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TITLE: ECONOMIC HARDSHIP AND VULNERABILITY OF YOUNG WOMEN TO SEX TRAFFICKING: A CHALLENGE TO THE CATHOLIC CHURCH'S THEOLOGICAL ADVOCACY IN SOUTH AFRICA

NOVEMBER, 2015

Supervisor: **Dr. Clint Le Bruyns**

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DECLARATION

I, Mapulanga Michael (213573334) admit that:

1. The research reported in this thesis, except where otherwise indicated, is my original research.

2. This thesis has not been submitted for any degree or examination at any other University.

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DEDICATION

In a special way, I am dedicating this paper to Sr. Peg O' Sean, who has been involved in empowering the South African children and youth through education. According to my analysis, education empowerment often leads to economic empowerment which the paper is advocating. Sr. Peg has been working for many years tirelessly at, St. Joseph Parish, Howick. Her work might sometimes go unnoticed because the fruits of education take long before people start to see the impact. It was Sr. Peg who arranged a family to accommodate me; this family has accommodated me for more than 2 years. The family I refer to is mum Feagh Graaf and her family. Indeed, Feagh Graaf has been a mum to me in all senses. And as stated above, I came to know mum Feagh Graaf through Sr. Peg. Without Sr. Peg, I could have not come to the University of KwaZulu Natal, Pietermaritzburg campus to do my studies. Through Sr. Peg, I have been also empowered because she found a roof for me where I could lay my head and do the research. And most importantly, Sr. Peg has been empowering children with education so that they may have a good future; the education she gives to these children will definitely one day result into economic empowerment. I pray for Sr. Peg that God may continue to bless her in abundance.

I would like to dedicate this paper also to all people who are involved in empowering economically vulnerable people in one way or another. I dedicate also to vulnerable young women who have been preys to sex trafficking. I pray that God may intervene in sex trafficking so that every human being can be respected and recognised as having dignity.

ABSTRACT

This research project focuses on sex trafficking of vulnerable young women in quest of economic dignity in South Africa and the Catholic Church's theological response in combating it. Indeed, the economic hardship and vulnerability of women challenge the Catholic Church's theological advocacy in the context of sex trafficking of vulnerable young women in South Africa. This research project examines, assesses, analyses and critiques how the Catholic Church's theological advocacy is challenged and how it can be reshaped. I used the frameworks of Connor (2013), Osmer (2008) and Palm (2012) to address the issue of sex trafficking in the South African context.

Connor (2013), a Human Sciences Research Council report (HSRC 2010), Kreston (2012), Mtimkulu (2010) and Pattanaik & Thorbek (2002) have avidly revealed that sex trafficking happens within and outside South Africa. Connor (2013) suggests the ways of combating sex trafficking using the Palermo Protocol that focuses on prevention, protection and prosecution. The framework of Connor (2013) is referred to as the Catholic theological advocacy.

The author of this research project analyses that the framework of Connor (2013) which is referred to as Catholic theological advocacy is significant but not effective enough because it does not intertwine the quest for economic dignity of many vulnerable young women with sex trafficking, hence becomes a problem in combating sex trafficking. The author of this research project assesses and examines how the Catholic Church's theological advocacy can be reshaped. The framework of Osmer helps the author of this project to approach the issue of sex trafficking analytically in order to find the practical ways of reshaping the Catholic Theological advocacy. Osmer (2008:4) has developed a framework for practical theological interpretation in congregations by focussing on four key questions:

(1) What is going on in a given context?
(2) Why is this going on?
(3) What ought to be going on?
(4) How might we respond (Osmer 2008:4)?

The framework of Palm (2012) provides the concrete practical ways of addressing issues. The author of this research project has used the framework of Palm (2012) in reshaping the Catholic Theological advocacy. And the author of this project provides some recommendations at the end of the research project as the way forward.

CHAPTER ONE

GENERAL INTRODUCTION

The purpose of this chapter is to serve as an introduction to the whole research project. An overview of the topic: in what ways does the economic hardship and vulnerability of women challenge the Catholic Church's theological advocacy in the context of sex trafficking of young women in South Africa is provided which includes mention of the frameworks adopted for the study. The chapter then presents the research problem and question and objectives; research methods; limitations of the study; core definitions of concepts used in the study and outline of the five chapters.

1.1 Sex trafficking of women and theological advocacy by the Catholic Church

The economic hardship and vulnerability of women challenge the Catholic Church's theological advocacy in the context of sex trafficking of vulnerable young women in South Africa. This research project examines, assesses, analyses and critiques how the Catholic Church's theological advocacy is challenged and how it can be reshaped.

Lewu (2006), Bermudez (2008), Soroptimist White Paper: Women and Poverty (2015), World Bank Gender Overview (2014), Allain (2012), Luga (2010), Chalke and Blair (2009) and Masika (2002) demonstrate (see Chapter two) that the economic vulnerability of young women is often what pushes them into the predicament of being trapped in the inhumane condition of sex trafficking. Indeed, the majority of the young women who are trafficked for sexual exploitation are those who are economically vulnerable; thus this research project assesses and critiques the Catholic Church's theological advocacy as regards sex trafficking in order to analyse how effective it is and point out where the challenges are in combating sex trafficking.

In order to assess how the Catholic Church in South Africa combats sex trafficking, this research project adopted the framework of Connor (2013) who has written about the subject of sex smuggling in the South African context in order to analyse the Catholic Church's engagement and response in combating it. Connor does not use the term "sex trafficking", instead, she uses the term "human trafficking" which will be defined in the following paragraphs and elaborated in Chapter three. The framework of Connor (2013) is an adoption

of the United Nations (UN) Palermo Protocol procedure of "combating human trafficking" which embraces three themes namely: "Prevention, Protection and Prosecution." Connor (2013:1-4) demonstrates that "human trafficking is a problem in South Africa and brings concern to the government and the church." Connor (2013) further illustrates that the Catholic Church has engaged itself in sensitisation of people about human trafficking. The term that Connor uses to refer to sensitisation is "raising awareness." Raising awareness is what is referred to as "theological advocacy" in this research project. The theological advocacy of the Catholic Church needs to be reshaped so that the church can become effective in combating sex trafficking.

1.1.1 The need to reshape the theological advocacy of the Catholic Church

While the literature explored in Chapter Two demonstrates that economic vulnerability is the main cause of sex trafficking, the literature of Connor (2013) who writes in the South African context, (as illustrated in Chapter Three) does not explain or explore how the Catholic Church's theological advocacy in South Africa has intertwined the quest for economic dignity by the majority of vulnerable young women in South Africa and sex trafficking, hence becoming the problem that this research project explores. Though Connor has illustrated that sex smuggling is a challenge to the Catholic Church and has demonstrated how the Catholic Church is engaged in combating it in South Africa, still there seems to be a gap in the Catholic Church's theological advocacy because the Catholic Church's theological advocacy does not focus on the main factor which seems to be contributing to sex trafficking, that is: the search for economic dignity by vulnerable young women.

The framework of Connor (2013), which is chapter Three, however needs to be affirmed and appreciated because it demonstrates how the Catholic Church in South Africa is engaged in combating sex trafficking. This research project will use this framework to explore how it can be reshaped in order to make it more effective because it is insufficient to combat the current sex trafficking in South Africa, unless it is intertwined with the empowerment of vulnerable young women. The reason for reshaping the framework is based on the literature presented in the previous chapter, which is, Chapter Two that indicates that the main cause of sex trafficking of young vulnerable women is the quest for economic dignity which the Catholic Church's theological advocacy does not stress in Chapter three.

Chapter Three as presented by Connor (2013) focuses on combating sex trafficking by using the Palermo Protocol framework that considers; prevention, protection and prosecution as the means of combating sex trafficking. Chapter Four analyses how effective is the framework that Connor has presented.

Chapter Four explores effective ways of reshaping the Catholic Church's theological advocacy in order to stress the empowerment of vulnerable young women and Chapter Five brings together the findings of the research project and makes recommendations which are considered to be valuable in reshaping and making the Catholic Church's theological advocacy effective. Indeed, the framework of Connor (2013) makes us understand what is happening in terms of sex trafficking and how the Catholic Church is engaged in combating sex trafficking in South Africa but what is needed now is to reshape the framework of Connor in order to make it more effective because it does not intertwine the advocacy for economic dignity of vulnerable young women in combating sex trafficking, creating the gap and the problem that the research project needs to address. Indeed, advocacy for empowering the vulnerable young women matters a lot in combating sex trafficking.

1.1.2   Why does advocacy for empowering vulnerable young women who are seeking economic dignity matter in combating sex trafficking?

David Hollenbach (2008:2) points out that; "if the Catholic Church wants to engage in combating sex trafficking effectively, it has to address first the issue of the search for economic dignity by many vulnerable young women which pushes them into the trap of traffickers." Indeed, if the Catholic Church has to be effective in combating sex trafficking, the inequalities that make women vulnerable economically needs to be addressed. Women need to be empowered economically in order to combat sex trafficking. Rinku Sen (2003:87-88) concedes that the best way of fighting inequality and the vices that goes with inequalities, is to "empower the community which is affected. And in order to combat any vice, there is a need to understand first the reality of the situation or what is going on."

The framework of Connor helps to understand what is going on by presenting the existential situation of sex smuggling in South Africa and the Catholic Church's engagement in combating it. Although the Catholic Church has been actively involved in combating sex trafficking, still there are recent cases of sex trafficking in South Africa as represented by chapter two. It is in this line where the need to analyse the framework of Connor (2013)

originates and the framework of Richard Osmer comes in, that provides a systematic and analytic approach. Osmer (2008:4) provides means of approaching the issue analytically by asking: "What is going on in a given context; why is this going on; what ought to be going on and how we might respond?" The work of Richard Osmer will help to analyse systematically the issue of sex trafficking in South Africa. Seeking on how to respond by following Osmer's framework, Selina Palm (2012) offers another framework that addresses the strategic ways of responding to issues. The research framework integrates frameworks of Melanie Connor (2013) Richard R. Osmer (2008) and Selina Palm (2012) in order to assess, examine and analyse the existential situation and to rethink about what could be done to improve the existential situation.

I have combined the frameworks of Connor (2013), Osmer (2008) and Palm (2012). I decided to combine different frameworks because I wanted to integrate different concepts in responding well to the issue of sex trafficking. According to Henry and Lanier (2004), the rationale behind integrating concepts is to present a collaboration of possibilities from different theoretical viewpoints that could explain the factors influencing a person to commit a crime. Connor (2013) presents the "Palermo Protocol," defines what "sex trafficking" means and expresses how to combat it through the measures namely: prevention, protection and prosecution. Connor demonstrates the reality of "human trafficking in South Africa" and how the Catholic Church has responded to date, by informing and educating people about this negative social phenomenon; helping people become aware of the United Nations measures of prevention, protection and prosecution.

Various scholars have discussed the reality of sex trafficking in South Africa; however, this research project will focus on Connor. The main reason for choosing Conor is because the research project is dealing with the Catholic. Moreover, since I am dealing with the Catholic Church in South Africa, my analysis is that; a framework of a Catholic theologian who has written about sex trafficking in South Africa and the Catholic Church's response which can be considered to be theological advocacy is needed. To my surprise, Connor seems to be the only Catholic theologian so far in South who has written about sex trafficking and I found her framework to be important. The framework of Connor is important because the research project needs to firstly have a theological background and not a sociological or any other background. The definition of the terms "theological advocacy" in the following paragraphs will help us to understand the difference between theological advocacy and other advocacies.

Second, the research project needs the Catholic perspective as a foundation on which to build the study since I am dealing with the Catholic Church in the South African context.

The framework of Connor (2013) explains the existential actuality of "sex trafficking" and how the Catholic Church respond in the South African context using the "Palermo Protocol" concepts namely; prevention, protection and prosecution while the framework of Osmer (2008) is used to approach the existential reality of sex trafficking analytically.

Osmer (2008) helps this research to approach the issue of sex trafficking analytically and to fill the gap discovered in the Catholic Church's theological advocacy as demonstrated by Connor in Chapter Three. Osmer (2008:4) provides a theory of approaching issues systematically by pointing out that: "Every church congregation encounters challenging situations; some of the situations are similar all over the world and needs a systematic approach." Osmer (2008) here seeks to teach congregational leaders and other people not necessarily church leaders, the essential knowledge and skills of how to meet such situations with sensitivity and creativity. Osmer (2008:4) has developed a framework for practical theological interpretation in congregations by focussing on four key questions:

      (1) What is going on in a given context?

      (2) Why is this going on?

      (3) What ought to be going on?

      (4) How might we respond (Osmer 2008:4)?

Osmer's theory has assisted in exploring what is occurring in the context of sex trafficking, why is it happening, what ought to be happening and how the Catholic Church might respond. Osmer's theory is important because it enables the author to examine and understand the reality of sex trafficking. Osmer's framework is used to undertake a textual analysis of different scholars' writings to fully understand what is happening and how might the Catholic Church respond. The theory of Osmer also includes the exploration and understanding of how gender inequalities contribute to the exploitation of women and how and why the Catholic Church responds to sex trafficking. Furthermore, the theory of Osmer helps in assessing how to reshape the Catholic Church's theological advocacy. Within this broader framework, prophetic thinking and liberation theology has been utilised. Indeed, after analysing what is going on, why it is going, what ought to be going on and how the Catholic Church might respond, there is a need to promote the prophetic voice as a tool to liberate

vulnerable young women, who in their quest for economic dignity fall prey to sex traffickers which is the main problem the research is grappling with.

1.2 Problem and research question

According to the United Nations Office on Drugs and Crime (UNODC 2008), sex smuggling globally incorporates many areas such as: child soldiers, domestic work, cheap labour, debt bondage, trafficking for marriage and sexual exploitation (sex work or prostitution). In Chapter Two, Blair (2009), Masika (2002) and Allain (2012) demonstrates that the root cause of sex trafficking is economic hardship. However, the framework of Connor (2013) as illustrated in Chapter Three and is used as the Catholic Church's theological advocacy, does not intertwine advocacy for economic dignity with the combating of sex trafficking; instead, it concentrates on raising awareness about human trafficking as the first step in combating it by making people aware of this negative social phenomenon. The framework of Connor (2013) needs to be appreciated and affirmed because it provides the broader picture of how the Catholic Church has responded to sex trafficking in the South African context. But despite appreciating and affirming the framework of Connor, this framework needs to be critiqued because it does not intertwine economic dignity with sex trafficking; creating a gap in the Catholic Church's advocacy and thus this is the problem this research is addressing.

1.2.1 Research question

The central question arising from the problem is: In what ways do vulnerable young women's quests for economic dignity challenge the Catholic Church's theological advocacy in the context of sex trafficking in South Africa?

1.2.2 Research sub-questions

(1) How does economic inequality contribute to sexual exploitation of young women in South Africa?

(2) In what ways does the Catholic Church's theological advocacy respond to sex trafficking of job seeking young women in South Africa?

(3) How can the Catholic Church rethink its theological advocacy in the context of economic hardship and sex trafficking of young women in South Africa?

This research project uses the theoretical frameworks of Connor (2013), Palm (2012) and Osmer (2008) as instruments to address the main question, the sub questions and the objectives.

1.2.3   Objectives

(1) To explore and understand how economic inequalities contribute to sexual exploitation of young women in South Africa.

(2) To examine how the Catholic Church's theological advocacy responds to sex trafficking of job seeking young women in South Africa.

(3) To assess how the Catholic Church's theological advocacy in the context of economic hardship and sex trafficking of young women in South Africa can be reshaped.

1.3   Motivation for the study

Sex trafficking is a contemporary issue and sex traffickers take advantage of economically vulnerable people, especially young women who are searching for jobs and better economic circumstances. Connor (2013), Delport (2007), Monzini (2005) and Selabe (2000) opine that study has revealed that women do experience sex trafficking from within the African continent and within South Africa as well as countries beyond those in the African continent. Selabe (2000:1) states that:

> South Africa is a destination for regional and extra-regional trafficking. It is estimated that over a thousand young women from Bangkok, Hong Kong, Kuala Lumpur and Singapore are trafficked into South Africa annually through a network of organised syndicates from Thailand, China and Eastern Europe (Selabe 2000:1).

Selabe (2001) has demonstrated that South Africa is a destination of regional and extra-regional sex trafficking. This statement calls for the Catholic Church to engage in combating sex trafficking. The Roman Catholic Church is engaged in warfare against sex trafficking by sensitising communities about the issue. Research is however needed in order to inform this advocacy action of the church. Research can inform how the church can engage in effective advocacy against sex trafficking to prevent and protect vulnerable people from sex traffickers. The scripture in Genesis 1:27, states that all human beings are created in the image of God; being created in the image of God is a theological reason why the Catholic

Church has engaged in the advocacy of combating sex trafficking in South Africa. The catechism of the Catholic Church (CCC 1994:1700) maintains that all people have dignity. The dignity of the human person is rooted in his or her creation in the image and likeness of God (Gen. 1:27). The Pontifical Council for Justice and Peace (2004:106) demonstrates that: "From the beginning of Sacred Scripture we learn that we are social beings made in God's image and likeness." There is a need to reshape the Catholic Church advocacy. In order to reshape the Catholic Church advocacy, some strategic and significant research methodology needs to be applied.

1.4   Research methods: Approach to the study

The methodology comprises an extensive literature review and involves reading texts, articles and books available in the libraries at the University of KwaZulu Natal (UKZN), and those theological college libraries within the KwaZulu-Natal region namely Saint Joseph's Theological Institute (SJTI), Lutheran Theological Institute (LTI), Evangelical Seminary of South Africa ESSA, other libraries within the cluster and within South Africa, as well as international literature accessed via search engines such as Google Scholar, Library Genesis and others. The literature review was conducted to establish a standard of available public information. This research is not an empirical study but non empirical utilising qualitative research methods, placing the emphasis on textual analysis. In textual analysis, the author focussed on the texts that explain the topic and surrounding issues and how the Catholic Church might respond in addressing sex smuggling. Textual analysis helped to probe, critique, examine and engage with how economic inequalities contribute to sexual exploitation of women in South Africa, how the Catholic Church's theological advocacy responds to sex trafficking and the implication of reshaping Catholic Church's theological advocacy in the context of economic inequality and sex trafficking of vulnerable women in South Africa. The literature under analysis deals with sex trafficking, economic vulnerability and Catholic Church's theological advocacy. In order to improve the lives of vulnerable women so that they are protected from entering into the trap of sex trafficking, it is essential to examine and understand the available information under analysis. The literature about human trafficking is vast, but is limited to specific literatures that are related to the topic under discussion.

1.5   Limitations of the research project

According to the United Nations Office on Drugs and Crime (UNODC 2008), globally, sex smuggling incorporates many facets such as: child soldiers, domestic work, cheap labour, debt bondage, trafficking for marriage and sexual exploitation (sex work or prostitution). The focus of this research project is sex trafficking of young women in South Africa, hence limiting the research to this particular kind of human trafficking that exists. UNODC (2008) points out that; there are different factors that cause human trafficking, such as: economic factors, social-cultural factors, legal factors and political factors; this research project concentrates on economic and social-cultural factors (gender). UNODC (2008) demonstrates that; sex trafficking covers many areas and frameworks such as; communication and conceptual framework, legal, legislative, analytical, policy and political framework; this research project employs the conceptual, systematic and analytical frameworks. The research project focuses on textual work using the available resources as stated above. The research project focuses on vulnerable young women who in their quest for economic dignity fall into the trap of sex traffickers. Though the research project is limited to specific investigations, there are some terms used within the frame of these specific investigations that need to be defined.

1.6   Definitions

The following terms have been employed in the study and are hence defined: human trafficking, combating, sex trafficking, advocacy and theological advocacy.

1.6.1   Human trafficking

Connor (2013) points out that sex trafficking is more complex than the way people consider it. Connor further illustrates that the "Palermo Protocol (2000:1)", which is a report that emanated from the meeting in Palermo, South of Italy; define sex trafficking as:

> The recruitment, transportation, transfer, harbouring or receipt of persons by means of threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs (Palermo Protocol 2000:1).

United Nations Protocol (2000) illustrates that there are three elements of human trafficking. The three elements of human trafficking are: "the act, the means and the purpose."

1.6.1.1 The act (What is done)

This is about recruitment, transportation, transfer, harbouring or receipt of persons. The first element, "the act", involves many and different people because it includes recruiters up to the person who finally receives the vulnerable people and begin to exploit them.

1.6.1.2 The means (How it is done)

This includes the use of force, coercion, abduction, fraud, deception, abuse of power or vulnerability, or giving payments or benefits to a person in control of the victim. The means that are used to traffic vulnerable people are devastating and they interfere with human dignity and human rights; that is why human trafficking needs to be combated.

1.6.1.3 The purpose (Why it is done)

The main purpose for sex traffickers to engage in sex trafficking is economic benefit. Human trafficking is done mainly for the purpose of exploitation, which includes sexual exploitation, forced labour, slavery or similar practices such as the removal of organs. Sex traffickers exploit young women who are vulnerable economically. Any exploitation of human being is unacceptable and needs to be challenged. The church and the civil society cannot maintain a silence about this inhumane phenomenon of sex trafficking.

Gallagher (2001:985-988) notes that: "the Palermo Protocol's definition of human trafficking is a broad one. The definition embraces not only sexual exploitation, but covers also all forms of exploitation." The United Nations Office on Drugs and Crime (UNODC 2008:7) states that:

> Slowly and painfully a picture is emerging of a global crime that shames us all. Billions of dollars are being made at the expense of millions of victims of human trafficking. Boys and girls who should be at school are coerced into becoming soldiers, doing hard labour or sold for sex. Women and girls are being trafficked for exploitation: forced into domestic labour, prostitution or marriage. Men, trapped by debt, slave away in mines, plantations, or sweatshops. How can such a trade in human beings occur in the 21st century? It occurs because it is a low risk, high reward crime. In many countries, the necessary laws are not in place, or they are not properly enforced; too often traffickers are let off with a slap on the wrist, and victims are treated as criminals. Unscrupulous traffickers exploit the poverty, hope and innocence of the vulnerable. (UNODC 2008:7).

McIntosh (2003:1) points out that "Colin Powell, the former United States Secretary of State also lamented on human trafficking when he said that: It is incomprehensible that trafficking in human beings should take place in the 21st century, incomprehensible, but true". Indeed, "human trafficking leaves no land untouched, including South Africa." Young women who are trafficked experience double hardship because in the first place, they are trafficked because they experience economic hardship, secondly, once they are trafficked, they experience the hardship of sexual exploitation. The author of this research project thinks that sex trafficking and sexual exploitation needs to be combated. Connor (2013) has adopted the Palermo Protocol (2000) that uses three themes for combating human trafficking namely; prevention, protection and prosecution.

1.6.2   Combating

According to Connor (2013) and the Palermo Protocol (2000), the word "combating" signifies the act of fighting, opposing and protesting against the occurring phenomenon. Prevention and protection according to Connor and the Palermo Protocol aims at protesting by raising awareness about the negative social phenomenon called human trafficking. Indeed we need to raise awareness about sex trafficking and find the effective ways of combating it. Young vulnerable women who are seeking for economic dignity needs to be protected from falling prey to sex traffickers who take the advantage of young women's economic vulnerability. Connor's and the Palermo Protocol's frameworks use the term "human trafficking" which covers all kinds of trafficking such as; child soldier trafficking, trafficking for domestic labour and sex trafficking.

1.6.3   Sex trafficking

The Palermo Protocol (2000:1) states that: "Sex trafficking occurs when people are trafficked for sexual exploitation." Indeed, trafficking in persons is a serious crime and a grave violation of human rights. According to the Palermo Protocol (2000:1), "every year, thousands of people fall prey into the hands of human traffickers either in their own countries or across their countries world-wide. Almost every country in the world is affected by trafficking, whether as a country of origin, transit or destination." The Catholic Church needs to engage in effective advocacy of empowering these women if it has to fight sex trafficking.

1.6.4   Advocacy

Tearfund (2007:6) states that: "Advocacy is about influencing people, policies, structures and systems in order to bring about change. It is about influencing those in power to act more fairly." Tearfund (2007) defines advocacy as "seeking with, and on behalf of, poor people to address the underlying causes of poverty, bring justice and support good development through influencing the policies and practices of the powerful." The person who is involved in advocacy is called an advocate.

Walter (1997) defines "advocate" in a spiritual sense as one who pleads another's cause, who supports another by defending or comforting him. Walter (1997:1) notes that "advocate is a name given by Christ three times to the Holy Ghost (John 14:16 ; 15:26 ; 16:7 , where the Greek word is rendered as Comforter." Slick (2015:1) opines that "an advocate is someone who pleads the case or the cause of another person usually in a judicial court. The term advocate occurs five times in the New Testament: John 14:16, John 14:26, John 15:26, John 16:7 and1 John 2:1." The advocacy that theologians adopt to analyse the context and to assess how the context can be transformed by using God's presence, could probably be referred to as a theological advocacy.

1.6.5   Theological advocacy

Bouvier (2013) analyses that any advocacy is rooted in some major themes like theology, sociology and many others. The science that studies God is theology. Theological advocacy is the one which is rooted in God and responds to God's call. According to Bouvier's analysis, God calls people to faith, ministry and service. It is up to an individual to reflect on personal God's call. The person who discovers God's call and acts on it does the advocacy with passion and does not fear anything; for instance, the prophets who challenges any injustices in the society exercises the prophetic voice of God. God can also call people as a community. Therefore, when one talks about theological advocacy, the main question to ask is whether that advocacy is rooted in God or not. Schaaf (2015)   Concurs that even our mental advocacy needs to be intertwined with the call to ministry if we are doing theology. And if any theological advocacy is not intertwined with any God's ministry, then that advocacy needs to be critiqued and challenged. Le Bruyns (2007), a current theologian working at the University of KwaZulu Natal made a significant contribution in his article called "Advocacy for economic justice" by stressing that the advocacy that is needed is the one that brings social transformation. And sometimes in bringing social transformation,

confrontations arise. Indeed, engaging in social transformation is part of the ministry that God has called theologians to engage in prophetic liberation. Le Bruyns (2007:1-4), describes that: "The mode of advocacy confronts ecumenical and civil society networks with a meaningful and strategic opportunity to contribute both critically and creatively to socio-economic transformation in contemporary society through a ministry of presence."

According to my assessment, advocacy is firmly rooted in the Bible, and is based on God's commitment to justice. Proverbs 31:8-9 states that: "Speak up for those who cannot speak for themselves, the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy." Indeed, the Catholic Church needs to raise awareness about the vulnerable young women who experience economic hardship, end up in the trap of sex traffickers as they quest for economic dignity and are sexually exploited because this scenario challenges the Catholic Church's theological advocacy in combating sex trafficking in South Africa.

The research project has been grappling with the theological advocacy of empowering the vulnerable young women as the way of combating sex trafficking. It is necessary to present the chapter outline to see how the research has proceeded in tackling the issue of sex trafficking.

1.7   Chapter outline

This research project is divided into five chapters. Chapter one provides an introduction to the work that is to be covered: the purpose of the research project, the research questions and objectives, frameworks adopted, definitions of key terms and research methods.

Chapter two explores the sexual exploitation of vulnerable women who in their quest for economic dignity fall into the trap of sex traffickers. The chapter also explores the trends and patterns of sex trafficking and the global factors leading to sex trafficking. The chapter further investigates the dynamics of the sex work sector and examines the effects of sex trafficking. The chapter lastly analyses how sex trafficking violates human rights.

Chapter three examines how and why the Catholic Church responds to sex trafficking. The chapter presents the framework of Melanie Connor (2013) who represents the Catholic Church's theological advocacy in South Africa. Connor's framework is then assessed in order

to understand how effective it is in combating sex trafficking. The gap that is identified in Connor's (2013) framework is what chapter four addresses.

Chapter four assesses the implications of reshaping Catholic Church's theological advocacy in combating sex trafficking. The chapter analyses and compares different texts that demonstrate the renewal of advocacy and uses these texts to establish the Catholic Church's renewal of theological advocacy in combating sex trafficking.

Chapter five presents a summary of the research project; general conclusions and also proposes some recommendations that can be adopted by the Catholic Church in reshaping its theological advocacy in order to empower the vulnerable young women who in their quest for economic dignity fall prey to sex traffickers.

CHAPTER TWO

SEXUAL EXPLOITATION OF VULNERABLE YOUNG WOMEN:

A HUMAN RIGHTS CHALLENGE?

This chapter explores the literature relating to the sexual exploitation of vulnerable young women in sex trafficking. The chapter defines what sexual exploitation is, illustrates the trends and patterns of sex trafficking internationally as well as in South Africa, investigates the global reality of sex trafficking, interrogates the dynamics of the sex sector, examines the effects of sex trafficking and analyses to what extent sex trafficking violates human rights.

2.1   Sexual category mistreatment: Definition

Palermo Protocol (2000:1-2) describes sexual maltreatment as "at a lowest, the exploitation of the prostitution of others or other forms of sexual exploitation such as forced marriages, sexual slavery and servitude." What the Palermo protocol has demonstrated above is connected to Araujo's illustration on sex trafficking. Araujo (2011:2) points out that: "The common characteristics of sex trafficking involve the profitable exploitation of an individual by using force, fraud or coercion." Traffickers often mislead victims by offering false opportunities involving employment, education, marriage or migration. Regrettably, many victims misguidedly consent to their recruitment in the pursuit of a better life. Kreston (2007:41) argues that:

> South Africa is a source, transit, and destination country for men, women, and children who are trafficked for forced labour and sexual exploitation. South African women and girls are trafficked internally and occasionally by organized crime syndicates to European and Asian countries for sexual exploitation. Women from other African countries are trafficked to South Africa and, less frequently, onward to Europe for sexual exploitation (Kreston 2007:41).

2.2   Trends and patterns of sex trafficking in South Africa

Kreston (2007) has illustrated above that South Africa is a source, transit and destination country for sex trafficking. Selabe (2000:1) admits that: "In Southern Africa, trafficking in women and children for sexual exploitation is a boiling issue, especially in Lesotho, Mozambique, Malawi, South Africa and Zambia, with South Africa a destination for regional and extra-regional trafficking." Selabe (2000:1) further states that: "It is estimated that over a

thousand young women from Bangkok, Hong Kong, Kuala Lumpur and Singapore are trafficked into South Africa annually through a network of organised syndicates from Thailand, China and Eastern Europe." Paola Monzini (2005:28) points out that "globalisation and modern technology, especially the internet offer opportunities to sex traffickers who take advantage of globalisation to create network for sex trafficking." Paola Monzini (2005) further analyses that some websites gather detailed information about every corner of the world and traffickers use these websites to attract vulnerable women.

Connor (2013:1-4) asserts that: "Research has shown that there are long distance flows to South Africa of women trafficked from Thailand, Philippines, India, China, Bulgaria, Romania, Russia and the Ukraine." Connor (2013:1-4) further utters that: "With locals there is also the legend that HIV/AIDS can be cured by sex with a virgin and these beliefs have increased the demand for girls as young as 10 or 11 years being kidnapped and sold for commercial sex purposes." In addition to what Connor has demonstrated, a United States research report (2010:1-8) illustrates that "sexual trafficking of young girls is a major concern in South Africa."

Connor (2013), a Human Sciences Research Council report (HSRC 2010), Kreston (2012), Mtimkulu (2010) and Pattanaik & Thorbek (2002) have avidly demonstrated that sex trafficking happens within and outside South Africa.

The United States Department of State research report (2010:1-8) states that: "according to the data drawn from the Integrated Case Management System from December 2007 to September 2010, a total of 20 cases of trafficking in persons for sexual purposes were registered in South Africa. Of this total, seven cases were registered in the Eastern Cape, three in the Free State, one in Kwazulu Natal and seven in Mpumalanga." The United States Department of State research report (2010:297) expands that "victims, mostly black or coloured people younger than 30, are often recruited from informal settlements or rural areas and subsequently transported to urban centres such as Johannesburg, Pretoria, Durban, Cape Town and Bloemfontein."

The United States Department of State research report (2010:297) also states that:

> South African women are reported to be trafficked from South Africa, as the source country, to Europe, the Middle East and the United States of America (USA) for purposes of domestic and sexual exploitation. Moreover, since South Africa is also a destination country, it has been reported that

people from Thailand, Taiwan, Russia, the Ukraine, India, and the People's Republic of China, the Democratic Republic of Congo, Mozambique, Malawi, Lesotho, Swaziland and Zimbabwe are trafficked to South Africa, mainly for commercial sexual exploitation, domestic servitude and other exploitative work. The fact that some of these victims are trafficked onward to Europe makes South Africa a transit country as well (2010:297).

The International Organization for Migration (IOM 2003:125) confirms also that "young women are trafficked in South Africa." The IOM (2003:125) states that: "In South Africa, the victims, both children and adults, are recruited by coercion, force, or deception; most often, the false promises are about opportunities of employment, marriage and education." The IOM (2003:23-60) further assesses that "human trafficking is a serious problem in South Africa because of the country's organized crime gangs and large, absorbent borders." According to the IOM, there are three areas of concern for South African authorities in combating sex trafficking: "corruption, implications of limited state resources and logistical difficulties." Corruption adversely impacts on effective law enforcement because it weakens strong border control measures. IOM (2003:23-60) illustrates that: "South Africa has leaky borders. Corrupt officials allow traffickers to gain easy access into the country, especially through Komatipoort." The IOM (2003:23-60), in order to stress how corrupt officials operate on borders describes a situation of a casualty of sex trafficking from Lesotho. This victim was asked how she crossed the border, and her response was that: "we just crossed the border, without a passport, without anything through the border post". The response of the victim indicates that there are many young women who are trafficked daily and they just cross the border post without any documentation, indicating corrupt practices by officials.

Often, the ones who are trafficked are young women; however, in some instances, young girls are also trafficked and exploited sexually as indicated by Connor (2013). The following paragraph describes trafficking of women and girls.

2.2.1 Women and girls

The International Labour Organisation (ILO 2003:1) states that "The concept woman refers to a person of female gender above the age of 18 and a girl refers to a female child under the age of 18." ILO (2003:1) further points out that: "children as young as 10 years are trafficked."

IOM (2003:1) utters that: "young women and girls are recruited along major transportation routes in Malawi by long distance traffickers who promise marriage, jobs or educational

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opportunities in South Africa." Once in Johannesburg, notes IOM (2003:1), "the victim is held as the trafficker's sex slave in a flat in the Central Business District (CBD) and the trafficker will bring clients to the flat and they pay him or her to have sex with the victim." Malawian businesswomen are also known for trafficking vulnerable women and girls to brothels in Johannesburg. Elize Delport (2007:22) notes that "There is evidence of women and girls being trafficked from both Thailand and China to work in the South African commercial sex industry. The Western Cape province of South Africa is a key trafficking point for people brought from Asia and the Middle East bound for North America." In addition, Delport (2007) points out that "a number of relatively small-scale trafficking networks operate using taxis to smuggle both migrants and women across local borders. They are based at transit houses in the border region between Mozambique, Swaziland and South Africa and operate through a network of accomplices in Johannesburg, Maputo and in the Lebombo region who recruit, transport and accommodate and transfer young women." Delport (2007:24) further describes that: "To initiate the vulnerable women who are trafficked, traffickers rape the girls and women several times, they also beat them. These violence acts continue even after the victims reach the destination point in brothels."

IOM (2003:2-3) states that "South Africa is a country of destination as well as a source country" for trafficked persons for countries outside South Africa. "The scale and type of recruitment varies from small-time traffickers to large scale organized crime." IOM (2003) notes that South Africa as a country of destination, usually vulnerable young ladies and teenagers are enrolled from deprived families in Thailand with deceitful assurances of good jobs in South Africa. Once they reach the destination, they are forced to reimburse the dues gained to transport them to South Africa; the victims are sold and hired out to brothels, bars and nightclubs. Chinese women and girls equally, are enrolled from poor families. Lured with offers of working in high-class hotels or to study English, they are handled into the sex business in clubs and restaurants possessed and functioned by mafia types of organization, as well as into involuntary work in farms and sweatshops. IOM (2003:2-3) further states that "trafficking is not all one-way. South African women have also been trafficked into the commercial sex industry overseas. The scale of this kind of operation is unclear, but from existing reports, it appears that it is linked to the Chinese international mafia." Furthermore, IOM (2003:2-3) notes that: "Children from South Africa are also trafficked to European countries. For example, The Observer reported in February 2001 that under-age South

African children are being used in brothels in London. These children had seemingly been taken to London with the consent of their parents who received weekly or monthly payments from the pimps who forced their daughters into prostitution."

The International Labour Organisation (ILO 2003:1) describes that: "Deepening poverty, persistent unemployment, conflicts, human deprivation, and the feeling of a bleak future have fostered an environment in which human trafficking can flourish." In the southern part of Africa, the majority who are trafficked are women and children. Poverty and persistent unemployment is linked to gender. Gender inequalities make women vulnerable to sex trafficking. There are many factors that contribute to sex smuggling and consequently mistreatment of women. One of the factors contributing to sex trafficking of young girls is gender inequalities that exist in South Africa and in other parts of the world.

2.2.2 The role of gender in sex trafficking

Vetten (2007) demonstrates that "the male-controlled structure prevalent in many countries results in the imbalanced position of women. These social classifications and gender stereotypes support women's inferior status, leading to reliance, feelings of powerlessness and low levels of self-esteem in ladies and makes them more susceptible to any abusive situation." Vetten 2007:429) further points out that "Many girls internalize their subordinated status in society as an unchangeable social reality. Once trafficked for sexual exploitation, these women have no power at all, not even to negotiate safer sex practices, which increase their risk of HIV infection, early pregnancy and unsafe abortion."

The International Labour Organisation (ILO 2003:1-3) notes that:

> It is a common element that those traded into the sex business are mainly women. This statement is acknowledged by the Trafficking Protocol which places a precise attention on women and children. Gender inequality is one of the underlying reasons for the commercial sexual exploitation of women. Customary philosophies, morals and practices which put women second to males are some of the foundations of gender disparities. The historical and cultural reception of male power causes many men to assume compliance and obedience from women. Many men expect women to succumb on some level to male power both in everyday life and in sexual relationships. Another factor facilitating abuse against women is the widespread use of the image of a woman as an object. The objectification of women is often found in the use of pornography and the use of women's bodies to sell products in advertisements. Indeed, the principal socio-economic and cultural features that escalate unfairness and discrimination make women and children even more defenseless to becoming victims of trafficking (ILO 2003:1-3).

It is true that people living in poor societies, mainly women and children are socially and economically the most exposed to trafficking. And one of the issues raised by (ILO 2003) is gender inequality. Indeed, gender inequality makes women poor and poverty is one of the major push factors that make vulnerable people to leave their homes and countries in quest for economic dignity. It is the search for economic dignity that often leads these vulnerable young women into the hands of traffickers who exploit them.

Monzini (2005:155) assesses that "Human trafficking and the exploitation of prostitutes is a business founded on violence and blackmail, but at the same time it plays on the hopes and expectations of those involved in it." They are the expectations of the girls and young women who emigrate from socially and economically deprived regions of the world; sometimes they are deceived about the kind of work in store for them, but sometimes they just decide to enter into prostitution due to their economic impoverishment.

According to Radhika Coomaraswamy (2002:1) gender inequality contributes to sexual human trafficking. Coomaraswamy describes that:

> The lack of rights afforded to women serves as the primary causative factor at the root of both women's migration and trafficking in women. The failure of existing economic, political and social structures to provide equal and just opportunities for women to work has contributed to the feminisation of poverty, which in turn has led to the feminisation of migration, as women leave their homes in search of viable economic options (Coomaraswamy 2002:1).

The lack of rights can indeed influence women to leave their countries. Seemingly, South Africa uphold human rights in high esteem. Le Bruyns (2012:3) points out that in South Africa, "the good in political life is reflected in our moral consensus document called the constitution, which includes the Bills of Rights". Though politically, the human rights are respected as demonstrated in the constitution, South Africa culturally still maintains the patriarch system in most of the parts of the country.

Susan Rakoczy (2000) states that: South Africa is a patriarchal society, a country largely "ruled by fathers." Under patriarchy, the male is regarded as a ruler and principal in the home and public life. Rakoczy (2000:13) states that "If, however, the connection of patriarchy with violence is to be understood, awareness must also be considered of its political and economic context. Patriarchy signifies the legal, economic and social system that validates rule by men over women."

Patriarchy can sometimes lead to oppression of women in economic matters. Economic inequality is one of the causes of sex trafficking. Therefore, combating sex trafficking systematically involves combating first the root causes such as gender inequality. Masika (2002:6-12) points out that "Unequal gender relations and patriarchal values and systems are the root causes of sex trafficking and other forms of enslavement." Masika (2002) further illustrates that the causes of trafficking are complex, intertwined with poverty and unequal gender relations as key underlying root causes. Gender inequality contributes to sex trafficking. According to Masika (2002), the greatest contributing factor to sex trafficking is poverty; there are even women who are involved in trafficking of other women. Sex trafficking is not only a man's business. Skrobanek, Boonpakdi and Janthakeero (1997:54) assess that "Women who have previously been migrant sex workers have a significant role in the networks that send and employ new recruits."

Araujo (2011) assesses that South Africa was among the first countries in Africa to produce a policy to combat human trafficking, just after the Palermo Protocol introduced the framework of combating human trafficking. Araujo (2011:6-7) analyses that though South Africa was among the first countries to develop a policy in Africa to combat human trafficking, the policy did not include some of the root causes of human trafficking, making it difficult to combat it. Araujo (2011:6-7) laments that "Unfortunately, much of the trafficking-related literature and policy initiatives fail to adequately address some of the major factors that contribute towards trafficking such as gender inequality and demand." The problem that arises from gender inequality is that people usually fail to distinguish between gender and sex.

2.2.2.1 Gender and sex

Gender according to Connell (2003:86) is defined as a "cultural difference of women from men, while sex is based on the biological division between male and female; a state where humans and other animals are divided on the basis of their reproductive functions." Connell defines gender as a social construct which classifies people as being male or female. People are classified according to the roles that society has created. From childhood, boys and girls are taught to participate in different roles that society has determined. The most important question that should be asked is: do these roles that society has set give advantage to one particular group? According to Connell (2003), some of the roles that society has put in place do oppress women because in most societies in the world, women with children are

economically dependent on men. Connell (2003:86) states that "in many parts of the world, some men believe that women who are dependent on them must be their property that can be discarded if they wish or to kill if need be." Musa Dube (2003:86) concurs that gender is a social construct of men and women. Each culture has significant constructs about what men and women can do and cannot do. Dube (2003: 86) points out that "At the centre of gender relations is the concept of power and powerlessness. The problem is that gender disempowers women. Gender causes inequalities." Vichuta (2003:1) opines that:

> This gender disparity is often attributed to the feminization of poverty arising from the failure of existing societal and cultural structures to provide equal and just educational and employment opportunities for women. Although the causes of trafficking relate to both men and women, women are faced with an additional vulnerability that stems from social discriminatory practices towards women and girls. Decision-making power undermines the strength of women and renders them vulnerable to exploitation and trafficking (Vichuta 2003:1).

2.2.2.2 Gender inequality

Vichuta (2003) has illustrated above how gender causes inequality and how the inequality leads to poverty, making vulnerable women prone to sex traffickers. Araujo (2011:6-7) points out that "The Palermo Protocol explicitly mentions especially women and children as groups that have been identified as particularly vulnerable to trafficking. Despite this, most of the countries tremendously fail to create an empowering environment that includes gender specific considerations and strategies." Araujo (2011) analyses that including a gender perspective would involve acknowledging the status and position of men and women as different, with women having been placed at a disadvantage in most societies, the inferior position of women having been socially constructed. In addition, observes Araujo (2011:6-7) "Infusing policy frameworks with a gender perspective would entail not only acknowledging the differences but also putting forth a plan of action that addresses them." Araujo (2011) suggests that the strategies, programmes and projects should reflect some kind of gender dimension. Araujo (2011:6-7) further states that "Women are generally trafficked into gender specific labour like prostitution, sex tourism, domestic work or into forced marriages and suffer gender-specific harm, such as rape and other forms of violence." Araujo (2011) describes gender-based discrimination, which negatively impacts activities such as access to education, public participation, property, credit, land and resources, thus increases women's and girls' chances of being trafficked. Benjamin Lawrence and Richard Roberts (2012: vii) point out that "Human trafficking emerges from the same deep social inequalities that render

people vulnerable, poor, illiterate and desperate. It occupies the same social and economic space in which reside others who are sufficiently wealthy, powerful and eager to use the labour and bodies of others."

UNODC (2012:29) concurs that "according to the statistics conducted between 2007 and 2010, the age and gender profile was known and reported and about 29,000 victims were detected globally. Almost 60 per cent of them were adult women." Indeed, women comprise the bulk of victims detected globally, which suggests that being a woman in many parts of the world is connected to those vulnerabilities that lead to victimisation through trafficking in persons.

Sexual exploitation of women through sex trafficking is a global phenomenon and there are many factors leading to it.

2.3   Exploring the global factors supporting sex trafficking

Lewu (2006) assesses that vulnerable people cannot be helped to protect themselves from maltreatment unless there is a clear understanding of what makes them vulnerable in the first place. Any response to sex trafficking must therefore be centred on an understanding of the conditions or factors that allow people to be trafficked. Lewu (2006:6) analyses that "Young ladies between eighteen and thirty years of age are usually targeted for human trafficking. They include undergraduates and other young ladies as well as young widows, divorcees and low paid workers whose income cannot sustain their life-style." The United States Department of State report (2007:35-36) states that "The causes of human trafficking are complex and fluctuate not only from one region to another, but also from time to time."

The United States Department of State report (2007:35-36) analyses that "A range of these risk factors or conditions has been identified, including poverty, dysfunctional families, and the impact of armed conflict, political instability, gender inequality, economic disparities and natural disasters." Wijers Marijan and Lin Lap-Chew (1997) point out that there are many factors that contribute to human trafficking. Wijers Marijan and Lin Lap-Chew (1997:1-10) state that "sex trafficking is a social, cultural, political and economic problem. In most of the cultures, women experience violence." Lewu (2006:6-7) assesses that "Innocent victims are recruited through friends who are probably in that business." These so-called friends introduce victims to the people who pretend to be "Good Samaritans" who obtain the necessary travelling papers that are usually fake. Young women are trafficked because of

their economic vulnerability. UNODC (2008:66-68) illustrates that "In the context of human trafficking, the primary causes of vulnerability are economic, social, cultural legal and political in nature." The economic factor, such as poverty, underdevelopment and lack of equal opportunities are some of the root causes of sex trafficking.

2.3.1 Economic factors

Lewu (2006) describes that economic vulnerability may also include unemployment and lack of access to opportunities which compel people to think of migrating in search of better conditions. Lewu (2006:8) states categorically that "A major economic factor is poverty." Indeed, despite the rich natural resources found in most of the countries of origin, the unequal distribution of these resources make a few very wealthy while the majority are very poor. Women and girls fall into the latter group. Thus, they easily fall victim to the fake promises of better jobs and life abroad. Bermudez (2008:1-2) assesses that "Human trafficking is a multi-dimensional social phenomenon perpetuated by socio-economic challenges as well as a demand for the exploitative use of individuals."

According to the Soroptimist White Paper: Women and Poverty (2015), poverty is the main contributor to human trafficking. This Soroptimist White Paper (2015:1) notes that "Poverty is an all-inclusive condition defined by many characteristics. In addition to a lack of food, clothing, shelter or health care, poverty also includes a lack of opportunities to improve one's economic condition and quality of life." The United Nations Economic and Social Council (2001:1-4) describes poverty thus: "Poverty is most defined as a human condition, characterized by the sustained or chronic deprivation of resources, capabilities, choices, security and power necessary for the enjoyment of an adequate standard of living and other civil, cultural, economic, political and social rights."

The Soroptimist White Paper: Women and Poverty (2015) notes that "poverty is a venomous series; it restricts an individual's access to resources (jobs, education, healthcare, etc.) and is problematic to overcome." Moreover, adds Soroptimist White Paper (2015:1), "people living in poverty are more prone to abuse, violence, mistreatment and discrimination, which deteriorates their conditions. This cycle basically assures that disadvantaged children will grow up to be underprivileged adults and the cycle recurs when they then have children of their own." World Bank Gender Overview (2014:1) analyses that "The effect of poverty goes far beyond individual suffering; it affects families, communities, countries and the

world. Development cannot occur in countries where large parts of the population are denied their basic human rights and are unable to be productive members of society." The Soroptimist White Paper (2015:1) assesses that "Poverty also exacerbates worldwide issues of migration, refugees and international crime such as human trafficking. For both humanitarian and practical reasons, ending poverty must be a priority for the global community." The majority of people who are affected by poverty are women, hence the main reason why young women are trafficked. Jean Allain (2012:158) concurs that "Poverty and vulnerability, an unbalanced distribution of wealth, unemployment, armed conflicts, poor law enforcement system, poor governance, lack of education, increased demand for sex trade and sex tourism are among the root causes of human trafficking."

Skrobanek, Boonpakdi and Janthakeero (1997:70) interviewed a young lady in Bangkok about why she was involved in sex work. Her response was as follows: "People may think we are stupid, selling our young bodies. We don't think so because we just struggle to stay alive. We have no good education and we don't come from rich or influential families who can find decent jobs for us. Our young bodies are all we have to improve the family's economic status."

The United Nations Children Education Fund (UNICEF 2007:1) state that "poverty is triggered by a diversity of issues, including the imbalanced topographical supply of raw materials and assets, uneven access to education and occupation, dishonest governments, war, disease, natural catastrophes, economic trends, and the competitive worldwide economy which generates chances for some while depriving others." UNICEF (2007:1) further states that "for women, these factors are exacerbated by social and institutional discrimination and a denial of basic human rights."

The United States "Census Bureau, Income and Poverty in the United States" (2013:1-4) maintains that:

> Worldwide, ladies are deprived of the opportunities essential to advance their economic and social state, comprising elementary human rights. In all parts of the globe, irrespective of class or race, women endure to be viewed as the substandard gender, incompetent and unworthy of the same rights as men. This discrimination and rejection of human rights leads to the feminization of poverty, which is a consequence of various practices of drawbacks working contrary to women (2013:1-4).

The Soroptimist White Paper (2015:1) laments that "Interestingly, very few countries or international organizations track poverty by gender since poverty is mainly measured by its economic dimension based on household surveys." United Nations Department of Economic and Social Affairs (UNDESA 2005:1-2) maintains that "good capturing of differences in poverty level among women and men should try to assess both the household and the individual." To combat sex trafficking, the church has a role to play and should embark on the advocacy of combating poverty of individual women. This advocacy needs to reach the public sector as well as the government.

The Millennium Campaign (2004) assesses that most governments do not protect women. The Millennium Campaign (2004:2-3) states that "Compounded with the global economic and food crises, the lack of interest in alleviating the plight of women has seemed to have only increased and women worldwide continue to be denied their basic human rights as a result." United Nations Development Programme report (UNDP 2000:4) notes that "responsive and accountable institutions of governance are often the missing link between anti-poverty efforts and poverty reduction."

Hemmati Minu and Rosalie Gardiner (2001:3) note that intercontinental institutes have recognised that; "helping a woman extends beyond helping a single individual because an economy cannot be called healthy without utilizing the contributions and skills of all members of society." Similarly, UNICEF (2007:1) analyses that "gender equality produces a double dividend: it benefits both the individual and other members of the society. Without it, it will be impossible to create a world of equity, tolerance and shared responsibility." The Soroptimist White Paper (2015) argues that individual women ought to be elevated from their second class situation in the social order and be granted with their human rights on the foundation that they are human, not because of what it will do for society at large. Non-governmental organizations (NGO), intercontinental societies, authority groups and governments across the globe need to be aware of that this combined transformation in approach is the essential foundation for all anti-poverty efforts and is the single object that will end in long-term poverty diminution. And fighting poverty is the key foundation to combat sexual exploitation of vulnerable young women who are trafficked as they quest for economic dignity.

Poverty is the major cause of sex trafficking and the challenge is that the Catholic Church's theological advocacy does not focus on empowering the vulnerable young women as a way to combat sex trafficking. The Department for International Development (DFID 2007:7) states that "Migration can both cause and be caused by poverty." Indeed, some victims of trafficking leave developing countries to seek work in more wealthy states, others fall victim to trafficking in their own countries. Poverty is usually listed first on any list of trafficking vulnerability factors in the developing world. For the people who enter into the sex industry, in most cases it is poverty that pushes them into the industry. Nicolé Fick (2005:7) expounds that "In most cases, the decision to enter the sex industry is an economic one."

Victor Luga (2010:203) assesses that "Prostitution among women and children is generally believed to be a result of poverty. The need to survive is a compelling force that drives adults to prey on vulnerable women and children." Poverty and other factors such as unemployment and landlessness deny the prospect of a secure future for many of these women especially in rural provinces of the country. They become natural and easy targets for unscrupulous recruiters, procurers and prostitution pimps, including organised crime syndicates having a network of local contacts. The heart of the problem is the exploitation by the powerful over the powerless, male over female, adult over children, rich over poor and organised over unorganised. Steve Chalke and Cherie Blair (2009:76) concede that "Throughout the world, especially in developing countries, women are at a disadvantage." Blair (2009) points out that the world figures show that women who are less well-educated, have fewer job opportunities and have less control over their own bodies. Girls find it harder to break the poverty cycle. They are less equipped with skills to improve their situations. Poverty is not just about money: it is about quality of life. Many women are not only poor, but they are denied the chance of escaping from poverty. They are denied education and work. Chalke and Blair (2009:130) note that "Poverty is the root cause of human trafficking. In particular, comparative poverty, where people live difficult lives but hear about wealthier communities in other regions, in another city or in another country, can cause people to take risky migration decisions." The solution to sex trafficking therefore is to empower the vulnerable people to become self-reliant so that they are less likely lured by the money offered by the traffickers. Masika (2002:5) admits that "Poverty and the aspiration for a better way of life are by far the major push factors and also among the principal reasons why some parents send their children away to work." Failure to improve the economic dignity of the majority of

vulnerable young women, will make it difficult to combat sex trafficking. Improving economic dignity of vulnerable women is linked to some extent to the improvement and fighting of gender inequalities. Certainly, gender inequalities contribute to sexual exploitation of women. Gender inequality contributes also to sex work. And some people can't distinguish between caged and non-caged prostitutes. The caged prostitutes are those who are trapped in the brothels and did not choose to go in the brothel while the non-caged are those who go to the brothels willingly because poverty has pushed them in uncompromising situation, have no means to earn the living apart from sex work. Hughes (2004:16) opines that "it is assumed that a certain category of users of prostitutes do not necessarily separate caged prostitutes from voluntary prostitutes but could be more concerned with receiving sexual services from sex workers." The other factor linked to economic factors is social factors.

2.3.2   Social factors

The UNODC (2008:66-68) assesses that "Social exclusion relates to a lack of access to social rights and prevents groups from receiving the benefits and protection to which all citizens should be entitled." UNODC (2008) adds that marginalisation from social security originates from complex factors, including gender, ethnicity and low status of groups within societies. This involves discrimination in education, employment practices, access to legal and medical services, access to information and social welfare. According to Lewu (2006:8), the most important social cause of human trafficking has been identified as "moral decadence, which does not allow many people to see the evil in the practice." Indeed, traffickers ignore the moral issue of respecting human dignity. In addition, broken homes result in the breakdown of the family system leading to social and economic instabilities. Social factors are related to cultural factors.

2.3.3   Cultural factors

The UNODC (2008:66-68) points out that some cultures have norms and practices that promote vulnerability of people. For instance in some cultures "children are forced into early marriages." Indeed, in some societies there are norms that lead to sexual exploitation and make people vulnerable. Lewu (2006:9) admits that "The socio-cultural practice of early and forced marriages of young girls to older men, sometimes old enough to be their fathers, may lead to the girls running away when they cannot cope." As these young women try to run

away, they fall into the hands of traffickers who pretend to be good Samaritans. The other factor can be considered as contributing to sex trafficking, is the legal factor.

2.3.4 Legal factors

According to the UNODC (2008:66-68), legal factors are manifested in the lack of access to the criminal justice system which happens because a "trafficked person is a foreigner or lacks access to legal representation or the system itself does not offer an appropriate solution." In addition to economic, social cultural and legal factors, there is also the political factor.

2.3.5 Political factors

Indeed, political instability, wars and conflict may contribute to trafficking of people. UNODC (2008:66-68) observes that "Political factor is particularly the case in transitional societies where civil unrest, loss of national identity and political instability may create a favourable environment for organised crime, including trafficking in persons." The International Organization for Migration (IOM 2007:28-30) illustrates this: "Some of these risk factors contributing to human trafficking tend to drive people away from their home communities to different regions." The other factor is illiteracy and ignorance.

2.3.6 Illiteracy

Truncated stages of knowledge, deficiency of lawful information and look of things have a habit of increasing particularised susceptibility to trafficking. Statistics South Africa (2010:81) demonstrates that "Nearly a billion people entered the 21st century unable to read a book or sign their names." Statistics South Africa (2010:81) further elaborates that "While the world has moved from minimum literacy to cyberspace-based education, 14% of the South African population is illiterate." Panday and Arends (2008:4-5) assess that "Many young girls in mostly rural areas end their education in primary schools. Regrettably, even those with Grade 10 battle to find employment. If young women can't find jobs, some end up in streets." The other factors that contribute to sex trafficking are inter-related, such factors are; open borders, absence of legislation and law enforcement, corruption and globalization.

Most of the factors illustrated above are interrelated. One factor can lead to another factor; for example, if borders are not monitored or if there are no rules to convict sex traffickers or border post officers become corrupt, sex trafficking cannot be combated. In order to combat sex trafficking, there is a need to check on all interrelated factors.

2.3.7   Inter-related factors

TEAM (2012:1-3) notes that "leaky frontiers have instigated a great deal of social, economic, and security setbacks; it is usually acknowledged that it assists sex trafficking. Though South African frontiers have border controls, there are nevertheless many chances for sex traffickers to achieve their illegitimate activities. Open borders to some extent are linked to the absence of effective legislation." Zhang (2009:178-192) states that "The absence of effective legislation and poor enforcement mechanisms combined with the breakdown of law and order structures, are some of the factors commonly cited as contributing to or accelerating the traffic in women and children in Africa." Cockburn (2003:1-15) observes that "Existing legislation in South Africa is negligible, in combating sex trafficking. Related to lack of law enforcement is corruption."

Zhang (2009:178-192) illustrates that bribery hinders "a nation's will and effort to fight sex trafficking. Immoral acts range from inactiveness (ignoring or tolerating), to vigorously participating in, or even consolidating sex trafficking." Zhang (2009:178-192) further points out that "In many countries, local police officers frequent brothels as customers where trafficked victims are kept. Visa and immigration officials receive free sexual services in exchange for overlooking fake documents presented by human traffickers."

The Program Against Corruption and Organized Crime in South-Eastern Europe (PACO 2002:7-9) states that "In many African countries, the police, political organizations and the judiciary are all considered by the public to be corrupt institutions". So, if the law enforcements such as the police and the judiciary who are supposed to re-enforce the law are the ones who are in forefront in corruption, it can be very difficult to combat sex trafficking. If the country lacks law enforcement personnel, sex traffickers can take the advantage and smuggle vulnerable young women from one country to another because of globalization.

Blank & Troshynski (2008) analyses that globalisation and increasing urbanisation contribute to sex trafficking. Blank & Troshynski (2008: 30-33) state that "Advances in information technology, global media, and internet access provide sex tourists and pornography producers with the means for faster and greater international exchange of goods and capital. Traffickers also utilise these innovations for recruitment of sex workers." All the factors demonstrated above act as pull and push factors.

2.3.8 Push and pull factors

Push and pull factors summarise all factors leading to sex trafficking. UNESCO (2007:32) analyses that "The primary factors that facilitate trafficking in persons are extremely complex and inter-connected but can be categorized into two major groups: push factors and pull factors."

UNESCO (2007) describes that push factors intensify vulnerability. UNESCO (2007:32) points out that "these factors such as economic poverty, unemployment, underdevelopment of countries of origin drive people to leave a region in search of a better life somewhere else." Truong (2006:71) maintains that "a culture of early marriage, the breakdown of family and social structures and absence of symbols that protect human dignity in traditional societies, lack of education and peer pressure contribute to human trafficking." Martens, Pieczkowski and Smith (2003:15) state that: "The list of factors leading to sex trafficking is not exhaustive." Pharoah (2006:30-41) notes that: "The root causes of trafficking may also be different depending on the conditions that prevail in a particular region."

McClain (2007:602-605) maintains that "The bulk of the literature identifies poverty as a major push factor." However states McClain, "the conventional assumption that poverty is a major cause of trafficking has been challenged by the indication that many trafficked persons are not poor." Shah (2007:441-450) disagrees with those people who say that there are people who are trafficked who are not poor. Shah maintains that "poverty remains a major factor that may indeed increase a person's vulnerability to trafficking." Shah (2007:445-454) notes that "Linked to poverty are other risk factors such as unemployment and limited work opportunities, as well as inadequate educational and vocational training prospects, especially for women." Snyman (2005) argues that there are several push factors that contributes to sex trafficking. The United States Department of State report (2007), asserts that there are many factors indeed contributing to sex trafficking. The "International Organization for Migration" (IOM 2007:28-29) notes that "Push factors influencing people to become traffickers include poverty, coupled with unemployment and limited career opportunities." Indeed, the traffickers use the opportunities that are available in order to entice unsuspecting people. The traffickers utilise both the "push and pull factors."

Gajic-veljanoski and Stewart (2007:5-6) state that: "for victims pull factors are the allure of an alleged improved life somewhere else, but without adequate data about the dangers. Pull

factors, which are connected mainly to the enticing potential of a healthier life, comprise of predicted better employment, educational and skills chances, political steadiness, a non-appearance of fortified battle, and the expectation of evading from exploitation, violence, discrimination, HIV/AIDS and the effects of natural calamities."

The "International Labour Organisation (ILO 2008:11-15)" estimates that "the annual profits generated from human trafficking are as high as 32 billion United States dollars." In fact, enlightens (ILO 2008:11-15), "human trafficking is among the top 3 (i.e. drug business, arms trade and human trafficking industry) high profitable business. Human trafficking is indeed a tempting, high-profit enterprise for individuals, groups and even for some countries." Most sex traffickers are lured into sex trafficking due to the huge profit that is made and the less risk factors to be arrested in the sex trafficking industry. Haynes (2004:227) describes that:

> The risk of being apprehended for human trafficking is not high for a vast range of reasons. To begin with, the illegal movement of trafficked persons across borders is facilitated by permeable borders or by bribing border officials. Furthermore, other corrupt government officials, including law enforcement, labour and immigration officials are also often part of the trafficking ring. Other factors contributing to human trafficking are; inadequate resources and untrained or insufficient law enforcement authorities, including police, immigration, labour and border-control officials. In addition, many countries still lack anti-trafficking laws, or appropriate laws are not implemented effectively (Haynes 2004:227).

Haynes 2004) has demonstrated above that it is rare that sex traffickers are convicted. Now, if perpetrators of sex trafficking are not convicted due to lack of law enforcement or corruption, the business of sex trafficking cannot be combated. In order to combat sex trafficking, the government needs to make sure that anti-trafficking laws are in place. Rijken (2003:74) observes that "Even when perpetrators are prosecuted, the conviction rate remains low. In addition, many countries still lack anti-trafficking laws, or appropriate laws are not implemented effectively".

Singh (2004:345) assesses that "Another strong pull factor for traffickers is the demand from clients in destination locations for the services of trafficked persons." Poverty creates the imbalances in the society and increases demand of clients in some places. Chuang (2006:137-163) analyses that "It is ultimately poverty, high unemployment, lack of opportunity and the quest for a means of survival, the main driving force leading to trafficking in humans in

South Africa." Poverty raises the demand and acts as a push and pull factor for human trafficking.

UNESCO (2007) illustrates that globalisation, wars in some countries, corruption, violence against women and the patriarchal society that cause gender inequality are some of the push factors that push vulnerable young women to leave their countries. UNESCO (2007:38) further states that "Based on available research, the main explanatory pull factors of human trafficking at an international level appear to be the need for low-skilled cheap labour, sex tourism and industry." UNESCO (2007) demonstrates that young women and children are forced or pressured into sex and domestic service industries by poverty and lack of alternative employment and income earning opportunities. Increasingly, trafficking in persons is also seen as a development issue from the demand side. UNESCO (2007:38) further points out that "The demand for cheap labour and sexual services from women and children both within developing and developed countries is regarded as a function of economic development. Economic disparities between regions also lead to more general migration flows, as more affluent countries draw upon the potential workforce of poorer countries as a source of cheaper labour." UNESCO (2007:39) adds that "Western Europe, for example, is estimated to need an injection of 75 million migrants by the year 2050 if it is to maintain current levels of economic prosperity, suggesting significant and sustained migration into Western Europe over the next 50 years."

Following on from what has been illustrated above, most of the people who are trafficked are in a vulnerable state. And often, poverty is the main cause of this vulnerability. Indeed, there are different push and pull factors contributing to sex trafficking. Shah (2012:78) analyses that "The effect of poverty is that poor people are desperate to survive or to provide for their families."

Armstrong (2008:79) points out that:

> Poverty plays a major role for trafficking in Sub-Saharan Africa, where large percentages of people live below the poverty line. There is consensus amongst most economic and political analysts that approximately 40% of South Africans are living in poverty, with the poorest (15%) desperately struggling to survive (Armstrong 2008:79).

As demonstrated by Armstong (2008), poverty is the major cause of sex trafficking. So in order to combat sex trafficking, there is a need to address the issue of poverty. Goebel, Dodson and Hill (2010:573-580) assesses that "Poverty is also exacerbated among women due to their lack of access to resources such as land and capital." Goebel, Dodson and Hill (2010:573-580) analyse that "The low-paid and exploitative working conditions provide an opportunity for traffickers to deceive these persons to agree to leave such a low-paid job for a better job in a new place." Armstrong (2008) illustrates that some South African young women living in rural areas experience economic hardship. Some of the teenagers reach the extent of running away from their homes and provinces to quest for economic dignity.

Goździak (2008) notes that, teen-agers, particularly those who travel or run away from household are in the extreme risk of being trafficked. Goździak (2008:903) further describes that another problem that makes children vulnerable is "to place the child under the foster care of some relatives who later sell these children to traffickers." Eloundou-Enyegue & Shapiro (2004:2-3) assess that "Many children in South Africa are placed with willing relatives, mainly grandmothers who serve as a safety net for children whose parents (mainly single mothers) cannot not care for them."

The demand for virgins is another problem supporting trafficking, especially in the world of HIV. Kelly (2005:235-238) states that "In South Africa and also in other third-world countries, there is an increased demand in human trafficking for younger girls because of the myth that intercourse with a virgin can cure a man of sexually-transmitted diseases." Avert Worldwide Statistics Report on HIV (2012:1-4) asserts that "The superstitious belief that any person infected with AIDS or venereal diseases can be cured by sexual intercourse with a virgin, has put a high price tag on virgin girls. This has encouraged traffickers to explore many new areas to find young girls, increasing the number of girl children trafficked into brothels."

2.4   Investigating the dynamics of the sex work sector

UNODC (2012:29) points out that "The main buyers of trafficked persons include sex tourists, pornography producers, brothel owners, sex customers, and employers of all types. The high demand for prostitutes aggravate sex trafficking." Louise Brown (2001:126) observes that "From most of the available research on sex work, one might begin to believe that the sex trade involves only poor women and a range of criminal elements. Yet it is obvious that prostitution would not exist without demand from the customers." Commercial sex is an industry and like any other successful industry, there has to be a high demand, sufficiently large number of people who are willing to become consumers.

2.4.1   Demand

Yen (2008:553-667), states that "the rapid growth of demand for virgins has led to more young girls being kidnapped or deceived into brothels and many other forms of sexual exploitation." The author of this research project agrees with what Yen (2008) states above because even recently more than 200 girls were abducted from a secondary school in Nigeria and one would wonder who is behind the abduction, and why targeting only young girls.

Masika (2002:13) asserts that "Increasing demand for commercial sexual services in an expanding industry fuels sex trafficking." Masika (2002) further demonstrates that "Trafficking is a lucrative business and unlike arms and drugs, trafficked women and children can be sold many times." Monzini (2005) concludes that human trafficking has increased in recent years because criminals find a favourable ground in the destination countries; strong demand for prostitutes and little government reaction to the phenomena associated with prostitution. Monzini (2005:115) further points out that "In keeping with a global trend, the commercial sex business in Africa has expanded considerably in the last two decades especially in border areas where the majority encounter economic impoverishment."

Araujo (2011) demonstrates that government policy in South Africa like many other countries, does not address the issue of demand. According to Araujo, the government tried to address the issue of sexual exploitation by linking it to rape and violence in marriage. But what the government failed to address in their policy making to combat human trafficking is to see how demand contributes to a huge industry of prostitution or commercial sex industry. Araujo (2011:7-8), claims that "The people who increase the demand for the sex industry are men who go after sex workers. If men can stop going after sex workers, probably, the sex

industry might collapse." Rossi (2003:1) assesses that "The trafficking industry, responding to growing demands for cheap, flexible labour and an expanding, globalized sex industry guarantees a ready supply to satisfy that demand." UNODC (2012:18) agrees that trafficking for labour and sexual exploitation to some extent is inter-related. UNODC demonstrates that "Some two thirds of the victims detected in Africa and the Middle East were children. Almost half of the victims were exploited into forced labour, and 36 per cent of victims were trafficked for sexual exploitation."

Laczko (2005:1-2) assess that "To stop the demand for sex workers is a difficult task. Not enough research has been done in this area as yet." Kempadoo (1998:36-42) bemoans that "Legalized sex industries are a magnet for human traffickers to bring in foreign and domestic women to meet the open demand." Hughes (2004) concurs by demonstrating that the 2005 United States Trafficking in Persons report publicized that legalization of sex work has truly encouraged an outpouring in "male demand, which entails a stable source of women. Legalisation has intensified the harms it was meant to minimise as well as generated new problems." The author of this research project also concurs that, the high demand for sex escalates sex trafficking to some extent.

2.4.2 Defining sex work

 The Prostitution Law Review Committee (2003:22-23) describes that "Sex work can be defined as the act or practice of exchanging services of a sexual nature for money or other considerations." Meena Saraswathi Seshu (2003:1), reports that the sex work zone is varied; "it is not constrained to a definite sex, gender, or age group. Each sex worker moves in the segment for different motives and self-identified; some call themselves prostitutes, sex workers, or even whores." Seshu (2003:1-10) further notes that:

> (1) Women in the sex sector are often wives and mommies.
> (2) Sex work itself may be official and structured.
> (3) Sex work may be also informal, such as self-regulating or self-employed sex workers.
> (4) Sex work may be lawful, banned, or accepted (Seshu 2003:1-10).

Brown (2001:158) notes that "Very little information is ever forthcoming from brothel managers and owners about the shadowy people and organisations associated with the sex trade. And it is not surprising that those people who speak out about the trade are those who regularly ended up being killed."

Paola Monzini (2005:41-42) asserts that women in the sex work sector can be categorised into four groups. The first consists of "attractive, enterprising women who engage in a well-paid ongoing activity from a position of independence and seek to minimise the risks of the trade." Many of these women enter into the sex business because of the high earnings it offers. The second group consists of "those who enter into the sex industry on an occasional basis, also from the position of independence." The third group consists of "those women who are driven to prostitution by grave economic pressures and lack of other opportunities. They enter it in a subordinate position and often have to submit to extreme forms of exploitation." The fourth and last group consists of "victims of trafficking, women who have been forced or blackmailed into prostitution in various ways and cheated about the nature or the condition of the work." Louis Brown (2001:17) admits that the "sex work sector has hierarchy." The prostitution hierarchy is shaped like a pyramid. At the top are a small number of elite prostitutes, the majority of whom have chosen their work because they can earn substantial sums in a very short time by selling sex. These women have selective clients and service a limited number of men. They are usually exceptionally beautiful, relatively well educated and with a good command of English. They tend to be from the middle class and well off families and they are not selling sex simply because they are poor and have no other way to make a living. Brown (2001:17) analyses that "high class sex workers just choose to go into sex industry because they can make quick and big money within a short period of time." In the middle section of the pyramid; says Brown (2001), are those prostitutes who cater to less wealthy clients. Many of the women in this category do not choose willingly to sell their bodies. Many enter the profession because they have limited options and are forced to sell sex because of economic hardship. At the base of the pyramid says Brown (2001), are the girls and women belonging to the lower class. Brown (2001) speculates that these women constitute the largest number of prostitutes who service society's lower class; as long as the men are able to give these women something these vulnerable women would be ready to offer sexual services to any client who can give them something to survive. Most of these girls and women are forced into sex work by acute poverty and enormously restricted life opportunities. Some have been physically coerced while others simply entered into the trade because of not having a secondary choice or option to survive.

Brown (2001:18) observes that "sex work is becoming a common phenomenon in many university and high school girls." Girls, who are middle class, well-educated and often in

university or still in high school, arrange "dates" with middle aged businessmen through cell phone and internet sources. The dates turn into sexual connections and the girls are rewarded with gifts and cash. Some say that it is not prostitution but is only a bit of fun. The girls are not poor and no one forces them: they need the money to buy the latest cute designer handbag and to keep up with friends in an exciting fashion competition.

Brown (2001:20) observes that with regard to sex trafficking, "some girls are sold directly into prostitution, but the most common path to sexual slavery is that path walked by girls who are searching for an escape from poverty." Unluckily, these girls are frequently highly innovative and ambitious to improve their humble beginnings. Normally, a girl or young woman is offered a job in some distant place, perhaps in a city or in another country. Yet once she gets there, she finds that the job is very different from the one she was initially promised. In reality, she is forced instead to provide sexual services. Brown (2001:29) assesses that: "Prostitution pays. It profits many people, but not necessarily the girls and women whose bodies are sold." Indeed, some women choose to become prostitutes because of the financial rewards, but most women have no option. They are raised in poverty, discrimination and conditioned to accept narrow choices. They are vulnerable and traffickers capitalise on this vulnerability.

In some countries, sex work is illegal and is criminalised like South Africa. But instead of helping to combat the crime of sex work, sometimes the law enforcement ends up victimising only women and leaving the men behind which has made some Non-Governmental Organisations (NGOs) which fight for women's rights to react against the prosecution of sex workers, especially those who go in the industry of sex work willingly. Women Network for Unity (WNU 2008:1-5) describes a situation in Cambodia where a sex worker was arrested with the intention and presumption that they were rescuing her from the sex work industry. WNU (2008:1-5) illustrates as follows:

> Maylin earns her living as a sex worker on the streets of Cambodia. She wasn't looking to be rescued from prostitution when she was arrested in June 2008 by police near Wat Phnom. Taken first to a police station, Maylin thought she would go to jail, but instead she was handed over to an NGO. Maylin described that: "They took me and three others to their centre. I told them I wasn't trafficked and I wanted to go, but they kept me at their centre for seven hours after I told them this, and only released me when another NGO intervened" (WNU 2008:1-5).

Seshu (2003:1-10) also illustrates that people move in the sex sector for a variety of motives. For some, sex work is a career of choice. For others, it may be a choice made based on certain life conditions, such as:

(1) Poverty and indebtedness.

(2) Low levels of education.

(3) Lack of access to other employment opportunities.

(4) Family abuse.

(5) Drug use or addiction.

(6) Gender inequality.

(7) Rape and other violations.

(8) War and post-conflict situations (Seshu 2003:1-10).

2.4.3   Recent disparate views regarding sex work and human trafficking

There are different and opposing arguments regarding prostitution and human trafficking. Some people do not agree that prostitution is part of human trafficking while others understand that prostitution is linked to human trafficking and if human trafficking has to be combated, prostitution must be combated first.

Indeed, one of the critical issues in combating sex trafficking is about sex work or prostitution. Advocacy on combating sex trafficking is not easy because there is what is known as "sex wars" amongst the feminist advocates. There are about three different voices on sex work: the radical who advocates for criminalisation of sex work. One of the radical feminists is Catherine Mackinnon. Mackinnon (1993:1-3) emphasises that "Anything that makes women subordinate to men, things like pornography must be combated." On the contrary, the liberal feminist Lynn Chancer (2000:77-88) disagrees with the ideas of such radicals by stating that "women have rights over their bodies and they can do whatever they want as long as they do it willingly." The third group is about sex positive feminists who are described as "pro-sex", the view that is considered to be the true defense of pornography. To some extent, according to this author's analysis, this third group called the positive feminists are closer to the liberal feminists in the sense that they both fight for women's rights to do whatever they want with their bodies, contrary to the radical feminists who do not agree that women can do whatever they want with their bodies because some acts such as pornography subordinates women to men. One of the famous positive feminists whose arguments are closer to the liberal feminists is Elisa Glick (2000:19-45) who contends that "No form of sexual expression should be criticized except that which is not consensual." Chancer and

Glick have the same views about pornography, women being giving total freedom to decide what they want to do with their bodies. Closer to the liberal feminists and the positive feminists is another group called "Sex Workers Education and Advocacy Taskforce" (SWEAT). In contrast to SWEAT, is the group "Stop Trafficking South Africa" (STSA) which maintains a stance similar to that of the radicals.

Gould & Fick (2008:2-4) illustrate that (SWEAT) maintains that "Prostitution brings quick money to those people who are in need." SWEAT does not see any problem with women engaged in prostitution or sex work. On the contrary to the views of SWEAT, Gould & Fick (2008) note that the group called Stop Trafficking South Africa (STSA) wonders why SWEAT downplays the level of sexual exploitation of women who are trafficked in Cape Town city, by emphasising that sex work contributes to sex trafficking and therefore sex work must be criminalised if the government wants to combat sex trafficking.

Gill Allwood (2010) claims that those who fight for the rights of prostitutes have to first address the causes that propel people into prostitution because fighting for rights alone is an incomplete activity. Allwood (2010:5) utters that "Sex workers' rights advocates though they fight for better living and working conditions for those in prostitution, the disadvantage is that, they do not challenge the circumstances which brought the sex workers into sex work industry." Allwood (2010) demonstrates that there is a varied agreement that sex trafficking of women is a violation of their human rights, particularly when they are restricted by their pimps, their documents are impounded and they gain nothing of the cash they merit because they work for it. According to Allwood (2010), all European Union member states accept that women who have been trafficked are victims; all members of the European Union are united in condemning human trafficking. There is no agreement, nevertheless, about the idea that prostitution itself is an innate violation of human rights. So if people enter freely into prostitution as a means of survival, as a means to earn a living, it is a right to be respected so say some members of the European Union. To stop prostitution by those who adopt it freely as work to earn the living is to violate their rights.

Joyce Outshoom (2001) opines that the government should ask first whether it is forced or free prostitution before supporting or condemning prostitution. Outshoom (2001:472-490) points out that "The distinction between free and forced prostitution was integrated into Dutch public policy debates as early as the mid-1980s, and is defended on the grounds that it

will improve the living and working conditions of prostitutes and that it will strengthen the fight against transnational organised crime, in particular the trafficking of women and children."

Institute of Security Studies (ISS) and Sex Workers Education and Advocacy Taskforce (SWEAT), (2008:1-10) stress that prostitution must be defended. They maintained that prostitution brings quick money to those people who are in need. Moreover argues ISS and SWEAT, "people who are engaged in prostitution join freely." Their stance is that these girls are trying to make a living and the work they do should be regarded as "normal." However, the NGO called Stop Trafficking South Africa (2010) does not agree with ISS and SWEAT's idea of promoting prostitution.

Stop Trafficking South Africa (STSA 2010:1-3) bemoans that "The publication Selling Sex in Cape Town claims to be an objective account with a minimum of emotional comment and opinion while in the true sense this is not the case". Stop Trafficking South Africa (2010:1-3) illustrates that the authors of "Selling Sex in Cape Town are disturbingly opposed to anti-trafficking legislation; they believe that it is of no use in countering abuse, and believe there is little trafficking in Cape Town but this is contrary to the reality." STSA (2010) points out that brothel owner referred to in the report appeared to be treated with the utmost respect, being more worthy than law enforcement officials. There are views that seem to be belittling of those who are against prostitution. These views regard prostitution as a worthy job option for those who have desperate financial needs. Stop Trafficking South Africa (2010) however argues that they are also concerned about the lack of employment opportunities for young people. STSA (2010) points out that they do appreciate that brothels, strip clubs and drug dealers are out there luring and claiming to give employment to young women who have no future. However, what STSA (2010) would like to see is a South Africa that deals with this scourge and is finding ways and providing opportunities to encourage young people to have principles and good morals. STSA (2010:1-3) states that "Sweat's commentary is dispassionate and unfeeling and rather devoid, a criticism of those who exploit women in sex trafficking."

ISS and SWEAT (2008:5-6) on the contrary argue that according to the Palermo Protocol, prostitution is not the same as human trafficking because what characterises human trafficking are three elements which differ from prostitution. These 3 elements are "the use

of force, deception or inducement at the time of recruitment and re-location and exploitation." On the contrary, STSA (2010:2-4) disagrees by stating that "ISS and SWEAT do not interpret the Palermo Protocol in a healthy manner." STSA (2010:2-4) laments that "We fail to see why ISS and SWEAT would go out of their way to interpret the definition of trafficking in the Palermo Protocol in the most restrictive way possible." According to the STSA (2010), the definition in the Palermo Protocol clearly poses these elements in the alternative and includes the abuse of vulnerability or a position of power. And if any of these conditions are present, then a person would be regarded as a trafficked victim. STSA (2010) detects that SWEAT thinks that all the deception occurs during an interview; fake advertising, and pressure to do things that were not made clear should not be considered if physical or mental force is not used. STSA (2010:2-4) assesses that "there are many elements that make up a trafficking scenario, including factors such as recruitment, harboring, or receipt of a person by means of threat, deception, abuse of power, abuse of a position of vulnerability, the giving and receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation". STSA (2010) wonders why would SWEAT wish to downplay the level of trafficking for the purpose of exploitation in Cape Town city. STSA (2010:2-4) describes that "SWEAT has in the past acknowledged the huge problem of commercially sexually exploited children being prostituted in Cape Town. By this admission they have agreed that trafficking is an issue in Cape Town, as one can see from the Palermo Protocol that any child, who has been a victim of recruitment, transportation, harboring, or receipt of a child for intended exploitation, is in fact a victim of human trafficking." According to the opinion of the author of this research project, prostitution is linked mainly to economic factors, therefore, the energy needs to be focused on how young women can be empowered instead of debating whether prostitution should be legalised or criminalised.

Susanne Thorbek & Bandana Pattanaik (2002:6) points out that "From the feminist perspective, it is important to see prostitution in its social, economic and political context, and also equally important to consider the power relations involved." Pattanaik & Thorbek (2002) illustrate that there is little doubt about the influence of economic and social conditions on prostitution. The main motive of women who choose prostitution is poverty. Pattanaik & Thorbek (2002) further describe that poverty affects not only women, but it affects also men though the most affected are women. Pattanaik & Thorbek (2002)

demonstrate how the beach boys of Barbados in the Caribbean Islands earn their living by servicing rich women from all over the world, especially from America and Europe. Rich women go to the Barbados beaches for sex tourism and look for the boys, who are the youth between 15 years and 35 years old and these beach boys provide sexual services and treat these rich women as queens. It is not only rich women who seek sexual services from these beach boys, but also young ladies who want to experience sexual pleasure and travel from Europe to Barbados. What has kept these boys in the sex industry at the beach is poverty. Some boys do complain that there are women who pay less money, maybe 100 dollars and ask for the whole night sexual service, leaving them tired and they can't make more money the following day with other clients. In the daytime, these boys can make 500 dollars per day and that is why they complain if a woman just pays 100 dollars and asks for the whole night sexual services.

Pattanaik & Thorbek (2002:67) claim that "Women who enter into prostitution also enter into that industry due to poverty." Pattanaik & Thorbek (2002:67) comment that "The community needs to acknowledge the reality that, for many women, prostitution is a solution to poverty and a path to independence. While prostitution may present a problem for social commentators, for many women it is simply the way life is." Pattanaik & Thorbek question whether women in prostitution have a choice or are they forced into the industry. Pattanaik & Thorbek (2002) assert that much of the debate around prostitution emphasises choice. But can a woman choose to be a prostitute? Isn't she the victim of trafficking? Or if not trafficking, is she not a victim of the social system or poverty?

Monzini (2005:53) says that "there are contrasting voices when it comes to sex trafficking." There are those who say that sex work should be abolished; and those who say that sex work is a job like any other jobs that people do to earn the living. Apart from focussing only on the vulnerable young women who are exploited, it is good to question also about who are the purchasers of sex.

2.4.4 Emerging questions on sex work

There are some questions that emerge from the sex work sector such as who are the purchasers, why do they purchase and who are the profiteers of sex work sector?

2.4.4.1 Who purchases sex?

The purchasers of sex in most cases are those men who can afford to pay for these services. Hughes (2004:16) points out that "The need for sex, cultural meaning associated with prostitution and violence towards trafficked victims is described as the distinctive characteristics of users of prostitutes." According to Hughes (2004), purchasers of sex have different desires and drives for purchasing sex.

2.4.4.2 Why purchase sex?

Hughes (2004:16) proposes that "Of primary importance to users of prostitutes is the need to fulfil a personal inadequacy, need or desire." Brown (2001:142) argues that "Not all men who visit prostitutes are going simply for sex. A few go in search of comfort and love." According to Brown (2001), many experienced sex workers claim that their best and most regular customers are those men with unhappy but unbreakable marriages. Usually, these men visit to talk, to be cuddled and also to have sex. Some men want to buy romance as well as passion. How sad that the brothel is the only place they will find the solace they are looking for. Some men confess that they choose sex workers because they are looking for sex satisfaction which they don't get from their wives. Other men however, do admit that their wives do satisfy them but they just go to sex workers to get another exciting experience which their wives cannot provide.

Brown (2001) further describes different reasons why men purchase sex. Some are looking for women whom they can control when they are having sex and they don't like women who seem to be experienced and who shows a lot of appetite when servicing the man. But other men on the contrary like the experienced women who demonstrate a lot of skills when offering sexual services. Other men just choose sex workers because they don't want commitment with women who want a serious relationship and want to get settled into marriage. Brown (2001) speculates that some men just engage in sex tourism; they want to have a taste of different women, like Black woman, White, Coloured, Indian, and Chinese, believing that different races taste differently. Brown (2001) thinks that some men, likely have no confidence to propose beautiful women, so the option is to go to a brothel where they can choose beautiful women using their money because women in brothels have no power to refuse a man. Brown (2001:152-154) proposes that "There is no single explanation of why men go for sex workers. Men are different, some move from one country to another just for

sex tourism. Even respectable married men do go to brothels to enjoy sexual pleasures with sex workers." Brown (2001) illustrates that all classes, religions, ages and ethnic groups are represented among sex workers' clients; wealthier men frequent clubs and purchase high-class call girls while the cheaper brothel sector tends to be patronised by the less affluent. There are no fixed boundaries when it comes to sex. Local men and tourists are all customers for sex in brothels. Brown (2001:152-154) describes a brothel owner in the Philippines who revealed that some of the clients were wealthy men by stating that "My best regular client is the mayor. He likes to visit the brothel every fortnight or so. He often telephones to see when I have new virgins in because they are his favourite."

Brown (2001) observes that: In cases where men choose what kind of clients they would want to have sex with, like the mayor of Philippines stated above, some men become gentle to their clients. Indeed, some men do treat the sex workers with sympathy while others mistreat them. Coy, Horvath and Kelly (2007:23) state that "Some men express a sense of discomfort with regards to accessing sex from caged women and appear to sympathise with them rather than pursuing their motives. On the other hand, some men do not mind whether a sex worker is caged or not, what these men seek is their sexual comfort. And the profiteers of prostitution do not mind whether the prostitutes are exploited or not."

2.4.4.3 Who profits from sex work?

The South African Law Reform Commission (SALRC 2009:43-44) states that "Profiteers imply any person who generates profits from young women and girls forced into prostitution. It could be a club, brothel owners, pimps, massage parlours or owners of rental rooms." SALRC (2009:44) further points out that "The ones who profits from sex work are brothel owners. Brothel owners increase workforce by purchasing young women and girls from traffickers. In turn, once they are in their control, there are varieties of ways in which Brothel owners maximise profits from prostitutes."

Brown (2001) claims that when one move further down the hierarchy of the sex trade from the criminal organisations and the web of powerful interests that protect and profit it, one comes to the people who are visible within the trade: the merchants and the brokers and the managers. These are the people who run the industry on a daily basis. Ebbe and Das (2010: 36) state that "Profiteers of prostitution enter into the business because there is a lot of profit in human trafficking, especially of women and girls." Ebbe and Das (2010) further utter that

"The United Nations estimates that the revenue from human trafficking ranges between 7 to 12 billion dollars per year." Moses, Aruna and Folami (2010:185) note that "Trafficking of people for prostitution and forced labour is one of the fastest growing areas of international criminal activity. The overwhelming majority of those trafficked are women and children. An estimated one to two million people are trafficked each year worldwide, with over 50,000 going to the States. Trafficking is now considered the third largest source of profits for organised crime, behind only drugs and guns, generating billions of dollars annually." Brown (2001) points out that all over the world women are sold, tricked, forced or lured into prostitution. They are incarcerated in brothels and girls who are little more than children are compelled to service innumerable clients. They are unable to refuse the customers and unable to escape from brothels that are nothing but prisons. There is a lot of publicity around prostitution because it is a big business generating a lot of profit.

2.4.4.4 How is sex work treated in the media and publicised?

Mansson (2006:90) illustrates that the "media attention obtained by saleable sex work from the design magazines such as newspapers, academic journals and internet, may create an impression that selling and purchasing sex is an acceptable form of earning a living and accessing sexual services in South Africa and the world." Mansson (2006:90) describes that "the mass production of sexualised images of prostitutes appearing in print media could be responsible for men's thinking that as long as one is willing to pay, sexual access is possible. To add to the glamour dimension are advertisements of girls selling sex appearing in newspapers." Coy et al. (2007:13) asserts that "classified sections of newspapers appear to be favoured by most users of prostitutes. To make the situation of prostitutes more attractive and humane are human rights organisations addressing challenges encountered by prostitutes whilst executing their duties."

Thozana Mandisa Lutya and Mark Lanier (2012:557-560) point out that "Three variables can be drawn from the demand theory of prostitution: users, profiteers and publicity gained by prostitution from the public." The profiteers of sex work sector choose the opportunities available to make money and they overlook the negative effects sex trafficking causes to the vulnerable young women who are trafficked.

2.5   Effects of sex trafficking

The effects of sex trafficking are traumatic. Zimmerman et al (2006:22-23) points out that "Victims suffer an extremely wide range of health problems, of which many are severe and enduring". Zimmerman et al (2006) further adds that women who are trafficked are injured physically and psychologically.

2.5.1   Physical injuries

Gajic-Veljanoski and Stewart 2007:345-347) notes that "as a consequence of exploitation and cruelty during the trafficking process, trafficked persons encounter various bodily injuries, such as; open wounds, bruises, cuts, broken bones, cigarette and iron burns, rectal trauma, as well as head injuries." According to Zimmerman et al (2006:22-23), "The physical sites of women's injuries cover their entire bodies and include: head, face, mouth, nose, eyes, back, neck, spine, legs, hands, feet, kidneys, pelvis, abdomen and the genital area". Indeed, expounds Zimmerman et al (2006:22-23), "Sometimes, physical injuries cause long-term problems, permanent physical harm or even the victim's death." Hynes and Raymond (2002:197-229) reveal that "According to one study, 65% of female victims of sex trafficking sustain serious physical and internal injuries, 24% experience head injuries and 12% report broken bones." The United States Department of State (2005:1-4) detects that "Female sex trafficking victims experience an expressively higher rate of sexually transmitted diseases." Sometimes, the physical injuries experienced by young women who are trafficked lead to different health problems.

2.5.2   Diseases: different health problems

UNODC (2008:32-34) states that "HIV prevalence among trafficked women in South Africa is distressingly high at almost 75 percent." Zimmerman et al (2006:22-23) concurs with the UNODC (2008) report by highlighting that "Other health problems, such as pelvic and urinary tract infections, cervical cancer, skin diseases, chronic headaches and debilitating fatigue, are reported by trafficked persons." UNODC (2008:32-34) adds that "Another problem related to reproductive health is forced and unsafe abortions, which may result in serious or fatal complications."

Trafficked people also do develop drug abuse as a copying mechanism for the traumatic experience they undergo. Gajic-Veljanoski and Stewart (2007:345-347) state that "With regard to substance abuse, trafficked persons commonly experience dependency problems

due to being coerced into drug use by their traffickers or by turning to substance abuse to help cope with, or mentally escape, their desperate situations". Another problem is that trafficked people do not have access to medication. Silverman et al. (2008:733-34) argues that "Without access to expertise on medical conditions commonly experienced by trafficked persons, followed by accurate diagnosis and correct medication, treatable conditions are not cured or controlled." Sex trafficking damages human dignity and needs to be combated because it violates human rights.

The World Council of Churches (WCC 2007:4-5) states that consequently, the health effects can be categorised in 6 clusters explicitly:

> Infectious diseases: HIV, STIs, and TB; Non-infectious diseases such as: malnutrition, dental health problems, and skin diseases; Reproductive health problems, that is: forced abortions, high-risk pregnancies and deliveries; Substance abuse: alcohol, inhalants, intravenous drugs; Mental health problems: depression; Post Traumatic Stress Disorder: suicide and Violence: physical and sexual assaults and murder (WCC2007:4-5).

WCC (2007:7-8)) further comments that some of traumas that the victims of sex trafficking experience manifest itself during counselling as follows:

> They are closed in the self, silent and disheartened, no bond and quite mistrustful. Sex trafficked women are cracked and ruined people, physically and psychologically. They have lived through a shock, similar to incest or from being raped. For some, getting help is like a whole new assignment. Crying, breaking down, terrible nightmares, screams in the night, frightened all the time, wanting to change the whole of their appearance. There are experiences of mental breakdown for younger girls, aged 16 and 17. Traces of the trauma are always there. Victims feel consumed, deceived, and squashed. Most of the victims fail in relationships and keep on repeating the same patterns of considering the men they are in relationship with as if they are just clients whom they cannot commit any relationship with or love. The victims are often not able to have real relationships and their emotional health is delicate. They have great difficulty in trusting; they find it extremely hard to talk about their experiences, have no confidence, no self-esteem. They fear that things will never get better for them. The most serious effect of trafficking is soul damage, a forced expulsion from their bodies. They eradicate all their feelings so that those feelings do not destroy them. Restorative is a procedure of returning their own bodies and letting their souls re-enter (WCC2007:7-8).

The traumatic conditions caused by sex trafficking is something that needs to be addressed. And the best way to address these painful experiences of vulnerable young women is to combat sex trafficking. Also, studies on how to help the sex trafficking survivors is needed.

Hossain (2010:2442–49) describes that "To date, few prospective studies have been done on the health needs of trafficking survivors." Hossain (2010) illustrates that the utmost usually testified physical health signs included exhaustion, nuisances, sexual and reproductive health complications. Tsutsumi (2008:1841–47) concurs that "Similar results emerged from research using physician administered diagnostic interviews in the Republic of Moldova, which found prevalent, persistent psychological symptoms in women in post-trafficking services."

There are various health and other effects associated with human trafficking. Koss (1992:253–59) elaborates that "Poor mental health is a dominant and persistent adverse health effect associated with human trafficking. Psychological consequences include depression; post-traumatic stress disorder and other anxiety disorders; thoughts of suicide; and somatic conditions including disabling physical pain or dysfunction." Caouette (1999:1-10) concurs that "involuntary or compelled use of pills and liquor is frequent in sex trafficking. Drugs and alcohol may be used as a means to control individuals and increase profits or as a coping method or by the trafficked person as a coping method." Indeed, sex trafficking has numerous effects.

2.5.3   Economic effects

Pearson (2002:11-15) points out that "Economic exploitation is widespread effect of human trafficking." Trafficked people seldom have any control over what they earn and often are charged by traffickers for services like accommodation and food.

2.5.4   Legal effects

Phinney (2001:1-3) evaluates that "Legal insecurities are common for people who travel across borders, particularly when traffickers or employers confiscate identity documents or give false information about rights, including access to health services."

2.5.5   Stigma effect

Steel (2006:58–64) notes that "Trafficked people who return home may go back to the same difficulties they left but with new health problems and other challenges, such as stigma." Jobe (2010:6-9) agrees that "People who manage to leave a trafficking situation, whether they return to their country of origin or not, are at a notable risk of being trafficked again." Jobe (2010) analyses that the stigma associated with sex trafficking make most of the victims not to disclose their horrible situation which they experience, due to fear that the society might

not accept them. That is the reason why the people who have been trafficked, according to Jobe (2010) are at a conspicuous risk of being trafficked again. The different effects experienced by vulnerable young women who are trafficked reveals how much dignity and human rights are violated.

2.6   Violation of human rights

Skrobanek, Boonpakdi and Janthakeero (1997:98) state that "Trafficking of women and forced prostitution are dehumanising and are criminal acts and they represent serious violations of human rights." Marie Vlachovd and Lea Biason (2005: 8) demonstrate that "The international community recognises violence against women as any act of gender-based violence that result in; physical, sexual or psychological harm or suffering to women." Marie Vlachovd and Lea Biason (2005:8) pronounce that "Violence against women includes threats of such acts, coercion or arbitrary deprivation of liberty. Violence against women can occur in private (such as in the home) or in public settings (including places of work and educational institutions). The roots of gender-based violence lie in the pervasive systems of inequality that perpetrate the domination of men and the subordination of women." Vlachovd and Lea Biason (2005:9) adds that "Violence against women sometimes makes women to flee their homes, going in the streets, entering into prostitution if they are not financially established and these make women to become victims of traffickers." Indeed, the majority of women in different parts of the world are victims of violence and poverty. Violence against women destroys human dignity. Indeed, when people are sexually exploited through sex trafficking, their dignity and rights are violated. See (1994:1700) points out that the Catechism of the Catholic Church (CCC) states that all people have dignity. "The dignity of the human person is rooted in his or her creation in the image and likeness of God." So when people are trafficked for sexual exploitation, their dignity and human rights are violated.

2.7   Conclusion

In Chapter Two, the following findings were noted:

(1) Connor (2013), a Human Sciences Research Council report (HSRC 2010), Kreston (2012), Mtimkulu (2010) and Pattanaik & Thorbek (2002) have avidly demonstrated that sex trafficking happens within and outside South Africa; that women are exploited in sex trafficking and that violates human dignity and rights.

(2) That sex trafficking shows certain trends and patterns that helps create a network of sex traffickers. It awakes us to realise that while some factors can be good such as globalisation, this also can have bad effect as traffickers do use the same globalisation to create network for sex trafficking as demonstrated by Blank & Troshynski (2008).

(3) That there are various factors that lead to sex trafficking as illustrated by UNESCO (2007); the research illustrates that there are multiple dimensions to sex trafficking and the major factor is poverty; this raises the question of how to address the underlying cause.

(4) The high demand for prostitutes aggravates the business of sex trafficking as analysed by Yen (2008). It shows that if there were no purchasers of sex, the sex industry could have come to the halt.

(5) That sex work has devastating effects on those trafficked. One of the serious effects as illustrated by WCC (2007) is the violation of human dignity and human rights. This violation calls for the church and the civil society to combine effort in combating sex trafficking because all human beings have dignity because they are created in the image of God.

(6) The six findings beg the question that if this is what is happening, where and what is the Catholic Church's response. Connor (2013), in the next chapter provides a framework of the Catholic Church's response on sex trafficking. In the following chapter this framework will be interpreted, assessed, critiqued and interrogated.

CHAPTER THREE

THE CATHOLIC CHURCH RESPONSE TO SEX TRAFFICKING IN SOUTH AFRICA: A CRITICAL REVIEW

Chapter Three is an assessment of the framework of Melanie Connor about how the Catholic Church has responded to sex trafficking in South Africa. This chapter will present and critique the work of Melanie Connor and examine to what extent this conceptual framework helps to combat sex trafficking in South Africa. This framework needs to be changed, improved, interpreted, affirmed, critiqued and assessed as to what extent the framework of the Catholic Church as demonstrated by Connor helps to combat sex trafficking in South Africa.

3.1   How and why does the Catholic Church combat sex trafficking?

Connor (2013) has illustrated how the Catholic Church combat sex trafficking in South Africa. Connor (2013:4) notes that "The Catholic social teaching on human trafficking has its foundation from Genesis 1:27 that states: So God created humankind in his image. In the image of God he created them; male and female he created them." Being created in the image of God is the theological basis that motivates the Catholic Church to engage in combating sex trafficking. According to the Catholic understanding of Genesis 1:27, all human beings deserve respect because they are created in the image of God. According to Connor (2013:4), sex trafficking is a serious offence contrary to the self-respect "of the human person and a direct defilement of human rights." The Catholic Church has engaged in combating sex trafficking worldwide using different practices, for instance, to combat sex trafficking, Pope John Paul II used to write pastoral letters. Pope John Paul II (2002:1) states that:

> The trade in human persons constitutes a shocking offense against human dignity and a grave violation of fundamental human rights. Already the Second Vatican Council had pointed to slavery, prostitution, the selling of women and children, and disgraceful working conditions where people are treated as instruments of gain rather than free and responsible persons as infamies which poison human society, debase their perpetrators and constitute a supreme dishonour to the Creator (*Gaudium et Spes*, 27). Such situations are an affront to fundamental values, which are shared by all cultures and peoples, values rooted in the very nature of the human person. Who can deny that the victims of this crime are often the poorest and most defenceless members of the human family, the least of our brothers and sisters (2002:1)?

Pope Benedict (2005) deliberates sex smuggling as "a nuisance of modern times." He calls for respect for all human beings, especially vulnerable women. Pope Benedict (2005:1) analyses that "it becomes easy for the trafficker to offer his own services to the victims, who often do not even vaguely suspect what awaits them. In some cases, there are women and girls who are destined to be exploited almost like slaves in their work, and not infrequently in the sex industry too." Catholic Church in South Africa has been actively involved in combating sex trafficking. Indeed, the Catholic Church uses theological advocacy in combating sex trafficking.

3.2   The Catholic Church's theological advocacy in combating sex trafficking

Bouvier (2013) points out that any advocacy is rooted in some major themes like theology, sociology, politics economics and different disciplines. The discipline that studies God is theology. Theological advocacy is the activism which is deeply-rooted in God and responds to God's call. According to Bouvier's analysis, God calls people to faith, ministry and service. And it is up to an individual to reflect on God's call. The author of this research project observes that often, people who are engaged in serious activism are those who discover God's call in their lives; these people do act upon God's call, undertake the advocacy with passion and do not fear anything; for instance, the prophets who defy any injustices that exist in society by exercising the prophetic voice to liberate the oppressed people who experience injustices. God can call individuals to prophetic ministry and God can also call people as a community to practice theological advocacy.

The author of this research project's personal understanding of theological advocacy is that it needs to be practiced by a theologian, whose message is supported by God's calling; a message deeply-rooted in God. Therefore, when one talks about theological advocacy, the main question to ask is whether that advocacy is rooted in God or not. Theological advocacy may be summarised as the activism of a theologian who brings the message to society, the message which is deeply-rooted in God and responds to God's call. The existential situation of sex trafficking as demonstrated in Chapter Two demands theological advocacy. In Chapter Two it was clearly demonstrated that sex trafficking does exist in South Africa.

Connor (2013), The Human Sciences Research Council (HSRC 2010), Kreston (2012), Mtimkulu (2010) and Pattanaik & Thorbek (2002) have demonstrated that sex trafficking happens within and outside South Africa. The Catholic Church is aware of the reality of sex

trafficking and has embarked on the advocacy of sensitising local communities about this evil social phenomenon. Chapter Three, through the lens or framework of Connor describes the engagement of the Catholic Church in combating sex trafficking.

From the outset, it is necessary to explain that Connor does not use the words "sex trafficking", instead, she uses the words "human trafficking" which has already been explained in Chapter One (1.6) on definitions to show how they relate to each other. Human trafficking according to the (UN) Palermo Protocol document (2000:1) is a broader term that includes trafficking people to work as child soldiers, domestic workers and sex workers. Connor's framework is a combination of two frameworks, Palermo Protocol (2000) framework and the "see, judge and act" framework. The framework of Connor will be elaborated in the next paragraphs.

Connor (2013) does not use the words "sex trafficking", instead, she uses the words human trafficking, which is the "Palermo Protocol's description" of smuggling of women. Actually, sex smuggling is a sub topic of human trafficking, which is the broader or bigger picture. Sex trafficking relates to those people who are trafficked to work as sex workers. One of the tangible examples that show that Connor (2013) actually was using human trafficking to refer to sex trafficking is the story Connor narrated about "Ayanda, a 17 year girl from Umlazi, Durban" who was trafficked. In her writing, Connor (2013:1-4) describes a situation of this young girl who became the victim of human trafficking as follows:

> 2011 was ushered in with hope for Ayanda, a 17 year old girl from Umlazi, Durban, as she got on the bus heading for Pretoria. She had answered a job advertisement in the newspaper and was delighted that she had actually been accepted. The young girl's delight, however, soon turned into a nightmare on her arrival. She was locked into a room by her employer where subsequently she was forced to sleep with more than 20 men a day. Food was only given to her in the evening. Eventually Ayanda was put on the street to attract clients. With the help of the police Ayanda was brought to a place of safety and her "boss" was arrested. Indeed, Ayanda's story is, unfortunately, one of many similar stories in this new millennium (Connor 2013:1-4).

The above quotation clearly shows that though Connor uses the word human trafficking, her description is not far from addressing the issue of sex trafficking. Connor's (2013) article also talks about different scenarios where women were trafficked from Zimbabwe, Lesotho and Mozambique to South Africa. She also stresses that women are trafficked within and outside South Africa. In this chapter the term sex trafficking will be used to refer to what Connor

describes as human trafficking. There are two reasons why this research project uses the term sex trafficking. Firstly, Connor's arguments in most cases are talking about women who are trafficked for sexual exploitation. The second reason is that the topic is dealing with sex trafficking instead of using human trafficking which is a broader term. Even in places where one might find that the term human trafficking has been used, the principal idea was to reflect sex trafficking. Since this research project deals with Connor as a Catholic theologian who has provided a framework for the research, it is good to introduce her. Who is Connor?

3.3   Introducing Melanie Connor

This chapter introduces Melanie Connor (2013) in details. Chapter One briefly introduced Connor. The detailed introduction here talks about:

(i)   Connor's biography,

(ii)   the framework that she used in her research work,

(iii) the project that she undertook on human trafficking,

(iv) what motivated her to do the research, the purpose,

(v)   the existential contextual reality that pushed her to embark on a research,

(vi) the methodology she used for her research work,

(vii) the content or material covered in her research and

(viii) the application of her research.

3.3.1   Melanie Connor's biography

Melanie Connor is a sister (Catholic Nun) in the Holy Family Congregation, working in Pretoria, South Africa. She is the Director or Coordinator of the program called "Counter Trafficking in Persons Office (CTIP)", a combined project of the "Leadership Conference of Consecrated Life (LCCL)" and the "Southern African Catholic Bishops Conference (SACBC)" founded in 2008: and having its head office in Pretoria. Connor has been actively involved in advocacy on human trafficking in the Catholic Church, NGOs and the Government in South Africa. Surprisingly, according to my research findings, Connor is the only Catholic theologian in South Africa who has written an article on sex trafficking. I was left without any option to take Connor's framework because that was the only article I came across when I was searching for a South African theologian who has addressed the issue of sex trafficking in South African context. Connor's framework is a combination of two frameworks; the Palermo Protocol and Cardinal Joseph Cardijn frameworks.

3.3.2 The frameworks Connor used in her research work

One of the frameworks Connor used is called:

(i) See,

(ii) Judge and

(iii) Act.

The other framework that Connor used is the Palermo Protocol. The Palermo Protocol has been illustrated in the first chapter on page 3 paragraph 1. The see, judge and act framework is the work of Cardinal Joseph Cardijn. Young Christian Workers (YCW 2015:1) states that: The framework was created by Cardinal Joseph Cardijn of Belgium, for his Catholic Action movement called "Young Christian Workers" around 1912. The movement later changed from Young Christian Workers (YCW) to Young Christian Students (YCS); recently, the movement became International Young Christian Students (IYCS). According to Young Christian Workers (2015), this framework of Cardinal Cardijn has inspired many people. It invites us not to simply accept our society and culture as it is, but to look deeply at the world we live in, think carefully about how it relates to our Christian faith, and then to act in an effective way. The method asks the following questions:

See
What exactly is happening?
Who is affected by this and how?
Why is this happening?

Judge
Is this right?
What does my faith say about this?
What does the Gospel / Church say about this?
How could this be different?
What should be happening?

Act
What needs to change?

What can I do now to help?

Who can we involve in this action?

Connor interpreted what was happening around South Africa about human trafficking and concluded that the framework of Cardinal Cardijn is suitable practical in addressing the issue of sex trafficking. Connor had to see, judge and act.

3.3.2.1 See

Connor (2013) read about what was happening in the global world regarding human trafficking and observed that this negative social phenomenon was actually happening in South Africa too. She read books and articles that confirmed that sex trafficking was actually happening in South Africa.

3.3.2.2 Judge

Connor (2013) analysed the existential context and concluded that the church needed to be involved in combating sex trafficking. Being a Catholic sister (nun) and a theologian she had to find the ways of engaging the church and the civil society to combat this evil social phenomenon.

3.3.2.3 Act

Connor (2013) mobilised the church and civil society to engage in the issue of advocacy about sex trafficking. She travelled country wide within South Africa delivering awareness programs to sensitise the people about sex trafficking and presented the Palermo Protocol framework of prevention, protection and prosecution.

3.3.3   The project that Connor undertook on human trafficking

Connor (2013) undertook a research project called: *Human Trafficking and the Church's Response*. In this project Connor explained what the situation was as regards human trafficking, why it was happening, what ought to be happening and how the church can respond. She observed the context and confirmed that sex trafficking was happening. Connor confirmed that there were different reasons why sex trafficking was happening in South Africa; some of the reasons being poverty, open borders, corruption of some officials who control the borders and high demand for young girls by some men who believed that having sex with a young girl can cure HIV/AIDS. Connor then reflected and came to the conclusion

that sex trafficking was violating human dignity because vulnerable young women who were trafficked were sexually exploited when the book of Genesis (2:27) clearly states that "all human beings are created in the image of God." She also judged that what was supposed to be happening in South Africa was to respect all human beings which some people ignored, and instead took the advantage of vulnerability of some young women and exploited them. Having judged that women's dignity was violated through sex trafficking, Connor decided to engage the church in the campaign against sex trafficking. There was a particular purpose for why she decided to engage the church in the campaign against sex trafficking.

3.3.4   Motivation: Purpose for Connor's project

The main purpose for Connor to wage the campaign was to bring awareness to the church and civil society. She wanted to sensitise people about sex trafficking, to bring awareness and to introduce the Palermo Protocol (2000) which advocates, prevent, protect and prosecute. The Palermo Protocol is another framework that Connor used in her research in combating sex trafficking. The Palermo Protocol assisted Connor in bringing awareness about sex trafficking. She used the awareness advocacy to inform people so that they could be aware and not fall into the trap of sex trafficking, and also to be vigilant so that they could report to the police any suspicion of sex trafficking so that perpetrators of sex tracking (traffickers) could be prosecuted. The Soccer World Cup that happened in South Africa (FIFA 2010) made people aware of what could have been the negative part of it, an opportunity for sex trafficking.

3.3.5   Contextual reality that motivated Connor to embark on her research

In 2009, there was a major campaign in South Africa in the media about what could be anticipated as a negative experience for the 2010 Federation International Football Association (FIFA 2010) World Cup that was supposed to be the first ever football world cup to take place on the African Continent and in particular, South Africa. Posters were created such as "2010 is for football and not for sex trafficking." One poster that was used during the 2010 World Cup in South Africa is supplied as "Appendix 1" at the end of this research project. A lot of campaigning took place in the media and it is in this context that Connor found herself and decided to do a research by employing the "see, judge and act" method. The "see, judge, act" methodology helped her to start a significant project and it is her project that this research project has used as a framework.

3.3.6   Methodology Connor used for her research work

The methodology was both textual and empirical. She read many books and journals and one of the documents she used as her framework for the project, was the Palermo Protocol. Connor also travelled to different places within South Africa for empirical research, in order to have first-hand information and observe what was happening at ground level. One of the places she travelled to for empirical research was Musina in the north of South Africa where she observed under wears lying on the ground and that experience was devastating for her. Connor (2013:1-4) states that she actually saw "some houses at Musina and she was told that those were houses where women spend a night or two nights when they are trafficked." In these houses, women are raped several times as a way of initiating them to the sex work business. Within Musina, there is a place where she saw women underwear lying on the ground and someone explained to her that it is a place where trafficked women are raped several times as a way of initiating them to sex work. The research of Connor triggered the alarm for the Catholic Church to engage quickly in combating sex trafficking. Connor (2013) in her research has demonstrated how the Catholic Church practices its theological advocacy.

3.3.7   Practices of the Catholic Church

Connor (2013:1-4) demonstrates how the Catholic Church practices its theological advocacy to combat sex trafficking as follows:

(i)   Capacity building,

(ii) Pastoral Letter from Catholic Bishops Conference,

(iii) Celebrating Big Events,

(iv) Campaigns to say No to Prostitution and Workshop for Truck Drivers to sensitise them about sex trafficking and

(v)   Creating a network, partnering with other organisations in combating sex trafficking. Connor (2013:1-4).

The research work of Connor also is part of the practices that can be applied to combat sex trafficking because her research has been used by the Catholic Church to advocate for combating sex trafficking. Connor's research has contributed greatly to combating sex trafficking in South Africa by informing the society what is going on and how the society can prevent, protect vulnerable young women and prosecute the perpetrators of sex trafficking. Connor (2013:1-4) points out that:

> The Catholic Church in South Africa was absorbed in unawareness about the occurrence of sex trafficking till lately. Around 2004 some worshippers of pious life, men and women stimulated the

involvement of the Catholic Church at nation-wide level in the fighting of this evil. It was not till 2008 nevertheless, that the Management Forum of Sacred Spiritual men and women (LCCL) (SA) and the Southern African Catholic Bishops' Conference (SACBC) thrived in launching the Counter Trafficking in Persons Desk (CTIP) now elevated to an office, as a combined onlooker project. The office was kept at the head office of the SACBC in Pretoria and originally allied with the Justice and Peace Department (Connor 2013:1-4).

Connor's project is informative and is significant because it notifies us what is going on and suggests some of the approaches of combating sex trafficking such as; prevention, protection and prosecution. Connor's project is essential because it enlightens us to understand how the theological advocacy of the Catholic Church is applied.

3.3.8 Application of the Catholic Church's advocacy

The application of the Catholic Church's theological advocacy include: capacity building, pastoral Letter from Catholic Bishops Conference, celebrating Big Events, campaigns to say No to Prostitution and Workshop for Truck Drivers to sensitise them about sex trafficking and creating a network, partnering with other organisations in combating sex trafficking.

3.3.8.1 Capacity building programmes to combat human trafficking

Connor (2013:1-4) expounds that "one of the best resistances against sex trafficking is education, therefore, the first main mission of the Counter Trafficking in Persons (CTIP) was that of raising alertness." According to Connor, "to this end, the Catholic Church has run fifty two 2-3 day competence building presentations in the various dioceses of the SACBC, which consist of those of Botswana and Swaziland." According to Connor (2013:4-7), the capacity building programmes chiefly comprises:

(i)   Outlining what human trafficking is by using the Palermo Protocol definition,
(ii) Defining who are the traffickers,
(iii) The modus operandi of traffickers,
(iv) Methods of control of victims,
(v)   How to identify a victim of trafficking,
(vi) Victim assistance,
(vii) Stressing that human trafficking is a serious human rights violation,
(viii) The social teaching of the Church and the plan of action (2013:4-7).

In all these capacity building campaigns that Connor conducted, her framework of "see, judge and act" was introduced. She also introduced the framework of the Palermo Protocol that talks about prevention, protection and prosecution. These two frameworks that Connor

used in her campaign were supposed to assist the people to see what was happening, judge, then act; helping the community to prevent and protect themselves from sex traffickers or to report the traffickers so that they can be arrested.

All 52 capacity building programs were well structured or (specific) in every place and lasted for 2 to 3 days. They were not random programs. The calendar was drawn up and people were informed in advance of the dates and times that a group of Catholics dealing with sex trafficking would be coming to that particular church to conduct a workshop. What was to be discussed was on the agenda and participants were allowed to ask about anything related to sex trafficking. Freedom was also given to each community to design its own plan of action which they thought would   be effective in combating sex trafficking. Since the programs that Connor was involved in were not random but well planned, they continue to this day.

Connor (2013:6) also notes that "the CTIP Office has continued running capacity building workshops for diverse groups belonging to different denominations." Connor (2013:6) further states that:

> The SACBC's Parliamentary Office (CPLO) held two Round Table discussions on the Human Trafficking Bill and submitted the outcomes of suggestions and areas of concern to Parliament. It has followed the discussion and the evolution of policy regarding the trafficking in persons with great interest and attention to the details in the final Bill. The CPLO also had the opportunity to engage with other Episcopal Conferences in order to benefit from the work done around this issue in other countries and to contribute to the emerging theological stance around trafficking (Connor 2013:6).

According to Connor (2013), the Catholic Bishops as leaders of the Catholic Church in South Africa were also involved in combating sex trafficking as observed through the pastoral letter which they issued. Indeed, apart from the capacity building that Connor was involved in, the South African Catholic Bishops Conference (SACBC) also wrote a pastoral letter as a way of engaging in combating sex trafficking. This pastoral letter was read in all Catholic Churches in South Africa on a particular Sunday.

3.3.8.2 Pastoral letter

Connor (2013: 6) points out that the "South African Catholic Bishops Conference (SACBC) has engaged also in combating human trafficking by writing pastoral letters." Connor (2013: 6) explains that "In November 2008, the Southern African Catholic Bishops Conference (SACBC) issued a pastoral letter entitled *Fighting Human Trafficking – our Christian*

Responsibility." Connor (2013:6) illustrates that the bishops' pastoral letter pleaded with communities to:

> (i) Educate themselves in what human trafficking is.
>
> (ii) Make themselves acquainted with how traffickers function.
>
> (iii) Check out the authenticity of job proposals, be they local or foreign.
>
> (iv) Make sure teenagers are protected.
>
> (v) Being alert to what is trending in the location.
>
> (vi) Report mistrustful cases of trafficking (Connor 2013:6).

From the content of the Catholic Bishop's letter, it can be observed that church leaders have power to engage actively in the fight against any injustice. The pastoral letter also indicates that the church is never silent as some people claim. If one says the church is silent, we need to ask for clarification by what a person means by claiming that the church is silent and asking which church is silent. In most cases related to injustice, the Catholic Church does respond by writing a pastoral letter. Maybe different churches and church organisation can adopt this methodology of writing pastoral letters. Not only can churches learn and adopt the methodology of writing a pastoral letter, individual theologians are also invited to learn to write articles on social, economic, justice issues such as the "fees must fall" campaign of university students as a way of bringing prophetic voices to the present context.

(Connor 2013) analyses that the Catholic Church in South Africa did not only write a pastoral letter, but was also involved in different activities. There are several events that the Catholic Church has engaged in to sensitise the people about sex trafficking and to be in solidarity with the victims. Below are some of the events.

3.3.8.3 Events

Connor (2013:6) points out that the "CTIP has so far organised three big events to express the solidarity with victims of sex trafficking and raising awareness to protect potential victims." The three big events are:

(i) *"Open-Air mass"*

Connor (2013:1-4) tells that "the Catholic Church organised Holy Mass or Eucharistic Celebration to pray for an end to human trafficking and the protection of children during the Soccer World Cup which was going to be held in South Africa in 2010."

(ii) "*Awareness campaign around the FIFA World Cup***"**

Connor (2013:6) notes that

> South Africa hosting the FIFA World Cup during June and July 2010 provided a great opportunity to raise awareness among people about the phenomenon of human trafficking taking place in South Africa and to protect potential victims. The participation of municipalities, police and others was remarkable and provided a real sense of solidarity in combating human trafficking. The CTIP posters and stickers designed with the help of Hoge Advertisers were very popular in the run up to the World Cup. The poster with the soccer player holding up the red card on which was written "Out with Human Trafficking" was especially popular, as well as the Red Card bumper stickers. A number of trainees were busy at Fan Fiestas around the country, handing out pamphlets etc. Others entertained youth in various ways. Justice and Peace Departments and Caritas in various dioceses adopted human trafficking as their main focus. Only a few cases of trafficking were reported during the World Cup, although there is an absence of statistics (Connor 2013:6).

Connor (2013) speculates that the awareness-raising campaign, along with that of others, played a significant role in preventing the increase of sex trafficking during the period of the 2010 World Cup. Taking advantage of the 2010 World Cup to sensitise people was effective and is a lesson to different churches that it is good to use the opportunities available to do good. Opportunities can be used either for good or bad. One poster used for the campaign is presented as "Appendix 1" at the end of the research project.

(iii) *"Interfaith prayer day"*

Connor (2013:6-7) reports that "in honour of Women's Day held on 9th August each year, CTIP organised an interfaith prayer day on Saturday, 6 August, 2011. This was held at the Sacred Heart Cathedral in Pretoria to pray for and express solidarity with victims of abuse and human trafficking." The pro-activeness and the initiative of the Catholic Church in organising big events and also using the days set aside by the United Nations or South African government to show solidarity with the people affected by injustices challenges most of the people who do not show solidarity in even a little way with the suffering humanity who are oppressed or experience any form of injustice. People can engage in a solidarity campaign in different ways. One of the ways of expressing solidarity with the suffering people is to apply the "boycott, diversify and sanction (BDS)" methodology. If areas are identified where it is suspected that young girls are trafficked to such as pimps and brothels, then boycotts against visiting such places can be organised, diversify or spread the news to others about this evil social phenomenon and apply sanctions by telling the legislators or government and law enforcement people to prohibit giving certificates for business operations to brothel owners

and pimps to continue operating. The solidarity that the Catholic Church demonstrated through events needs to be appreciated. Connor, being the director of the Catholic Church's program to combat sex trafficking, went a step further and undertook empirical research. Connor did the field work as a practical ways of responding to sex trafficking.

3.3.8.4 Research/Fieldwork

Connor (2013:1-4) illustrates that: "As fraction of continuing investigation, throughout the initial half of 2011, she visited Musina and the Beit Bridge that is situated at the border between South Africa and Zimbabwe." Connor was "escorted by two journalists from the Leihlo la Sechaba programme presented every Thursday on the television station SABC 2." Connor had "invited journalists to join her in order that they could do a coverage film. Connor laments that "Some of the findings were dreadful."

According to Connor (2013:6-7), "Musina appears to be a passage domicile for sex trafficking." Connor elaborates that "there was a case where the police arrested a woman who was travelling with 12 children who were not hers. The police verified that they could not do much as there is no clear regulation to impeach suspects of tried human trafficking. At Musina, there were also safe houses near the border which were known to keep girls and women overnight before being smuggled away to other places."

Connor (2013:6-7), further describes how her field work started. "Initially they went to the border fence at Beit Bridge to witness the enormous cuts in the barriers on both sides." They were escorted by two police officers from their camp spot located close to the boundary fence. After travelling through the wood on the Zimbabwean side, they observed underwear of women and children spread around. This was one of the places where migrants are trapped. The warrant officer mentioned that the scene was referred to as "bush undertakings," explaining that the smugglers pretend to be stranded passengers and make genuine stranded passengers depend on them and they decide to travel together. On entrance at the scrubs they rape and beat up women and even murder the men.

Connor (2013:9) describes that "the warrant officer notified them about a group known as the 'Malayshia' who pretend to be familiar carriers across the boundary. They do this for people who cannot manage to pay for the expensive price of passports and are willing to be smuggled into South Africa. According to Connor (2013:9), "Makakapuni' is said to be a "dishonourable place where people on the next stage for crossing are directed through a river

and the dense barrier. Some people who had accompanied Connor on her research project narrated that; "in the dense barrier, that is where sex traffickers rape many women and children, in the bush. This kind of story was confirmed when Connor observed the under wears on the ground of women who have been the victims of sex traffickers" Connor and the team were told that "those crossing the Limpopo River when it has flooded are coerced to pay more money. This happens specifically when they reach the interior of the river and women along with children are threatened to be plunged in the river if they do not meet the demands of their smugglers." Connor (2013:9) demonstrates that "back on the South African side, as the warrant officer was explaining to the team about the role of the police and the army in the area, it so happened that an assembly of about eight border hurdlers were caught on camera emerging and disappearing across the motorway in a second as they entered the wood on the South African side."

Connor (2013:9) further reports that:

> Later we visited the shelter in Nance field, Musina, run by the Holy Cross Sisters. There, much of what the police had to say was confirmed. One woman had paid the "Malayshia" R900 for her three children and R500 for herself to be smuggled across the border. It was still cheaper, she said, than trying to obtain a passport. She was lucky to escape unharmed. Others were very downcast and said they were not as lucky as once in the bushes all their belongings were taken from them by the "amaguma-guma." One young girl's family in Zimbabwe has refused to accept her back because she was raped by a gang of "amaguma-guma," held captive for some time and now has a child (2013:9).

3.3.8.5 Campaigns

Connor (2013) notes that the Catholic Church in South Africa is engaged in two campaigns for combating sex trafficking. The campaigns that the Catholic Church is involved in aim to bring awareness to different people about sex trafficking and to invite the people so that they can get involved in combating this evil social phenomenon. Below are two campaigns illustrated by Connor, the "Say No to Prostitution Campaign and Truckers against Human Trafficking Campaign."

(i) *The Say No to Prostitution Campaign*

Connor (2013:9-10) illustrates that proceeding to the "2010 FIFA Soccer World Cup in South Africa, CTIP was engaged on a 'say no to prostitution campaign.' A number of women living in   religious life merged in this creativity by distributing cards to cities in the major cities

around the country, particularly to those who were supporting the authorisation of prostitution for the period of the World Cup." The South African "Law Reform Commission" created a document about the legalisation of sex work and this document was put forward to the community for debate and reaction. Reactions and propositions were "put together by church members and CTIP forwarded to SALRC (South African law Reform Commission) giving reasons why prostitution should not be legalised." These were as follows:

(a) Legalising prostitution (we saw no difference between decriminalisation and legalization) not only leaves the door wide open for trafficking to the sex industry but blurs the difference between right and wrong.

(b) Prostitutes can easily be trafficked. Moreover, the buyers of commercial sex acts, the ultimate consumers increase the demand of sex trafficking.

(c) We suggest that we follow the Swedish model by prohibiting the purchasing of sexual services while, at the same time not penalising the prostitutes themselves.

(d) Creating legal brothels increases the demand for prostitution and enhances the opportunities for criminals. The Netherlands is an example of where prostitution is legal but also has to deal with the fact that it is a receiving country in the process of human trafficking, especially trafficking for the sex industry.

 (e) Gender equality will remain unattainable so long as men buy, sell and exploit women and children by prostituting them (2013:9-10).

Connor points out that the idea of legalisation did not go well with the popular of the community so the paper was abandoned. Connor (2013:9-10) notes that: "There continues to be a thriving sex industry in South Africa despite the fact that prostitution is still illegal in the country. Trafficked girls are often found among ordinary sex workers and many, too, suffer severely from being made drug dependent."

(ii) *Truckers against Human Trafficking Campaign*

Connor (2013:10) points out that "One way of combating human trafficking is to address the truck drivers." According to Connor, "the Pontifical Council for the Pastoral Care of Migrants and Itinerant People" organised "its first unified meeting for the pastoral care of people of the road or street for Africa and Madagascar, in Dar-es- Salaam from the "11th - 15th September 2012." Three people from South Africa joined the meeting and Connor was among these 3 delegates from South Africa. After the meeting in Dar es Salaam, Connor clarifies that "a project of CTIP was the establishment of Truckers against Human Trafficking" campaign. In fact, since truck drivers sometimes drive across the African

continent, Connor proposes that truck drivers can help in creating a network across the African Continent for combating sex trafficking.

3.3.8.6 Networking/ Partnering

Connor (2013:11) finally stresses the need to work in collaboration with other people from different churches and organisations as she maintains that "the Catholic Church needs to realise that it cannot go alone in tackling such a complex issue as sex trafficking. The Catholic Church therefore needs to partner, share its findings, expertise and resources especially at provincial and local government level. In every province there should be a regional task team headed by the NPA (National Prosecution Authority) in operation."

Indeed, combating sex trafficking needs a combined effort. Sex trafficking is a major problem worldwide and it needs a joint effort, different strategies, means and ways of combating it. As this author is writing this research project, sex trafficking is happening somewhere else right now within South Africa: the Times Live Network (2015:1) is reporting that "Police units have launched investigations into human trafficking in the Eastern Cape, with Port Elizabeth and East London being the hot-spots, according to authorities."

Times Live Network (2015:1) further describes that "Police have launched investigations across the country into criminal activities that include sexual exploitation, drugs and cheap labour. This resulted in the conviction last week of a domestic worker who recruited and rented out three children in a sex-for-hire scandal involving a farmer in *Sutterheim* near King William's Town."

Connor (2013:1-4) summarises her research work on sex trafficking by stressing that "it is the responsibility of the church and civil society to teach and spread its moral and social doctrines, which give clear guidelines for behaviour and calls for a commitment to work for justice." Indeed, states Connor: "sex trafficking is a great sign of presence of evil in today's world and portrays a shadowy picture on our moral setting. It is into this dusky place that Christians are summoned to shine the light of the "Good News." In John's Gospel, Jesus tells, "I am the good shepherd: The good shepherd that lays down his life for the sheep (John 10:14-15)." To join the fight against sex trafficking is to join Jesus in his search for these lost and dispersed ones. The promise of the gospels is that the work we do to liberate and bring to safety the defenceless and powerless is work we never do unaccompanied. Always, we are

fused by a God who has gone before us, who opens our eyes, and heads us to His dispersed children.

3.4   Conclusion

Chapter Three has illustrated how and why the Catholic Church combats sex trafficking. Connor demonstrates the practices that the Catholic Church applies in South Africa in combating sex trafficking and such practices are:

(i)   Capacity building,

(ii)   Pastoral Letter from Catholic Bishops Conference

(iii)   Celebrating Big Events,

(v)   Campaigns to say No to Prostitution and Workshop for Truck Drivers to sensitise them about sex trafficking and

(vi) Creating a network, partnering with other organisations in combating sex trafficking.

Connor's project has informed the current study and enabled this author to summarise the following research findings. The findings can be listed as follows:

(i) The framework of Connor was significant because it helps us to understand how the Catholic Church attempts to combat sex trafficking in South Africa.

(ii) The pastoral letter which the bishop wrote is a powerful tool in addressing social, political and economic issues. Therefore, other congregations can adopt this technique of the Catholic Bishops of writing pastoral letters to address the issues that affect society.

(iii) The research field work of Connor is a practical way of responding to sex work; it gives a formal first-hand account of the situation of sex trafficking and challenges us to consider undertaking further empirical research in this area.

(iv) The framework of Connor though it is significant and can be affirmed to be useful; it is incomplete because it is reactionary instead of being responsive. It is reactionary and not responsive because it does not analyse the underlying causes of sex trafficking. It is not the most effective way of combating sex trafficking because it does not address the underlying causes. The weakness of Connor's advocacy is that she does not intertwine sex trafficking with the quest for economic dignity for many vulnerable people, hence it is this gap that the next chapter will focus on; suggesting the reshaping of Catholic theological advocacy by focussing on the underlying causes and how they can be responded to. Poverty

as demonstrated in Chapter Two, is the main cause of sex trafficking; and the question is to what extent does the Catholic Church's advocacy as presented by Connor's framework in Chapter Three help to combat sex trafficking. Araujo (2011:67) points out that "some frameworks despite acknowledging that it is women who are the targets for sex trafficking, fail to create an empowering environment that includes gender specific considerations and strategies."

CHAPTER FOUR

THEOLOGICAL ADVOCACY FOR ECONOMIC DIGNITY?

RESHAPING THE CATHOLIC CHURCH'S RESPONSE TO SEX TRAFFICKING IN SOUTH AFRICA TODAY

Chapter Four develops suggestions on how to reshape the Catholic Church's theological advocacy in order to address the underlying cause of sex trafficking which is poverty. This chapter assesses the implications of reshaping the Catholic Church's response to sex trafficking. The reshaping of the Catholic Church's response this research project is proposing is to improve the economic dignity of vulnerable young women. One of the implications of reshaping church advocacy in combating sex trafficking in South Africa is to deal with economic vulnerability. Vulnerable women need to be empowered economically.

4.1   Economic Empowerment: what is economic empowerment?

Promoting pro-poor growth: the role of empowerment (2012:4) defines empowerment as: "The ability of women and men to participate in, contribute to and profit from development processes in ways which recognise the value of their contributions, respect their dignity and make it possible to bargain fairer distribution of the benefits of development." The author of this research project is advocating for empowerment of vulnerable young women who in quest for economic dignity end up being trafficked. The Catholic theological advocacy as demonstrated by Connor (2013) in chapter 3 does not stress on economic advocacy. The author of this project therefore analyses that, if vulnerable young women are not empowered economically, it signifies that the root cause leading to sex trafficking of vulnerable young women is not addressed, hence a failure in proper strategic ways of combating sex trafficking. Vulnerable young women need to be empowered.

Promoting pro-poor growth: the role of empowerment (2012) asserts that: Women's economic empowerment is a requirement for sustainable development and growth. Achieving women's economic empowerment call for sound public policies; it demands a holistic approach and long-term commitment. Gender-specific viewpoints must be incorporated at the design stage of policy and programming. Women must have more justifiable access to assets and services; infrastructure programmes should be designed to benefit the poor, both men and

women, and employment opportunities must be improved while increasing recognition of women's vast unpaid work.

The Catholic Church needs to advocate for empowerment of young women who are economically vulnerable in order to combat sex trafficking. UNDP (2012:1) states that: "Investing in women's economic empowerment sets a direct path towards gender equality, poverty eradication and inclusive economic growth. Women make enormous contributions to economies, whether in business, on farms, as entrepreneurs or employees or by doing unpaid care work at home."

The Southern African Catholic Bishops' Conference (SACB) has a project that tries to empower orphans and vulnerable children (OVC). Byenkya, T., Pillay, T. & Oti, S. (2008) illustrates that SACB saw the need to help the orphans and vulnerable children in South Africa, especially in areas that are affected by HIV/AIDS. According to Byenkya, T., Pillay, T. & Oti, S. (2008) this children normally have no one to care for them after the death of their parents. The SACB try to respond to the needs of these vulnerable children. Byenkya, T., Pillay, T. & Oti, S. (2008:14) points out that: "SACB main business is in capacity building of local community-based organisations (CBO) and faith-based organisations that provides services to OVC such as food and nutritional support, psychological support, child protection, education support, health care, HIV prevention education, shelter and economic support." According to the author of this project, the project like this and other projects that give life to vulnerable people can be used in empowering vulnerable young women in quest for economic dignity. The Catholic Church is known for having good projects to help vulnerable people. It is not clear why Connor (2013) did not bring forward the idea of empowering vulnerable young women in her theological advocacy to combat sex trafficking.

The theological advocacy of Connor (2013) could have been effective if she had incorporated the economic empowerment in her advocacy; taking some of the projects that the Catholic Church have in South Africa and use such projects as a strategy of combating sex trafficking; by empowering economically vulnerable young women who are in quest for economic dignity. Through the critical analysis of Connor's work, I discovered that Connor (2013) did not only overlook the economic empowerment, but she did not also mention any word about the sex scandals of Catholic priests. One would expect that since she was using the Palermo Protocol framework for her research project, maybe it could have been necessary to write even a paragraph about the Catholic Church sex scandal and the abuse of minors.

4.2   Catholic Sex Scandals

The Catholic Church in recent years has passed through a humiliating experience when the sex scandals of the clergy came to the surface. Some clergy people; priests and deacons were accused of abusing minors. Fay (2004:23) demonstrates that in the United States, in New York City: "27% of the females and 16% of the males disclosed a history of childhood sexual abuse; 42% of the males were likely to never have disclosed the experience whereas 33% of the females never disclosed. 12.8% of the females and 4.3% of the males reported a history of sexual abuse during childhood."

In some continents like North America and Europe, the Catholic Church lost a lot of money as an institute to pay for fines of all those clergy who were accused of sex scandals of abusing minors. In most countries, the Catholic Church under the bishop's conferences have come up with the document to protect minors from being abused sexually by the clergy. In South Africa, the Southern African Catholic Bishops Conference came up with the document called "Southern African Catholic Bishops' Conference: Safeguarding our children." This document can be found on internet and it is about how the Catholic Church in South Africa can protect minors from being abused by priests and deacons. The abuse of minors to some extent can be linked to sex trafficking. Though the priests who abused minors did not make money, the link between sex abuse of minors and sex trafficking is observed in the nature of exploitation. The Palermo Protocol includes sexual exploitation in its definition of sex trafficking. Connor (2013) used the Palermo Protocol as one of the frameworks to combat sex trafficking. The Palermo Protocol (2000) defines sex trafficking as:

> The recruitment, transportation, transfer, harbouring or receipt of persons by means of threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs (Palermo Protocol 2000:1).

Though Catholic priest were not involved in recruitment or abduction of minors, but still one can recognise that through the sexual abuse of minors, there was some kind of sexual exploitation. The activity of abuse of minors has an element of sexual exploitation and therefore can be linked to sex trafficking. It is surprising that Connor (2013) did not link the abuse of minors by Catholic priests nor connect her advocacy of combating sex trafficking

with economic empowerment. Indeed, the effective way to combat sex trafficking is to stress on economic dignity.

The aim of stressing economic dignity is because poverty has been identified in Chapter Two as the main cause of sex trafficking and this research project's analysis is that improving economic dignity can bring hope to society, especially to those young women who are vulnerable. Selina Palm (2012) in her Masters dissertation opines that the aim of theology in the Christian context is to bring hope to vulnerable people; hope needs to be "envisioned, embodied and enacted in our world." Selina Palm (2012) uses the "theological-ethical framework of hope" and states that the three elements of this framework are:

(1) Vision,

(2) Virtue and

(3) Practice.

This research project will use the framework of Palm (2012) and Osmer (2008) in this chapter. The framework of Palm (2012) will assist in grouping the sub topics of economic empowerment outlined in Chapter Four in order to respond to the framework of Connor (2013). Connor's framework was outlined in Chapter Three to illustrate and analyse how the Catholic Church responds to sex trafficking. Indeed, after analysing how the Catholic Church responds to sex trafficking, it is concluded that the framework of Connor is significant but not sufficient in addressing the root causes of sex trafficking. Chapter Four deals with the fourth key question of Osmer (2008) which discusses how the Church might respond after analysing the issues of sex trafficking. Indeed, Osmer (2008) has established a framework for practical theological interpretation in congregations by focussing on four key questions:

(1) What is going on in a given context?

(2) Why is this going on?

(3) What ought to be going on?

(4) How might we respond?

Chapter Two has already illustrated the two key questions of Osmer (2008), which are: what is going on in the South African context, concerning sex trafficking and why is this going on? In Chapter Three the framework of Connor (2013), which is being critiqued here, observed

all the four key questions of Osmer (2008) as stated above. As stated in Chapter Three, this author considered the framework of Connor to be insufficient, so Chapter Four will focus on the last key question of Osmer (2008) suggesting how we might respond to sex trafficking. This chapter will be divided in three parts as Selina Palm's (2012) framework demonstrates:

(1) Vision,

(2) Virtue and

(3) Practice.

4.3   What is vision?

Alves (1969) purports that there can be no change without dream and also can be no dream without hope. Vulnerable people always do hope that their lives will improve one day and that is the reason why they seek economic dignity and sometimes end up in the hands of sex traffickers who take advantage of their economic vulnerability and exploit these vulnerable people. The hope and vision of the vulnerable young women influences them to quest for economic dignity. They have the vision to improve their lives. Selina Palm (2012) defines vision as a "sight in the present but also expectation of what perhaps might happen in the future." This human vision according to Palm (2012) is however a double edged sword. The visions of the future which people are capable of picturing can have real impact on actions in the present and are therefore "riskily powerful things" because they have the potential to throw one into despair, to reduce a person to passive unresponsiveness in the present, justify dreadful violence as a means towards better ends or even encourage irresponsibility by positing incredible solutions to our future challenges. Palm (2012) states that the visions we embrace of our future and whether they are visions that are hopeful or not can have real repercussions for our actions and attitudes in the present day which will likely affect that same future in some way. We cannot escape holding an attitude to our future; but not all attitudes we can take to the future ahead of us are genuine or hopeful ones and not all hopes that we may hold are life giving hopes.

Faith Response (2003), Tearfund (2007) and Dower (2004) support advocacy that empowers vulnerable people. Indeed, vulnerable people need to be empowered so that their vision can be realised. Exploiting vulnerable young women who have the vision to improve their economic dignity destroys their hopes. The Catholic Church's advocacy needs to stress

empowering these young vulnerable women in order to have their dreams realised. Once their vision and hope is realised, then it will probably help in combating sex trafficking.

Le Bruyns (2012:6), in the article called "The Rebirth of the Kairos" assesses that the church in South Africa has been trying to redefine its activities in the democratic South Africa. According to Le Bruyns, "in 2010, the Church met and presented a letter to the African National Congress (ANC), the ruling party, during the celebration of its centenary". The content of the letter was about the Kairos message, looking at the present situation in South Africa and what could be done to improve the lives of people; trying to bring hope to the people. Engaging in economic advocacy to improve the lives of the people probably could be the effective ways of combating sex trafficking.

Indeed, the victims of sex trafficking are exploited and they experience hardships as they seek for economic dignity. The quest for economic dignity is what pushes people to enter into the trap of sex trafficking and other forms of human exploitation. In order to give hope to vulnerable people and to combat poverty in their lives, the Evangelical Lutheran Church in America (ELCA 2015:6-7) developed an advocacy policy on economic dignity. The ELCA stated that:

> The state should improve the Economic Life: A Sufficient, Sustainable Livelihood for All. Sufficiency means adequate access to income and other resources that enable people to meet their basic needs, including nutrition, clothing, housing, health care, personal development, and participation in community with dignity. The ELCA Message on Homelessness states that Christians walk with the homeless when they join with others to advocate policies that seek to provide job training, employment opportunities, housing, education, health care, and support for the homeless. Adequate housing is needed for humane living. Housing is a fundamental human right (ELCA 2015:6-7).

Elizabeth J. Clark (2007:1) points out that "Advocacy is the cornerstone upon which social work is built. Advocacy for individuals, communities and systems is not just a suggested activity for social workers. It's not a 'do it if you have some extra time' or a 'do it if the inequity and disparity are very great. Advocacy is a requisite." Dowling (2004:201) asserts that "Targeting contemporary forms of slavery like human trafficking requires an analysis of the conditions that lead to such dehumanising practices to occur. Poverty and economic disempowerment are central to the proliferation of today's slavery" Monzini (2005:151) points out that: "we need to address the social economic conditions and gender discrimination that drive women from certain regions to leave without adequate safeguards." Dowling

(2004) and Monzini (2005) state that; it is necessary to combat sex trafficking and give hope to the young women who encounter economic vulnerability; who have the vision to improve their lives and end up in a sex trafficking trap as they search for economic dignity. The Catholic Church's theological advocacy in combating sex trafficking in South Africa needs to be reshaped if the Catholic Church wants to be effective in its advocacy. The reshaping that this research project is proposing is to start stressing economic dignity, tackling the problem from the grass roots. And the way of tackling the problem at the grass root level is to give hope by empowering them. Unless poverty is addressed, the vulnerable young women who are seeking for economic dignity will always remain in despair if their quest for economic dignity is not addressed. Nolan (2009) recognises despair as the great trait of our recent times and stresses that theology must rise, challenge and speak meaningfully in such circumstances of despair. Giving hope to the people in despair is a virtue that the Catholic Church should cherish in their theological advocacy.

4.4   What is virtue?

Palm (2012) points out that the idea of virtue and the virtues is an ancient concept framed most systematically by the Greek traditions of Plato and Aristotle. Palm (2012) points out that Aristotle saw virtue as possessed by the person of good character. Virtue meant good while the opposite of virtue was vice, which meant bad. A person with good habits was considered as having virtues while the person with bad habits was considered as having vices.

4.4.1   Virtue in a theological context: how did it start?

Palm (2012) notes that virtue in the theological context was developed by ancient Jewish traditions that were both similar and different to that of the Greeks. Ideas of virtue and righteousness were seen as ways of life which pleased God and led to good actions towards others and were especially common in the Wisdom literature in the Old Testament. Palm (2012) further points out that the principal virtue for the Jews was active trust in the powers of God to liberate. The Jews trusted in God who acted vigorously within human history. This gave them a sense of moral urgency, of final destiny being decided by present human actions, of the individual's direct accountability to the all-seeing and all just God leading to criticism of an unjust society, disapproval for dull secular success and the prophetic call for moral revamp; in a way that the philosophies of Greece rarely emphasised.

Palm (2012) further describes that this custom of "messianic hope" in a revolutionary God and a liberator who feels, acts and suffers within history together with his community of oppressed and marginalised people ascended from the Jewish tradition and was adopted into Christianity. Paradoxically comments Palm (2012), it is nevertheless Christianity and not Judaism that is factually attributed with adding the three "theological virtues of hope, faith and love to Plato's list of four cardinal virtues and Aristotle's much longer list." The Apostle Paul first took the steps to give hope virtuous status in the Scriptures, possibly by adopting the respected ethical language of the times and replacing it with the addition of these new concepts none of which would have been well regarded by the Greeks of the time. Hope would have been seen as a delusionary attempt to escape one's predestined fate in the world.

Palm (2012) notes that the amalgamation of Greek and Biblical concepts continues to displease theologians today, some view it with approval and others see it as a sacrilegious distortion. Palm (2012) points out that pride; for instance, was often considered a basic Greek virtue, while humility, its seeming opposite, was often portrayed as a Christian virtue. However the sway that this synthesis has had on church doctrine, history and everyday belief has been highly important in the growth of the modern Western world view.

Palm (2012) further illustrates that St Augustine, one of the great intellectuals and designers of Early Church doctrine was strongly influenced by both Greek and Christian ideas and wrestled with ways to draw them together theologically in a meaningful way. However the theological master of the virtues only emerged in medieval times where the powerful syncretism of Jewish and Greek/Roman thought came, in the medieval work of Thomas Aquinas, to symbolise the virtue tradition within Western Christendom. What Thomas Aquinas contributed still has significant implications for an analysis of virtues today especially those traditionally perceived as "Christian" such as that of hope.

4.4.2 Relevance of virtue in combating sex trafficking: is virtue relevant today?

Palm (2012) opines that modern virtue theory holds fundamental values or moral adages expressed more concretely as character traits. It also allows for a level of subjectivity or context to be adopted in the application of those sayings allowing for some consideration of the effects of the decision in the particular situation and for the future. It seeks to insert questions of morality within a concrete community ethos rather than seeking to formulate mental ethical principles in a way that is often isolated to specific community norms and

values. Christian virtues give life. Giving life is the call of God to humanity. Hence theological advocacy in challenging sex traffickers to improve their moral life can lead to combating sex trafficking. Theologically, acting in virtuous way means to respect every human being because all people are created in the image of God (Genesis 2:27). All people have dignity and needs to be respected. Sex traffickers do not respect other human beings who are vulnerable; these sex traffickers fail to observe virtue when they exploit vulnerable people. They also fail to give hope to the vulnerable young women who are seeking for economic empowerment. To give hope to vulnerable people is one of the effective ways of acting virtuously.

Palm (2012) assesses that virtue theory differs from simply moral rules by embracing a wide range of possible human responses to situations that could all qualify as honourable allowing multiple responses to be considered authentic and offering some level of situational judgement vital in our post-modern pluralistic world where multiple contexts shape our ethical quandaries. This allows the person of good character to consider the context of a situation, for example, a rich man meeting a beggar could offer him money, take him out for a meal or offer him work in return for payment; all of which could be considered virtuous responses but also permit individual judgement. Indeed, moral theory is one of the effective ways of responding to God's call, engaging in the ministry of prophetic liberation, empowering vulnerable young women and giving them hope in state of despair.

Palm (2012) concludes by stating that virtue ethics helps us to reconnect life, construct and act in our ethical decisions whereby good acts proceed out of the good character of the person. Indeed, in the world today there is progressively a concern about the loss of shared moral values which has manifested itself in the search for a global collective good; there is a need to restore virtue ethics. Sex traffickers ignore virtue ethics by exploiting vulnerable young women in their quest for economic dignity. Therefore, the Catholic Church needs to counteract the selfish culture of sex traffickers and reshape the theological advocacy and engage in the empowerment of vulnerable young women. The church really needs to empower and give hope. Empowering and giving hope to vulnerable people is one way of responding to God's call.

Considering giving hope to be a virtue, the United States Conference of Catholic Bishops (USCCB 1996) illustrated that as disciples of Jesus Christ and members in an influential

economy, Catholics in the United States are urged to work for bigger economic fairness in the aspect of tenacious poverty, mounting income-gaps, and increasing debate of economic matters in the United States and around the world. USCCB (1996:1-2) urged Christians to reflect on economic life values and questions:

> 1. All people have a right to life and to secure the basic requirements of life, such as food, clothing, shelter, education, health care, safe environment, and economic security: As a result of the economic catastrophe many people are being compelled to choose between basic necessities like food, shelter, and health care. How can you and how can our societies as a whole help to provide for the necessities of those whose basic rights are being compromised (1996:1)?

> 2. All people have the right to economic initiative, to industrious work, to just salaries and benefits, to decent working circumstances as well as to establish and join unions or other associations. Do we really respect the right to economy of our neighbors?

> 3. All people, to some extent have a consistent duty to work, a responsibility to provide for the essentials of their families and a commitment to contribute to the wider society: How do economic pressures undermine families? How can we support families during this economic crisis?

> 4. In economic life, free markets have both clear rewards and limits; government has essential responsibilities and restrictions; voluntary groups have unique roles, but cannot substitute for the correct working of the market and the just policies of the state. To what extent does the free market help in empowering the poor people (USCCB 1996:1-2)?

Virtues needs to be practiced in order to engage in an effective way of combating sex trafficking. The effective way this author is proposing, that needs to be practiced, is the empowerment of vulnerable people. Economic empowerment needs to be adopted as a social practice. If the church wants to bring hope, then it should engage in social practice.

4.5   Hope as social practice: a way of responsibility

This section demonstrates how the theological advocacy can be applied in order to combat sex trafficking. The practices being suggested are those that empower vulnerable people. This section provides concrete examples of how the church can engage in theological advocacy especially in economic justice matters. The concrete way of engaging in economic justice advocacy is to make sure that social transformation takes place.

According to Le Bruyns (2007), sometimes in order to bring about social transformation, clashes do occur. Indeed, engaging in social revolution is part of the ministry that God has called theologians to engage in as a practice of prophetic liberation. Le Bruyns (2007:1-4),

describes that "The mode of advocacy confronts ecumenical and civil society networks with a meaningful and strategic opportunity to contribute both critically and creatively to socio-economic transformation in contemporary society through a ministry of presence." Undeniably, the world needs people who can get involved in social practices to bring social transformation.

4.5.1 What are social practices?

Palm (2012:91) states that "in social theory, the word practice is a term for human action in society. It often points to action that is repeated enabling it to become standardised or rules based which differentiates it from mere human behaviour. It points to concrete ways of doing as opposed to abstract ways of thinking." Palm (2012) further describes that social practice theory seeks to assimilate the individual with the neighbouring environment, context and culture relative to the actions and practices of the individual. It construes the meaning of social activity in a number of different environments to understand what drives the nature of human activity, especially when that activity becomes a routine or ritual. It stresses person-to-person interchange, collaboration, or participation in relationship to their surroundings as the primary material of social practice. It also implies social holistic interaction in the sense that it claims that people's survival is dependent on our interaction with other persons within a social community. Indeed, social practice is a way of undertaking theological advocacy to empower the vulnerable young women in quest for economic dignity. Social practice is a ministry that responds to the call of God that invites people to exercise prophesy of liberation through daily actions. Our practice needs to be those actions that empower others.

Palm (2012:99) adds that:

> (1) Christian practices are social and historical deeds people do with and for one another over time. Our practice of hope needs to be communal; a tangible hope for one another.

> (2) Christian practices are not nonconcrete duties, rules, or ideas; rather, they are designs of living that are full of meaning. They contain an insightful awareness, a profound knowing: they are activities instilled with thinking about God. Each practice carries particular convictions about what is good and true, representing convictions in physical, down-to-earth procedures.

> (3) Christian practices leads people into God's activities in the world. They are human activities in and through which people collaborate with God in doing what needs to be done. Practices follow the good, connecting us in life patterns that reflect God's grace, love and hope. Participating in practices shapes people in certain ways, developing in them habits, virtues and capacities of mind and spirit. Our

practices can be empowered by the practice in the life of Jesus. The practice of hope needs to meet the needs for human welfare (Palm 2012:99).

Palm (2012) assesses that our world today is fragmented, broken, and torn by violence and fear. Christian practices are not immune from distortion and neglect, becoming death-dealing rather than life-giving. Christian practices encourage people to participate critically in social and spiritual life. Indeed, there is a need to put vision and virtues into practice, especially the practice of empowering others. Palm (2012:101) points out that "There is a danger that a vision and virtue of social hope can merely remain abstract if there is no practice. The common good can seem a mere universalised pipe-dream amidst the concrete complexities of everyday decision-making." The church needs to put the vision and virtues into practice and become a community of hope to vulnerable people.

4.5.2   The church as a community of hope

In order to describe how the church needs to be a community of hope, it is necessary to examine how the early Christians lived their faith. Early Christians practiced their faith and gave hope to each other by living as a community. Palm (2012) opines that "a practice of faith for the church today can find clear support in its exploration of the early Christian Church and the social nature of the hope enacted in concrete ways over time and passed down in stories of remembered hope and liberation." For the Catholic Church in South Africa, giving hope to vulnerable young women as a way of exercising Christian ministry and responding to the call of God to liberate people in vulnerable situations is what the church is called to do if it wants to reshape its theological advocacy. Christians are called to the ministry of participating in issues of justice and peace. Palm (2012) stresses that involvements in issues of justice for liberation are necessary aspects of being a disciple of Jesus Christ and should also be the aspects of the mission of the church as they were demonstrated by Jesus who came and gave hope and life in abundance as stated in The African Bible (John 10:10). Christ gave hope, challenged and resisted all kinds of evil structures that exploited vulnerable people.

Practicing hope needs to include resistance of evil. Connor's (2013) research has demonstrated how the Catholic Church was involved in a practical way in combating sex trafficking. What is probably needed now is to reshape the Catholic Church's theological advocacy so that the focus can be on addressing the virtue of economic empowerment.

The Catholic Church's theological advocacy needs to consider participating in the global economy as a virtue that gives hope. Participating in the global economy is a global responsibility. Le Bruyns (2012:10) notes that "an ethic of public responsibility demands a prophetic solidarity in response to the economic challenges we are confronting in and beyond South Africa." Le Bruyns, in his article entitled "From South Africa to Palestine" (2010:2), further analyses that "the world needs the global prophetic solidarity with the oppressed as a way of practising global responsibility."

Action by Churches Together (ACT) (2015), after assessing that economic advocacy is a virtue that needs to be practiced, asks itself how it can get involved in economic advocacy to bring economic dignity and hope to the people who are economically vulnerable.

ACT (2015) works together for positive and sustainable change in the lives of people affected by poverty and injustice through coordinated and effective humanitarian, development and advocacy work. ACT (2015) has developed some strategies to help uplift the living standards of the poor people. Some of the strategies are human rights-based approaches where the main emphasis is to promote and speak out for human rights in national, regional and international forums. ACT (2015) prioritises the activities that advance equality and inclusiveness, particular for women and girls so that all people can realise their full potential and enjoy their rights protected by law. ACT (2015) also realises the need of engaging members in dynamic forums in order to develop and strengthen national and regional participation; to create regional forums capable of bringing development.

In India, the Catholic organisation called Caritas advocates for equality among the Indian people. Caritas India (2015) demonstrates that activism includes: repelling imbalanced power relationships, in all areas of life, from subjective to communal, from household to authority, involving institutes of supremacy to authorise the relegated, generating and exhausting places in the organisation to alter it, strategizing the practice of information, abilities and chances to impact civic strategies and connecting the micro-level involvement and macro level plan enterprises. In addition, Caritas India (2015:1-12) illustrates that "Advocacy involves highlighting the problems and bringing such problems to the notice of the people and policy makers, by engaging them in active discussions, helping them see the core problems building support on the problem and actively involving them to bring solutions on required changes." Caritas India (2015:1-12) also points out that "Successful Advocacy rests upon the effective

mobilization and empowerment of people. It is a pre-requisite in order to ensure that effective laws and policies are put in place."

Caritas India (2015:1-12) describes the reasons why advocacy is undertaken by stating that advocacy is undertaken mainly on behalf of the masses affected directly or indirectly by misappropriation of laws and injustice. Advocacy speaks on behalf of generally left out people. Such people get "omitted due to the occurrence of uneven power relationships ascending out of economic denial and class system, gender, age, region and traditions. Advocacy mainly is exercised to empower the marginalised and tactically use knowledge, skills and opportunities to motivate public policy."

Christian activism empowers vulnerable people. Christians need to understand that when they empower others, they give them hope in their lives. Le Bruyns and Palm (2013:116) observed that "For Christians to live in hope is also to act hopefully." The incarnated God expects people to take responsibility for responding to issues. A response must be found to any challenge that one encounters.

Caritas India (2015) observes that "advocacy includes working with organisations of domination namely the legislative bodies, societies, at times relations, individuals, law enforcement agencies, trade unions, lobbyists, governmental institutions and ministries set up for looking into numerous social subjects." Caritas India (2015:1-12) suggests some of the stages of conducting advocacy:

Stage One: Identification of the issue,
Stage Two: Researching the issue,
Stage Three: Determining the goals of the Advocacy Crusade,
Stage Four: Identifying Targets,
Stage Five: Identifying Allies,
Stage Six: Advocacy activities and
Stage Seven: Engagement and evaluation of advocacy initiatives (2015:1-12).

4.5.3 Stages

The seven stages illustrated above represents how the church can engage in social practices that liberate vulnerable young women.

4.5.3.1 Stage One: "Identification of the issue"

In the first stage, one ought to identify the matter and to figure out what one wants to achieve in the campaign. For instance, consider the issue of anti-human trafficking. A person can suggest varied objectives about what one desires to achieve, such as:

(i) Operative Responsiveness and prevention initiatives,

(ii) Protection methodologies,

(iii) Rescue operation,

(iv) Restoration of the affected young women, who have been rescued,

(v) Reintegration of these rescued young women to the society,

(vi) Repatriation if they are from another country and see that

(vii) Judiciary and legal justice is done (2015:1-12).

4.5.3.2 Stage Two: "Researching the issue"

This would require enhancing one's understanding on the problem, the nature, spread, reach, acts and laws, and loopholes, which perpetrates the issue or concern at hand (2015:1-12).

4.5.3.3 Stage Three: "Determining the goals of the advocacy crusade"

It is significant to choose the purposes of the advocacy crusade. It is important from the beginning to select the sequence of action of the campaign or else there might be a time when one might be unable to find concentration about what one is actually looking for to advocate. The goals also split roles and duties, create the course of supportive action, how friend institutes shall be involved in it, their scope of work and sustenance (2015:1-12).

4.5.3.4 Stage Four: "Identifying targets"

This stage involves studying the social and political environment. It is a vital element in preparation of an advocacy campaigns. It is essential to identify who the political leaders are, what other organisations have information at hand, who are the adversaries and the likely supporters and what strategies need to be employed while dealing with the specific shareholders. It helps to be aware of what the pressures, weaknesses, strength and chances. It serves to establish contacts within and outside the systems and helps lend credibility to the work being done. It helps in having a stronger say and better chance of being heard by the authorities within the system. Partner organisations' backing is seen as critical as their understanding of the social and political setting shall make a great influence both in terms of

appreciating the local power vessels as well as addressing context specific needs of the campaign (2015:1-12).

4.5.3.5 Stage "Five: Identifying allies"

Recognising supporters involves networking with organisations, working on related concerns and develop a common understanding. It is essential to detect reliable organisations working on the similar subject, link with them, cooperate with them; exchange common understanding and latest developments and progress made. This brings in resources, greater, rich, strength and lends integrity to the objective being worked for. Partner associations are seen as important while working on these initiatives. Here a big role is also played by intercontinental partners in the North for they can participate in backing and outlining of policies for the global south (2015:1-12).

4.5.3.6 Stage Six: "Advocacy activities"

Organising the concerned people: it would be unsuccessful to petition for just laws and regulations until and unless the affected community is assisted to become aware of the problem. Many times the subject groups and masses keep on suffering the domination either out of helplessness or fear of the oppressor and the inability to voice out their concerns. It is therefore essential to work with the affected communities in order to understand them better; understand their needs, propose regulation enhancing their needs and to create an atmosphere where they themselves can take up the responsibility to fight the injustices surrounding them (2015:1-12).

4.5.3.7 "Stage Seven: Evaluation of advocacy initiatives"

It is indispensable that the advocacy creativities started are assessed in order that the efforts assumed are governed suitably. This is advantageous in a variety of ways; assessment helps in preservation that the anticipated outcomes and goals are recognised. It helps in defining what changes and enhancements might be needed to achieve the desired goals in their practices and activities. Assessment can also help to determine what objectives, improvements are required in strategic planning; to become aware of the relevance and pace of the campaigns; to comprehend also what could be incorporated and what could be avoided (2015:1-12).

One way of undertaking good evaluation is to consider how economic globalisation affects the economic dignity of women who are exploited by sex traffickers. Indeed, sex trafficking is one of the modern businesses that generate huge income for traffickers; economic globalisation has a link to sex trafficking. Some of the ways of engaging in a practical way in combating sex trafficking have been provided by different authors and institutions. The Catholic Church can adopt some of these ways and incorporate them in its theological advocacy. The universal church indeed has some methods of addressing the issue of poverty which are very practical (2015:1-12).

4.5.4 Practical ways

The Catholic Church really needs to explore practical ways of combating sex trafficking. Faith Response (2003:14-15) suggests the following ways to the Christian Faith as practical ways of empowering vulnerable people and bringing hope:

> 1. To involve in deliberate reflection on our distinct and family economic life; to inquire honestly and humbly concerning the modelling of this life by our faith commitments.
> 2. To obligate as a result of worship, spiritual direction, and private reflection to specific ways and tangible actions that will make our individual and family lifestyles coherent with our faith pledges and vision, including changes in our buyer practices.
> 3. To purposely seek chances of public witness and of advocacy for economic justice and against those rules and actions that denies the economic well-being of persons, communities, nations, and the world-wide community.
> 4. To partake in the decision making of cosmopolitan corporations in which we may have economic asset through shareholder resolutions, letters, and attendance at shareholders' meetings.
> 5. To look for opportunities at local levels to participate in activities that encourages and enables persons and communities to regulate their own economic well-being in just and justifiable ways.
> 6. To admit truthfulness, above all, to God, worship exclusively God the Creator of all life, and live as a believing, profoundly obedient, loving community of disciples strengthened and led by the Spirit, even as this applies to corporate economic life and commitments.
> 7. To scrutinize their own stewardship commitments, especially their investments, so that they will be accountable, just accomplices in the global economy.
> 8. To move toward a goal of publicly accountable investing and to educate and encourage members to do the same.
> 9. To participate in a process of action and reflection on specific matters in economic globalisation (2003: 14-15).

Faith Response (2003) illustrates that the "Twenty-fourth General Synod requests the Departments, the Allied and Related Agencies of the United Church of Christ, to completely

participate actively in the universal economy and to enthusiastically safeguard the growth of fair and viable communities in the worldwide economy." Faith Response (2003:15-16) further points out that the "Twenty-fourth General Synod" appeals to organisations:

> 1. To carry on to providing educational resources and advocacy opportunities and to be a prophetic voice for local churches and members on issues of economic globalisation.
>
> 2. To compel all settings of the church in their roles as consumers to give primacy in decision-making choices to justice concerns, for example, in not purchasing clothes and other consumer goods produced by factory labour.
>
> 3. To offer resources on savings in corporations that reflects values echoing with those of the United Church of Christ. This is a call of not investing in some businesses that have no Christian morals.
>
> 4. To work through whatever means possible, restructuring the main international trade and finance institutions and governing bodies so that the needs and concerns of all persons, especially the deprived and the side-lined, may be addressed in effective ways, policies and actions (2003:15-16).

The Catholic Social Teaching: a Framework for Faith in Action, (2012:4) states that "The social mission of the Catholic Church is to create a more just and equitable society." Indeed, the mission of the Catholic Church should be to bring equity to a world that creates people who are economically vulnerable. Bate (1996) analyses that the mission of the Catholic Church nowadays needs to include people who are considered to be on the periphery, allowing the mission to move from the fringe of economy to the centre of economy.

Vatican Council II advocates for equality among people, creating a just world and to be in solidarity with the people. The Vatican II document called *Gaudium et Spes No 1* points out that "The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ."

The Catholic Voices in Africa (CVA) (2002) asserts that women in Africa experience serious economic inequity. The Catholic Voices in Africa (2002:5) points out that "In recent history, the Roman Catholic Church has recognized economic injustices against women, particularly those in developing countries." The CVA (2002:5) notes that due to the injustices that make women vulnerable to exploitation in their quest for economic dignity, the Catholic Church has developed six recommendations for the church and the society for how they can practice their faith and bring hope to vulnerable people by stating that:

> (1) The church should recognize and reform structural ways and practices that perpetuate the feminization of poverty.

(2) The church should provide just compensation for women's work in the church.

(3) The church should provide opportunities that enable women to put up their abilities in order to participate in their own development and in that of the church and society.

(4) Policy makers should create and institute policies that will expand and increase employment opportunities and income for women workers in the formal and informal sectors.

(5) Policy makers and women's groups should advocate choices for women so that women are enabled to work at home or outside the home, and not only be able to work on an equal basis as men, but be empowered to do work that is fulfilling and liberating.

(6) Policy makers should observe the Podium for Action and review, adopt and maintain macroeconomic policies and development strategies that address the needs and efforts of women in poverty (CVA 2002:5).

The effective advocacy that this research project is proposing is economic advocacy that has a theological foundation; in other words, the theological advocacy that is intertwined with economic dignity in order to empower vulnerable young women. According to Vogt, Sears and Howard (2014:8) "good advocacy should involve theological and economic point of view." In addition, Vogt, Sears and Howard (2014:16) opine that "advocacy should not only focus to the government, but should focus to leading business dealers in the market corporate world because some of the most powerful forces shaping our world are corporations that operate in a highly unregulated free-market context that transcends the nation-state." Advocacy requests the church and civil society to work together.

Rinku Sen (2003) bemoans that it is not good to focus only on government or corporations in order to fight for inequalities in the world; instead, the best way of fighting inequality is to find the ways and means of empowering the community which is affected. Sen (2003:87-88) describes that "At the base of all progressive action, inequality in the society can only be combated by empowering the vulnerable group." What makes people to be vulnerable in most cases is poverty. Nduku (2011:4) analyses that "in the fight against poverty the church has and still spearheads development projects which not only provide people with basic needs but also enables them to have better living standards." Nduku (2011) illustrates that in "Kenya for instance, the Catholic Church has engaged in self-help projects. Such projects include agriculture; goat keeping and kitchen gardens, setting up of kiosks and providing loan facilities at lower interest rates. Capacity building has been on the increase which empowers many people to use their talents and potential to fight poverty." Water Aid: Advocacy Sourcebook (2012:25) concurs with Nduku (2011) by stating that "the best advocacy is the

rooted advocacy." Rooted advocacy tries to boost the empowerment of local communities; it means involving resident communities and native leaders in the development process.

Nduku (2011:10) suggests also that "the Catholic Church should engage with politicians in policy matters." Nduku (2011) analyses that Catholic Church's degree of participation in country's policy making "seems to be insufficient. Despite the fact that Catholic politicians and administrators attend the church services, when policies that are harmful to social development come their way, there is little evidence that their verdicts can be influenced by their Christian formation. The result is that policy decisions are made and the church is usually in a reactionary mode. There is need for the church to get involved in policy making." Church World Service (CWS) (2012:47) recommends the church to: "Classify other activism performers that are already engaged in advocacy on related issues or that may be interested in joining an advocacy network coalition."

The United States Conference of Catholic Bishops (1996:5-6) points out some reflections that the government, the church and the society at large can consider in the advocacy:

(1) By encouraging the nation to work together to overcome the scandal of so much poverty in our midst, especially among our children.

(2) By allowing the church to take a leadership role in calling those in positions of power to promote economic growth, job security, decent wages, and greater opportunities.

(3) By challenging the community to shape the priorities of our culture to promote greater personal responsibility and better economic choices.

(4) By monitoring the moral responsibilities and limitations of markets, the state and the voluntary sector. By analysing how the nation's economic power in the world can be used to build a more just global economy and assessing how trade and development policies can offer hope to a still hungry and suffering world.

(5) By addressing the enormous economic pressures which undermine families and the family factors which leave so many children poor and to suggest how we can support families in their essential moral, social and economic roles.

(6) By assessing our own work ethic, productivity, consumption and lifestyles in light of the needs of a hungry world (1996:5-6).

Catholic Church's advocacy has to be effective; it needs to be prophetic and should bring liberation. The Evangelical Lutheran Church in America (ELCA) (2007:43) illustrates that "From the messages of the Old Testament prophets to the ministry of Jesus Christ, the Bible declares God's outrage at the plight of those living in poverty and suffering from hunger." The ELCA (2007:43) further points out that "As a result of God's expressed concern for the

poor and oppressed, the Bible presents a unique challenge to people of faith to respond to economic disparities in our world so that all people experience the fruits of the earth and live with dignity." The ELCA (2007) challenges the church and the government to examine how specific policies and practices affect people and nations that are poor, and invites the church and society to advocate for changes to make policies of economic growth, trade, and investment more beneficial to those who are poor. Le Bruyns (2012:3) points out that in South Africa, "the good in political life is reflected in our moral consensus document called the constitution, which includes the Bills of Rights". Le Bruyns (2012:3), in the article entitled "The Church, Democracy and Responsible Citizenship" observes that the South African Constitution includes the themes of "social justice in diversity, a human rights, culture, improved quality of life for all, human dignity, equality and freedom. Therefore, the need for an ethics of responsibility remains a pressing task."

The vulnerable young women lack the economic security that can give them dignity to live peacefully in the society. Christopher McCrudden (2008:667) states that "Everyone, as a member of society, has the right to social security and cultural rights indispensable for his dignity and the free development of his personality." Dirmeyer; Revelo and Block (2009:63) point out that "Human dignity has always been of serious concern for the Catholic Church for all those people who are interested in the trouble of all peoples especially the poor." Indeed, many of the Catholic Church social teachings revolve around ways in which to safeguard the dignity of all human beings, with special concern for the poor. This focus is commonly known as the preferential option for the poor.

Pope Paul VI's (1967:16) "encyclical (letter)" called "Populorum Progressio" advocates for the necessity of "planned programs that operates justly and fairly." This document requests the wealthy nations of the world to generously support the poor colleagues. Pope John Paul II, in his letter called *Centesimus Annus* admits that "capitalism is the most efficient economic system of the present world." However, states Pope John Paul II (1991:14), capitalism must constantly be mitigated with reprimands because if it is not monitored, it can marginalise some people. Pope Francis (2013:13) in *Evangelii Gaudium* number 53 states that "Today we also have to say *thou shalt not,* not an economy of exclusion and inequality. Such an economy kills." Pope Francis (2013:15) further utters that:

> I encourage the financial experts and the political leaders of your countries to consider the words of
> Saint John Chrysostom: "Not to share one's goods with the poor is to rob them and to deprive them of

life. It is not our goods that we possess, but theirs." Leaders must learn to turn to God for guidance and wisdom. And why should they not turn to God to draw inspiration from his designs? In this way, a new political and economic mind-set would arise that would help to transform the absolute dichotomy between the economic and social spheres into a healthy symbiosis (2013:15).

Pope Francis (2013:13) in one of his addresses during his visit at the shelter "Dono Di Maria" challenged the Christians by stating that "we must recover the whole sense of gift of solidarity. Widespread capitalism has taught the logic of profit at all costs, of exploitation without looking at the person and we see the results in the crisis we are experiencing! This Home is a place that teaches charity, a school of charity, which instructs me to go out and encounter every person, not for profit, but for love." If all Christians can learn to practice charity, practice what is preached and what they preach, then they can change the world. In 2009, the South African Council of Churches (SACC 2009:1) issued a statement of commitment stating that:

> As a National Council of Churches and Institutions, the SACC, acting on behalf of its member churches, is called by the Triune God to work for moral reconstruction in South Africa, focussing on issues of justice, reconciliation, integrity of creation and the eradication of poverty and contributing towards the empowerment of all who are spiritually, socially and economically marginalised (SACC 2009:1).

The South African Council of Churches (SACC 2009:5) when addressing the problem of economic justice stated that "Churches should be strongly committed to economic justice." The SACC (2009) and its member churches united with peoples' movements and partners in civil society to combat poverty, disparity and environmental dilapidation existing in South Africa. The churches' analysis of wealth and poverty led to an ecumenical stress on adequacy. In addition, the SACC (2009) pointed out that establishing "economies of life" is one key to build peace in the country. Economies of life promote careful use of resources, justifiable fabrication and ingestion. Promoting the economies of life as illustrated by the South African Council of Churches needs to be taken as a collective responsibility of all citizens.

Gordhan's (2014:1) asserts: that "It is our collective responsibility to create the opportunities for our people to live productive, prosperous and dignified lives." In order to live the well-to-do and decent lives, there South African country needs to undergo through economic transformation. Gordhan (2014:8-9) describes that: "Economic transformation must

overcome the legacy of the apartheid, economy of exclusion, marginalisation, malpractices in all sectors, lack of finance for black businesses, and inadequate training and skills development."

Indeed, South Africa needs economic transformation in order to fight poverty and the exploitation of the poor young women in sex trafficking. The church and civil society need to exercise the preferential option for the people. Faith Response (2003:4) points out that "Jesus understood God to have a preferential option for the poor. Preferential option for the poor is an expression, taken from liberation theology and it finds the teaching of Jesus and the prophets a special care for persons who have been marginalised." Faith Response (2003:4) notes that: "At the outset of Jesus ministry, he saw himself as bringing good news to the poor. Many of his parables about the reign of God envisioned the eschatological banquet as being where the poor, the crippled, the blind, and the lame are invited (Luke 14:21)."

Most of the teachings in Luke's Gospel present Jesus as someone who was closer to the poor and disadvantaged people. When we analyse the Gospel of Luke, one can be tempted to argue that Jesus had a preferential option for the poor because he was so close to the neglected members of the society. Faith Response (2003:4) illustrates that:

> The preferential option for the poor places Jesus squarely within the prophetic tradition. The prophets too were convinced of God's preferential option for the poor. They observed the full coffers of the rich as being gained at the expense of the poor and worthy of the judgment of God. (e.g. Isaiah 10:1…; Amos 2:6…; Micah 3:9….). They contended that unless the rulers developed just ways that cared for the most vulnerable in society, they would be judged accordingly. In addition the theme of prophesy arises in the Exodus narrative. This essential way of understanding God and God's relationship to the oppressed makes clear God's empathy with the pain of the Hebrew people (Ex 3:7…). Clearly God wills the liberation of the people from their bondage and oppression and sends a deliverer to execute it. Indeed, God's preferential option for the poor has obvious implications for how we live in a global economy. We must examine the rules that govern the economy and ask whom these rules benefit. We must question and challenge the growing divide between rich and poor. For those of us who live in relative wealth, God's preferential option for the poor would minimally require us to live in solidarity with the poor. God would invite us to join in exposing the ways in which the rules of economic globalisation work against the interests of the poor and in advocating strongly with and for them (2003:4).

Susie Johnson (2013) demonstrates that the implication of renewing advocacy is to influence both the individual and the political domain. Johnson (2013:11) further utters that "To this

end, United Methodist Women has sought to influence legislation that improves how national and state governments perceive and address human trafficking." Johnson describes that the United Methodist Women have already been active in this process, supporting bills to combat illegal trafficking in humans in Ohio, California and Wyoming. Johnson (2013:11) grants that "We cannot stop here; instead, more must be done to effectively contest those who seek to take advantage of the most helpless members of society." Advocacy leads to prevention, protection and prosecution.

In order to combat sex trafficking, the author of this research project assesses that; the preventive measures should be strengthened. Kritaya (1998) describes how the renewal of advocacy can assist in preventing the crime of human trafficking by illustrating the broader actions of the government in Thailand. Kritaya notes that in Thailand government policies to prevent children from entering into prostitution include the extension of compulsory education from six to nine years, as well as awareness raising campaigns set up by the Department of Public Welfare. Furthermore, initiatives are undertaken by government departments, NGOs and international organisations like UNICEF and UNDP to provide assistance to families or regions in difficult circumstances, with the view of poverty reduction and the development of alternative livelihood strategies.

All the strategies provided in this research project are probably effective and can help the Catholic Church in South Africa in the advocacy of empowerment. Once the Catholic Church in South Africa follows the strategies and initiatives that have been provided by different authors and institutions, there is a high probability that the advocacy can lead to the empowerment of vulnerable people and bring hope. Following the strategies also can help to transform the social-economic condition of vulnerable people. Le Bruyns (2007:14) points out that: "The transformation of the socio-economic conditions of poor communities is crucial for the creation of an equitable and morally sound society." Indeed the churches need to get involved in social-economic matters. Vellem (2012) challenges the churches to assess their roles in social-economic justice after 1994 democratic independence. Church roles needs to bring hope to the vulnerable people who are treated unjustly. The church is called to exercise its prophetic role of combating injustices. The church needs to analyse how its ministry relates to faith, work and the economy. Le Bruyns (2012) points out that the injustices that happens demands the vital prophetic public responsibility to combat such injustices, for instance economic inequalities.

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Combating economic inequalities can bring hope to women who experience economic hardship and often become the victims of sex trafficking as they quest for economic dignity. The Catholic Church is called to be effective in combating sex trafficking. Parry (2008:44) stresses that: "As churches, the effectiveness and relevance of our activities, our outer competence, are directly related to the extent to which we have become." The initiates and strategies engaged in combating sex trafficking needs to be assessed if they do bring hope in an environment of economic vulnerability. De Gruchy (2005) analyses that one of the means of empowering the poor is by introducing the sustainable livelihoods framework. Ashley and Carney (1999), describes that "sustainable development put people at the centre of development; by increasing the effectiveness of development assistance." De Gruchy (2003) demonstrates that Christians are called for action by helping other to be self-reliant. Indeed, our faith and ministry needs to help vulnerable people to be self-reliant. The Catholic Church needs to empower people by capitalising on the assets that people have. Kretzmann and McKnight (1996:3) points out that: "Our greatest assets are our people. The starting point for any serious development effort is the opposite of an accounting of deficiencies. Instead there must be an opportunity for individuals to use their own abilities to produce things that can sustain them and be independent from economic vulnerability."

The Catholic Church needs to liberate vulnerable young women from economic vulnerability by empowering these poor people capitalising on the asset that these people have. If the theological advocacy does not liberate the poor people, that theology needs to be critiqued because it simply indicates the lack of effectiveness and can be considered to be not practical. The practical advocacy probably is the one that raises awareness and protests to any injustice. Flintoff (2013:134) admits that: "Raising awareness and protests is one practical technique that contributes to the changing of the world in matters of injustice." In addition to raising awareness, the Catholic Church probably needs to be more effective in empowering the vulnerable women. Sometimes, the Catholic Church is seen to be very active in bringing relief to the suffering society. Distributing relief is good but not an effective way of empowering the communities.

Mathie and Cunningham (2002) state that communities need to be empowered because they can drive the development process themselves if communities learn to practice the Asset Based Community Development (ABCD). This approach differs from the way the NGOs and government operate because the NGOs and government approach is often community based

service delivery. The NGOs and government use the Need-Based Development (NBD) approach whereby they provide solutions to the community needs or problems. This happens often in a centralised type of government. John McKnight and Jody Kretzmann (1993:3-4) state that "in need-based development approach, community members cannot act like citizens, instead, they act like clients or consumers". Further, John McKnight and Jody Kretzmann explains that "need-based approach kills, neighbourhood, creativity and the ability for the community to solve its own problems; it kills the wisdom of the community to solve problems or come up with solutions."

Mathie and Cunningham (2002:5) points out that "ABCD can work for community mobilization and development. It can also help to create unity in the community." According to Mathie and Cunningham (2002) ABCD rests on the principle that the recognition of strengths, gifts, talents and assets of individuals and communities is more likely to inspire positive action for change than exclusive focus on needs and problems.

According to Mathie and Cunningham (2002:6), ABCD use the following methods:
(1) Collecting stories about community success and identifying the capacities of communities that contributed to success in the past.
(2) Organising a core group to carry the process forward.
(3) Mapping completely the capacities and assets of individuals, associations and local institutions.
(4) Building relationships among local assets for mutually beneficial problem-solving within the community.
(5) Mobilizing the community's assets fully for economic development and information sharing purposes.
(6) Convening as broadly representative group as possible for the purposes of building a community vision and plan.
(7) Leveraging activities, investments and resources from outside the community to support asset-based, locally defined development (2002:6).

The Catholic Church advocacy for development needs to be people centred. Korten (1990) admits that a number of NGOs throughout the world are giving attention to the definition and projection of a people-centred development vision that embraces the transformation agenda. This vision looks to justice, sustainability and inclusiveness as the defining principles of authentic development. Indeed, people centred development is the effective way to address poverty. AHA-Movement-Authentic Hopeful Action (2014:6) points out that: "In order to make a substantive difference to the problems around poverty, unemployment and inequality, there is a need for a participatory decision making process that can facilitate mass-mobilisation. This requires a decentralised process but also coordination."

Indeed, the Catholic Church needs to analyse its initiatives and strategies for combating sex trafficking.

4.6   Initiatives and strategies for combating sex trafficking

There are different initiatives and strategies that lead to empowerment. The International Organisation for Migration (IOM 2000) illustrate that in Thailand creativities in relation to protection vulnerable people have taken numerous forms and with several focus groups. The safeguard of women working in sex work is carried out through establishments like "EMPOWER". This NGO offers counselling, educational to empower sex workers. Skrobanek, Boonpakdi and Janthakeero (1997:88) point out that "In Na Thong, the first step to combat sex trafficking was to sensitise the people about it. Apart from alerting people to the reality of migration for sex work, the women's groups saw the urgent need for wider local work opportunities for women and girls. The work of weaving was introduced in Na Thong." IOM (2000:1) assesses that economic advocacy initiatives are important because they lead to:

(1) personal empowerment,

(2) collective empowerment,

(3) empowerment through education and labour and

(4) empowerment through participation in the African continental issues (IOM 2000:1).

There is a need to empower vulnerable young women in South Africa and also think of moving beyond the South African context and involve other countries because sex trafficking is a global issue. Empowerment needs to start with individuals or personal empowerment.

4.6.1   Personal empowerment

Rowlands (1997:15-20) states that "Personal empowerment means developing a sense of self confidence". Indeed, personal empowerment is a tool for supporting individuals who are vulnerable. Once individuals are empowered, that can lead to some extent to collective empowerment.

4.6.2   Collective empowerment

Rowlands (1997:18-20) notes that "collective empowerment aims at empowering the group; it enables women to create cooperatives. This enables women to work on their relationships

and understand the power dynamics of the situation and seek to change the oppressive power dynamics that oppress them and infringe on their rights."

4.6.3 Empowerment through education and labour

The Human Sciences Research Council (HSRC) (2014:55-56) illustrates that "Increased access to education and labour systems is a key factor for the empowerment of women and girls, which reduces their vulnerability to gender-based violence." The HSRC assesses that it is vital to identify and undo obstacles to the education of girls and women, and to their access to labour systems because education can play a key role in changing a society's biased attitudes towards gender roles. Women must be empowered and be enabled to participate in the African continental issues.

4.6.4 Empowerment through participation in African continental issues

It is encouraging that the African Union (AU) has just met in Johannesburg from 14th to 15th June 2015 for the 25th Anniversary of the African Union (AU) to discuss how they can improve the economic situation within the African continent. The HSRC (2014:55-56) points out that "The incidence of trafficking in Africa gives cause for concern and continental action."

It is clear that Africa faces a challenge both as a region of origin for trafficked women and children and also as a region of destination in the sense that most trafficking appears to occur within the continent itself. The leaders from different states are called to respond effectively especially improving the economic situations of the citizens which in most cases push people from one state to another and end up in the hands of traffickers. The HSRC (2014:55-56) states that during the workshop that took place in December 2008, South Africa produced some findings and recommendations that include:

(1) Social assistance grants and old-age pensions as being the most effective current form of poverty alleviation and impact on women's quality of life.

 (2) There is a need to understand how poverty, especially as far as gendered issues contributes to migration between rural and urban areas making women vulnerable for trafficking.

(3) Informal trading, an area heavily dominated by women, is largely unrepresented in dominant literature on poverty and inequality.

(4) There is a need to understand better the impact of social assistance grants beyond the person who receives them; how such income plays out in terms of sustaining households (2014:55-56).

The HSRC (2014: 205) lists some of the practical ways of empowerment through participation in African continental issues; such practices are:

(1) Encourage social, political and economic steadiness in order to reduce migration and other source factors of trafficking.

(2) Advance access to educational and vocational activities, in specific for girls.

(3) Augment job opportunities and free enterprise skills for women, including through elevation of small and medium businesses

(4) Implement or strengthen governmental, educational, social, cultural and punitive legislation, through mutual and multi-lateral collaboration to discourage all forms of exploitation of persons, especially of women and children, which may lead to trafficking.

(5) Mainstreaming trafficking consciousness into educational curricula: Spread awareness of trafficking so that education about trafficking is mainstreamed into primary and high school curricula, in order to authorise educators and learners to respond properly to situations of risk and enable them to access appropriate services.

(6) Mainstreaming human trafficking prevention awareness: Human trafficking awareness should be encompassed as a component in public and private school training programmes that are conducted by the Department of Home Affairs on xenophobia and human rights to raise awareness on human trafficking (2014: 205).

4.7   Conclusion

Chapter Four defined what economic empowerment is and what can be done to empower the vulnerable people. The chapter pointed out that some of the projects that the Catholic Church use to help vulnerable people are actually tools of economic empowerment and can also be used in the Catholic Church theological advocacy in combating sex trafficking. The chapter also illustrated some of the practical ways that can be used to empower the vulnerable people. The practical ways have been stated from page 80 to 85. These practical ways are some of the concrete ways that the Catholic Church in South Africa can adopt in its advocacy of combating sex trafficking. There are also some findings that need to be highlighted:

The first finding is that combating sex trafficking needs the employment of systematic methods of looking at the context with the sense of:

(1) Vision,

(2) Virtue and

(3) Practice.

The vision the chapter is talking about is the dream, the hope that vulnerable people have that their lives will improve one day. The Catholic Church needs to give hope to this vulnerable people. Considering virtue as a way of empowering vulnerable people means that: the Catholic Church needs to challenge sex traffickers who ignore to observe virtues.

The chapter has illustrated that virtues are relevant; the relevance of virtue in combating sex trafficking is that Christian virtues give life. Giving life is the call of God to humanity. Hence theological advocacy in challenging sex traffickers to improve their moral life can lead to combating sex trafficking. Once sex traffickers learn to live virtuous life that can bring hope to people who are vulnerable because they will not be exploited as they see for economic dignity. Theologically, acting in a virtuous way means to respect every human beings because all people are created in the image of God (Genesis 2:27). The church needs to advocate for practice of vision and virtue in a community in order to combat sex trafficking.

The second finding is that there are initiatives that the Catholic Church needs to reconsider if it has to reshape its advocacy. Such initiatives and strategies are:

(1) personal empowerment,

(2) collective empowerment,

(3) empowerment through education and labour and

(4) empowerment through participation in the African continental issues.

 Indeed, the vision and the virtue that needs to be practiced is the one that empowers vulnerable young women. There is a need to empower the individual, the community and the global world.

CHAPTER FIVE

GENERAL CONCLUSION AND RECOMMENDATIONS

This chapter presents an overview of the research undertaken on sex trafficking of vulnerable young women, particularly in South African context; the theological advocacy role of the Catholic Church and how this advocacy can be improved so as to take cognisance of the economic situation of the vulnerable in order to empower them and help provide them with economic dignity; the frameworks adopted and findings. Finally some recommendations are proposed.

5.1   Overview, findings and conclusions

The author of this research project has used Connor's framework for this research project to understand the Catholic Church's theological advocacy in South Africa. The framework of Connor (2013) is a combination of two frameworks; the "Palermo Protocol and the see, judge and act". According to the findings of this research, the conceptual framework of Connor (2013) presents the Palermo Protocol that emphasises prevention, protection and prosecution for dealing with sex trafficking. Connor's research work on sex trafficking in the South African context is a major contribution to this research project. The most important part of the Palermo Protocol is the section on prosecution. However, this research project emphasises protection and prevention through empowerment; placing emphasis on advocacy to improve the lifestyle of victims of sex trafficking by fighting poverty. The IOM (2000:64-66) illustrated that "Poverty, is what generally causes sex trafficking." Initiatives for the prevention and protection of trafficking therefore need to focus on empowering the vulnerable with life skills to survive, training and education programmes and income-raising activities. It is important also to keep in mind that the causes of trafficking cannot be reduced to poor economic conditions and ignorance alone, but are related to a complex mixture of local and global structures concerning economic, political, socio-cultural and historical processes. But more effort to combat sex trafficking must be centred on poverty because poverty is the main push factor of victims of human trafficking. The HSRC (2014:197-205) points out that "poverty and the lack of social and economic security are major factors that push people into migration and into situations of vulnerability in southern Africa, within

South Africa and worldwide. Alleviating these problems needs to be a national priority in any case."

The theoretical framework that was used in this research project was that of Richard Osmer (2008:4) who illustrates how to address issues systematically by pointing out some key questions that people should ask:

(1) What is going on in a given context?
(2) Why is this going on?
(3) What ought to be going on?
(4) How might we respond?

The author of this research project has come to understand that sex trafficking does exist in South Africa and should be a major concern for the Catholic Church, the government and civil society. There are many factors that lead to sex trafficking, the major factor being poverty because most of the young women who are trafficked are those who are seeking economic dignity. Sex traffickers do not have respect for human dignity, especially the dignity of vulnerable young women. This research project has analysed that all human beings, especially girls and young women need respect no matter what their circumstances because all human beings are created in the image of God (Genesis 1:27). The way to respond is to renew the advocacy, especially the economic advocacy, the advocacy that empowers vulnerable young women. The framework of Palm (2012) has provided the practical ways of empowering young vulnerable women by introducing the methods of; vision, virtue and practice. Empowerment of vulnerable young women can lead to: prevention, protection and prosecution.

In summary, the author of this research project notes that perhaps an important step that God asks of us in our own context is a conversion of viewpoint. We need to ask pertinent questions such as would I be able to ask God for the grace to be more aware of the struggles of others? Pope Francis (2013:13) calls out to us in his apostolic exhortation "Evangeli Gaudium" to look around us and see what our culture of consumerism is doing to us. He calls us to recognise the crisis of indifference in society; indifference to the plight of others which is supported by an "economy of exclusion and inequality". He bemoans the fact that there is no news coverage of a homeless person who dies of exposure, but the movements of the stock market are always news-worthy. Solidarity with others can be quite a challenge,

especially when one's own issues seem so pressing, so urgent. We are in anxious need of God's grace to empower us, so that we can learn to feel with much empathy as we can the anger, frustration and helplessness of others. If God can help us to learn what life is like for those of us who are marginalised and in need, maybe God's next step would be to motivate us to action.

5.2 Recommendations

(1) Theological advocacy for sensitisation, awareness raising to combat sex trafficking needs to incorporate the strategies that addresses the root cause of sex trafficking, which is poverty. Indeed, awareness raising is part of "information empowerment." After empowering the people with information through sensitisation, the church needs to apply practical economic empowerment as part of its ministry.

(2) The Catholic Church needs to stress on:

(i) personal empowerment,

(ii) collective empowerment,

(iii) empowerment through education and labour and

(iv) empowerment through participation in the African continental issues.

What has been stated in recommendation number 2 has been elaborated above in Chapter Four, section 4.4.1 up to 4.4.4.

(3) The Catholic Church needs to develop a systematic way of combating sex trafficking by engaging in the technique of:

(i) Vision,

(ii) Virtue and

(iii) Practice.

What has been stated in recommendation number 3 has been elaborated above in Chapter Four, section 4.1 up to 4.3.4.

(4) There is a need for someone to do an empirical research targeting sex traffickers; to explore whether they believe in God and how they perceive the economic vulnerable young women; whether they consider these vulnerable young women as people who are created in the image of God and as people who have dignity and human rights to be respected. Someone needs to do ethnography and proper interview specifically for traffickers to understand their personal relationship with God and what compels them to engage in sex trafficking business?

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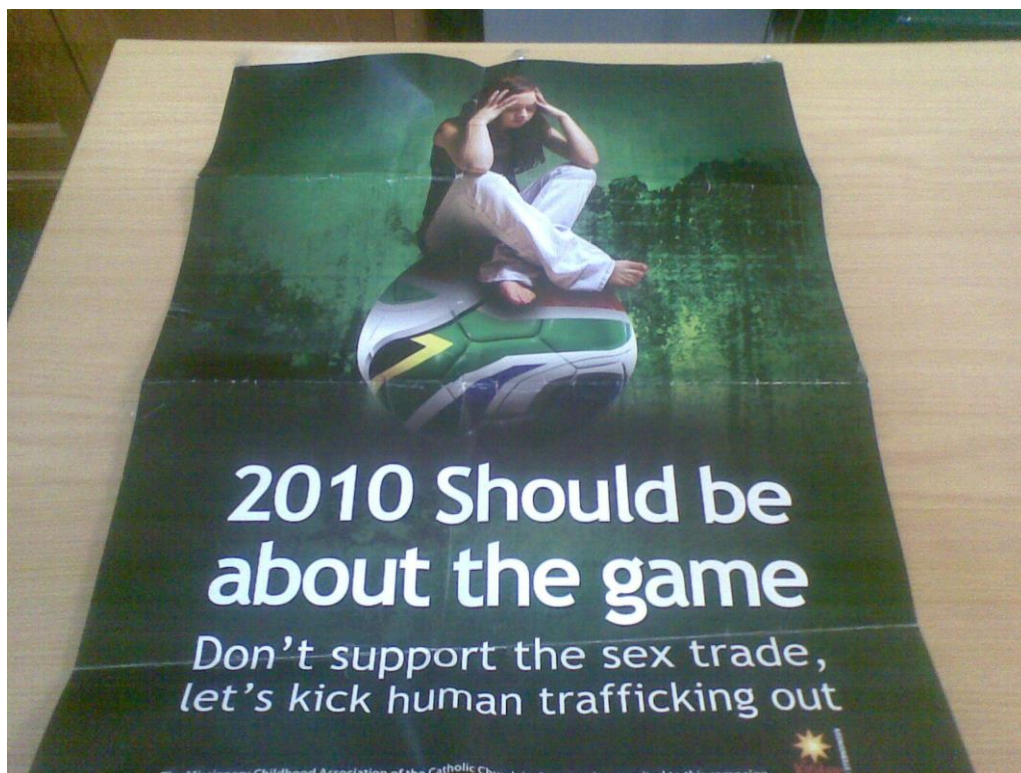
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APPENDIX 1

APPENDIX 2

UNIVERSITY OF ™
KWAZULU-NATAL

INYUVESI
YAKWAZULU-NATALI

8 July 2015

Mr Michael Mapulanga 213573334
School of Religion, Philosophy and Classics
Pietermaritzburg Campus

Dear Mr Mapulanga

Protocol reference number: HSS/0803/015M
Project title: Sexual Human Trafficking of women in quest for economic dignity A chalenge to the Catholic Church's Theological Advocacy in South Africa

FULL APPROVAL-NO RISK

In response to your application received 29 June 2015, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL.**

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

....
Dr Shenuka Singh (Chair)
Humanitities & Social Scinces Research Ethics Committee

/pm

Cc Supervisor: Dr Clint Le Bruyns
Cc Academic Leader Research: Professor P Denis
Cc School Administrator: Ms Catherine Murugan
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