

Protecting Children from Modern Slavery and Human Trafficking

A Toolkit for Churches



See, hear, speak out

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Introduction

This Modern Slavery and Human Trafficking (MSHT) safeguarding toolkit has been designed to help worshipping communities around the world establish good child welfare practices, enable them to respond well to concerns about MSHT, and take action to reduce risks in their communities.

This toolkit is designed for use by senior leaders, to help them ensure there is a good foundation for worshipping communities to raise awareness, ensure projects are run safely, and act on MSHT.

This toolkit can be used in its entirety, or by selecting individual resources that fit the context. The laws and expectations will be different in each country, so it is essential that these resources are used alongside existing policy and procedures relating to child welfare and the protection of vulnerable people.

This toolkit was coproduced with colleagues and church communities in Tanzania. Evidence was gathered during 11 child welfare seminars in Tanzania involving 1,068 participants.

What is Modern Slavery and Human Trafficking?

MSHT is a form of abuse which involves the exploitation of a person to the benefit of another. The effects are significant. Individuals can experience high levels of psychological and physical trauma, and can find it hard to seek help. Often the services may not be available. MSHT is a global issue worth billions of dollars to the exploiters.

Exploiters target those who are most vulnerable, for example children, women, people who are disabled, those living in poverty and people fleeing conflict or persecution. Vulnerabilities to MSHT are increased by wars, humanitarian disasters, and global warming, which leave more and more people uprooted and unsafe.

Types of Modern Slavery and Human Trafficking

Your country will have its own laws about what is acceptable. Here are some common concerns that people have raised in Tanzania:

- Women and girls leaving from the villages to go to the big city after a promise of work or a better life. Often losing contact with family and friends. It is thought they are being trafficked. Some women and girls have escaped and come home and have given testimonies to this effect.
- Children being expected to do work which is not appropriate for their physical/mental ability.
- Children not being paid for work.
- Forced marriage.
- Children missing out on education due to work.
- Domestic servitude and sexual exploitation are key issues for women and girls.
- Climate change is causing crops to fail and worsening poverty in some areas. This is increasing exploitation.



This page is also available as an appendix to be used as a discussion tool (Appendix 4).

Definitions of Key Terms and Types of Abuse

Child abuse

Contravention of the rights of the child which causes physical, moral or emotional harm including beatings, insults, discrimination, neglect, sexual abuse, and exploitative labour. Abuse can happen in person and online.

Child neglect

Failure of a child's parent or caregiver to provide necessary care and means of sustenance to a child such as food, shelter, clothing, education, medical care, etc. Or failure to protect such a child from violence by parent, guardian or child care institution.

Physical violence

Physical acts of violence such as being slapped, pushed, hit, kicked, or whipped, or threatened with a weapon such as a gun or knife.

Psychological/emotional abuse

Verbal and non-verbal emotional abuse, which may be active or passive. This describes actions intended to inflict mental pain or distress on a person.

Child sexual abuse

Contacts or interactions between a child and an older or more knowledgeable child or adult (a stranger, sibling or person in position of authority, a parent or a caretaker) when the child is being used as an object of gratification for the older child's or adult's sexual needs. These contacts or interactions are carried out against the child using force, trickery, bribes, threats, or pressure.

Child labour

Any work that deprives children of their childhood, their potential and their dignity, and that is harmful to physical and mental development. It refers to work that is mentally, physically, socially or morally dangerous and harmful to children.

Gender-based violence (GBV)

Refers to any physical, psychological, sexual or economic violence perpetrated by a person against another on account of gender.

Online abuse

Online abuse is any type of abuse that happens on the internet. It can happen across any device type. Children can be at risk online from people they know or strangers.

Intimate partner violence/domestic abuse

Behaviour within an intimate relationship that causes physical, sexual or psychological harm to those in the relationship, including acts of physical aggression, sexual coercion, psychological abuse, and controlling behaviours.

Trafficking of children

The recruitment, transportation, transfer, harbouring, or receipt of persons for the purpose of exploitation. Some of the types of exploitation are child sexual exploitation and forced labour

including domestic work.

Trafficking of adults

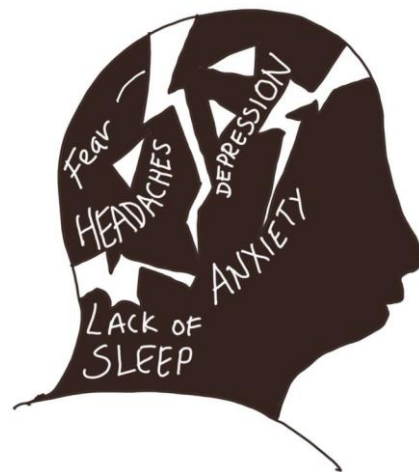
The recruitment, transportation, transfer, harbouring, or receipt of persons for the purpose of exploitation.

What are the effects of child abuse?

Many studies have researched the impact of abuse on children. It causes children and families to suffer and can have long term consequences. The stress of abuse can lead to impaired brain development. If this is extreme, the development of the nervous and immune system can be affected.

How Children are Impacted

- Anxiety
- Lack of sleep
- Depression
- Headaches
- Panic attacks
- Self-harm
- Fearful
- Withdrawn
- Poor health
- Poor nutrition.



What Children Might Feel

- Don't understand that they have been abused
- Believe they are in a relationship with their abuser
- Feel guilty and ashamed about their abuse
- Feel they have played a part in the abuse or they are the ones who have broken the law.

Indicators of Child Abuse

How to spot signs of abuse:

- See a mark, bruise, burn, or injury which is unexplained or does not have a good explanation
- You notice a medical problem which is not treated
- You notice a change in a child's behaviour
- A child might tell you they are being abused
- You might notice an adult abusing a child
- You may see a child's appearance change and get worse, e.g. dirty clothes and they are not clean
- A child may become pregnant or have signs of sexual abuse for example pain in their genital area.

Forced Marriage

A forced marriage is a marriage in which one and/or both parties have not personally expressed their full and free consent to the union. Victims are often subjected to pressure, abuse, or coercion. This is why it is a form of modern slavery. None of the major world religions support forced marriage. Child marriage is a form of forced marriage, as one and/or both parties have not expressed full, free, and informed consent from a legal perspective.



Every year, 12 million girls marry before the age of 18. The true incidence of forced marriage, particularly involving children aged 16 and younger, is likely to be far greater. Among child victims, 44% were forced to marry before the age of 15 years. Some victims are as young as 9.

Early marriage and forced marriage is highest in Sub-Saharan Africa, where 38% of girls become child brides. In South Asia, 30% of girls experience early marriage, compared with 25% in Latin America and the Caribbean, 17% in the Middle East and North Africa, and 11% in Eastern Europe and Central Asia.

What Are the Causes of Forced Marriage?

Child marriage happens for different reasons depending on the country. In sub-Saharan Africa and South Asia, where the practice is most widespread, the key drivers are gender inequality and poverty:

- **Gender inequality:** Deep-rooted patriarchal beliefs, the low value placed on girls, and the desire to control women, especially girls' sexuality, underpin child marriage. In poorer communities with limited opportunities for education and work, it may seem like alternatives are limited. Even if opportunities are available, **social norms that value boys over girls** mean parents might not think it worthwhile investing in their daughter's education.
- **Poverty:** For poor families with many children, **marrying their daughter off early can mean one less mouth to feed**. In addition, there is also a financial aspect due to dowry and bride price traditions.

What are the Effects of Forced Marriage?

Child marriage is a violation of girls' rights, and denies them their childhood, the chance to go to school, be independent, to choose their own future.

Risk of violence

Marrying girls when young creates huge power imbalances in the relationship. Domestic violence by an intimate partner is more prevalent and more severe amongst girls who marry as children, than amongst women who provide informed consent to marry. For many girls, **child marriage subjects them to rape and abuse for the rest of their lives.** Isolated from friends and family, they have limited means to get support or share what they are going through.

Impact on health and life

Young girls are not in a position to influence decisions over safe sex and family planning, which puts them at high risk of sexually transmitted diseases including HIV, and of giving birth before their bodies are ready. Early childbearing puts girls' lives at risk, and increases the chance of stillbirth, infant mortality, and disabling complications for the mother such as obstetric fistula.

Education

Girls who are forced to marry young usually drop out of school and cut their education short. This means they lose the chance to learn the knowledge and skills they need to secure a good job and provide for themselves and their families. They also lose the opportunity to be empowered, make friends, and develop social networks and confidence that will help them stand up for their own interests. As a result, millions of girls continue to be held back and remain living in poverty.

Case studies

Sophie's Story (child labour)

I became a child domestic worker when I was 14. I completed primary school in my home district, Nzega, and I passed the exam to go to secondary school. Then my father got sick with HIV/AIDS and my mother couldn't pay for me to go to secondary school. I just stayed at home.

Then a relative told me that someone was looking for a domestic worker, and told me that I could get paid 30,000 per month (£10 per month). My employers didn't give me a contract though, so I had to start work at about 5am and I didn't get any chance to rest until late at night after everyone else was sleeping. I was working for about 17 hours each day.

The man of the house wasn't too bad, but his wife was very cruel to me. If she wasn't pleased with my work – which was quite often – she shouted at me and insulted me. I had to work for several months without pay, and I had no way of communicating with my parents.

One day I left the house to go to the church and find my relative, who suggested the job to me in the first place. They came back with me to my employers and told them that they had to pay me for the time I'd worked, but they just said they couldn't. They only paid me for a few of the months, and they refused to let me leave.

I finally managed to persuade them that my parents were very sick, and so they let me leave. I went to another relative nearby, and he recommended that I visit Agape (organisation founded by a former child domestic worker who had been supported by the previous Anti-Slavery project, now Anti-Slavery's partner organisation). When I went there they were very helpful, and I was admitted to their school. They also pay for my health insurance, so I don't have to be scared of what will happen to me if I get sick.

I don't want other children to become child domestic workers like I was. My dream is to become a teacher so I can educate children, and help encourage them to stay in school. I am happy now. I can communicate with my family, and sometimes my uncle visits me at church.

I finally feel like my life is on the right track, and I have hope for the future.

Sophia is now 16 years old and she is rebuilding her life after leaving her abusive employer, with the help of Anti-Slavery International's partner Agape.

Minjiza's Story (forced marriage)

Whilst my brothers were allowed to go to school, I was forced to stop when I turned twelve, and my parents started making plans for me to be married, even though I didn't want to. I ran away from home.

In a church I went to for help, the pastor referred me to one of his church members, who was looking for a domestic worker. My employer told me I would be paid 10,000 shillings per month (about £3) but every time she was not satisfied with my work she deducted money. Often I only got about half of what I'd been told.

I had to work seventeen hours a day and they gave me no time off. My employer never showed me kindness, she kept insulting me.

After three years, as her children grew older, she just threw me out. I went to the church again for help and this time they put me in touch with Agape (Anti-Slavery International's partners in Tanzania).

Now I am happy. I've only been here at Agape for two months but I have friends. In the future I want to be a nurse, so I can help educate and care for children, especially girls who are at risk if they get pregnant too young.

Theology

Every human being is precious to God. He knows us intimately and he knows the pain of all those who get caught up in modern slavery. Our role as leaders and as churches is to play our part in our context to make sure each human being is being loved and protected from the evil of modern slavery.

Bible Study: Psalm 139 – The Sanctity of Human Life



Read the passage.

Ask your group(s) to read the passage for themselves and answer the following questions:

- What strikes you most about this passage?
- What do you learn about the preciousness of life from this passage?
- How does God see all people regardless of their age, gender, tribe, status?
- What role should we have in ensuring all lives are cared for and protected as God intended?

Insights

These verses show how precious every human being is to God. He knows us intimately and he knows the pain of all those who get caught up in modern slavery.

Our role as leaders and as churches is to play our part in our context to make sure each human being is being loved and protected from the evil of modern slavery.

For more theology references see Appendix 1.

How can worshipping communities help?

Worshipping communities can help by:

- Having a formal system for protecting children and vulnerable adults, including preventative measures and clear guidance for responding when a child or vulnerable adult is harmed
- Being aware of those who might be most vulnerable within the church community and taking measures to protect them
- Challenging and changing cultural norms
- Raising awareness and educating the community
- Identifying risks
- Providing protection
- Building community resilience
- Reducing opportunity
- Providing a theological basis for action
- Learning and talking about safeguarding issues in church is very important and powerful.



What is the role of the church leader?

- Faith leaders are hugely influential
- It is essential to contextualise within theology
- Good leadership and governance are key
- Leaders should be aware of the issues and recognise the need for action
- Leaders should model good practice
- Leaders should train and support workers giving them regular information and training and clear instructions about what to do if they are concerned about someone
- Leaders should create and maintain strong links with other organisations/professionals.
- Leaders should educate a wide range of people within the community which builds resilience and capacity.
- Leaders should provide the community with support to access education and skills which can reduce vulnerability.
- Leaders need to make sure they understand children's and workers' rights.



The importance of involving children

- Involve children in decision making
- Talk to them about their rights
- Let them know who they can talk to if they are worried about something.



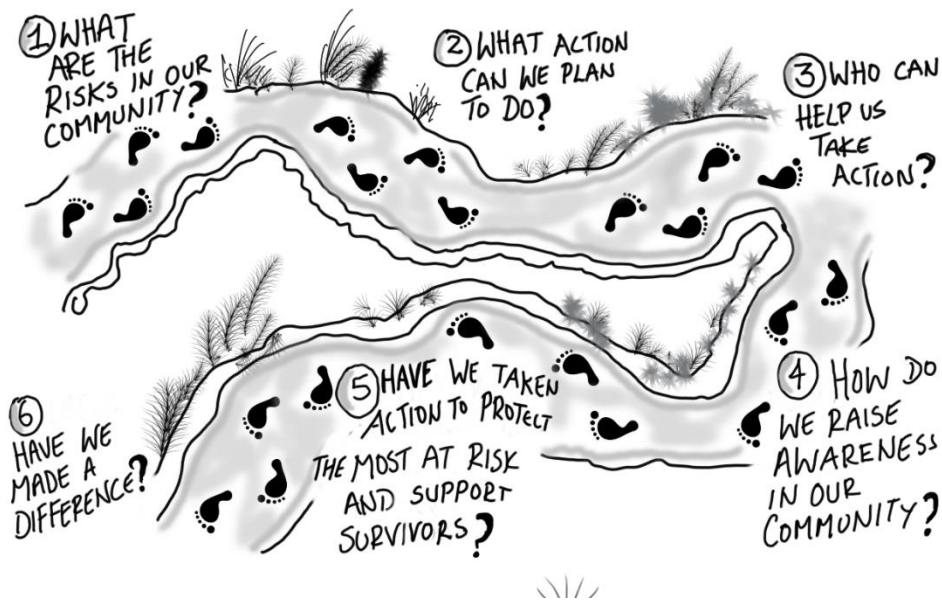
Actions Churches Can Take to End Child Exploitation and Forced Marriages

- Raise awareness in churches **as a foundation for taking the next steps** listed below using biblical reflections and discussion groups (see section on biblical reflections).
- Awareness raising to **change minds and behaviours in local communities**. Support local networks of women and men to reach out to their neighbours, families, officials, and village leaders to highlight the negative effects of early child marriage and pregnancy, and how keeping girls in school can benefit the whole community. This is especially powerful when led and initiated by girls themselves and their peers.
- **Building economic support for the most vulnerable families**. Recent research shows that the best approaches to delay child marriage are those that elevate girls' visibility and status in their families and communities, build their skills and knowledge, and are cost-conscious and economical.
- Support and **campaign at a regional, national, and international level** to influence policies and legislation to end violence against girls. This is especially powerful when led and initiated by girls themselves and their peers
- Initiate and strengthen existing church and community groups. **Run girls' clubs in schools and communities to empower girls to understand and embrace their rights**, including saying no to child marriage. The women are role models to the girls, showing them that finishing their education is possible.
- **Bring perpetrators to justice**. Encourage and promote community-led anti-violence teams that confront the perpetrators of child marriage directly, either face to face or through formal letters, and work to ensure girls at risk are returned to their families. If captors do not co-operate, the teams work with the authorities to bring them to justice.

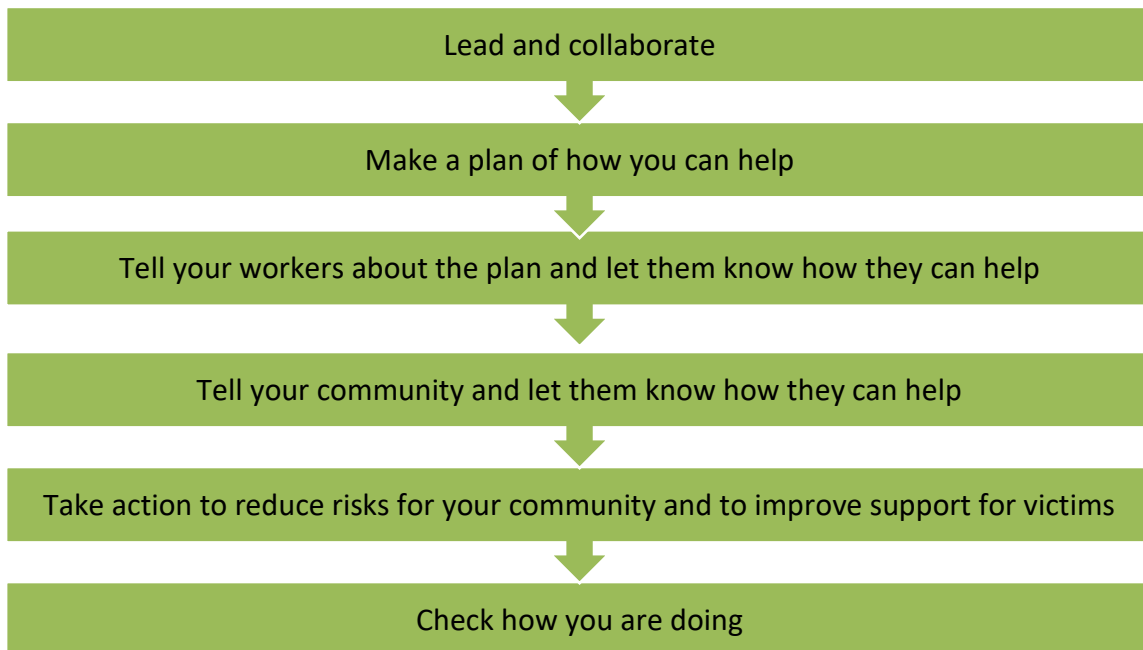
Planning for Action: How to Begin

The context will be different in each country and community, and how you approach acting on MSHT will vary. This is a framework that you can follow and contextualise for your community. You can use the whole toolkit or any individual resources which fit your context.

What are the questions we need to ask?



What process do we need to follow?



Step 1 – Lead and Collaborate

- Recognise the need for action and make it a key priority. Look at the global data and the situation in your area: [Global Slavery Index | Walk Free](#)
- Find out what the MSHT risks are in your community/country and consider who might be particularly vulnerable. See Appendix 6 as an example and discuss with your team/church/workers.



- Link with others who can help you with information and support, for example: government agencies, police, social workers, Non-Governmental Organisations (NGOs), other faith leaders, and those working with vulnerable people. Think about who is best placed to make contact and what the usual protocols are in your organisation/country.
- Embed in good theology (*see Appendix 1 for examples*).

Step 2 – Make an Effective Plan

Important things to consider:

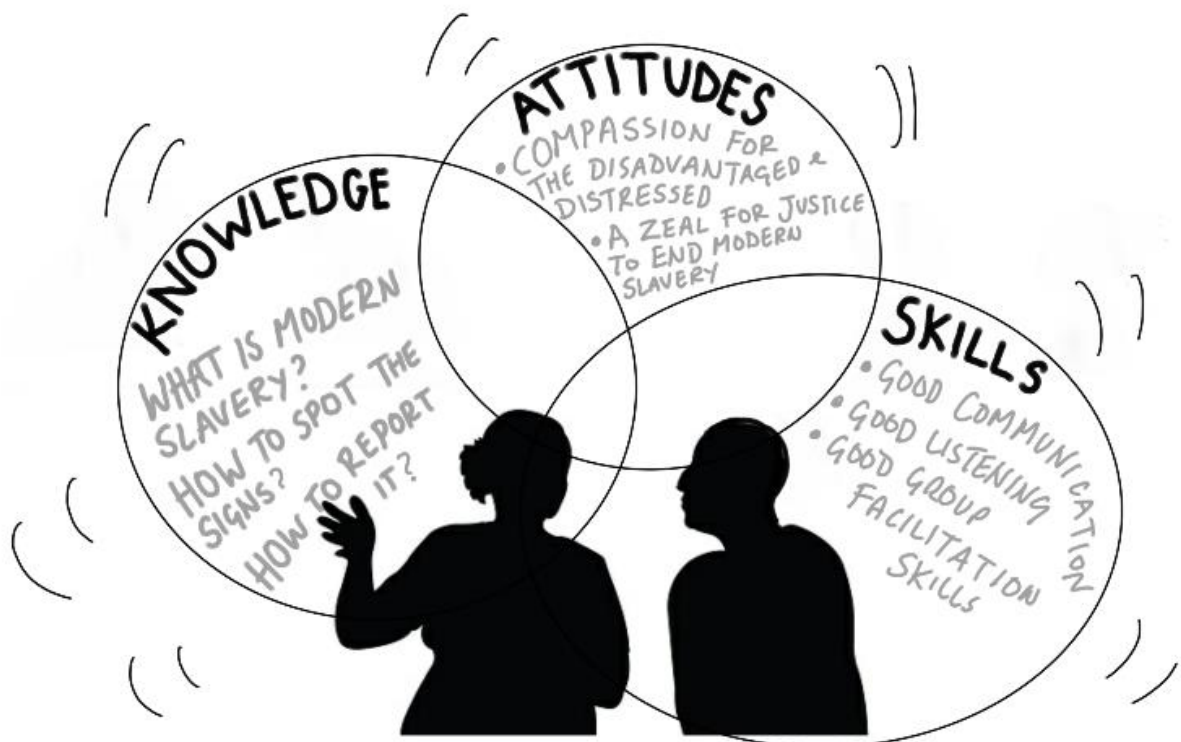
- Consider what policy, procedure and training you might need – a child welfare policy is a good place to start (*sample policy headings are in Appendix 2 if you do not have one in your organisation.*)
- Make sure your plan is clear about how people should respond and who they should tell if they are concerned.

- Think about how you can contribute to reducing risks (see Appendix 3 for examples of a staff behaviour code.)

Step 3 – Train and Educate Workers and Let Them Know How They Can Help

Make sure your workers are aware of the risks and supported to act.

On the following page is a structure for training your workers and church members. You will need some of these people to help raise awareness in the community, so look out for people with the right attitude and skills to help you do this.

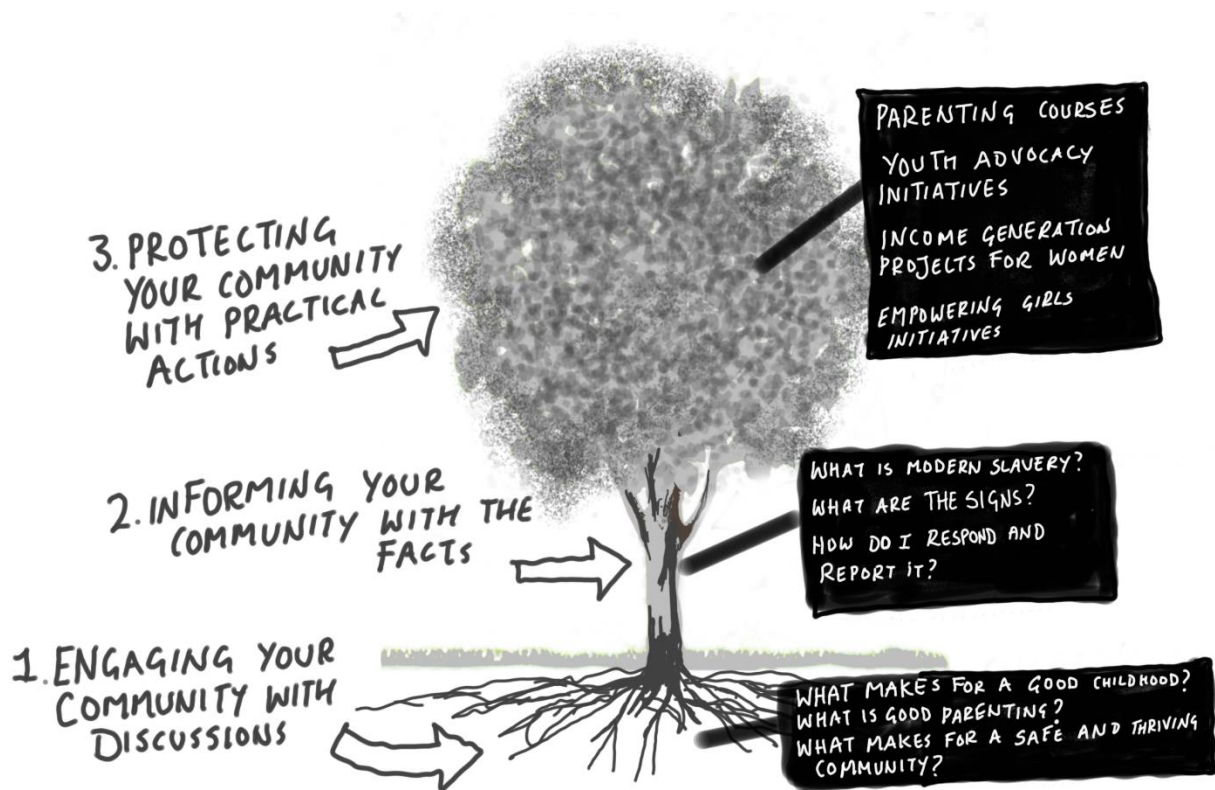


Training Session Programme

Title of section	Notes
Welcome/housekeeping/health warning	A health warning should include information about the support which people can have if they are upset by the content. Give details of someone to talk with at the seminar.
Purpose of the session	Introduce your workers and church members to the topic and to your policy/procedures relating to child welfare.
Theology relating to child welfare/keeping people safe/helping others	See the Bible study and Appendix 1 for examples of appropriate scripture.
Rights and responsibilities: Childrens' rights, parents' responsibilities workers' rights, employer responsibilities	Make sure this is at the right level for the group – see Appendix 2.
What is MSHT – what are the issues here?	Give the group an overview using the information in the first section of this manual and get them to discuss whether anything surprises them and whether they have any examples.
What are the signs?	Use the information on spotting the signs in the first section and the poster (Appendix 5) and get the group to discuss.
How do you respond?	Use the corresponding resource (Appendix 6).
What have you learned?	
What will you do next?	Share learning with family and friends and the community.

Step 4 – Tell Your Community and Let Them Know How They Can Help

The three elements of educating your community



Educate your community including those who might be vulnerable (e.g. refugees, orphans, those facing poverty).

Hold a community meeting or seminar to raise awareness with members of your community about modern slavery.

You can use a timetable similar to the one you use to educate your church/workers, but also think of creative ways of engaging the community and getting the message across. Some ideas follow below.

1. You could introduce the topic of MSHT by using a drama or a song about modern slavery prepared in advance. The drama or song should provoke discussion around MSHT and could lead to people sharing their experiences.
2. Divide your community group into smaller groups to discuss some of the questions from Community Conversations. See examples on the next two pages.

What is a good childhood?
 What is good parenting?
 What does a safe and thriving community look like?

3. Display posters in the church and public spaces such as halls, sports centres, and local businesses. There are posters you can use on the Clewer website, also see Appendix 7.
4. Encourage those in the group to post about modern slavery on social media, particularly sharing resources of how people can spot the signs.
5. Group members could do talks about modern slavery at the church and to local groups like the Mothers' Union.
6. Where members of the group are involved in any kind of industry involving low-skilled labour, they can help to raise awareness in their work about modern slavery issues.
7. Where churches are involved in sending teams of members to community mission events, the teams should be made aware of the signs of modern slavery in case they come across them in the communities they are working in.

Community Conversation Questions

What is a good childhood?

What do children need most?

Who are the key people who can help children thrive?

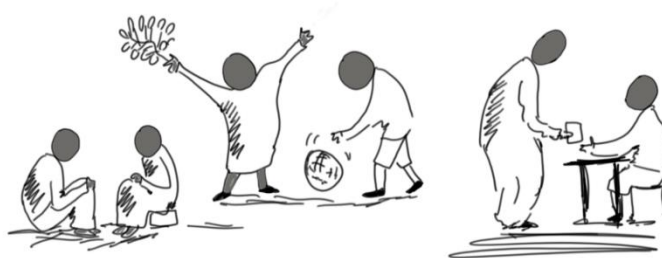
What are the good memories you have about your childhood?

What challenges do boys and girls face growing up in this community?

What are the causes of these challenges?

How could these challenges be addressed?

Who needs to be involved in helping to addressing these challenges?



MSHT questions

1. What are the social, mental, and physical impacts on children as a result of exploitation?
2. What might children who have been exploited feel?

What is good parenting?

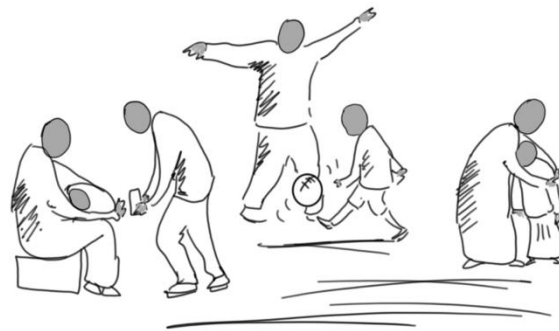
What are some of the characteristics of a good parent ?

What was good about your parents?

How does good parenting benefit children and the community?

What are the key challenges parents face in bringing up their children? What are the consequences of these challenges for children?

Who can help address these challenges?



What is a safe and thriving community?

What does the name of this community mean?

What are we most proud of in our community?

What stories do we have about some of the good times?

Who benefits most in this community?

Who benefits the least in this community?
And why?

Where is this community hurting most?

If you could change one thing about this community what would it be?

Who are the best people to make these changes?



What is the role of the church?

What practical things can churches do to protect children from being trafficked into modern slavery?

What support can churches give to parents who are vulnerable to losing their children to trafficking?

How can churches and other faith groups raise awareness of the threat of child slavery in a community?



Who can churches work with to address the root causes of the problem?

What challenges do churches face in raising awareness and how can this be addressed?

Step 5 – Taking Action

- Take action to build community and individual resilience
- Educate your community to help encourage individual and collective responsibility and to help individuals to protect themselves
- Think about ways you can empower those who are most vulnerable.

Ideas for Building Resilience

Focus	Activity
<p>1. Identification of who is most vulnerable</p>	<p>Use local community gatekeepers to identify who are the most vulnerable in the community. Community gatekeepers could include teachers, clergy, health workers, and community leaders.</p>
<p>2. Raise awareness of the need for a community response and ownership</p>	<p>Invite all the above and local groups to gather and share their ideas for who are the most vulnerable families and at risk of their children being caught up in child labour exploitation and forced marriages in their community. The community should explore how these families can be supported and empowered.</p>

<p>3. Identify community led options</p>	<p>Involve local people in assessing their capacity to strengthen their incomes and livelihoods, and exploring options and ways forward. For example:</p> <ul style="list-style-type: none"> • Explore low risk initiatives such as revolving funds between families • Input on how to improve yields, storage, and marketing of produce and diversification options.
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Step 6 – Check How You Are Doing

Review your approach/evaluate.

It is important to self-evaluate how you are doing.

Think about what evidence you have that shows what impact your work is having.

Are people talking more about modern slavery?

Do people feel safe?

Are people raising concerns?

A self-assessment tool is available from The Clewer Initiative.

Summary of Resources Contained in Appendices

Appendix number	Page number	Resource
1	24	Theology examples
2	26	Suggested policy headings and links to examples
3	28	Sample behaviour code for workers
4	29	Types of MSHT
5	30	Signs and indicators of abuse
6	31	Resource – responding well
7	32	Posters
8	34	Supporting resources

Appendix 1

Theology

It is important to look at how children are viewed and portrayed in the Bible. By sharing these perspectives and the theology of children, those who are working with children will understand that the Bible sets out clear guidance about how we should protect and care for children. This is a very powerful way of communicating about protecting children from MSHT.

There are a number of Biblical passages which can be used to teach people about the theology of children. We have selected some of these below, but you may also find others which are helpful. You may find that asking people their views on childhood and what the Bible says about this is a good way to start a discussion.

Speak out for people who are vulnerable (Proverbs 31:8)

Many biblical passages call us to protect and care for those who are vulnerable. Proverbs 31:8 calls us to ‘speak out on behalf of the voiceless, and for the rights of all who are vulnerable’.

Children are a gift of God (Psalm 127:3)

We do not have children because of our strength, education, or efforts; they are God’s gift to us. God trusted us that we are able to care for them, raise them, and teach them.

Children are created in God’s image (Genesis 1:27)

Here are three characteristics which explain the meaning of “created in God’s image”.

1. Children have intelligence like all human beings, they can think and create new things. In the past the common view on children was that they do not understand. In fact, during childhood the brain is very active and learns a lot.
2. Children have a conscience and can identify good and bad and choose to do right or wrong. However, the brain of very young children is not yet sufficiently developed to perceive moral thoughts, they are therefore not accountable for their actions at this stage. As they grow they recognise the moral rules of the family or community. An example is in 2 Kings 22:1-2 “He [King Josiah] was eight years old... and he did what was right in the eyes of the Lord.”
3. Children can know God and can have a relationship with him. We see this in 1. Samuel 3: “The child Samuel was called by God and served him.”

Children need Jesus and instruction/training from us (Proverbs 22:6)

Children need adults, mainly parents to instruct them and train them to know what is right and wrong and to follow God’s ways.

Children are particularly valued by God (Genesis 21:17, Mark 10:13-16, Matthew 18:5-6)

Jesus emphasised his action with words in Matthew 18:5. Jesus puts himself on the same level as the child “Whoever receives a child in my name, receives me.” We find the opposite in Matthew 18:6, where Jesus warns those who do not care for those who are vulnerable that “Anyone who causes these little ones to stumble, it would be better to have a millstone hung around their neck and to be drowned in the depths of the sea.”

Appendix 2

Suggested Policy Headings

This is to help you if your organisation does not have a policy or procedures in place.

Children and those who are most vulnerable (e.g. disabled people) should be protected from harm. You should have a clear set of guidelines that comply with the law in your country and follow any local procedures about how you will keep children safe, how you will respond to concerns about child safety, and how you will provide a safe environment for all who use it.

Here are some headings we suggest you include in your policy document:

PURPOSE (or vision, mission, and goals)

This section should state the overall aims of your organisation's policy and the activities that you carry out to fulfil the aim.

Example:

- to protect children from harm
- to provide details of the overarching principles that guide your approach.

Example:

Aim

To ensure that children are protected from harm.

Activities to fulfil the aim:

- Actively identify and manage risk (sample risk assessment attached).
- Have clear guidance stating how people should behave with children. Sometimes this is called a code of conduct (sample code of conduct).
- Make sure that any volunteers or workers who have direct contact with children are carefully selected (including: evidence of any relevant experience, references, and verification of police records where available) and that you never allow a person to work with children if there are any concerns they may not be suitable.
- A clear process in place to respond to concerns.

DEFINITIONS

Provide definitions for any terminology you are using so that the document is readable and understandable by those who are going to be using the document. Make sure you are clear that the term child refers to any person up to their 18th birthday.

RELEVANT LEGISLATION

Each country will have its own legislation and guidance outlining how children and adults should be protected, and what is expected from organisations. You can also talk to local law enforcement and view your government website/publications.

ROLES AND RESPONSIBILITIES

Outline the roles and responsibilities of those involved in managing child safety and welfare in your setting.

PROCESS FOR REPORTING

Each country has its own reporting system. Outline the process for reporting concerns. Encourage people to go to the next level if they do not get a good response.

Appendix 3

Sample Behaviour Code for Workers

Responsibility of workers and volunteers you are responsible for

- Prioritising the welfare of children and young people.
- Providing a safe environment for children and young people.
- Ensuring equipment is used safely.
- Having good awareness of issues to do with child welfare and taking action when needed.
- Following your principles, policies, and procedures.
- Always staying within the law.
- Setting a good example for children and young people to follow.
- Challenging inappropriate behaviour and reporting any concerns.
- Always listening to and respecting children.
- Taking children's contributions seriously, and actively involving them in planning activities wherever possible.
- Treating children fairly and without prejudice or discrimination.
- Understanding that children and young people are individuals with individual needs.
- Encouraging children and adults to speak out about attitudes or behaviour that makes them uncomfortable.

Appendix 4

Types of MSHT



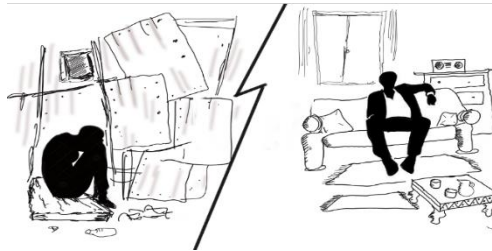
Your country will have its own laws about what is acceptable. Here are some common concerns that people in Tanzania have raised:

- Women and girls leaving from the villages to big city after a promise of work/better life. Often losing contact with family and friends. It is thought they are being trafficked. Some women and girls have escaped and come home and have given testimonies to this effect.
- Children being expected to do work which is not appropriate for their physical/mental ability.
- Children not being paid for work.
- Forced marriage.
- Children missing out on education due to work.
- Domestic servitude and sexual exploitation are key issues for women and girls.
- Climate change is causing crops to fail and worsening poverty in some areas. This is increasing exploitation.

Appendix 5

Possible Signs and Indicators of Abuse

There are many possible causes of the following symptom, but they can arise from experiencing abuse.



Different living arrangements (e.g. a domestic worker sleeping with the animals while the householders have nice rooms)



Fearful

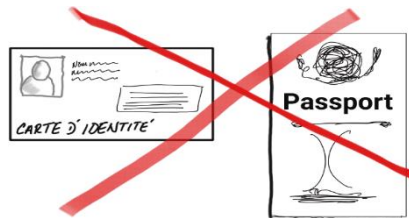
Injured/poor health



Missing education



Unconfident



No papers

Struggling with heavy loads



Appendix 6

How to Respond Well

Here are some tips to help you to respond well if someone tells you about a concern they have.

Strategic

- Do work within the law and expectations in your country/local area
- Do have a policy and procedures that adhere to the laws and regulations in your country
- Do portray children and vulnerable people respectfully
- Do work collaboratively with others
- Do think about your supply chain and how you treat your own workers.

Workers

- Do listen
- Do be clear what you are going to do next
- Do seek support from a leader.



How to respond to a child who you think may have been abused:

- Listen to them and give them time to talk to you in a quiet and safe¹ area
- Give them advice about what to do and then follow up
- If there is no change when you follow up or if it is a serious problem, or if you are not sure what to do, report to the authorities, starting with the pastor. They can then support by talking to the local government leaders and social welfare office.

You can find example policies here: <https://www.oikoumene.org/resources-children#commitment->

¹Wherever possible, an adult should not be alone with a child.

Appendix 7

Poster Sets

Poster telling people they can use their eyes to see signs, their ears to listen, and their mouths to give a voice to victims:



What Do Children Need?



Supporting Resources

“Community conversations” seeks to empower communities to have conversations about the signs and causes of exploitation of children and young people and to take action. Designed to be used by experienced facilitators who can adapt the resource to their community.



“Hidden voices” (Sauti ziliofichwa) aims to empower worshipping communities to think about their role in their community and to take action. It looks at forced marriages and other forms of childhood exploitation. Designed to be used by experienced facilitators who can adapt the resource to their community.

[Unicef](#) works in 190 countries and territories to protect the rights of children.

Publications and information about children and MSHT.

[The Clewer Initiative](#) exists to raise awareness and mobilise the Church and communities to take action against modern slavery, to promote victim identification and to provide victim care and support. Our key premise is to reduce the prevalence of modern slavery in our communities. Based on our belief that the tools to tackle modern slavery lie within communities, we work with local churches to build resilience and support vulnerable groups. We also work at a national and international level through a range of partnerships and collaborations raising awareness and developing practical tools and resources for use by churches, communities, partners and the public.