

SEXUAL VIOLENCE

Pastoral Resources for Action – West Africa

WHAT DOES THE BIBLE SAY?

And Tamar put ashes on her head and tore the long robe she wore. And she laid her hand on her head and went away, crying aloud as she went (*II Samuel 13:19-20*).

The horrors of sexual and gender based violence (SGBV) are brutal. SGBV is a demonstration of power and control that ignite deep emotional and physical wounds that scar one's life. Scripture records this in the stories of Tamar, (*II Samuel 13*), the victim of Judges 19, and Dinah (*Genesis 34*). All are grim reminders of the need to practice and affirm the sacredness of all and each person's right to safety and loving care.



The history of our faith is the history of attempts to recover the insight of Genesis 1, that all creation is sacred in God's sight, and all human beings are made in the image of God. Jesus was an advocate for the sacred worth of all. In the account of the woman caught in adultery (John 7:53-8:11), we see Jesus actively oppose violence against women. Jesus saw beyond the stigma and blame that her accusers imposed on her. Unlike King David, Jesus did not employ his power to cover the injustice, but instead recognized her dignity, interrupted the proposed violence and sought to restore her to community. Jesus' response expresses his commitment to abundant life (John 10:10) and his call to help create the circumstances in which abundant life can thrive. Jesus' gracious response reaches for the redemption of both victim and perpetrator and stops the cycle of violence.

WHAT DOES THE UNITED METHODIST CHURCH SAY?

Violent, disrespectful, or abusive sexual expressions do not confirm sexuality as God's good gift. We reject all sexual expressions that damage the humanity God has given us as birthright, and we affirm only that sexual expression that enhances that same humanity.

161 H Social Principles of the United Methodist Church



LIBERIA AND SIERRA LEONE

The prevalence of sexual violence in Liberia and Sierra Leone demonstrate the reality of sexual violence as a weapon of war against many women and girls, without any regard for age or their humanity. Statistics show that sexual violence continues in these countries despite a semblance of peace. The victims frequently know the perpetrators as husbands, partners, employers and those in authority, those entrusted with their care and wellbeing. Both countries are in crises and the church must respond and enable healing, recovery and restoration.



WHAT CAN THE CHURCH DO?

- Speak out against sexual violence advocating and raising public awareness to the issue as a crime and consequences of poverty, alcohol and drug abuse.
- Focus on changing the cultural attitudes of entitlement, gender inequality, and the violent approach to many social activities, including sports that have crept into the church and misinterpret God's call that all are equal in Christ.
- Prioritize teaching about the rape and its harmful effects to congregations in sermons and Bible study; shine the truth of scripture on the issue, allowing the Spirit of God to move.
- Unite with other faith communities to create safe places and other means for the healing and care of survivors, reaching out to victims and perpetrators alike.
- Involve men in preventing and speaking openly against sexual violence.
- Use local media (music, talk shows, and marketplace forums) and other modes and opportunities for men to stand boldly against rape and begin to confront and prevent perpetrators.
- Begin mentoring in congregations and the community that will give adolescents a close encounter with others for one-on-one discipleship and growth in Christ.

DOMESTIC VIOLENCE

Pastoral Resources for Action - West Africa

WHAT DOES THE BIBLE SAY?

The frequency and acceptance of domestic violence within our communities is sometimes overlooked. Yet it cripples, weighs down, isolates, creates pain, seems endless, and limits vision, making life unbearable for the survivor of abuse. Luke 11:46, tells of loading people with burdens that are hard to bear, grievous, undesirable by others, yet no one is willing to lift a finger to help them. Such is domestic violence.



Luke 13: 10-17, Jesus encounters the woman who had been crippled for eighteen years, bent over, unable to stand straight. So overcome with the burdens, that she could only see the ground, she saw feet rather than faces, alone, helpless and appearing to be worthless. That is what the burden of domestic abuse does, as it grip, cripples, and holds victims oppressed. It is the role of the church to intervene and stop the abuse.

Jesus calls, not waiting to be asked, a gracious initiative that would change her life. He gives a kind yet powerful touch, speaks to her situation, brings freedom and courageously goes against cultural norms. God was glorified and a woman, a daughter, who was bound for a long time was set free.

Everyone did not celebrate, some had to be shamed, their excuses for keeping her a victim, were not acceptable. Something wonderful had happened, yokes had been broken. Christ touched one doubled over in pain and enabled her to walk upright again. May we go and do likewise and remove the burdens of violence, and abused suffered by so many, allowing freedom and glorifying God.

WHAT DOES THE UNITED METHODIST CHURCH SAY?

We recognize that family violence and abuse in all its forms—verbal, psychological, physical, sexual—are detrimental to the covenant of the human community. We encourage the Church to provide a safe environment, counsel and support for the victim. While we deplore the action of the abuser, we affirm that person to be in need of God’s redeeming love.”



¶ *161.G Social Principles of the United Methodist Church*

The United Methodist Church affirms the sacredness of all persons and their right to safety, nurture and care. It names domestic violence and sexual abuse as sins and pledges to work for their eradication. The church commits itself to listen to the stories of battered spouses, rape victims, abused children, adult survivors of child sexual abuse, and all others who are violated and victimized. The church further commits itself to provide leadership in responding with justice and compassion to the presence of domestic violence and sexual abuse among its membership and within the community at large.

2012 Book of Resolutions, #3423, “Violence against Women and Children”

WEST AFRICA

Domestic violence happens every day in our communities. Many cases are not reported, but those that do come to the attention of authorities are in the following categories:



- **43%** Physical violence (kicking, slapping, punching, causing injury to a person's body)
- **40%** Denial of resources (withholding money for support, unwilling to pay tuition, rent, damaging property belonging to another)
- **14%** Psychological and emotional abuse (name calling, extreme jealousy, bullying, making threats, neglect)
- **3%** Rape (sexual violence, forcing one to have an abortion or become a prostitute)¹.

These figures do not include the silent crippling aspects of domestic violence that stops effective ministry in Christ and the security needed to fulfill one's calling to parent, and use God given gifts in the church and the community.

Although domestic violence is a crime, with a minimum punishment of six months imprisonment the laws are not enforced, and domestic violence continues to be a major problem.²

Fears of victims of domestic violence include:

- telling their stories
- the unwillingness of law enforcement to hold perpetrators responsible
- the cultural and traditional practices that put men above women
- lack of protection for women who are willing to speak out
- unsafe home for their children.³

In summary, the national governments of Liberia and Sierra Leone agree that domestic violence is a great betrayal of the love and trust that people have for those closest to them and the damage it causes is deep. Domestic violence is also an abuse of human rights; each person has the right to report violence.⁴ Yet, very little has changed, and women and children continue to suffer with 78 percent of the perpetrators are boyfriends or husbands⁵.

WHAT CAN THE CHURCH DO?

- Believe the victim.
- Advocate with other organizations for the fair enforcement of domestic violence laws.
- Unite with other faith-based communities to create safe places and other means of providing immediate and continual care.
- Provide resources for the training congregations and the community about domestic violence, especially involve men in preventing and speaking against domestic violence.
- Provide economic empowerment for girls such educational scholarships and jobs.
- Provide adequate, proper and continued care for victims, such as safe houses and legal assistance
- Follow up on the persecution of perpetrators reaching out with adequate prison and jail ministries.
- Congregations are to live out loud and practice and celebrate our gender equality and God's love call for our equality.

¹ From Harm to Home /Rescue.org, Domestic Violence in West Africa p.3

² Liberia, Human Rights Particles, US Department of State, April 2011

³ County Consultation on Draft Domestic Violence Law-Issue, Ministry of Gender and Development, Monrovia, Liberia October 2013

⁴ Ibid, p40

⁵ From Harm to Home/Rescue.org, Domestic Violence in West Africa p.4

EBOLA

Pastoral Resources for Action - West Africa

WHAT DOES THE BIBLE SAY?

I give you a new commandment, that you love one another as I have loved you. *John 13:34*



Therefore accept one another, even as Christ also accepted you, to the glory of God. *Romans 15:7*

The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly. *John 10:10*

WHAT DOES THE UNITED METHODIST CHURCH SAY?



The rights and privileges a society bestows upon or withholds from those who comprise it indicate the relative esteem in which that society holds particular persons and groups of persons. We affirm all persons as equally valuable in the sight of God. We therefore work toward societies in which each person's value is recognized, maintained, and strengthened. We support the basic rights of all persons to equal access to housing, education, communication, employment, medical care, legal redress for grievances, and physical protection. We deplore acts of hate or violence against groups or persons based on race, color, national origin, ethnicity, age, gender, disability, status, economic condition, sexual orientation, gender identity, or religious affiliation. Our respect for the inherent dignity of all persons leads us to call for the recognition, protection, and implementation of the principles of The Universal Declaration of Human Rights so that communities and individuals may claim and enjoy their universal, indivisible, and inalienable rights.

¶ 162. *Social Principles of the United Methodist Church*

WHAT HAS THE EBOLA CRISIS REVEALED?



The challenge the church faces with the Ebola crisis in West Africa goes beyond the physical, it reaches into the heart of the nations, into the very souls of the people, as it affects spiritual growth. This is seen in rejection—rejection of an entire people, travel bans, closed borders, shutting out not only the diseased, but all.

This rejection is perpetuated within the infected communities as stigmatization occurs after recovery, or after death of close relatives. Even after being declared Ebola-free by the health authorities, many are rejected and cast out of their communities. The World Health Organization has made it clear that people who have recovered from Ebola can no longer spread the virus to others,¹ neither can Ebola simply spread by being in the same neighborhood as someone with Ebola.² Stigmatization and rejection have become commonplace in the affected West African communities, increasing the suffering and shame of those who have been affected by the disease.


¹ Center for Disease Control and Prevention, Ebola (Ebola Virus Disease), November 14, 2014

² www.cdc.gov (CDC) Ebola Outbreak, Faith Community Based Organization Partner Call

This does not mean a less cautious approach to the spread and prevention of the disease should be taken, but one's Christian witness and effectiveness as a disciple of Jesus Christ must not be hindered or compromised by the fear of Ebola.

Rejection is common theme in the scriptures. We see it on the lives of many of God's faithful people; instead of being included, they were pushed away, deserted, ignored, and left alone with no one to share the burden. Hagar was sent away, alone with her child, hungry, thirsty and rejected (Genesis 21:14). The ten lepers, cast away from community, kept their distance yet called to Jesus for mercy (Luke 17:11-19). Tamar was pushed away, unwanted, refused the possibility of becoming a mother (Genesis 38:11). Each example demonstrates the reality of rejection, a demonstration of superiority over another, an attempt to control the other, an unwillingness to love another that is needy of the acceptance and love, a demonstration of a judgmental attitude that draws lines of distinctions. All these are contrary to unity and love for the other to which Christ calls his disciples.

WHAT CAN THE CHURCH DO?

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- Review and use the Ebola Checklist for Pastors and Other Church Leaders.³
 - Provide reliable information about the disease to the congregations and the community.
 - Partner with others by mobilizing and empowering other to give a Christian response to victims, orphans, widows and others who are affected by the disease.
 - Hold church and community meetings to share the facts of how the disease spreads, hygiene practices, and preventive methods.
 - Make provisions for the inclusion and care of widows, orphans and others who have survived the disease.
 - Ensure that our witness as disciples of Christ is not compromised by fear of the disease as the church reaches to the orphans, widows and all those who have recovered from the disease.
 - Affirm our calling as each other's keepers in church and in community, as we strive to prevent the spread of the disease, yet witness to our faith.

³ United Methodist Communications, The Church Responds to Ebola, <http://www.umc.org/news-and-media/the-church-responds-to-ebola>
Ebola
3/8/16

FAMILY PLANNING

Pastoral Resources for Action – West Africa

WHAT DOES THE BIBLE SAY?

I came that they may have life and have it more abundantly. *John 10:10*

Motherhood

Scripture reiterates the sacredness and significance of motherhood. God honors Eve, Hannah, and Elizabeth, whose roles as mothers are essential to our faith. Similarly, we also have stories of the sorrow and grief of maternal mortality, as seen in the lives of Rachel (*Genesis 35:16-20*) and Eli's daughter-in-law (*1 Samuel 4:19-20*).



Sadly, maternal and infant mortality are common tragedies for many women and families in developing countries. As frequently as once every 2 minutes, a woman dies while giving birth or in the days right after birth. Such tragedies can be prevented through interventions such as family planning, good prenatal and post-natal care, and skilled birth attendants.

Jesus' call to abundant life demands that his example, hearing the cries of those who bear great sorrow, cannot be ignored. Despite social isolation and rejection, the woman who is bleeding placed her faith in Jesus and reached out to touch his garments in order to be healed. Jesus' acceptance of her (*Matthew 9:20-22*) revealed his compassion, his acknowledgment of her suffering, and his boldness to challenge the status quo and intervene for her to have life in all its abundance.

The church is called to do the same.

WHAT IS FAMILY PLANNING?

Family planning matters, despite barriers of culture, misinformation, and gender inequalities. Since the formation of the Millennium Development Goals in 1990, the global community, through the United Nations, has proven that the decrease in maternal mortality is attributed to effective family planning made accessible all, in spite of economics or other hindrances.

Family planning:



- Enables spacing and timing of children so that a woman's body recovers, enhancing a healthier pregnancy
- Is a key factor for reducing infant and maternal mortality
- Promotes a clear understanding of sexual and reproductive health
- Prevents sexually transmitted infections (STIs)
- Gives tools to make the decisions that prevent unplanned pregnancies and the spread of HIV/AIDS, and reduces abortions

- Contributes to the wellbeing of women and girls increasing their opportunities for education, economic growth and contributions to the church and the nation.

WHAT DOES THE UNITED METHODIST CHURCH SAY?

Women, who are crying out for not only their own survival but also the survival of their families and communities, deserve access to services and care that empower their personal decision-making. As a global church, we are called to eradicate systems of oppression and marginalization that inhibit women's health and well-being.

2012 Book of Resolution, #3203, "Maternal Health: The Church's Role"

We affirm the right of men and women to have access to comprehensive reproductive health/family planning information and services which will service as a means to prevent unplanned pregnancies, reduce abortions and the spread of HIV/AIDS.

162.G Social Principles of the United Methodist Church



WHAT DO THE FACTS SAY?

Liberia is ranked 8th highest infant mortality rate. In 2010 there were 770 deaths per 100,000 live births.¹

In 2014 Liberia's infant mortality rate was 69.19.²

The Liberian literacy rate was 60.8% in 2010.³

Sierra Leone is ranked the 5th highest infant mortality rate. In 2010 there were 890 deaths per 100,000 live births.⁴

70% of youths are unemployed or under employed in Sierra Leone.

60% of Sierra Leoneans live below the poverty line.



WHAT CAN THE CHURCH DO?

- Advocate with local and national governments to increase the availability and access to maternal health and family planning services.
- Use church time, space, and an attitude of openness and acceptance to educate congregants about the benefits of maternal health and family planning.
- Examine and tackle cultural misconceptions about family planning in sermons, small group studies and other programs that will promote the benefits of family planning.
- Connect with area hospitals in community efforts to address the need for family planning locally.
- Ensure that youth groups are exposed to the benefits of quality family planning.
- Use the local media, marketplaces, etc. to promote your church's role with a local family planning office.
- Live out loud your desire to see the fulfillment of abundant life for all, especially the health of the women and girls in your congregation.



¹ <https://www.cia.gov/library/publications/the-world-factbook/rankorder/2223rank.html>

² <http://www.lr.undp.org/content/liberia/en/home/countryinfo.html>

³ <http://www.lr.undp.org/content/liberia/en/home/countryinfo.html>

⁴ <https://www.cia.gov/library/publications/the-world-factbook/rankorder/2223rank.html>

HIV/AIDS

Pastoral Resources for Action- West Africa

WHAT DOES THE BIBLE SAY?

Read Luke 17:12-19

The parallels between leprosy and HIV/AIDS are staggering. Both are dreaded, encumber shame, blame, and are seen as death sentences that cast the victims away from community and family. Hence, Christ's encounters with lepers sets standards for ministry with those infected with HIV/AIDS.



- Jesus hears and responds to the loud cry for mercy.
- Jesus immediately brings hope to what appears to be a hopeless situation.
- Jesus enables return to community.
- Jesus acknowledged return.
- Jesus engenders praise, thanksgiving and glory to God.
- A definite process geared towards God's glory

WHAT DOES THE UNITED METHODIST CHURCH SAY?

“The global AIDS pandemic provides a nearly unparalleled opportunity for witness to the gospel through service, advocacy, and other healing ministries. United Methodist public health specialists, health workers, social workers, teachers, missionaries, clergy, and laity live and work in areas where the AIDS pandemic is spreading. United Methodist congregations, schools, health facilities, women's, men's, and youth groups can play a major role by providing awareness, support, education, and care to those affected by HIV/AIDS.”



2012 Book of Resolution, #3243, “The Church and the Global HIV/AIDS Pandemic”

In response to the HIV/AIDS crisis in the world, The United Methodist Church commits itself to a holistic approach of awareness, education, prevention, treatment, community organizing, public advocacy, and abstinence.

2012 Book of Resolution, #3243, “The Church and the Global HIV/AIDS Pandemic”

WHAT DO THE FACTS SAY?

Sub-Saharan Africa remains the most heavily affected region in the global HIV epidemic; this includes Liberia and Sierra Leone, making life expectancy about 49 to 54.4 years.¹

HIV/AIDS drastically slows economic growth, social development, and church growth due to the fact that many are unable to work or attend school.

¹ Averting HIV and AIDS, Information Avert.org
3/8/16

Women in sub-Saharan Africa remain disproportionately impacted by the HIV/AIDS epidemic. The gender injustices and inequities compel women to provide for their children at any cost, it also leads to a disregard of human dignity and an increase in sexual violence and abuse.



Additionally, the mother to child transmission of HIV positive (MTCT) can happen during pregnancy, labor, delivery or breast-feeding. The rates can be as high as 45 percent but can be reduced to 5 percent if effective interventions occur.² This can happen with HIV testing and drugs, giving health benefits to the mother, the child and the family. However, the church must stop cultural taboos that creeps in and hinders the truth about family planning; limits sex education, **stigmatize, and discriminate** against those who are infected. This affects the person, the family, the community and preventing spiritual, social and economic development.

WHAT CAN THE CHURCH DO?

Host a bible study discussing the implications of Luke 17:12-19.

- Gather persons who are passionate about issues of social injustices of inequality, poverty, and sexual violence, which contribute to the spread of HIV/AIDS.
- Know your HIV/AIDS status, be informed about the issue and create spaces for people to share their status and story
- Change takes a community so gather and educate effected groups to be in dialog with one another to create long term programs and to take policy steps. Partners can include: educators, school administrators, providers, youth, elders, clinic patients and providers.
- Breaking the silence and cultural taboos of openly and objectively discussing sex, contraceptives, HIV/AIDS and other STD by encouraging tribal clinics to reduce barriers to sexual health services for teens and young adults and update its HIV/STD screening, treatment polices and practices³
- Partner with schools and educators to teach our adolescents about gender inequalities, sexual violence and unsafe sex, and drug use.
- Advocate for funding for research of HIV/AIDS.
- The church's goal has to be to END THE STIGMA / END AIDS

² WHO- <http://www.who.int/hiv/topics/mtct/en/>

³ http://www.ihs.gov/hiv aids/docs/Training_Kit-Information_and_Resources.pdf

Pastoral Resources

for Action

Guided Questions for Luke 17:12-19

In your community what gets in the way of people experiencing hope?

What does it feel like when you are shunned or excluded from your community?

How is shaming and stigma visible?

Why do we blame victims of HIV/AIDS? How do we benefit from this blame?

How do we make those who are infected and affected seem estranged?

If we were to be more like Christ we would offer healing, and care for those living with HIV/AIDS and those who are affected; how have you been a part of this healing?

In your community a place of welcome or does it hold on to the fear and stigma associated with HIV/AIDS? How could you change this culture of misinformation and fearful?

What traditions or customs do we have to welcome people back to the community?

How will you celebrate God's presence among you as you work to end HIV/AIDS in our community?



HUMAN TRAFFICKING

Pastoral Resources for Action – West Africa

WHAT DOES THE BIBLE SAY?

Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage. For surely it is not with angels that he is concerned but with the descendants of Abraham. *Hebrews 2:14-16*



Woe to him who builds his house by unrighteousness and his upper rooms by injustice; who makes his neighbor serve him for nothing, and does not give him his wages. *Jeremiah 22:13*

Open your mouth for the dumb, for the rights of all who are left desolate. Open your mouth, judge righteously; maintain the rights of the poor and needy. *Proverbs 31:8-9*

WHAT DOES THE UNITED METHODIST CHURCH SAY?

The 2008 Book of Discipline of the United Methodist Church ¶161 states that United Methodists “deplore all forms of the commercialization and exploitation of sex, with their consequent cheapening and degradation of human personality. To lose freedom and be sold by someone else for sexual purposes is a form of slavery, and we denounce such business and support the abused and their right to freedom. We call for strict global enforcement of laws prohibiting the sexual exploitation or use of children by adults and encourage efforts to hold perpetrators legally and financially responsible.



Today’s child, in too many parts of the world... is often being denied a childhood itself by being forced into labor under abusive and destructive condition. Many millions of children around the world labor in work that is coerced, forced, bonded, enslaved or otherwise unfair in wages, injurious to health and safety, and/ or obstructive of educational or moral development.

2012 Book of Resolutions, #3083 “Eradicating Abusive Child Labor”

WEST AFRICA

The horrors of human trafficking have been documented over much of West Africa. In Ghana, children are enslaved and become a primary source of forced labor in the fishing and agricultural communities.¹ The chocolate industry in the Ivory Coast that provides thirty percent of the world’s cocoa, which is sold to most of the world’s chocolate companies, use child labor to keep prices competitive and profits high.² The intense poverty increases the likelihood of child labor and makes it conducive for the abduction, sale and deception of parents into the giving away of their children under the guise of educational opportunities. Recently in Liberia, the trafficking of young girls into Lebanon as sex slaves was revealed.³ Young women misled with promises of high paying jobs became victims of sexual exploitation. They were beaten, abused and unable to help themselves in a foreign country. Similarly,



¹ Voice of America www.voanews.com/articleprintview/333124.html, <http://gvnet.com/humantrafficking/Ghana.htm>

² <http://www.foodispower.org/slavery-chocolate/>

³ <http://frontpageafricaonline.com/index.php/news/2985-liberian-slaves-in-lebanon-girls-tur>


Sierra Leone has become a site for the trafficking of adults and children for domestic servants, commercial sexual exploitation, and a source of labor for the diamond mining, agriculture and fishing industries.⁴ Sierra Leone is also a point of transit for those being trafficked to Ivory Coast, Liberia, Nigeria, Guinea-Bissau, and European countries.⁵

Human trafficking and child labor have become glaring offenses, especially for people living in poverty in developing countries, that the church can no longer remain unresponsive. Christ calls the church to him in every person – immediately address the needs of trafficking victims and end all forms of slavery—for there are many who are silently enduring and the glory of God is at stake.

Factors that enhance human trafficking:

- Economic – a huge difference between the poverty and quality of life of urban and rural areas, creating a deep yearning to escape poverty
- Deception of traffickers and lack of awareness of trafficking among desperate parents, leading to acceptance of misleading proposals from traffickers
- Cultural factors that permit and promote- gender inequality, cheap child labor, and male sexual entitlement in pursuit of profit
- The demand for cheap labor in the market-based economies
- The high demand for sex with children as young as ten, or even younger, prompting prostitution
- The inability of governments to enforce international and national laws and bilateral agreements that address human trafficking because of:
 - National budget constraints
 - Corruption among law enforcement
- The lack of a clear understanding of how the dynamics of poverty, gender inequality, and the plight of the most vulnerable in the community can stimulate human trafficking⁶

WHAT CAN THE CHURCH DO?

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- Raise public awareness within the congregation and the community using, for example, sermons and radio shows.
 - Create a comprehensive intervention strategy including prevention efforts, law enforcement and persecution of traffickers and protection and recovery for those trafficked.
 - Host community events that educate about the reality of human trafficking; invite other churches and organizations to create partnering ministry efforts.
 - Advocate for government leaders to enforce laws that prevent and prosecute traffickers.
 - Begin mentoring programs for youth in the community that expose them to the dangers of human trafficking, gender inequality, the dehumanization of girls, and the misinformation that lure people into human trafficking.
 - Begin ministries that meet the physical and emotional needs of those who are rescued; make a welcome center that will continue to nourish and care so that each victim is fully recovered.
 - Support educational and business opportunities in your community, especially for girls.
 - Report any signs of human trafficking, including sexual abuse and child labor. Beyond reporting, reach out to the potential victims for their safety and the prosecution of and ministry to perpetrators.

⁴ gvnet.com/humantrafficking/SierraLeone.htm, diamond mining, and the fishing industry; forced petty trading; forced street crime; and forced begging. - *U.S. State Dept Trafficking in Persons Report, June, 2009*

⁵ Ibid.

⁶ Dr. Rima Salah, Child Trafficking in West and Central Africa, UNICEF Regional Director for West and Central Africa, Abuja 2001 3/30/16