as social media, scouting at malls, airports, schools, as well as through advertisements such as model agencies, holidays, summer work and more. She stated that society stares into the veil of prostitution and ignorantly stays uneducated around the topic of sex and trafficking. Then if something in this regard is made known, society tends to react out of fear and judgement, instead of being proactive and assisting to combat these issues we are facing. Posting photos of children on social media and leaving a child unattended at a mall/beach can all lead to making the work of the trafficker easier.

Other social issues such as poverty, drugs, loaning money and greed can also lead to family members selling their children and enlarging the issue.

On the question as to why trafficking victims do not run away, Pienaar answered that when trafficked as a child, this is usually the only safety they know. They are made to believe that this is where they are safe, or if they run away, they and their families will be killed. They are also readily forced to become addicted to drugs, and when this is the only source of drugs for them, they will not leave. "Trauma bonding" also lets them believe that the trafficker is their safety and that they will take good care of them.

She added that victims who do get successfully extracted from the trafficked life struggle to reintegrate back in the community. Being part of this world since a young age means that they have never learnt how to make a bed, prepare a meal, do laundry, eat in public or even partake in the most basic social conventions. Most victims then instead decide to return to the life they know, but the ones that do want to reintegrate back into society need intensive psychological, pastoral and therapeutic input. This is where Occupational therapy, as well as church like programmes, can fill the gap.

Young boys and girls between the ages of 2-12 seem to be the most vulnerable to end up in sex trafficking. Low socio-economic areas and countries are often more vulnerable to trafficking than high socio-economic countries and areas. The children of trafficked victims often also end up in the same world as their mothers or fathers.

Pienaar has also observed that the trafficking process can include various routes, but she did state that most people who get trafficked are taken to a different town/country than where they were trafficked initially. The networks of trafficking expands across the world, and once a person is trafficked and transported, their chances of being found are slim.

Law enforcement agencies are some of the biggest allies and have the means and the human resources to assist trafficked victims that make contact with them. Awareness and patrolling trafficked areas are ways in which law enforcement can intervene.

On the question around the involvement of NPO's (Non-Profit-Organisations), Pienaar stated that they very often do not have the financial resources and programmes to assist. There has however been very successful NPO's such as A21, Save Them, Helping hands, the National Freedom Network and more that are intervening with awareness, education, as well as extraction. There is still, however, a gap in the rehabilitation of the trafficked victims as well as support once they are extracted.

NPO's, as well as private task forces, work together with international task forces and are the primary organisations involved in fighting trafficking. Churches also tend to get involved. However, their programmes are not sustainable as they usually tire out. It is in this sense that she feels that churches do still have a role to play in counter-trafficking, yet they need to be adequately prepared beforehand. Rehabilitation programmes, pastoral as well as community support are all vital after a victim has been rescued. The church is well equipped to fill this gap, but they first need to be trained and educated.

Pienaar stated that the process of assistance from extraction starts with drug rehabilitation and detoxification. Once this is successful, a victim can start interacting with the community of people that surrounds them. They will then need therapy, psychological and pastoral assistance to work through what they went through and re-learn a new way of living.

Learning a new way of living and deciding whom one wants to be is a more effective way of assisting victims than helping them relive and work through what happened to them and to try and restore who they were. Once they have received the help they need, reintegration into society can start within safe parameters (as they are always at risk of being found by their traffickers). Finding work, earning an income, living alone and being independent will be the last step.

Faith is the foundation for hope, and if there is hope, there is always an expectancy of a better life. Hence, faith plays an integral part in this process of healing. Faith builds the foundation for victims to fall on when shaken and to build up from when hope arises. She stated that without faith, there is no foundation, and rehabilitation is unsuccessful.

She stated that perpetrators also need assistance as they are most often also victims of the bigger syndicate holding their families hostage or physically abusing them to stay. The rehabilitation process for them will look more or less the same as for the victims, taking into consideration that they, as well as some victims, need to atone for crimes committed.

Pienaar concluded that from the groups that they ran, the feedback of taking part in an activity where a new skill was learned, a product made or in assisting another victim, those involved were hugely motivated. They were able to take the lead and needed to take responsibility for material and the group.

This, in turn, assisted them in taking the lead in the house they lived in and learning to take more responsibility. The road to reintegration is long but rewarding for every victim. They just need the right people to provide them with the opportunity to try.

Pienaar also joined a street ministry team who went out into the street once a week in the evening to engage with trafficked victims posing as sex workers. She, however, stated that it was scarce to encounter a church willing to participate in such actions, although they passively supported it.

4.8.3.1 Analysis of Data

These perspectives from Pienaar confirms some of the research objectives and data gathered from interviews above, and also provides insight into the practical issues of assisting victims from extraction to reintegration.

Some of the same common threads between all interviews thus far were again apparent, such as the complexities involved in this crime, the web or network of those caught in it, the threats of violence, misconceptions and ultimately the stigma surrounding victims. The complication of the hiddenness of the crime was also mentioned, which seems to be exacerbated by a lack of understanding from the general public.

For this reason, awareness, education and training remain important, as was shown through earlier data. To do this effectively those involved also need to meet victims where they are and be exposed to the world they live in, in order to better understand and ultimately assist them. As shown previously, this is also a valuable perspective for the ecumenical church.

As was seen in other interviews, there seems to be clear gaps between the extraction/rescue, rehabilitation and eventual reintegration of victims back into society. Victims need to re-learn the basics skills of life and need to be holistically supported in this process. An important aspect Pienaar touched on was that victims and perpetrators need to be treated with the same non-judgemental stigmatised consideration.

One of the most important methods of support in safe houses seems to be group interaction; the interaction between survivors assists their healing process. In this process, they are taught a variety of things, including to take responsibility and be independent. The ecumenical church could assist in this process through pastoral support, and bring hope in a hopeless situation through the narrative of the gospel of Jesus Christ. Cooperation is of utmost importance.

The final and ultimate role of the ecumenical church in the reintegration of victims into society is again underlined, although the church would need to be adequately equipped for this task. In the end, victims need someone who continually believes in them and is willing to take a chance on them.

4.8.3.2 Conclusion

From the perspectives gained through this interview, it is clear that the ecumenical church could play a part in the restorative process of victims, although they would need to be adequately prepared. The role of the ecumenical church in de-stigmatisation is crucial, as well as awareness, education and even possibly training. For this to be adequate, the fact is again underscored that those involved in this issue need to meet the victims where they are, on the streets.

From here on in holistic support, especially through the pastoral perspective, the bringing of hope and assistance in the reintegration process becomes essential. The ecumenical church could make a difference in the restorative process through the above mentioned as well as cooperation with those already involved in this issue. If a need arises, the church needs to step in to meet that need.

4.8.4 Sonja Visser

Sonja Visser is a qualified female Occupational Therapist in her late twenties. She was involved in the field of human trafficking for the duration of one year while staying and working in Rustenburg in the North-West of South Africa. It included going on street ministry outreaches and building relationships with individuals involved in prostitution and trafficking and aiming to identify victims that were looking for a way out of their situation.

She was also involved in presenting life skills and reintegration groups at a safe house for human trafficking victims outside of Rustenburg. These groups were presented once weekly to engage the victims in daily tasks and teach them basic cooking skills, basic craft and jewellery-making skills, basic home- and self-management tasks and skills in social interaction and appropriate behaviour. These groups aimed to facilitate and promote reintegration into normal life for these victims and equip them with basic skills needed to live as a survivor.

Although Visser states that she does not know all the facts and statistics around human trafficking, she has seen and experienced the prevalence of human trafficking more than she ever thought she would. Once she got involved in these projects, she realised the magnitude in a number of victims, the effect on their lives and the lives of their loved ones, the dynamics of authority over these victims and the power and financial schemes behind human trafficking. It was quite shocking to her.

Visser recently immigrated to Europe and stated that she has also been confronted with human trafficking and its victims. The scenario might differ slightly, but much of it is the same as in South Africa.

Part of the problem is that much of human trafficking happens in the “dark” and the public are mostly oblivious to the extent of the industry. Few people know how real this actually is and might not even know of the magnitude. According to Visser, the human trafficking problem is more prominent and the effects more widespread and destructive than what the general public wants to believe.

Shame, guilt and abuse are used to manipulate and force victims into situations that they do not want to be in. Drugs often keep them there. Lies about a better future in another country may be used to lure potential victims into the industry, and before they know, they find themselves shattered by rape and abuse, addicted to drugs and without hope of escape in a place where they know no one and maybe not even speak the language. The drug industry, a power struggle and substantial financial gains keep human trafficking hidden. The world mostly turns a blind eye to the reality of the situation, which contributes to keeping the problem hidden. Much of this industry happens off the books, cash only, with each player in the game looking out only for their own power and financial gain.

In her experience, there are a few scenarios on how a person could be recruited into this crime. One scenario may be a drug addiction, which leads a person to compromising some values just to get their next fix. This can quickly lead to a situation where such a victim finds that they sell their bodies and are no longer in control and get sucked into a human trafficking ring. Another scenario is where individuals are lured to a different country with promises of a job/career/place to stay/many opportunities. Once they get there, they realise that they have been tricked and may be held against their will, often in a country unable to understand the language and knowing no one who could help them. Sometimes abduction or kidnapping can also be a way to recruit victims. Another scenario is when family members or loved ones basically sell their family to a human trafficking ring for money, to pay a debt or try to escape a desperate situation.

Victims may be trafficked for money and the prospect of income they may provide, e.g. sex trade or cheap labour. In her understanding, the sex industry is a huge industry that provides a lot of monetary revenue and is in high demand, hence a

constant supply of victims fuels this industry. The basic principle of supply and demand applies here.

Visser states that victims often find it very difficult to escape. They may be held against their will under tight security, e.g. be locked in a room without the possibility of escape. They may be addicted to drugs (and kept that way) to keep them in this situation or make them return to it as their addiction and urge to get their next fix is strong. They may be physically abused and weak, undernourished, in pain and in extreme psychological trauma which makes escape difficult or impossible. Sometimes victims develop a kind of love for their handler, thinking that their pimp loves them, and they may then develop a dependence on their handler which keeps them in their situation. She also thinks that a sense of hopelessness, fear and “giving up” may contribute to this.

Abuse, loss of dignity and self-worth, hopelessness, fear, substance addiction, separation from family and loved ones, physical harm, illness and injury, reduced life span and severe emotional distress may be some of the effects of this. In many situations, human trafficking victims struggle to live a normal life even after they are rescued from this (if they are indeed ever rescued) and the trauma may affect them and their families for the rest of their lives.

Visser has seen that children are especially an at risk group, especially if there is no family support or abuse at home. Drugs are another factor. People may be lured into a human trafficking situation while trying to keep up their drug habit. People in poverty are also at risk as the idea of monetary gain may lead individuals to sell family members into trafficking to even a debt. In South Africa and Europe she has seen that vulnerable groups are also often uneducated refugees who are foreigners. Some may have had some hope to make a better life for themselves elsewhere and landed in a trafficking situation.

She stated that her knowledge of the processes surrounding trafficking was not that broad, as she worked more with victims after they had come out of a trafficking situation. As far as she understands, the process may either be spontaneous such as in the case of kidnapping a child that is left unattended in a shop, but it often is more

pre-meditated such as when a person is lured to another country with the promise of a job/study opportunity and then tricked and trafficked. Often, individuals are also smuggled, illegally transported in inhumane conditions.

Lots of middle-men are doing their job to keep their own family safe or supported, who are not necessarily the “brains” behind these operations. The process works according to a supply and demand principle. If there is a particular demand, it will be met, the ultimate motivator being money and power. Drug lords, corrupt government officials, high-ranking corporate individuals and business owners in need of cheap labour, and prominent figures in the sex industry may be some of those in charge. She had heard it and seen many variations in this regard.

She has seen police officers either turn a blind eye to such workings or even blatantly engage in criminal activities. Law enforcement is supposed to protect victims, but this is unfortunately not always the case. She has also heard stories of vulnerable victims being ill-treated by police officers in whose care they are supposed to be. The implications of meddling with human trafficking can have negative consequences on law enforcement officers and their families. Threats are often made, and hence such operations are often ignored to avoid problems. Corruption also plays a role as law enforcement officers may be bribed into not investigating trafficking operations or be a part of the capture and transportation of victims.

She has however also witnessed how the police and law enforcement have played an active and effective role in combating human trafficking, often using covert measures, and have played an essential role in tackling the problem.

NPO's can play a role in raising awareness of the problem and warn the public and vulnerable individuals of human trafficking. They can offer support to family members, offer reintegration programmes for victims after their release, assist in raising funds for anti-trafficking efforts and offer support to victims and their loved ones.

It is Visser's opinion that the church has a vital role to play in this situation. In Proverbs 31:8-9 it says “Open your mouths for the mute, for the rights of all who are destitute. Open your mouth, judge righteously, defend the rights of the poor and needy” (ESV).

She sees this as an instruction in the Bible to not turn a blind eye to injustice and to not avoid human trafficking, and all this entails in an effort to distance oneself from the things of this world. The church body is the hands and feet of Jesus on earth and are called by God to do good works, even if this is messy and painful. She stated that the church should play a role in encouraging and actively engaging in prayer for the victims, the family members, the traffickers and solutions to the problem. The church community can support family members of victims in practical ways, support survivors in their reintegration into normal life and actively engage in NPO's and efforts to fight against trafficking. Churches can be involved in creating a safe space for victims and survivors and contribute financially to anti-trafficking.

In her experience, the process of transitioning from a victim to a survivor is not easy and requires support, time, patience and hard work from all involved parties. It is important for a victim to be distanced from the situation, which usually involves active help or an active role in their escape. Usually, a sort of rehabilitation process follows where victims are gradually re-familiarised with the world around them and where their sense of self-efficacy and self-worth is re-established. Support from family, friends, and external support groups, the church and authorities can help in this process. Visser has seen how important it is for previous victims to get a job again to be able to make a living and support themselves and regain their independence. Towards the end of the process to becoming a survivor, such a person may get to a point where he/she can share their story, speak about what has happened to them and offer guidance to other victims.

Faith may play a role for the victim themselves by offering strength, endurance, perseverance and a sense of hope for a better future. Faith and the trust in a God who looks out for them may help victims not to give up. Faith can also be what makes family members endure, have patience and support trafficking victims. Faith in God who heals and saves is a significant source of hope for the abused and needy. The trust that God works all things for the good for those who love Him is also a truth that one can hold close. It can also strengthen people who are engaged in combating human trafficking and support their efforts.

Visser also thinks that faith, and specifically in the Christian belief system, encourages forgiveness, which is what Christ has extended to all of humankind. He forgave our sins so that we can forgive others. In her opinion, a victim or someone affected by human trafficking can only forgive in a trafficking situation if he/she understands and receives Christ's forgiveness and salvation. It is the premise of Christ who saved, forgave and rescued us that enables us to forgive others, love others with the love He gives us and lives in the freedom that His death on the cross and resurrection has paid for with His blood.

According to Visser, perpetrators also need consideration. There is a saying that "hurt people hurt people" and I think this may apply here also. Perpetrators may themselves be victims of abuse, ill-treatment, drug addiction, manipulation or threats made to them. Money may be an issue here. Perpetrators engage in human trafficking situations to support and feed their own families. Perpetrators also need hope and a future filled with the anticipation of good things, of eternal life after death and a sense of purpose to their life. They need a Saviour just as much as anyone else. Without Jesus Christ and acceptance of His salvation, they are lost, as we all are without Christ. Every person needs Jesus, whether he/she is a victim, a perpetrator, a supporter, a family member, a rescuer, a therapist or an oblivious onlooker.

During the interview, she is reminded of the women she had the privilege to work with and remembered their attempts to shake off the effects and memories of the past and them reaching with all their effort towards a new life and new opportunities. Their smiles will forever be a treasured memory to her.

4.8.4.1 Analysis of Data

As was seen in most interviews above, the diversity and variety in the complexity of human trafficking for the purpose of sexual exploitation knows no bounds. The hiddenness of the crime is complicated by multiple methods of recruiting, threats and fear, multiple ways of control, migration, drugs and even corruption.

The financial incentives seem to be the strongest motive behind this crime and drives perpetrators to do the unthinkable. These perpetrators include anyone from family to

foreigners and even previous victims. This makes it so important to even keep perpetrators in mind regarding intervention and restoration. They are not to be forgotten.

It was also evident in this interview with Visser that it may be difficult to comprehend the extent of the issue of sex trafficking if one is not directly involved in combating it. The effects thereof on the victims are not only in terms of their physical health but especially regarding their mental well-being as they are left feeling dehumanised, full of fear, hopeless and on the edge of giving up on life. It is then in this area where specialist assistance is often needed. The role of the ecumenical church is again especially seen in relation to reintegration back into society, as well as fundraising for counter-trafficking efforts, and then finally support of victims and their families after leaving safe houses. They are called to good work, even if it is messy and painful. The ecumenical church should be a place of safety for victims and survivors, and even a place where they can share their stories, but they should also engage with NPO's working in this space to coordinate efforts and become more effective.

There is also a role for the religious aspect of the ecumenical church, and especially Christianity in the restoration of victims as something like forgiveness plays a part with victims finally becoming free to be survivors. Simultaneously, faith can play a big part in enduring toward hope, and an emphasis on the self-worth of victims should be proclaimed. Ultimately the ecumenical church could engage in prayer as prayer forms the foundation for the restorative work of Jesus Christ.

4.8.4.2 Conclusion

It is clear that the ecumenical church has a role to play in countering sex trafficking from the perspective of the therapist. The role of the ecumenical church in assisting victims to feel human again cannot be underestimated. The religious aspects of forgiveness, hope, faith and finding self-worth are essential to the mission of the church within this crime. It all starts with prayer that forms the foundation of any restorative action. The ecumenical church could also play its part by being a place of safety, coordinating efforts, raising funds, supporting victims and their families after

leaving safe houses, and giving victims a place to tell their stories even if painful and messy.

4.9 Summary and Conclusion to Category of Respondents: Experts

In the interviews with these experts, most who have direct experience in the issue of sex trafficking, it was clear that that sex trafficking is a much bigger issue than sometimes thought with complex solutions needed. Clear patterns around the complexities of the crime were again visible throughout all interviews as was previously also seen including recruiting methods, ways to control, the link between sex and drugs, the use of fear, psychological issues such as Stockholm syndrome and trauma bonding, cover stories, hiddenness and clear misconceptions about the phenomena.

Some of these misconceptions have led to stigmatisations such as that all SAPS members are corrupt and all sex workers are in some way either evil or on the streets or in brothels out of their own free will. Another one of these is that only specialists can be involved in the rescue or even restorative processes, even though it takes a community approach to assist victims in becoming survivors. These complexities mean that there is not one simple solution, nor one programme or intervention strategy that one can follow, although there are patterns to be discerned. In the creation of an intervention programme, it seems necessary to have a multi-disciplinary team working together, with a victim-centred approach.

The ecumenical church has a role to play in this regard, especially in cooperation with safe houses and other stakeholders. The theme of cooperation and resource sharing is one found in every interview and needs to be heeded. In this regard, one suggestion would be to create Standard Operating Procedures and Memorandums of Understanding in order to compensate for heightened expectation and make sure boundaries are clear. This cooperation could be with NPO's, safe houses or even the authorities.

As a missionally minded organisation, the ecumenical church should build its involvement in this issue on the foundation of prayer. From here on in the ecumenical

church could play a role in breaking the stigmas involved in this issue as they are uniquely placed for awareness, education and even training in and through a large part of the population.

An interesting, noteworthy pattern also found in the interviews with former sex trafficking victims was the concept of the leveraging of the networks churches find themselves to become first points of contact, places of safety or even drop-in centres for sex trafficking victims. To do this, they would, however, need to be on the streets and in the brothels and meet the victims where they are. They need to be on the lookout for the most vulnerable in society.

The ecumenical church also has a direct role to play in safe houses and the restorative process. This is especially with regard to fundraising, assisting in anonymity by being a “middleman” between victim and safe house, continuity regarding volunteers and therapy, and finally and especially in the reintegration process. Special emphasis needs to be placed on the re-integrative process as the ecumenical church is again uniquely placed to be able to assist in formally reintegrating survivors into society, either through jobs, skills training or even just providing a place to belong. The ecumenical church could also pastorally support victims and their families after the reintegration process has begun. The common theme throughout the safe house support was the need to fill gaps. If a need arises, the ecumenical church should fill that need.

Another way through which the ecumenical church could play a role in the lives of victims is through religious practices. These include leading victims to a place of forgiveness, bringing hope in the middle of their circumstances, establishing faith for endurance, and ultimately assisting them in finding their self-worth again. A case is also made that the ecumenical church could play a role in the direct emotional support and encouragement of those who are actively involved in combating the crime of sex trafficking, such as safe house workers, volunteers, NPO's and SAPS members.

The ecumenical Church, however, needs to earn the right to be involved. It has historically not handled these kinds of issues or situations in the best of form. Trust needs to be built and gained. The church needs to be on the streets and in the brothels,

without judgement and adequately prepared. They need to love and give victims a space to share their stories where they will feel safe. The main task is to make victims feel human again.

To summarise, according to the above expert interviews, the ecumenical church could play a role in the issue of sex trafficking through the following means:

- Build involvement on the foundation of prayer.
- Cooperate with other stakeholders in a victim-centred approach.
- Share resources with other stakeholders.
- Make use of Standard Operating Procedures and Memorandums of Understandings for cooperation and resource sharing.
- Break stigmas through awareness, education and training.
- Leverage ecumenical networks to be first points of contact, places of safety or even drop-in centres.
- Be on the streets and in the brothels where the victims are.
- Provide a safe space where victims can tell their stories.
- Assist safe houses in fundraising, anonymity, continuity and especially re-integrative processes.
- Pastorally support victims and their families after the re-integration process.
- Fill gaps left by others.
- Leverage religious concepts to assist victims to a point healing, such as forgiveness, faith, hope and self-worth.
- Emotionally support and encourage those who are actively involved.
- Assist victims in feeling human again.
- Earn the right to be involved by building trust.

4.10 Category of Respondents: Missional Workers and Church Leaders

The third category in this empirical research is the category of missional workers and missional church leaders, who are actively involved in missional church movement in ecumenical networks. They do not necessarily have direct experience with human trafficking for the purpose of sexual exploitation, but their knowledge and views on the

possible involvement of the church from a missional perspective are invaluable to this research as the researcher aim to establish whether a missional approach to this issue could be beneficial to those involved. These interviews were unstructured and open-ended, and were necessitated by the data of category one and two's interviews as the ecumenical church was shown to have a role to play in the issue of sex trafficking.

4.10.1 Dr Hennie Kotze

Dr Hennie Kotze is an ordained pastor and missional church leader of the Dutch Reformed Church Rustenburg West and Reverend of the Dutch Reformed Church Rustenburg Moedergemeente in his late fifties. He has vast experiences in running NPO's and missional churches. In this interview, he stated that the church needs to continually adapt to their surroundings in order to see and be able to assist the most vulnerable individuals in society.

Although they have worked with sex workers before, they have not yet encountered sex trafficking as far as he is aware. It is not a common issue to be discussed in church circles. The church can however never become too comfortable as the world is ever-evolving with new challenges always on the horizon. The church needs to see the brokenness and of those around them and step in to bring healing and restoration. In the case of sex trafficking, the church has a mandate of assisting in bringing justice as well.

It means that the church has a calling to be church outside of the walls of the church. It may not exist for the sake of its own members, and its resources need to be used for the benefit of those on the outside. They need to be comfortable living with messiness and representing Jesus Christ in the community.

All the theories and words around mission that have been used over the years need to start translating into action. No impact can be made if words do not flow over into deeds. Sometimes it is necessary to just start even if one does not know where. With regard to the church, they need leaders who buy into the vision of being church outside of the church and who actively set the example in this area. They need to keep

themselves accountable in this area by asking themselves whether the community will miss them if the church disappeared overnight.

Kotze stated that the church's involvement should start with prayer and a process of discerning where God is already working on this issue. The task is made easier if they can take the hands of those already working on this mission. Joining them therein would be joining God in His mission.

This process of discernment starts with an understanding of the issue at hand. It is in this sense that awareness should be the starting point for the ecumenical church's involvement in sex trafficking. Kotze states that as most of the congregations know nothing more than statements made in the media, it would be important to start with an educational programme in this regard.

4.10.1.1 Analysis of Data

As was evident in this interview, the church's involvement in an issue such as sex trafficking seems to be a new field. As this not a common issue for the church's involvement, the ecumenical church would need to justify its involvement and challenge itself to participate therein actively.

The continual adaptation of the church to its surroundings makes this necessary, as the church needs to force itself to step out of comfort get involved in the lives of the most vulnerable in society. This form of adaptation is necessary as human trafficking for the purpose of sexual exploitation continually evolves.

The pattern found in previous interviews for the need for understanding and awareness of the phenomenon at hand is again made apparent. This is needed if the church is going to be an agent of healing, restoration and justice outside of its own walls. It requires a missional mindset with leaders setting the example, starting with prayer, discernment and joining God in His mission.

Kotze's statement on the accountability of churches in its mission is important as the church needs some form of measurability in the way it reaches out to others in its

existence for the sake of others. This should assist the process of putting words into action.

4.10.1.2 Conclusion

The ecumenical church should approach the issue of sex trafficking from a missional point of view, starting with an understanding of the phenomena at hand through awareness and then leading in prayer and discernment in joining God and others in His mission. There should be a form of accountability to its mission as it continually strives to be church for the sake of others and to be an agent of healing, restoration and justice. The church's mission needs to move beyond words into action.

4.10.2 Ds. Willem Pretorius

Ds. Willem Pretorius is an ordained pastor and missional church leader in his early thirties of the Dutch Reformed Church Proteapark in Rustenburg. He has participated in various NPO activities and is part of several missional movements, including Fresh Expression, a church planting action for those outside the church.

According to Pretorius the issue of sex trafficking is a growing one in Rustenburg. He has been part of missional outreaches among sex workers and drug addicts and has come upon this phenomenon during those outreaches. Although they happen at least a few times a year, Pretorius states that there remains a degree of difficulty which would need to be overcome if the ecumenical church were to be permanently involved in an issue such as sex trafficking. The biggest question would be the one around the ultimate theological mandate of the church.

Pretorius stated that if the mandate fits, the ecumenical church could be involved at various levels. The first of these would be on the level of awareness where the reach and network of the ecumenical church provides the ideal opportunity to reach a wide array of audiences.

According to Pretorius, the church could also be involved in the creation and maintenance of safe houses and other critical infrastructure. The church's networks

provide an opportunity for collaboration in this regard, as well as opportunities to share information. This kind of cross-network collaboration has the potential to reach many more than merely working in isolation. With more hands, more can get done. One person, church or organisation also does not have all the answers, and hence more intellectual thought is needed in a search for solutions. Pretorius stated that a missional approach could assist in intervening in this issue, as it gives a foundation and the language needed for involvement.

4.10.2.1 Analysis of Data

Pretorius's question around the theological mandate of the church regarding sex trafficking is a relevant one, which the researcher addressed in chapter three of this thesis. Certain reservations seem to exist as to whether the ecumenical church should be involved in an issue such as this in the first place.

The continual pattern of the need to understanding the phenomenon and the awareness surrounding its complexities is seen again. This an important aspect which needs to be emphasised. Another possibility of involvement, which was also seen in previous interviews is the leveraging of the networks the ecumenical church finds itself. It could assist in the maintenance of safe houses or even the creation of new ones. As was seen the church needs to be a place of safety for those caught in this claws of this crime. As Pretorius indicated, this could be better done through collaboration and the sharing of information. Cooperating with others is essential in fulfilling this mission. In working together, a missional approach might give the language and foundation needed. The interviews with Pretorius was insightful regarding the reservations, but also the possible practical involvement of the ecumenical church in this issue.

4.10.2.2 Conclusion

There remains specific reservation about the involvement of the ecumenical church in the issue of sex trafficking, even from within church circles, yet the possibility of involvement if built on the right foundation such as missional theology is high. Understanding and awareness should be the first steps toward involvement, and

leveraging networks in providing places of safety is again mentioned for further involvement.

Cooperating with others, especially safe houses, in addressing this problem is also of importance. Through these ways, the ecumenical church could have an impact in assisting victims to go from victim to survivor.

4.10.3 Steve Carter

Steve Carter is a missional worker in his mid-forties, who works among churches, NGO's and families within the Rustenburg area, focusing on non-denominational and inter-church ministry. He forms part of the Vantage Point Church of Rustenburg and is the director of The Way Organisation in Rustenburg in the North-West of South Africa.

For Carter, the ecumenical church cannot afford to think twice about its involvement in the issue of sex trafficking. It is not something that the church needs to do, but instead that the church's involvement therein needs to be part of who they are. This is awareness, but it is more than awareness as well. The ecumenical church needs to bring light to the darkness and freedom to the captives. It forms part of the general mission of the church. This general mission is held in tension with the practical outworking thereof in the context of a local, geographically-fixed body.

Every church body has certain dynamics, gifting and ministries contained within the people who belong to that body. This most often determines the parameters for each local body's specific outworking of the general mission of God. Carter states that this means that if God then places the right aspects to answering the call and cause of sex trafficking within the specific ministry of that congregation, the response should be to give generously and sacrificially towards this cause with time, talents and treasures.

The specific response of a church body depends on these factors and should only be a leadership led response or managed project, but should spring up from the grassroots of believers in their mission to respond to God engaging them to meet His need.

According to Carter, congregations could then be involved in the issue of sex trafficking in some practical ways:

- Operating places of safety for victims. This would preferably not be on church property for the sake of safety and anonymity.
- Educating the congregation on these issues and how to be involved. This includes traditional Sunday morning ministry times during services, as well as during the weekly activity and life of the church.
- Engaging public sector organisations and NGO's towards supporting existing projects.
- Starting support groups for victims busy with reintegrating back into society.
- Raising funds within the congregation towards the issue.
- Host awareness campaigns for the general public.
- Visiting, supporting and encouraging law enforcement agencies as they stand on the front lines.
- Being part of the state conscience, and holding them accountable for public sector involvement in solving this issue.
- Pray, and pray again.

The ecumenical church therefore not only should be involved in the issue of sex trafficking but could be involved through these means.

4.10.3.1 Analysis of Data

As a missional worker in Rustenburg, Carter's input, especially regarding a practical approach to this issue is invaluable to this research. On the one hand it confirms a lot of what has been established already, but on the other hand, gives a practical way through which the church could engage this issue.

Although the ecumenical church needs to be involved in awareness around the issue, it needs to move beyond awareness to action. The church's mandate as bringing light to the darkness and freedom to the captives are emphasised again. This general mission needs to find its practical outworking in the local body.

Each stakeholder then needs to determine its own gifts in order to serve those in need effectively. Cooperation then becomes essential in giving time, talents and treasure sacrificially. It needs to be initiated at grassroots level by people responding to the call of God.

Practically, getting involved in awareness, operating places of safety, engaging other stakeholders and supporting existing projects, getting involved in groups and reintegration, raising funds, supporting law enforcement and others working in this field, being part of the state conscience, and praying for all those involved are achievable through the ecumenical church.

The role of the ecumenical church in combating this crime cannot be underestimated and needs to be explored further, especially the practical side of involvement as Carter laid out.

4.10.3.2 Conclusion

The role of the ecumenical church in combating this crime cannot be underestimated and needs to be explored further, especially the practical side of involvement as Carter laid out. The ecumenical church needs to move beyond awareness to action, and certain practical ideas as mentioned assists this process.

4.10.4 Ds. Zelda Massyn

Ds. Zelda Massyn, an ordained pastor and missional church leader of the Dutch Reformed Church Rustenburg Moedergemeente, stated that the church as a missional vehicle should not have the option of refusing to be involved in an issue such as sex trafficking. The church where Massyn is currently pastoring is inherently a missional congregation, as stated by their vision “to be a hospital for the community in need.” As God is for the vulnerable, poor and broken-hearted, the church needs to be the same as it reflects the character of God on earth.

Massyn stated that a grassroots level involvement is possible as the sharing of resources and networks between congregations and organisations opens up the

possibility of sustainable long-term assistance to the victims of this crime. It, however, includes a vital component, which is a collaboration with law enforcement. The church cannot take on the role of prosecution, yet can assist it in bringing justice by being involved in the lives of those who are in dire need of justice.

According to Massyn the issue of sex trafficking can be fought with awareness and collaboration. Simultaneously she suggests the following ways of engaging in this issue:

- Do awareness, but including action steps and solutions. In this regard, awareness of the trafficking hotline number, is essential, as well as a safety tip, for example: Give children a password for school pickups, so that if someone wants to pick them up, those persons would need to know the password. These could be part of the weekly newsletter that is sent out to the members of the congregation. The safety tips can differ each week, while the hotline number is unchanging.
- Invite guest speakers that specialise in this field.
- Encourage the congregation to pray for the victims, as well as for the perpetrators.
- Give feedback on action taken once a term or on the situation in Rustenburg. Tell a testimony of a victim that was rescued. Keep the church informed.
- Connect with the organisations in the area that is currently busy combating the evil of human trafficking. Ask them in which areas the congregation could assist them to be even more successful in their rescue missions. Examples of assistance include fundraising, painting of safe houses, food, clothes and more. Let this be seen as an outreach for the members of the congregation in the form of personal involvement and empowerment.

Massyn stated that they have received multiple stories of victims caught in the trap of sex trafficking and that the issue is genuine and growing. Stories like those were frightening and should lead to the involvement of the ecumenical church in this crime against humanity. Just reacting to the narratives of those who were caught in the system is a good start.

4.10.4.1 Analysis of Data

As was clear from this interview, a missional perspective inherently leads to action against injustices. A church cannot be missional without partaking in the mission as the church aims to reflect the nature of God in the world. In partaking in this mission, a grassroots level involvement seems important, as was also emphasised in previous interviews.

Simultaneously the sharing of resources and collaboration is an essential point of involvement. It was also clear in previous interviews, but Massyn places a special emphasis on the cooperation with law enforcement, something which is not common.

On a practical note, Massyn's insights are valuable in both adding to the cause and emphasising certain aspects of involvement. Adding the aspect of action and safety tips to awareness adds another dimension to understanding the phenomenon. In the same way not only praying but encouraging others to pray adds a spiritual dimension to the action others can take. Feedback and testimonies could prove valuable in the sustainability herein. It is important to empower the general public to be involved personally.

Assisting others who are already at work in the issue of sex trafficking is another important insight as it is crucial to cooperate with others in joining them in the mission they are already busy with, in the same way, a missional church joins God in His mission. One example of this is again the example of assisting safe houses which are already established regarding fundraising and more.

4.10.4.2 Conclusion

Through this interview with Massyn, it was clear that the ecumenical church can be involved in the issue of sex trafficking. A missional perspective on this involvement could lead the ecumenical church to take action. Cooperation with others, especially law enforcement and safe houses which are already established plays an important role in being effective in this mission. On another practical level of involvement of the ecumenical church is again emphasised regarding awareness, personal

empowerment and on a spiritual level, prayer. A big key to the sustainability of interceptive action is the concept of feedback. Those who are involved stay motivated by getting feedback on the issue. The church is positioned to give feedback to multitudes as they have many audiences across many networks on a daily and weekly basis. These insights are essential in establishing a missional perspective on the issue of human trafficking for the purpose of sexual exploitation.

4.10.5 Wynand Van Niekerk

Wynand van Niekerk is a missional worker and Director of the 180 Degrees Ministry, an organisation working with drug addiction in Rustenburg in the North-West of South Africa. He is in his late thirties and has a missional approach to all he does. Even though he has worked with drug addiction for most of his ministry, he has some experience in the issue of sex trafficking.

According to Van Niekerk, the issue of sex trafficking is much bigger than anyone suspects, especially as few know what it looks like and fewer are ever directly exposed to that world. Attempting to have any impact in this would, therefore, require awareness around the issue, and even more so to be able to identify the victims involved.

Simultaneously those who have a passion for ministry toward sex workers need to be identified and equipped to lead small groups, awareness campaigns and outreaches. These people need to be equipped as leaders with the necessary knowledge, skills and resources to be able to address the issue of sex trafficking effectively. Street outreach then becomes an integral part of connecting with victims, meeting them where they are and building relationships.

Van Niekerk stated that working in the streets has played just a big a part on his own ministry as prayer. Prayer form the foundation of any action taken. Praying and discerning where God is busy is of utmost importance.

Van Niekerk shared a narrative from a male victim in Rustenburg. Please note that names have been changed to protect identities.

This is the story of George:

“Van Niekerk met George a couple of years ago. Around that time George started using heroin and became severely addicted. Due to his addiction, he became indebted to a pimp who forced him to stay in his house together with a number of sex workers.

George was sent out every morning with the instruction of bringing back at least R400.00 in cash, which was his “down payment” for the supposed accommodation and drugs he was “freely” given. He was caught in debt bondage, unable to free himself.

George could bring in the money via many ways, either through sex work or begging. Most men at traffic lights in Rustenburg had been caught in the same trap and chose to beg as their way out. He often resorted to the most extreme and then managed to bring in more than R400.00, leading to a larger drug score at the end of the day. George was trapped in this world for a number of years, unable to get free.

One day George realised that he was coerced and trapped and started to seek help and reached out to church communities in Rustenburg. He was subsequently assisted in ways which cannot be detailed in this study, for the sake of his identity being kept anonymous, but was then released by the pimp and taken to rehab through church organisations. No other organisation or enforcement agency wanted to assist.

George became clean and a great success story years of his release. He also managed to get his life back together through the assistance of various networks, and has since found regular work, free from addiction or captivity.”

According to Van Niekerk George is one of the few male heroin addicts caught in the web of human trafficking who managed to get both free and then sober. The role that churches or church organisations played in his story cannot be underestimated. Most of it was however perpetuated through a personal approach. In the end, some form of personal touch is needed to build trust.

Van Niekerk stated that the ecumenical church could play a role in more success stories like these, but that they need to be on the streets.

4.10.5.1 Analysis of Data

The interview with Van Niekerk was unique in the sense of the narrative around the male victim, something which seems rare. The same complexities as found in other narratives were however again evident. What is also clear is the role the ecumenical church could play within these.

The ecumenical church needs to build its action on awareness and the subsequent foundation of prayer and discernment on where to get involved. An interesting point raised by Van Niekerk is that the ecumenical church could assist in identifying those who might be victims. It would, however, need to happen through involvement on the streets where the victims are. Street outreaches then play an important part in this as it assists those wanting to get involved in connecting with victims in a non-threatening way. The concept of leveraging of networks is again made apparent in this strategy.

An important aspect of Van Niekerk's interview is the personal involvement he advocates. Impact could be made through a group, but it seems as though only personal involvement in a victim's life will ultimately build trust and confidence for a relationship.

This approach, therefore, requires the equipping of leaders who want to be involved at any level in this issue. This is an important insight as the ecumenical church cannot be run by leaders in a hierarchy as it would have limited impact. It needs a collaborative effort of new people who are equipped to be leaders in this mission.

4.10.5.2 Conclusion

In the interview with Van Niekerk, it was made clear that the ecumenical church, especially through its networks, could provide assistance and make an impact on the issue of sex trafficking. The role of the ecumenical church starts with prayer, discernment and then awareness. This, however, needs to lead to action as the

ecumenical church needs to be where the victims are in the streets. It will build trust, especially if approached on a personal level. Throughout this interview it was clear that the ecumenical church could play a role in the successful rehabilitation of victims, but that it just simply needed to start doing it.

4.11 Summary and Conclusion to Category: Missional Workers and Church Leaders

The interviews conducted with these missional workers and church leaders were both interesting and insightful. Sex trafficking is a growing ever-evolving issue, and due to the nature and complexities involved in sex trafficking, there was a slight reservation from one respondent around the mandate of the church in such an issue.

This reservation was however offset by the need of the church to change with the times and stay relevant, meaning that any new kinds of injustices or dehumanising issues preying on the vulnerable needs to form part of the mission of the church. It was clear that a missional foundation could be essential in the viability of setting up a life-giving mission in this sense. Through a general missional theory, there could be a local practical outflow as the church becomes an agent of freedom, healing, restoration and justice.

As was apparent throughout these interviews was the need to move beyond theory or theology toward action. In order to effectively take action, an emphasis needs to be placed on understanding through awareness, education and training. It can however not end there, as awareness should lead to action in the phenomenon of sex trafficking. From achieving a sense of understanding, the ecumenical church should move to the point of prayer and discernment. Prayer forms the foundation and discernment the basis of involvement as it is necessary to discern where God and others are already at work and join in that mission. As was evident in the interviews, the mission in sex trafficking is not one to be taken alone.

The ecumenical church could leverage their various networks in order or more effectively and holistically assist those caught in this trap. Cooperation with others such as safe houses and even law enforcement, even if not seen as a typical

partnership, is of utmost importance in addressing all the complexities involved. Giving time, talents and treasure in creating places of safety and assisting in reintegration till healing can take place is essential to long-term success. Regarding the involvement of the ecumenical church on other practical levels there were interesting thoughts from the respondents, including fundraising for existing projects, being part of the state conscience, and being on the streets where the victims are on a personal level. Being personally involved in a one-on-one situation builds more trust than approaching a victim in groups on an outreach, although this opens the doors to build a relationship. This personal involvement gives victims a sense of relationship and belonging.

Last, it is important that any action taken by the ecumenical church not only be done from the point of view of current leaders. Others at grassroots level need to be trained, equipped and then empowered to continue on this mission themselves. Empowering others ensures a sense of sustainability. This kind of involvement could then be protected through regular feedback and accountability towards the mission.

The ecumenical church could play a role in addressing the issue of sex trafficking, but addressing the complexities would take a much broader approach than discussed here. It was evident that no formal interventions or strategies had been used or even thoroughly thought through in these missional movements, and hence the relevance of the research is apparent, especially for a city such as Rustenburg in the North-West of South Africa.

4.12 Survey

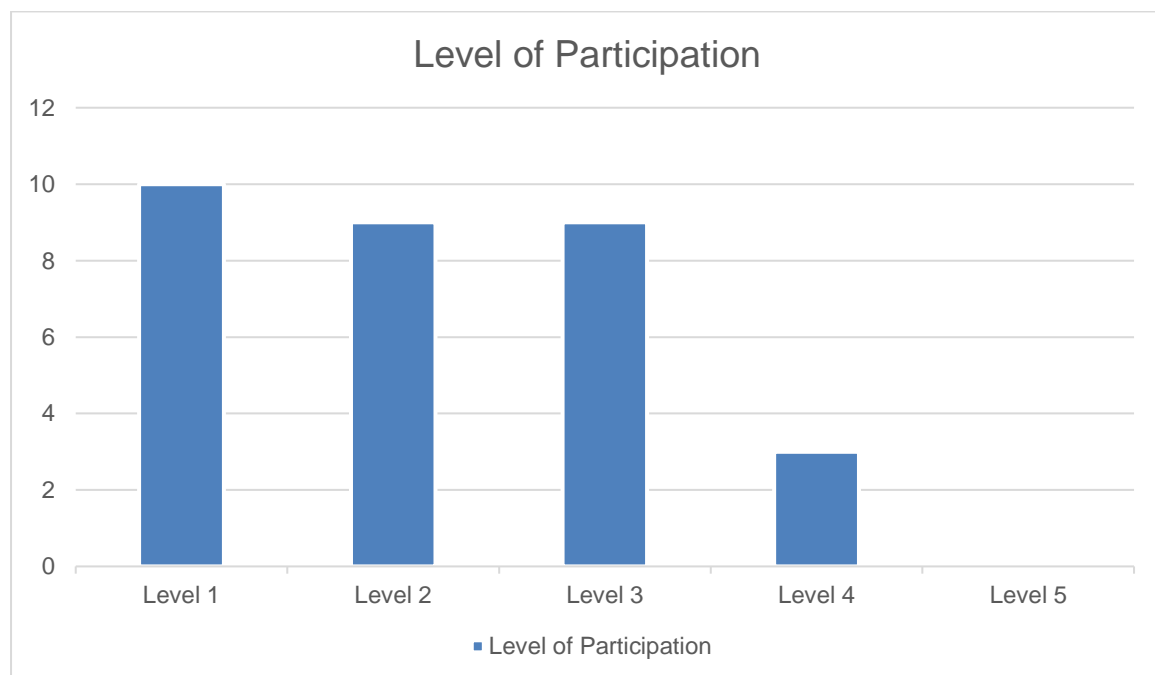
As part of the quantitative approach, the researcher used a short survey among mainstream churches in Rustenburg to better gain an understanding of the ecumenical church's involvement in the issue of human trafficking for the purpose of sexual exploitation in Rustenburg, using the criteria as set out in Addendum A and given below as a guideline. This was to determine the current need for this research and social and missional transformative action that needs to be taken by the ecumenical church. As part of the quantitative method, Spickard (2017:186) states that surveys can be used in this manner as it assists the research in gathering organisational data.

In the survey conducted in this research, Prinsloo (2019) stated that there are around 48 mainline institutional churches in Rustenburg, including churches within denominations and across denominations. In this sense “mainline” refers to older established institutional denominational churches in Rustenburg, not including house churches or smaller new church plants. This number also does not include para-church organisations or individuals. This survey was completed by 31 of these, which represents 64,58% of the possible sample size in Rustenburg. The survey sought to determine the level of participation in the issue of sex trafficking according to the grading below:

Level of participation:

- 1 None.
- 2 Awareness.
- 3 Awareness and support of organisations.
- 4 Awareness, support of organisations and some form of outreach/own participation.
- 5 Full holistic participation in the entire process from rescue to reintegration.

The results were as follows and are indicated in this table, Table 2:



As can be seen, the ecumenical church in Rustenburg is not currently active beyond level 4 in this crime against humanity, and hence the need for this research is clear to assist others in taking action.

From the surveys, ten rated their church or on a level 1 with no participation at all, nine rated their church on a level 2 with some awareness, nine rated their church on a level 3 with awareness and support of organisations, and only three rated their church a level 4 with awareness, support of organisations and some form of outreach/own participation. None of those who participated rated their church a level five with full holistic participation in the process from rescue to reintegration.

4.12.1 Analysis of Data

In this survey, it was clear that a gap exists between theory and praxis, and that the church rarely gets involved beyond supporting other organisations in the issue of human trafficking for the sex work industry.

4.12.2 Conclusion

As was shown and also indicated by participants, this research is, therefore, necessary and essential in formulating a glocal theory for the involvement of the ecumenical church.

4.13 Consolidation of Data, Analysis of Data, and Final Conclusion

In this chapter the researcher focused on answering the research problem as set out in chapter one (1.4) through the empirical research: “Analyse and evaluate the possibility of the involvement of the ecumenical church in addressing the complex issue of sex trafficking through a theological theory built on missional theology and social ethics in order to formulate a missional appropriation of human trafficking for the sex work industry.”

The empirical research aimed to gain as much knowledge as possible, and also aimed to examine the evidence for human trafficking in Rustenburg, South Africa, and then

relay the narratives of marginalised victims and survivors in order to investigate the viability of a global theological theory that can be used to set up a local life-giving mission to the victims of sex trafficking through the ecumenical church.

The empirical research took place within the transformative paradigm using multiple methods of research and evaluation (Mertens 2009:10), including both qualitative and quantitative methods. The data collection in this study was therefore done through a mixed methods approach. The data was collected through a survey among churches in Rustenburg (Addendum A), a questionnaire and semi-structured interview which was filled out and discussed during expert interviews (Addendum B), and unstructured or in-depth interviews (guiding questions Addendum C and D).

In every interview, the researcher summarised the interview and shared the analysis and conclusions with the interviewee to see if it was correct. After then adding final details, a chronological description of each person's interview and their reactions were noted in order to accurately relay any relevant information for further analysis and conclusions.

From the data gathered certain conclusions were drawn according to MacArthur & Mack (1994:231) two elements in the process of interpretation: The analysing of data gathered and the explanation of the analysis. According to Spencer *et al.* (2003:213), this analytical process is not a linear one, but rather a process in which the researcher continually revisits the original or synthesised data to search for new clues, check assumptions or identify underlying factors and detail. The researcher, therefore, needed to stay close to the data during the analytical process.

As stated earlier in this chapter, the data analysis process was both intriguing and complicated for the researcher as each category and subsequent respondents' view, and perspective differed considerably, yet provided in-depth descriptions in and around the phenomenon. The resulted diversity, therefore, varied in focus and needed to be integrated into a unified product. Reducing the data to find common threads, as well as present a unified product proved challenging, yet common themes and clear patterns eventually emerged.

The researcher, therefore, focused on thematic analysis regarding the interviews conducted as described earlier, using “themes” or “codes” to determine specific or common threads or categories. In introducing certain themes to the research the researcher used both inductive and deductive coding, introducing themes from the raw data if something new comes to light, otherwise drawing themes (or coding categories) from existing theoretical ideas, such as those discussed in chapter three. As stated earlier in this chapter, coding assists in identifying patterns across a large data set (Spickard 2017:229). The researcher, therefore, used coding in analysing the interview data and in identifying themes or categories. The researcher did this analysis by hand.

The researcher, therefore, proceeded to display the data gathered from the interviews conducted, after that analysing the data of each respondent in a category, and then finally drew certain conclusions from those categories. These were then again analysed and consolidated into a final conclusion, which follows this explanation.

In the analysis of the data of all categories of interviews the complexities surrounding sex trafficking found in the praxis corroborated most of the theoretical complexities discussed in chapter two of this thesis. The complexity of this crime is ever-evolving in magnitude, hiddenness and methods, meaning that every victim’s narrative differs and intervention strategies need to be diverse. In the sex trafficking industry, there are, however, clear patterns and common threads discernible.

No one is exempt from falling victim to this crime, and anyone can take on the role of perpetrator, even former victims. The number of vulnerabilities exploited knows no boundaries and including femininity, age, poverty, desperation, age, drug abuse, debt bondage and even naïve optimism.

During entrapment, clear efforts for the dehumanisation are made until they cannot fight back and feel as though they have no voice. They are forced to submit to their perpetrators in a kind of “unwilling” acceptance of their circumstances. It is further exacerbated by the continual threat of violence, which leads to an “obedience out of fear.” The fear factor in victims’ lives cannot be underestimated as it influences the victims’ willingness to fight for freedom.

Various methods, including transport, cover stories and fake identities, and methods of control such as debt bondage are common and add to the hiddenness of the crime. Added to this, psychological manipulation, either through violent acts due to disobedience, religious activities or even sympathy and drug addiction cause any form of hope or courage to diminish over time. This causes a high frequency of issues such as Stockholm syndrome or trauma bonding, which influences a victim's perspective on the perpetrator.

Power and greed were also some of the influencing factors explored in the interviews. Working oneself into a position of power was essential to survival in these networks. It is important to note that perpetrators might sometimes, therefore, be former victims themselves.

The identification or process of determining who are truly victims of trafficking is therefore complicated. Some victims did not even realise they were victims of sex trafficking until given the language to express what happened to them. The dichotomy between sex work and sex trafficking is also essential, even though small. Few people would ever be able to distinguish one from the other without the building of long-term trust. As stated earlier in this chapter, this was evident in the way victims were often stigmatised by everyone from the general public to the church to SAPS and more. The way they were stigmatised was often through judgement, which led to further dehumanisation and a loss of the sense of self in victims.

It was interesting that although victims might have been trapped in this crime for a long time, it was usually significant and sudden changes to the *status quo* that led to a victim starting to fight for freedom again. It could be anything from rejection, children or even finding a person (s) to trust. As stated before, it was clear that being rescued does not automatically lead to freedom, so it is essential to make sure that victims want to get free before initiating action or intervention from any stakeholder.

In this interceptive, rehabilitation and reintegration process the ecumenical church was shown to have a role to play and could be involved in addressing the complex issue of sex trafficking. There are certain reservations around the involvement of the

ecumenical church, from both the perspective of victims and even a missional church leader. The ecumenical church, however, needs to change with the times and stay relevant, meaning that any new kinds of injustices or dehumanising issues preying on the vulnerable needs to form part of the mission of the church. As was stated, it was clear that a missional foundation could be essential in the viability of setting up a life-giving mission in this sense. Through a general missional theory, there could be a local practical outflow as the church becomes an agent of freedom, healing, restoration and justice.

The reservation brought forth is mostly due to historical issues such as misconceptions leading to the stigmatisation and subsequent judgement of victims, or questions around the mandate of the ecumenical church. As was shown through the survey conducted there remains a gap between theory and praxis and very few are actively involved in this issue.

At the same time, there remains reservations around the involvement of law enforcement due to corruption, yet the ecumenical church is now ideally equipped to address both these stigmas. Victims who were rescued also indicated that it would be possible for the church to be involved. This involvement would, however, need to start with the breaking of the stigma surrounding sex workers.

The involvement of the church needs to start with awareness, education and training in order to create an understanding of the phenomenon at hand and start with the breaking of stigma. Reaching an effective point of understanding would also require meeting the victims where they are, and therefore involves the church leaving their buildings to meet them on the streets and in the brothels.

As a missionally minded movement, the ecumenical church should move to the point of prayer and discernment after reaching some form of understanding. Prayer forms the foundation and discernment the basis of involvement as it is necessary to discern where God and others are already at work and join in that mission.

From here on in, it is important to persevere in building a personal relationship and trust with those on the street. It is, however, important to keep in mind that it might not

necessarily lead to freedom and that those going out onto the streets should do so without an agenda, except the agenda to love the victims as they are and care for them. Group outreaches is an excellent way to gain initial trust, but it needs to be built in a one-on-one situation from there. In the end, most victims managed to get free with the assistance or courage gained from the involvement of individuals who were part of a larger whole. This slowly leads to the restoration of humanity, hope, courage and even life in victims.

A thought connected to the building of trust was the suggestion that the church try to establish a sense of family and belonging where they will feel safe and they are never abandoned due to failures. Victims need someone who will not give up on them and who can show them a new kind of normal.

The ecumenical church needs to have an open-door policy if it were to have an impact on this issue. Doing this would mean that a cooperative and collaborative approach is needed and networks need to be leveraged where churches could function as places of safety or drop-in centres for victims, even places where victims might even be able just to talk. The needs of the victim need to be addressed through these networks.

The ecumenical church also has a direct role to play in safe houses and the restorative process, especially regarding fundraising, anonymity and continuity and reintegration. The ecumenical church could also pastorally support victims and their families after the reintegration process has begun.

A multi-disciplinary approach with multiple stakeholders is needed in addressing sex trafficking. As was seen it is possible for multiple stakeholders, sometimes even the general public, to be involved in this issue. It takes a community of stakeholders to make a difference. A community-based coordination and cooperation are essential in ensuring sustainability and long-term success. The theme of cooperation and resource sharing is one found in every interview and needs to be heeded. Giving time, talents and treasure is important in this regard. In this regard, one suggestion would be to create Standard Operating Procedures and Memorandums of Understanding in order to compensate for heightened expectation and make sure boundaries are clear.

The path to recovery and eventual reintegration back into society requires addressing multiple aspects of life. It is here that networks formed within the ecumenical church could play a significant role in assisting the victims to become survivors. Simultaneously, the ecumenical church could assist victims on a spiritual level through something such as pastoral counselling, to find healing after the religious abuse many have suffered. These include leading victims to a place of forgiveness, bringing hope in the middle of their circumstances, establishing faith for endurance, and ultimately assisting them in finding their self-worth again.

This role is however not limited to victims and survivors, as the ecumenical church could also play a role in the direct emotional support and encouragement of those who are actively involved in combating the crime of sex trafficking, such as safe house workers, volunteers, NPO's and SAPS members. In the same way, the ecumenical church could be part of the state conscience.

It is also essential that any action taken by the ecumenical church not only be done from the point of view of current leaders. Others at the grassroots level need to be trained, equipped and then empowered to get involved. Empowering others ensures sustainability. This kind of involvement could then be protected through regular feedback and accountability towards the mission.

A final part of the possible involvement of the ecumenical church is the filling of the gaps left by others, such as the issue of finding work and even job skills training. The role of the church in reintegration cannot be underestimated. Simultaneously, the church could bring the hope of a future, and assist victims in setting life goals and then helping them to pursue those goals.

The ecumenical Church, however, needs to earn the right to be involved. The church needs to be on the streets and in the brothels, without judgement and adequately prepared. They need to love and give victims space to share their stories where they will feel safe. The main task is to make victims feel human again.

In conclusion, it is important to note the complexities involved in sex trafficking and address these issues holistically. The ecumenical church could play a role in this through the following:

- Awareness and the breaking of stigma surrounding victims.
- Education and training surrounding the issue of sex trafficking and even drug abuse.
- Prayer and discernment around the mission.
- Bringing of hope, courage and life to those who are trapped.
- By being on the streets and in the brothels where the victims are. There was a clear call for the church to be church outside of the building.
- Through the equipping and empowering of new leaders.
- Leveraging outreaches as a way into relationship.
- By not having an agenda except to love and build personal trust.
- Through investing time and resources in victims.
- By being vigilant and looking out for the most vulnerable individuals in society.
- Leveraging networks to be places of safety or drop-in centres and being the first point of contact.
- By having an open-door policy for the most vulnerable in society, without fear of judgement.
- Through the creation of a place of belonging, where victims feel human again and part of family.
- By being a spiritual partner in forgiveness, faith, hope and finding self-worth.
- By assisting with the reintegration process and making skills and resources available.
- Through the assistance of safe house in fundraising, anonymity and continuity.
- Through cooperating and coordinating with other stakeholders when planning interventions in a victim-centred approach.
- Giving time, talents and treasure though ecumenical spheres.
- By supporting those who are actively involved in combating the crime of sex trafficking.
- By being part of the state conscience.

- Through setting up Standard Operating Procedures and Memorandums of Understanding.
- By persevering when others give up.
- By giving regular feedback and having accountability toward the mission.
- And finally, by identifying gaps and needs in the process of restoration by leveraging the networks they are part of.

The ecumenical church is uniquely positioned to be an agent of transformation. As was evident throughout this chapter, the ecumenical church does have a role to play in assisting those caught in the trap of sex trafficking. The researcher suggests a missional approach in this regard, as will be discussed in chapter five.

Chapter Five

A Missional Appropriation of Human Trafficking for the Sex Work Industry

5.1 Introduction

Throughout this research, it was clear that the issue of human trafficking for the purpose of sexual exploitation is one which requires the attention of society at large. In answering the research problem as set out in 1.4, the literary and empirical research in chapters two and four respectively, pointed to the growing complexity and evolving nature of this crime against humanity. Its hiddenness, networks, recruitment methods, dehumanisation, exploitation of vulnerabilities, violence, methods of control, psychological and physical health effects are growing and are grotesque in nature. This is then often blended with severe drug abuse, causing further issues. Sex trafficking knows no bounds and just as anyone can be a perpetrator, so anyone stands to be affected as a victim.

It is further complicated by the fact that few are aware of this issue. Sometimes, as seen in the empirical research, victims might themselves not even be aware of their enslavement in this crime. It is simultaneously exacerbated by stigma and preconceived ideas. The last mentioned issue also adds to the reservations felt among victims, and even missional leaders, around the involvement of the ecumenical church in this issue. This same reservation could be seen in the role of law enforcement from the victim's perspective. These reservations are however overcome through both the theological perspective as discussed in chapter three and the possible role of the ecumenical church as was deduced from the empirical research in chapter four in a missional approach to intervention, rehabilitation and reintegration.

A strong theological foundation, ethos and motif became clear for the ecumenical church's involvement through a redemptive and transformative approach to this issue in chapter three. As the church is in the world, it cannot be disconnected from the world and needs to partake in addressing the oppressive issues arising in new contexts to ensure life and dignity for all. It needs to address these issues in

collaboration with others as the complexity surrounding sex trafficking requires a multi-disciplinary and diverse approach. Ultimately it is for the purpose of transformation, of making the victims of this crime feel human again by restoring their humanity and dignity. Within this paradigm are various methods and strategies which will be explored in this chapter within the missional paradigm.

From the empirical research, it was however clear that a gap exists between the theological theory and the current praxis, especially as most in the ecumenical church is not currently actively involved in the solution. The main question is then how this gap could be overcome and what the involvement of the ecumenical church should entail in theory and praxis, drawing upon the foundations laid in chapter one to four. It is at this point that the researcher suggests a missional approach to this issue, with mission as hope, liberation and justice at the core, from where certain guidelines and strategies can be drawn.

In this chapter the researcher will, therefore, apply all that has been learned in examining the hypothesis as stated in chapter one (1.4.2): “A missional appropriation of human trafficking for the sex work industry built on a transformative approach could lead to a life-giving mission to the victims thereof.”

5.2 Protecting Basic Rights in Addressing the Problem

In addressing the problem of sex trafficking, it is first necessary to heed caution. It cannot be done with one's own agenda in mind. The victim needs to remain at the centre of all efforts and his/her needs always need to come above the need of any other stakeholder. Hale Reed (2013:268) states that trafficking victims' needs differ throughout the process of reintegration into society. All perspectives discussed play a part in what those specific needs are and keeping them at the centre of restorative efforts.

5.2.1 Victim Protection, Social Integration and Human Rights

The first and most basic need of every victim is his/her basic human rights. According to Commonwealth Secretariat (2003:19), a human right is generally defined as a

fundamental human entitlement that expands human choices and enhances human well-being and fulfilment. Victims of sex trafficking need these basic rights to be respected.

In protecting victim rights, it is crucial to ultimately think about social integration and the permanency of those rights. According to Testai (2013:206), the ultimate aim of social integration is not to infringe upon fundamental rights or to simply provide rehabilitation into another labour context, but rather to assist in victim protection and giving victims access to basic human rights or citizenship rights while reintegrating or repatriating back into society. This is the aim then of a missional appropriation of human trafficking for the sex work industry.

Testai (2013:214) states that religious organisations have often struggled to make this distinction, and have often fallen into “redemptive” practices in an attempt to prevent the “risk” of falling back into prostitution. According to the researcher, the issue with this approach remains resocialisation from a theological perspective. Testai (2013:207) states that this approach would include the sex worker being “guided” towards “good” sexuality as a mother, and good work as a domestic worker, and more.

In the discussion around victim protection and social integration, it is therefore of utmost importance then to be able to distinguish between victims and non-victims. Differentiating between these two are essential as prostitution does not automatically equal sex trafficking as the researcher has previously stated. The complexities surrounding the reintegration of victims and their needs are of special importance and differs from sex workers *per sé*.

The researcher agrees with Gould & Fick (2008:92) who states that the rights of victims are of utmost importance and that any form of reintegrative process should therefore start with the consent or agency of victims. It is very important when considering any form of rescue or actions. As was seen, rescue does not lead to freedom if consent was not given. The process of rescue and rehabilitation without taking a trafficked person’s specific needs into account has proven to be ineffective. Gould & Fick states that victims might even allow themselves to be trafficked a second time if they have not given their consent and assurance of their status as trafficked.

According to Testai (2013:208-210), the principle of victim protection and fundamental rights needs to include all individuals, even foreigners, who are administratively defined as victims of trafficking. The Palermo Protocol states that victims of trafficking in persons shall receive assistance and protection, and includes “sexual exploitation” and “exploitation of the prostitution of others” within this scope of trafficking and its definitions.

Another aspect that needs to be taken into account as stated in the empirical research, perseverance is needed with victims. Victims have often been provided with protection for as long they cooperate with authorities. Their protection has often been secondary to their usefulness in assisting investigations (Testai 2013:211). This cannot be the case in action taken by the ecumenical church. Victims cannot merely be “discarded” off if they make mistakes or are not useful to those involved anymore. Their rights and the right to be human and treated with dignity need to be acknowledged at all times.

These rights also include sexual rights. The research has shown that there are many obstacles to progress in the area of sexual rights. According to Sheill (2008:47) governments are constantly attempting to retreat from human rights and the commitments they have made to international standards, including standards on sexual rights. Sheill states that attempts are also made continuously to reduce sexual rights to sexual health alone.

Sheill (2008:48) states that the right conditions need to be in place to enjoy sexual pleasure if one so wishes. These conditions include sexuality education, adequate and accessible health services, gender equality, anti-discrimination measures, partnership recognition and no sexual violence. Sheill goes further and states that inclusive language also needs to be used, as men, for example, are often excluded in the dialogues around sexuality. Ditmore (2008:57) states that even the United Nations Palermo Protocol reinforces a gender divide through the idea that trafficking is something that happens to women, while smuggling is the province of men.

Sexual rights are human rights (Sheill 2008:45), and basic access and inclusiveness in this regard is therefore non-negotiable in the attempt to assist victims. This is

especially important when trying to avoid a “redemptive” approach to human trafficking for the purpose of sexual exploitation.

Human rights and sexual rights, therefore, remain an issue that warrants consideration in this research. Ditmore (2008:62) states that sex workers usually ask for improvement in their lives in these areas, including improvements in their working conditions, freedom from violence, the right to refuse a client, freedom of movement, access to basic healthcare, and sanitary conditions conducive to protected sex. According to the researcher, these are all basic rights, and although not all sex workers are victims of trafficking, access to these basic rights will go a long way toward assisting those who are. Religious organisations such as the global ecumenical church could even possibly play a part in this through the community it has created within itself.

Commonwealth Secretariat (2003:31) suggests that any kind of assistance to victims be considered a long-term process, which must be planned according to the specific needs of individual victims. Efforts should be non-punitive and aimed at protecting the rights of the victims.

No action therefore is taken, missional or otherwise, can infringe upon the most basic human rights, even if it seems that it will be best. Ensuring that basic rights are kept will increase the chances of a victim moving to the status of a survivor, and ultimately being reintegrated back into society.

As examined by the researcher throughout chapter two, socialisation and re-socialisation plays an integral part in the control of trafficking victims. It is important to note that any effort made by theology or the ecumenical church to assist victims of human trafficking for the purpose of sexual exploitation need to be wary of a theological resocialisation or theologically founded redemption in infringing on their rights. Cottingham *et al.* (2013:67) mentioned that this takes place when victims are isolated or in need of attention and belonging. It is important to note this factor when exploring a missional appropriation of human trafficking for the sex work industry. A balance between economic emancipation and basic rights need to be found, acknowledged and protected. According to the researcher, a holistic approach to the

issue of human trafficking is needed with as many perspectives as possible taken into account in order to avoid common pitfalls.

5.2.2 Prevention

At the same time, it is important to note that prevention is always better than cure. According to Commonwealth Secretariat (2003:22), a renewed focus is also needed on prevention strategies, as it seems like it is the least addressed area. Prevention strategies can be targeted in the areas of economic empowerment, education, advocacy and awareness raising and reducing demand in countries of destination.

If these are however deemed not enough, a missional approach to this issue could assist those who are enslaved in sex trafficking.

5.3 A Missional Appropriation

According to Carson (2016:107), the biblical ethos of redemption and freedom has profound implications for a Christian response to human trafficking. As was shown, the Bible provides a theological view of God and his dealings with humanity that informs and forms the foundation for how the community of believers should live. It informs the church's identity and its mission. Following the example of God, the church is to reach beyond itself to others in mission.

Missional theology could assist in this endeavour as it provides for a global theory which can be lived out locally. Missional theology is built on the foundation of the *missio Dei*. According to Niemandt (2007:147), the *missio Dei* is the mission of the church in the world that belongs to God. It is the good news that God loves the world and is at work in the world and the church. The church has the privilege of then participating in what God is already doing in the world through His redemptive work started in Jesus Christ (Bosch 1991:10, 391; Hancke 2005:25).

God is the source of all mission, and the church needs to discern where God's Spirit is at work in the world in order to join Him in His mission (Balía & Kim 2010:223). As was discussed in chapter three, freedom and righteousness are divine priorities. John

20:21 says: “As the Father has sent me, I am sending you.” As the Triune God is in essence, therefore, a sending God, He sends the church into the world (Bosch 1991:390) to also be agents of this freedom and righteousness in the issue of sex trafficking. The aim is the transformation of life.

This mission starts on the doorstep of every believer as the church does not do mission; it is mission. The church exists in building itself up for its mission and being sent. Mission is in essence therefore simply the church at work (Bosch 1991:372).

To do this, the church needs to be incarnationally present in the world, and especially in the community it finds itself. The incarnation points to the embodiment and sacrifice (*kenosis*) of Jesus Christ and His redemptive love and works on earth. Through Christ’s incarnation presence on earth, he brought about redemption and transformation, all the while touching people through his love. The Holy Spirit continues to do this work today. Through the working of the Holy Spirit, the church needs to live out the incarnation and make disciples of Christ in both word and deed (Balía & Kim 2010:233).

To take part in God’s mission in this way means taking part in in the movement of God’s love to the world because God can be seen as a fountain of love (Bosch 1991:392). He is the God of forgiveness, justice and compassion, who rebuilds, renews and restores. According Niemandt (2013:31) transformation is then inevitable when people experience the love of Christ through incarnational living.

Living out the incarnation leads to the formation of a new missional spirituality, which is formed within the nature and presence of God. The transformation of the *missio Dei* starts with the self in the formation of this new spirituality through the working of the Holy Spirit (WCC 2012:14). It is especially important in the issue of sex trafficking, as one’s own prejudice can be an obstacle toward transformation, and stigma constantly remains an issue. The discernment and transformation of the self is, therefore, an essential first step, and this happens through the universality and redemptive work and mission of the Holy Spirit, the *missio Spiritus* (WCC 2012:10). Through this mission, the believer is led to action in the world, as the Holy Spirit also empowers the individual and the church to partake in the *missio Dei* in reaching the unreached,

marginalised and powerless. This is also an important part of empowering those at the grassroots level to join in the mission.

A missional spirituality will therefore always lead to the transformation of all life destroying values and systems. It starts by believing that God is the God of life and that He will transform the world through his life-giving mission (WCC 2012:15). In fact, as discussed in chapter three, divine love is incompatible with a system that fuels slavery. God, therefore, creates new life, even at the cost of death. This life is created through the giving of the self, as is seen in the sacrificial and cross-bearing ministry of Jesus Christ (WCC 2012:16). This lifestyle and spirituality are essential in changing a system like sex trafficking and addressing it holistically and from multiple perspectives.

Niemandt (2010:16) notes that a new missional language will surface when this transformation takes place. Language forms an essential part of the being of a culture or church and serves as a sign of a new missional spirituality. It will be related to phrases such as “to be sent”, “incarnation”, “inculturation”, “discipleship”, and “a willingness to cross boundaries.” It is the consequence of a new identity for the church.

Bosch (1991:393–510) describes in-depth what this new mission encompasses. It is first and foremost to be a mediator of salvation, but is also a quest for righteousness, evangelism, contextualising, deliverance, inculturation, a ministry commandment for all God’s children, testimonies towards other faiths, mission as theology and mission as action in hope. It partakes in the canonical ethos that challenges the *status quo* of all marginalisation and oppression.

According to Heitlink (2007:192), it is therefore so much more than merely seeing others as sinners and wanting to win souls. It is not about the redemption of the sinner. Kärkkäinen (2002:18) adds that traditional thoughts concerning missions and evangelism needs to change. According to Bosch (1991:398), the danger always exists that the focus of salvation is purely on the afterlife and that no saving or redemptive action could be taken today. Having this kind of focus leads to a “winning souls” perspective, often at the cost of the individual. McManus (2005:1) therefore argues for an approach where the individual is valued, and the fear of judgement is overpowered by the love of Jesus Christ. Victims need to be seen through the

foundation of Genesis 1:26, all as equal and created in the *imago Dei* for a special connection with Him. According to Bosch (1991:403), evangelism and social responsibility are inseparable, as the gospel and good news of Jesus Christ are for the needs of the total human being. This is a crucial aspect in avoiding the danger of a theological resocialisation of the victims of sex trafficking and ethically approaching this issue.

According to Armstrong (1979:60) “Christianity is a religion about a person from persons...but it is more. It is for persons.” Any form of social action should be a result of some form of service evangelism, but not the other way around. In the same breath, Armstrong (1979:58) argues that one cannot be meaningfully involved in evangelism without being actively involved in social action. As per chapter three, Christians are to follow in the footsteps of Jesus Christ in proclaiming freedom for the oppressed and to be agents of that freedom.

To think missionally about church and an approach to human trafficking for the purpose of sexual exploitation, therefore, means thinking differently about being church in the world and participating in the *missio Dei*. Within this new paradigm of mission and sex trafficking and the possibility of transformation, hope, liberation and justice plays an important part.

5.3.1 Hope, Liberation and Justice

As was discussed, the victims of sex trafficking are trapped in a complex system, and it is necessary to approach this issue holistically. The role of the church in this system, within the missional paradigm, can be encapsulated within hope, liberation and justice. Hope is needed while entrapped. This hope should lead to liberation, and when liberated, liberation and justice should be pursued.

According to Bosch (1991:498-499) hope is closely connected to the ultimate rule of God, and an eschatological expectation that all that is wrong in the present will be transformed in the future. According to Brueggemann (2001:69), hope is based in the “already” and the “not yet” as it is hope for the transformation for the future, yet also hope for the transformation of the present. It is an eschatological expectation that the

present circumstances will change. Yancey (1990:210) also states that hope is connected to courage, as it is the courage to stay standing and face the future with the hope of the transformation of the present in mind. It gives life meaning (Yancey 1990:211) and pulls one from the depths of despair.

Hope is, therefore, an important part of missional thinking, as it emphasises the transformation of all things. This is especially important as God is seen as the source of this transformation. Joining God in this mission would mean doing mission in the hope of the transformation of present circumstances. According to Bosch (1991:510) this is mission as action in hope, with the church being the agent of this hope through incarnational living. As was evident in the empirical research, victims' hope diminishes over time and is a necessary aspect of mission.

In the case of sex trafficking, the hope would be settled in liberation. As was seen in chapter three of this thesis, God is the God of freedom, and liberation, therefore, needs to be discussed. Hope and liberation are connected as the hope for liberation need to be acted upon by the church. On this point, it is important to note the importance of hope as the main aspect of the missional approach to sex trafficking, as even if liberation does not happen, hope should not fade.

Liberation implies a clean break, a new beginning (Bosch 1991:435). Liberation theology is theology from "below," from the point of view of the oppressed and marginalised. It entails a form of revolution as the enemy of humanity is seen as structures of human power which exploits and destroys the powerless (Bosch 1991:439). This could be seen in the Exodus story and others as were discussed by the researcher.

Theology from "below" is closely linked to the concept of the mission from the margins as discussed in chapter one. Mission cannot be done from a position of power or hierarchy. As stated earlier, mission has often been understood as a movement taking place from the centre to the periphery, and from the privileged to the marginalised of society in a "mission to the margins." In doing "mission from the margins" this is however turned upside down, and people at the margins are claiming their place as agents of mission and transformation (WCC 2012:5).

The marginalised are therefore seen as partners in mission and are empowered to assist with the transformation of mission and church, which should lead to a life-giving mission for all. Including the marginalised, their perspectives and insights in any sort of life-giving mission lead to a better understanding of the cultures and systems in a society which generate and sustain poverty, discrimination, and dehumanisation, and which exploit or destroy people. It invites the church to re-imagine mission, and to do so as a vocation from God's Spirit who works for a world where the fullness of life is available for all (WCC 2012:15). This includes liberation from all forms of oppression.

According to Bosch (1991:442), liberation theology as "from below" has also helped the church rediscover its ancient faith in *YHWH*, who has consistently been involved in history as the God of righteousness and justice for the weak and the oppressed. Through God's involvement in humanity the Holy Spirit's ability to affect change, bring inert things to life and empower the weak came to be understood, reawakening the confidence that nothing needs to remain the way it was.

This especially applies to the conditions of the powerless, poor and lowly, not because they deserve preference, but rather because God is God in whose eyes "the last are first." As faith in God and life are inseparable, liberation should be affected on three levels (Bosch 1991:443):

- social situations of oppression and marginalisation;
- personal servitude;
- and from sin, which entails the breaking of the relational connection with God and others.

These are especially important to the issue of sex trafficking, as all of these levels are present. It is interesting to note Paul's stance on liberation, which according to Bosch (1991:445) entailed the humanisation of the slave. This in itself was a form of liberation from socio-political status, stigma and thought, and one which is essential to this research due to the dehumanising effects of sex trafficking and its controlling methods on victims. Bosch (1991:446) states that Paul, and later Jesus, did not keep silent in the wake of cultural norms, yet they also did not harbour unrealistic expectations of

liberation in their context. It is vital for the church to have a voice and take action in liberation, yet also take note of the limits it finds itself.

This is important for the believer and the church to keep in mind, for as liberation might not always come in the form of changing circumstances and this could lead to frustration or even abandonment of the mission as liberation (Bosch 1991:446). According to Bosch (1991:447), the church needs a vision to direct their actions throughout history. God links His presence to the elimination of all bondage, exploitation, pain and poverty. The vision then remains on God as the God of liberation and the church joins in what He is doing. Liberation could then be in the form of safety, a renewed identity, protection, or even a place of community, which is a need often pointed out by victims of this crime.

With this vision, hope remains, for even if, in the midst of frustration, the possibility of liberation and transformation remains (Bosch 1991:447). Hope cannot be lost, for the hope of liberation will direct action, action which is founded on the incarnation and redemptive work of Jesus Christ. Mission as action in hope and mission as liberation are therefore integrally linked in the plight of the victims of sex trafficking.

Closely connected to hope and liberation is justice, justice for the victims and the consequence of prosecution for the perpetrators. As was mentioned, justice in terms of legalistic and political issues remain on the agenda of the victims. They are in a fight for basic and sexual rights, and the church has a mandate to assist in this space. Simultaneously the issue of prevention of this tragedy in future is also an issue of justice as perpetrators are not simply going to disappear without intervention. For Christians, justice is more than merely political or legalistic as it has love as its foundation. The eradication of sex trafficking falls within the ethos of the gospel of Jesus Christ. As Bosch (1991:403) states, the religious ethic of love will always aim to leave the idea of justice with the ideal of love. Love will prevent the ethical element from being washed out and justice becoming purely political in nature as love demands more than justice even if the dangers always exist that love does not move vigorously against injustices.

Motivated by love, Christians are always moved to evangelism and the spread of the good news of Jesus Christ (Bosch 1991:403). It should, however, not only be in word, but also in deed and social action as evangelism should generate social involvement. A vertical dimension without an incarnate expression has lost the vision of the *missio Dei* (Bosch 1991:408). Mission as justice, therefore, has a holistic side.

Justice entails transformation and is therefore essentially part of missional theology. It deals with the transformation of injustice and the circumstances of the oppressed and needy. The confession of Belhar states, in this regard, that the church needs to assist those in need and those who are suffering, which means that the church should testify and fight against any form of injustice so that the law can roll on like waves and justice like a sustainable stream (NGSK 1986:5). This will become all the more important in a country where justice is in the foreground.

In this sense a missional spirituality is central. A missional spirituality entails a pursuit of transformation, especially the transformation of the injustices in society. Built on love, justice is realised through the missional church as it becomes part of every believer's life. Mission and justice go hand in hand. The realising of justice happens when the believer lives ethically in obedience to the mission of God fighting for justice (Wright 2010:94). Mission as justice is then an essential part of mission to those enslaved by sex trafficking.

From the above mentioned it is clear that hope, liberation and justice are connected and all have an essential influence on thinking missionally. They are all built on the *missio Dei*, is transformative in nature, entails the entire life of the believer, has love as a central point and brings change to the oppressed and those in need. These are the ways through which the church could join in the mission of God in the issue of human trafficking for the purpose of sexual exploitation in a mission to and from the margins.

This becomes all the more necessary, for as Bosch (1991:399-400) states that there has never been as much need as there is today, and never before has Christians or the church been in a better position to assist those in need. Bosch describes these challenges as poverty, misery, sickness, criminality, and social chaos.

As was seen in this thesis, people have become the victims of other people on an unprecedented scale, *homo homini lupus* (The human being is a wolf to other human beings). Marginalised groups such as the victims of sex trafficking lack even the most basic forms of dignity and participation in society and are mostly caught in a pattern of life from which they cannot free themselves. Marginality, therefore, characterises every aspect of their existence (Bosch 1991:399–400).

5.4 Toward a Glocal Theory and Strategy for the Ecumenical Church

In the pursuit of a global theory, it was clear that the theological foundation is globally applicable. This, however, needs to translate into a locally useful strategy for the ecumenical church. Practical thoughts and guidelines are needed.

According to Heitlink (2007:181-182), some of the ways a local congregation could then assist in the needs of the marginalised would be through a variety of spheres of existence from emotional to spiritual, and even physical. It is in line with the missional approach set out above, as it would seem that a simplistic answer in relation to the needs of the marginalised or outsider would, therefore, simply not be enough. Understanding this phenomenon through awareness, education or training, therefore, becomes vital. The ever-growing importance is then to assist in a more holistic way in participation in the mission of God. In this way, the ecumenical church is especially geared towards assisting those in need via a pastoral and charitable way through their networks and acts of service. It is therefore not about redemption from sin, or even serving with the agenda of growing a church, but instead serving with the goal of serving.

According to Bonhoeffer (1967:203), the church is only church when it exists for the benefit of others. As was seen in the empirical research, the ecumenical church needs to have open doors. Armstrong (1979:38) shares this view by stating that: “If there is one image in the Bible that expresses the mission of the church, it is that of a servant.” It is through a servant position that the church is able to live out hope, liberation and freedom incarnationally. As stated earlier in this chapter and the empirical research, it starts with discernment as to where it can be of service and what the needs of the victims and survivors in their areas are. This is however not limited to victims, as those

already serving in this issue, such as law enforcement, also require assistance and support.

It is however important to note that servanthood cannot be seen as the ultimate function of the church. The church lives for the worship and glory of God first and foremost, yet according to Dulles (2002:94) it can be seen as a sign of spiritual progress as it can be carefully nuanced so as to keep alive the distinctive mission and identity of the church.

In his study on Newbigin, Hunsberger (1998) formulated Newbigin's standpoint in terms of the hermeneutic of the gospel. Hunsberger (1998:279) states that the best way for Christians to meet society in terms of the gospel, was for Christians to be the hermeneutic of the gospel. It means being the interpretive lens through which people see and read what the gospel has to do with them and the world in which they live. It is both a practical lifestyle and a mindset.

In the same way, the ecumenical church needs to learn how to be the hermeneutical sense of the gospel, and therefore the first missional task of the church, especially regarding sex trafficking, would not be to change the world, but rather to change itself (Bosch 1979:246). Self-reflection with regard to its own prejudices, mission and identity are of utmost importance. Moffitt (2006:216) reinforces this viewpoint by stating that the church needs to send members out of the church and into the world in order to reach the unchurched instead of bringing the unchurched to the church. This means making time, talents and treasure available. In then bridging the gap between the church and community, the church needs to be unchurched and rethought. Moffitt states that people do not need to belong to a club to find out that God loves them. A missional approach in this regard is important, especially to those caught in the trap of sex trafficking.

As was seen in chapter four, the need arises for the church to understand the phenomena at hand and then to be the church outside the walls of the church. There is a need to be the church on the streets and in the brothels as they build relationships and trust with those who dare not trust others.

According to Sider *et al.* (2002:13), there is a general consensus among church leaders that the church needs to combine word and deed by undertaking evangelism and taking social action as was shown in the missional part of this chapter. It naturally leads to a more holistic approach. Sider states that holistic ministry is incarnational ministry; it's God's people living out the truth of the gospel in personal commitments of service. This is more than simply donating money from a distance. Schutte (2003:254) states that both the spiritual and physical dimensions of a person need to be addressed through this way of living. People were not made for bondage or sexual exploitation, and holistically approaching this issue is, therefore, vital in eradicating all forms of bondage. The physical, psychological and spiritual emotional aspects of sex trafficking affect those caught in it on a large scale, and hence a holistic approach including the search for forgiveness, faith, hope and finding self-worth remains important to eventually find healing.

Spreading the kingdom of God involves the healing of the total persons, families and relationships in doing deeds of justice and mercy (Sider *et al.* 2002:45). DeClaiss-Walford (2008:6) adds to this by arguing that Christianity is mostly about community involvement. It takes multiple stakeholders to make a difference in the issue of sex trafficking. DeClaiss-Walford (2008:6) states that the biblical image of salt and light (Matt. 5:13) is the perfect metaphor for the effect this should have.

God is already busy in church and the community in which the church was placed. Those who are part of the church are then simply those people from the community who became aware of God's mercy. The church, therefore, knows that God cares for them and cares what happens to those in need, and they have the hope of the transformation of all things. Service to the community is then one of the ways in which the church can live out these aspects of God which they have already experienced. In doing acts of service, they are therefore participating in what God is already doing amid sin, mourning, injustice, oppression, intimidation, poverty, unemployment, loneliness, violence and in the case of this study, sex trafficking (Nel 1994:47). It is through acts of service and in these obstacles that hope is needed, liberation is found in love, and the acknowledgement of humanity and justice is pursued. This needs to happen at a grassroots level through the empowering of new leaders and by joining those who are already part of this mission, such as safe houses, in working toward the

reintegration of victims into society. In assisting safe houses, the ecumenical church could, for example, assist with fundraising, anonymity, continuity and even pastoral assistance.

According to Callahan (1983:1), the first sign of a church participating in this mission of God is specific and concrete missional goals. By this Callahan means having a specific focus such as “human hurt and hope” in the assistance of those in need and their families, and the same for the victims of sex trafficking. Through the formulation of specific goals, a church should deliver a true service through their missional orientation. Callahan states that this is of utmost importance, yet it should also be noted that one church cannot be everything to everyone, hence an ecumenical approach is needed. As was seen in the complexity of sex trafficking and the consequences therein, a network of skills is needed in assisting the victims and their families in a holistic way, especially in reintegration. Another approach is regarding legislation by being part of the state conscience. In combination, all things assure a holistic approach.

The ecumenical church needs to gain a renewed influence in society as it pursues a dual mission of evangelism and social involvement (Moffitt 2006:115). Moffitt (2006:179-181) states that the local church could achieve renewed influence due to these aspects:

1. The local church has a holistic mandate which includes all aspects of the individual and community, namely their physical, spiritual, social and intellectual needs.
2. The local church can provide continuous equipping of its people through Sunday services, Bible studies, catechism, and more. It is far more than just imparting knowledge; it provides preparation and experience, developing people’s skill, attitudes, understanding, abilities, spiritual gifts, faith and faithfulness.
3. The local congregation represents a broad spectrum of the community, involving all socio-economic classes, ethnic groups, educational levels and occupations. Through all these combined the church could make a difference in the world.

4. The local congregation is native in that the church's congregants and leaders come from within the same community it finds itself.
5. The local congregation's ministry is sustainable. The local congregation maintains itself and its outreaches from its own resources.
6. The local congregation is designed for lifelong involvement with its congregants as there are few other institutions where people come voluntarily, regularly, throughout their lives, to receive instruction about how to live.

The influence of the local and ecumenical church in holistically approaching the issue of sex trafficking cannot be underestimated. God has given the church a unique skill set to combat human trafficking. Through the above mentioned the local church can be involved in this issue in a variety of ways, from grassroots level interventions such as housing, medical care, rehabilitation, the formation of community, reintegration back into society and more (Carson 2016:108). Interestingly some of the most effective ways of involvement, according to the empirical research in chapter four, was through support groups, individual empowerment and street ministry where relationships could be formed. In these methods and those mentioned, prayer and discernment needs to play a very important role as it forms the foundation of ecumenical assistance.

The National Freedom Network (NFN) (2017), a network of groups and organisation committed to working together against human trafficking in South Africa, adds to this by suggesting the following when getting involved:

- Education about the issues within human trafficking.
- Sharing of knowledge with all, even those who are collaborating on a project.
- Raising awareness.
- Reporting of suspicious activity.
- Involvement in projects or organisations already active in the field.
- Hosting events with others.
- Volunteering professional services.
- Being conscious consumers.
- Provide opportunities for prevention.

- Provide opportunities for survivors. According to the NFN (2017) this element is largely lacking in South Africa, with survivors barely able to gain any skills development, education or opportunities to build a normal life.
- To treat someone working in the field.
- Form a financial and practical partnership.

Within the community of the church, those who were rescued from trafficking can then come to know care, love, responsibility and healthy relationships (Burger, 1999:231). The networks within the ecumenical church even provide the opportunities for places of safety. By living incarnational, these victims are not only assisted but accepted as they are into a community/family, just as Jesus Christ had accepted those around Him (Heystek 2000:94) as every person was made in the image of God, He values all human life. As discussed throughout this thesis, sex trafficking victims have been subject to a resocialisation that ends with a new oppressive form and identity being formed. Being part of a new community of faith, which functions as family, plays an integral part in reversing these effects as this community holistically assists victims in becoming survivors and reintegrating back into society.

According to Nel (1998:93), this means that the church constantly needs to rediscover their identity as the servant nation of God, participating in the *diaconia* to reach the marginalised in society. Burger (1999:258) states that this participation starts with awareness, which should assist others in seeing the need around them, leading to action. Exposure to the needs in society is of utmost importance. Burger adds that awareness and exposure need to be combined with opportunities to make a difference. It then needs to be followed by constant evaluation and re-evaluation to stay relevant and effective. Feedback and accountability are essential in this regard. This will lead to a constant re-adjustment to the mission for which the church was created. This also assists the ecumenical church in identifying gaps and becoming involved where others are not.

A missional approach through hope, liberation and justice, therefore, forms the foundation for a servant stance on the ecumenical church's involvement in the issue of human trafficking for the purpose of sexual exploitation in bringing about

transformation. This leads to a holistic approach, leading to healing and reintegration of the individual back into the fullness of life for which he/she was created. Following the missional strategy discussed in this part, the hope is that every victim will move from victim to survivor.

5.5 Conclusion

In conclusion, human trafficking for the purpose of sexual exploitation is a gross crime and indignity against those who have been created in the image of God. The global ecumenical church has a responsibility to be an agent of transformation and assist the victims of this crime to become survivors and live and experience the fullness of life for which they were created. The church has a theological and ethical responsibility and a missional mandate to achieve this. The global theory assists the church in creating local strategies in this regard.

It is clear in the formulation of a missional appropriation of human trafficking for the purpose of sexual exploitation, as hypothesised in chapter one (1.4.2), that a missional approach will be transformative to those caught in the trap of sex trafficking as it leads to a life-giving mission for the victims thereof. Mission as action in hope, mission as liberation and mission as a quest for justice has a significant influence on a holistic missional approach to those marginalised in sex trafficking, and this theological theory can support the praxis. The researcher also pointed to a glocal theory and strategy for the ecumenical church, who has been called to:

Luke 4:17-21:

...and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favour." Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, "Today this scripture is fulfilled in your hearing."

Chapter Six

Guidelines for a Missional Approach to Sex Trafficking and Suggested Areas for Further Research

6.1 Introduction

In the previous chapters, the researcher focused on formulating a missional appropriation of human trafficking for the purpose of sexual exploitation. Research problems were answered as is described in 1.4. In this chapter the researcher will formulate certain guidelines which can be used in local contexts, as well as further research, building on the hypothesis as stated in 1.4.2: “A missional appropriation of human trafficking for the sex work industry built on a transformative approach could lead to a life-giving mission to the victims thereof.”

Guidelines regarding theory and praxis can be drawn from the previous chapters. These are part of a global theological theory, where the aim is a theological reflection which has global applicability and influence, but which can be customised for local use, meaning one from which local strategies and methodologies for a life-giving mission can be derived. The first set of guidelines are therefore common themes regarding a global theological reflection, and the second set of guidelines are more practical and local in nature regarding a missional approach to human trafficking for the purpose of sexual exploitation.

6.2 Guidelines Regarding a Theological Reflection

In the formulation of guidelines regarding a theological reflection, it is first necessary to note that hermeneutics, as discussed in chapter three, has to be taken into account. It is important to note one’s prejudices and the views one holds. Interpretation, therefore, starts from the point of self-reflection. For this interpretation and subsequent reflection, a missional hermeneutic (Goheen 2016:3) was used, with a focus on determining the ethos of the Bible and character of God in relation to sex trafficking and the victims and even perpetrators thereof.

The theological reflection is, therefore, built on the foundation that all of humankind was made in the image of God, for the purpose of a special bond with Him and to worship Him. No one was created for bondage. It was clear, in fact, that liberation, righteousness and redemption are divine priorities. Simultaneously, divine love and holiness are incompatible with a system that fuels slavery and sex work.

As was also seen throughout this thesis in a modern-day context, social and cultural prejudice and stigma are found throughout scripture but are often challenged through various perspectives. This is because God values the marginalised and oppressed, even including sex workers in the salvation narrative. As discussed in chapter three, a continues plight and compassion for the marginalised and those caught in sex work and slavery are found throughout the scriptures, and the Bible even takes on a reformist position in regard to slavery, bondage and prostitution, with redemptive impulses in between and often reforming perspectives for the sake of the marginalised.

It was interesting to note that the same value placed on the marginalised is also attached to perpetrators as they cannot be excluded from the narrative of grace. God remains the God of forgiveness, justice and compassion for all. The canonical ethos is then to challenge the *status quo* of all oppression and marginalisation continually. In this same way, the challenging and eradication of sex trafficking also fall within the ethos of the gospel of Jesus Christ.

It is, however, important to note that this eradication, transformation of circumstances and ultimate restoration were deemed not only important to God but also possible with God. As was seen, the transformation of all things is possible through the hands and work of God as He continually rebuilds, renews and restores. It is done through the working of the Holy Spirit, who makes the powerless powerful and restores the life and dignity of the marginalised. As part of the restorative process, restitution needs to play a role as it entails a return to a former status. As was shown, this is not a simple process, but very necessary.

In following the example of God, Christians are called to be a part of this restorative process as they are called to proclaim freedom, with the church being the agent of that freedom. They are to live ethically in imitating the very character and nature of God

and ultimately Jesus Christ as they join God in His mission in working for the freedom, justice, and dignity of the oppressed, and refusing to form part of any systems that abuse and exploit the most vulnerable in our society.

As was seen throughout the theological reflection, slavery and prostitution, and subsequently sex trafficking, are against the ethos of the Bible and character of God. God continually works toward the freedom of the oppressed and marginalised. Christians and the ecumenical church are then called to join in this mission and become an agent of the freedom and restoration of the fullness of life as is found throughout the scriptures.

6.3 Guidelines in Regard to a Missional Approach

It was clear that the ecumenical church cannot be disconnected from the world within which it lives. As an agent of transformation, the ecumenical church needs to join God in his redemptive work and mission, especially in the lives of the oppressed and marginalised such as those caught in sex trafficking. As shown in chapter one, four and five, missional theology provides the transformational paradigm needed for the ecumenical church's involvement in the issue of sex trafficking.

The *missio Dei*, as described in Niemandt (2007:147), provides the foundation for this involvement, as the church participates in God's mission and activity in the world. This process of involvement starts with prayer and discernment in joining God where He is already busy. In this process of discernment, the role and work of the Holy Spirit cannot be underestimated. As was shown it is ultimately also the Holy Spirit that sends the church.

In this initial phase, which constantly needs to be repeated as the culture and context changes, understanding the phenomenon at hand is of utmost importance. Awareness, training and education for all possible stakeholders, including those at the grassroots level who might not be involved but stands to be affected, are necessary for this process of understanding. Simultaneously, opportunities need to be created to encounter and spend time with those caught in the web of sex trafficking on the streets and in the brothels. This is a vital part of understanding the phenomenon and forms

an integral part of the mission from the margins. It will also ultimately assist in the discerning and identification of victims of sex trafficking specifically.

At the same time being on the streets and in the brothels also provides the space where relationships and trust could be built. Encountering victims where they are on the streets and in the brothels is therefore of vital importance to the mission. This should, however, be done with no other agenda than to love, as love ultimately leads to trust and transformation. This trust is strengthened through perseverance and not giving up on a victim even if they make a mistake. They need to feel welcome and as though they belong. Often, investing time and resources often leads to freedom, even if not physical in nature. In this sense, group outreaches could be leveraged to be the first points of contact for building relationships.

Reaching a point of understanding surrounding this phenomenon also assists the ecumenical church in becoming self-aware regarding its prejudices, which ultimately assist the process of breaking the stigma surrounding victims and also those assisting victims such as law enforcement and other stakeholders. Stigma is one of the most significant obstacles to overcome.

The ecumenical church needs to move to the point where it has an “open-door” policy for the oppressed and marginalised. In having an open-door, it should continuously take on a servant position and be on the lookout and sensitive toward new forms of oppression and marginalisation and the victims thereof. Victim protection, basic human and sexual rights, and even prevention should be high on the ecumenical church’s agenda. An example of this is not impeding on the victim's free will in a rescue attempt.

As part of serving the marginalised in its mission, the ecumenical church cannot afford to just “wait” for victims to arrive at their doorsteps. They need to have specific missional goals which are measurable, and for what they can be kept accountable. This keeps the focus on the action taken as it was clear that theory often has no practical outflow.

It was evident throughout the thesis that the ecumenical church is uniquely positioned in multiple locations with a variety of talents, resources and skills to be the agent of transformation through a missional approach in the issue of sex trafficking. Being part of various networks enables the ecumenical church to approach this issue holistically, as is needed. No one church or organisation should attempt to approach this alone, and cooperation between various stakeholders is crucial in finding solutions.

Leveraging networks and cooperation become one of the most important aspects of a missional approach in this issue. Networks could, for example, be used to create strategic points of contact, drop-in centres or places of safety. They could also be leveraged to intentionally create various places of belonging where victims can feel human again and part of a new kind of family. Sharing time, talents and treasure between various stakeholders make it more manageable for even the one to be involved in an impactful way. This cooperation should also not be done through leaders alone, but people at the grassroots level should be equipped and empowered to get involved on a personal level as well. It is crucial in bringing hope, courage and life to those who remain trapped.

Working together is not however always the easiest of task, and it requires common ground, Standard Operating Procedures or Memoranda of Understanding. These are especially important in support of those who are already involved in combating this crime against humanity as it creates both boundaries and expectations. One of the ways in which the ecumenical church could support existing stakeholders such as safe houses or law enforcement is by being a spiritual partner. This includes a pastoral side but also includes assisting victims in finding faith, hope, forgiveness and self-worth. Another critical role for the ecumenical church is in the process of victim reintegration into society, as networks could be leveraged regarding job skills development and more as discussed in chapter four and five.

Ultimately, the ecumenical church is sent to be the hermeneutical sense of the gospel of Jesus Christ. In this, they, however, need to be aware of the dangers of theological re-socialisation, yet always strive to bring about transformation through a life-giving mission started by God. Within this missional appropriation, mission as hope, mission as liberation and mission as a quest for justice plays an integral part.

It is clear therefore that the ecumenical church can be an agent of transformation through a missional approach. These guidelines show that theology and theory can move to praxis in assisting those caught in the web of sex trafficking.

6.4 Conclusion

In the creation of these guidelines regarding a missional appropriation of human trafficking for the sex work industry, it is important to remember that these guidelines are not quick solutions to a complex issue. They do however assist the local ecumenical church in giving content to the missional language, and it remains an ever-transforming process (Niemandt, 2010:16).

They are the first in a reformist position, which includes the breaking of stigma, and entails a continuous crossing of boundaries in order to establish this new mission where the totality of life of the individual is addressed through a life-giving mission through the Holy Spirit (WCC 2012:9). Understanding sex trafficking and the complexities surrounding it, discerning and partaking in the *missio Dei*, cooperating with others and a holistic approach to mission and ultimately healing and reintegration is crucial to this life-giving mission.

After understanding the phenomenon at hand, every believer needs to partake in this mission, as every believer is called to join God in what He is already doing in the *missio Dei*. It is here that evangelism and social action meets in a holistic approach to address the total needs of the total person through the power and testimony of God (WCC, 2012:20) as they are met where they are, on the streets and in the brothels at first and foremost. The leveraging of missional networks play an integral part in this showing of love and belonging, as the ecumenical church then aims to become an agent of transformation through a missional approach.

A missional approach to the issue of sex trafficking is, therefore, essential in order to address the issue effectively and holistically, and ultimately bring about transformation. Through this approach, the stigma can be broken, and victims can become survivors. It is, therefore, time to approach this issue from a missional perspective and get involved as the global ecumenical church in this global challenge

on a local level. The ecumenical church needs to be part of this mission, for as Bosch (1991:372) states, mission is in essence simply the church at work.

6.5 Areas for Further Research

The researcher suggests the following areas of further research:

- Empirical testing of the guidelines stated in this chapter in various contexts.
- An ecumenical approach to sustainable rehabilitation and reintegration of sex trafficking victims.
- The possibility of church networks as places of safety.
- The possibility of street outreaches as points of contact with sex trafficking victims.
- The forms of appropriate restitution needed for victims of sex trafficking.

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ADDENDUM A

Survey of Levels for Participation in the Issue of Sex Trafficking

Level of participation:

- 1 None.
- 2 Awareness.
- 3 Awareness and support of organisations.
- 4 Awareness, support of organisations and some form of outreach/own participation.
- 5 Full holistic participation in the entire process from rescue to reintegration.

Level of participation: _____

ADDENDUM B

Questions for Structured and Unstructured Interviews

A Missional Appropriation of Human Trafficking for the Sex Work Industry

1. Describe your experience and involvement in the field of human trafficking

2. What is the extent of the human trafficking problem?

3. Describe the complexity and hiddenness of human trafficking

4. How do traffickers recruit their victims?

5. Why are people trafficked?

6. Why do victims of trafficking not run away?

7. What happens to trafficking victims and what effect does trafficking have on its victims?

8. Who are the most vulnerable people likely to become victims?

9. Describe the process of trafficking from the travel arrangements to the traffickers, etc.

10. What is the role of law enforcement agencies in human trafficking?

11. What is the role of NPO's in fighting trafficking?

12. Who are the major forces fighting trafficking and how are they fighting it?

13. Do you think the global ecumenical church can play a part in counter-trafficking, and how?

14. Describe a process whereby victims can become survivors

15. What role does faith play in combating human trafficking?

16. Do you think perpetrators are also in need of help, if yes, what kind of help?

17. Do you have a narrative that might add to this research?

ADDENDUM C

Guiding Questions for Victims of Sex Trafficking

1. Describe your experience and involvement in the field of human trafficking for the purpose of sexual exploitation.
2. Tell your story, keeping in mind recruitment, problems faced, perpetrators, locations, methods of control, and any other aspect you can remember.
3. Were there other victims in the same house or under the same alleged perpetrator as you?
4. Were you part of a larger system/network?
5. What is the current extent of the problem?
6. How is the system kept hidden?
7. Were you abused, and how did you cope with the abuse often suffered by victims?
8. What happened to you if you were not obedient?
9. Describe the inner workings of the sex work system.
10. Did ever need to recruit others, and if yes, how?
11. How do you feel or think about law enforcement?
12. What is your thoughts or feelings around Christians or the church?
13. Do you think the church could play a role in assisting victims to become survivors?
14. Why did you or did not you want to get out?
15. How did you manage to get out?
16. What hurts you the most about society's reaction towards sex trafficking victims? What experiences do you have in this regard?
17. What do you long for most from safe houses and others who are currently involved in the rehabilitation process?
18. What is the safe house currently doing to assist you?
19. How did your family react upon hearing the news or then reuniting with you?
20. What are your plans for the future?
21. Do you have any other remarks or notes?

ADDENDUM D

Guiding Questions for Experts Currently or Previously Involved in the Issue of Sex Trafficking

1. Describe your experience and involvement in the field of human trafficking for the purpose of sexual exploitation.
2. What is the current extent of the problem?
3. What have you learned in regard to challenges and also solutions in relation to sex trafficking from your field of work?
4. Do you think victims can gain freedom, and how would this happen?
5. How would victims move from a place of freedom to a place of reintegration back into society?
6. Do you think the ecumenical church as described can play a role in assisting victims or others involved in the issue of sex trafficking?
7. Do you have anything to add?

ADDENDUM E

Informed Consent

1. **Title** of the study: A missional appropriation of human trafficking for the sex work industry.
2. **Purpose** of the study: To analyse and evaluate the possibility of the involvement of the ecumenical church in addressing the complex issue of human sex trafficking through a theological theory built on missional theology and social ethics in order to formulate a missional appropriation of human trafficking for the sex work industry.
3. **Procedures**: The empirical research will be done in South Africa, with the city of Rustenburg as specific focus. This is especially important for this research as the challenge of human trafficking lies simultaneously in the global and the local, and a need exists to move beyond words and theories. The empirical research will aim to relay narratives of the marginalised victims and survivors in this area, in order to investigate the viability of a global theological theory that can be used to derive and setup a local life giving mission to the victims of human sex trafficking through the ecumenical church. It will also focus on organisations already part of counter trafficking. The empirical research will be done through interviews of an hour in length. The study duration is 3 years and will end on 1 April 2018 (*Extended to April 2019*), with participation in the empirical research happening throughout this time period.
4. **Risks**: This research is not intended to cause harm to any participant thereof. The researcher will at all times attempt to be compassionate but neutral, and will prioritise the safety and security of those involved in the research, including the researcher. This means that the researcher will always attempt to identify and minimise risks. Detailed records of expenses, such as coffee, will be kept for reference in case of any allegation that cooperation was bought by the researcher. Effective protection for participants could also be arranged if needed. This protection could be in the form of physical protection, protection from overexposed or unsafe environments during the interview process, and proximity awareness in relation to known or alleged perpetrators. No coercion will take place during interviews, with informed consent the only method whereby interviews will be conducted. The interview can be stopped at any time by the interviewee. The

researcher will ensure anonymity and confidentiality where required and will adequately select and prepare interpreters if needed. Emotional support through a social worker or counsellor could also be arranged. Such a person or persons will be briefed in detail, with the necessary anonymity and confidentiality taken into account. The researcher will also make sure that the appropriate authorities and organisations are notified if indeed emergency intervention is requested. This intervention could be extended to the families of participants as will then be discussed with the relevant authority. Referral to various Non-Profit Organisations could also be done if deemed necessary by the authorities.

5. **Benefits:** The benefits to the participant does not include financial or material gain. However, within the transformative paradigm used in this research, the outcome of the research is intended to create a life-giving society for all and any participant. This process and the benefits thereof starts with the interview in the form of social acknowledgement and the fact that participation will assist others through assisting the research. The researcher therefore believes that opportunities for positive psychological outcomes and even possibly the start of healing through voice will become evident, even though not pursued by the research itself. Also, although no expectations will be created, the researcher will attempt to acknowledge and assist with reasonable basic needs, should they arise, by referring these participants to the relevant authorities and organisations. In the formulation of a theological foundation and local strategy for the ecumenical church's possible involvement in addressing the complex issue of human trafficking for the sex work industry, the researcher will attempt to use the concept of the fullness of life, with dignity, healing, hope, and justice as sub concepts, as hermeneutical keys, so that relevant active involvement and participation in addressing human trafficking for the sex work industry can be inspired.
6. **Participants' rights:** Participation is voluntary. The participant may withdraw from participation in the study at any time and without negative consequences.
7. **Confidentiality:** All information is treated as confidential and anonymity is assured. All data will be destroyed should the participant withdraw. Only the researcher and supervisor, Prof C.J.P Niemandt, will have access to the raw interview data.

8. The researcher gives **all rights of access** to the participant should clarity on any issue be sought, should doubts arise. The researcher can be contacted at 0732623848 or pkotze001@gmail.com if needed.
9. The participant therefore agrees to this interview and gives his/her full consent.

Name of Participant: _____

Signature of Participant: _____

Date: _____

Place: _____

Name of Researcher: _____

Signature of Researcher: _____

Date: _____

Place: _____