Obligation to Oath and the Problem of Combating Trafficking in Persons

By

Faith Gloria Ehiemua, PhD
Department of Religions, Faculty of Arts,
University of Benin, Edo State, Nigeria
Email: Fehiemua@Gmail.Com
Phone Number: 2348053262662
&
Obinyan Valentine, PhD
Department of Philosophy, Faculty of Arts,
University of Benin, Edo State, Nigeria
Email: Obiyan.Valentine@Uniben.Edu
Phone Number: 2348034802766

Abstract

Human trafficking is common in Nigeria for reasons tied to socio-economic problems. Therefore, efforts at preventing human trafficking at both national and international levels focus entirely, on improving socio- economic and political factors that motivate migration. However, religion plays a crucial role in the exploitation of women and girls in prostitution. Oath taking, an organ of the native judicial system used for deterring criminality and punishing crime is applied by traffickers who want to maintain control over group. Conflict arises between secular authority and faith when values inherent in oath taking contrast with values in the approach to combating human trafficking. The work adopts a methodology that is descriptive and theoretical. It aims at exploring the problem of faith and secular law using ethical theories on duties to illustrate how several rules set out as standards in human trafficking situation, contrast and result in tension between faith and state. Finding, contradicts the notion that oath taking is a mechanism of coercion used solely to further criminality. The work highlights a need to separate oath taking from the evil acts of traffickers who abuse the benefits of taking the oath as an attestation to sincerity and truthfulness.

Key Words: Religion; Morality; Human Rights; Human Trafficking;

Introduction

Trafficking in persons is an illegal movement of people from one country to another with the intention of making personal gains or for exploitative purposes. In recent times, it has attracted national and international concerns because of the threat it poses to lives and

national security. According to a report (Country Policy and Information, 2019), Nigerian nationals are the most common trafficking victims in the EU. Literature reveals that an extreme poverty situation, lack of opportunities and high unemployment rate are causes of human trafficking in Nigeria (Agbu 2003, Olagbegi, 2006). As such, frantic efforts are made by some Nigerians to migrate to other countries in search of greener pastures. Among these Nigerians are women and girls who search for sponsors to take them outside the country even if, it is for prostitution purposes.

Religion plays a crucial role in maintaining group cohesion in human trafficking. Report (IMADR, 2015) states that 90 percent of women and girls trafficked to Europe; take an oath of allegiance before departure. Women and girls recruited from various parts of Nigeria and sponsored by traffickers who invest some amount of money in transporting them outside the country demand that agreement entered into by both the intending migrants and their sponsors which at times, is legally documented, should be sealed with oath-taking.

However, the use of oath by traffickers in the business of trading in human beings obscures an understanding of the nature of oath which has been constructed as coercive and furthering crime in human trafficking. This work argues that the presentation of oath-taking contradicts its role to prevent and repress criminality in societies. Therefore, it intends to clarify the role of oath taking by separating the nature of oath from traffickers' abusive use of it in the exploitation of women and girls. In the course of doing this, it would illustrate how conflict arises from contrasting values set down as standards by both Divine Command (oath-taking) and Secular law in human trafficking situation and become a problem for the state that must prevent and prosecute traffickers. In concluding, it assessed the moral worthiness of oath taking using Immanuel Kant's concept of goodwill. In its view, the use of oath-taking in an illicit business obscures its nature as a tool useful in the struggle against criminality

Religion and Morality

Religion intertwines with morality and is widely acknowledged for shaping human behavior and history. It helps in maintaining collective norms and values. However, tension arises between faith and secular authority when most believers hold onto divine command as superior and absolute regardless of the consequences that arise from such action or conduct. Thus, questions have always arisen on the nature that morality should take particularly, in a pluralistic society. Socrates, like many other philosophers in his time, pondered on this and asked, "Is the pious being loved by the gods because it is pious, or is it pious because it is loved by the gods". With this, more questions could be raised about,

what acts constitute morality and what attitudes define morality? These questions are difficult to answer particularly in a pluralistic society because, what is morally right is relative and determined by the context of a people's culture within a particular society.

In Immanuel Kant's view obligation to duty must be absolute but he argues that "nothing in the world-or-out of it-can possibly be conceived that could be called "good" without qualification except a good will" (Mary J. Gregor, and Immanuel Kant, 1998). For him, "mental talents such as intelligence, wit, and judgment, and temperaments such as courage, resoluteness, and perseverance are doubtless in many ways good and desirable; but can become extremely bad and harmful if the person's character isn't good" (Mary J. Gregor, and Immanuel Kant, 1998). He observed that power, riches, honor even health and the over-all wellbeing and contentment with one's condition that we call "happiness" create pride, often leading to arrogance, if there isn't goodwill (Mary J. Gregor, and Immanuel Kant, 1998). Accordingly, an action not performed with a goodwill may happen to fit the moral law, but its conformity to the law will be chancy and unstable, and more than not, the action won't be lawful at all (Mary J. Gregor, and Immanuel Kant, 1998). The question on what nature morality should take remains relevant in many burning issues in contemporary times including, human trafficking where values set down as standards by Divine command and State law contrast and result in a conflict of interest between state and religious authorities.

Human Trafficking and Illegal Migration

Human trafficking and trafficking in persons are umbrella words covering various forms of trafficking such as, sex trafficking and forced labour. The United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons Especially Women and Children (2000), requires that three elements must be met in order for the action to be considered trafficked persons under the Act. Thus, human trafficking is defined as,

> The recruitment, transportation, transfer, harbouring or receipt of persons by means of threat or use of force or other forms of coercion, abduction, of fraud, of deception, of the abuse of power or position of power or of vulnerability or the giving of payments or benefits to achieve the consent of a person having control over another person 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

Sex trafficking is the severe form of human trafficking. The Trafficking Victims Protection Act defines it as "Trafficking in which commercial sex act is induced by force, fraud or coercion, or in which the person induced to perform such act has not attained 18 years of age." Recently, the requirement of force, fraud or coercion has been expanded to include, non- physical forms such as psychological coercion (Sangalis, 2011).

Trafficking, smuggling and migration are separate but inter-related issues. Human trafficking involves movement of people for the purposes of exploiting their labor on a long term basis. Smuggling on the other hand, involves movement of people for the purposes of transporting them across borders and boundaries for a fixed amount (Kaye, 2003). The smuggler unlike the trafficker is paid upfront and ends his services once the trafficked person gets to his/her destination (Aronowitz, 2001). Both trafficking and smuggling in persons sometimes involve transporting victims into designated countries without proper documentation (Kaye, 2003).

Accordingly, traffickers are those men and women who recruit, sponsor and organize the illegal transportation or movement of people with or without their consent from one place to another country for what they (the traffickers) stand to benefit. Since traffickers' activities are linked to other criminal activities, they pose danger to individual well-being, public health, public safety and national security.

Religion and Human Trafficking

Research (Jorgen, 2015, Van Dijk, 2001) indicates that oath taking in human trafficking is peculiar to the Nigerian syndicate. Victims of trafficking are taken to shrines where they are made to take oaths and partake in rituals. According to Okonofua et.al (2004), oaths are sworn to or taken before ancestral and other shrines of deities to ensure compliance with agreements reached. Scholars observe that, oath taking works as a form of psychological control as fear of consequences of breaking the oath is extremely strong (Finnish Immigration Service, 2015; Jorgen, 2006), there is a common view among researchers that oath taking prevents victims from cooperating with the police. (UNODC, 2006; Danish Immigration Services, 2008). However, literature on oath taking shows it as an acceptable belief system widely practiced in Africa and within religions. It is usually associated with rituals and symbolic objects. In some instances, it is portrayed as a social control mechanism used in the absence of judicial authority. Oath taking is meant to discourage criminality as such it is used to seal friendship, contracts or marriages. Oath

taking demands total loyalty and adherence to the terms and conditions agreed to as such, it is applied to the human trafficking situation to reduce the risks involved in investing in people that cannot be vouched for. The belief in the oath is extremely strong and prevents victims from engaging in vices such as stealing, lying and cheating. Thus, oath taking during the recruitment process is used to make sacred and legitimate a business transaction or agreement between two or more people. Its function includes

Preservation

Oath taking moderates the excesses of participants because it is prescriptive and entails a promise of reward or punishment. The fear of consequences of derailing from agreed terms preserves the pact and keeps participants committed to "the common goal".

Integration

Oath taking integrates the desires of all parties involved. The trafficker, who is usually the sponsor, is assured that money invested will be paid back while the victim is assured that the trafficker is bound by oath, to transport her to the desired destination.

Binding

In oath taking, casual relationships take on the form of covenant relationship. Thus, moving away from relationships based on mere acquaintance to a form of brotherhood. Oneness is entrenched as the "No Harm Principle" and all parties involved in the oath-taking process are mandated to be, "a brother's keeper". This approach, builds trust, promotes cooperation and peaceful co-existence.

Protection

Oath taking, gives a sense of security to both the trafficked victims and the traffickers. The belief that the deity has the ability to punish anyone that derails from the agreement made, reassures those involved that their interests are protected.

Manipulation of Duties of Special Obligation in Sex Trafficking

The role of oath taking transforms from a social control mechanism to a psychological coercive –control mechanism when values that are inherent in oath taking are used to coerce victims into acts that further the selfish gains of traffickers while exacerbating the vulnerabilities of victims, causing untold pains, hardship and death. The values misused include,

Life Membership

Life membership is the relationship considered as the tie of friendship. It was supposed to give a sense of belonging and oneness to group members but this is abused in human trafficking. Just as terms of oaths can neither be reversed nor renegotiated, membership to the group is for life. The covenant relationship that exists between the trafficker and the victims make them members of the group for life. Victims find themselves entangled with a criminal group that they cannot disengage themselves from.

No Harm Principle

Oath taking demands that all persons involved should be their brother's keeper. Every participant is expected to look out for the good of the other and avoid wrong doing. In which case, the protection of the group members becomes of paramount interest. The method of "see and say nothing" in a criminal organization promotes silence and shrouds the activities of criminals. Trafficked victims bound by this, principle, refuse to disclose information on or witness against traffickers.

Promise Keeping

The duty of keeping promises is always regarded as something good that should be encouraged. Traffickers use oath taking as a platform to make victims keep to their promise of paying back the money used in sponsoring them. This would have been fair if traffickers did not use it to exploit trafficked persons and make them remain in involuntary servitude. Traffickers' treatment of victims results in abuses like, debt bondage, forced labor, rape, torture, imprisonment and even murder. Thus, the basic rights of victims to freedom, autonomy and human dignity are violated.

Objectification and Human Trafficking

Trade in human beings dehumanizes trafficked victims who are objectified as commodities to be bought and sold. Traffickers use victims mainly as a means for profit making without considerations for the wellbeing of the victims. Marino (2008) identified some ways in which a person could be treated as an object as, instrumentality, denial of autonomy, inertness, fungibility, violability, ownership and denial of subjectivity. If applied to human trafficking, objectification begins with, luring or deceit of victims with an intention to make monetary gain from such. Instrumentality occurs in human trafficking when traffickers treat their victims as a tool for their own selfish purposes. Denial of autonomy occurs in human trafficking when traffickers treat victims as lacking in autonomy and self-determination. For instance, victims are always monitored by traffickers. If indebted to traffickers; they cannot afford to live a free life because of a pressing need to pay off the debts. Thus, a victim of sexual exploitation for instance, has little or no control over the

number of sexual clients she would have to attend to in a day neither does she have the freedom to refuse certain sexual partners. Denial of subjectivity occurs in human trafficking when traffickers treat victims as something whose experience and feelings need not be taken into account. Traffickers lock up victims for days sometimes without food. They threaten to kill or in some cases, do bodily harm to victims who cannot repay the debts they owe

In human trafficking, violability occurs when traffickers treat victims as lacking in bodily integrity, as something permissible to break up smash or break into. Trafficking involves various abuses, including rape, bodily and psychological harm. Victims are raped to break down their resistance and prepare them for sex work. Trafficked victims are sometimes, victims are bought and resold. Traffickers treat victims as something owned when they sell or buy them

Universal Declaration of Human Rights and Victims' Rights

Trafficking in persons is both an international and domestic crime that is associated with violations of labor, public health and human rights standards (Sangalis, 2011). The exploitation of men and women, boys and girls, as well as the dehumanizing treated meted on them in the course of being trafficked, raises questions on integrity and human dignity. Human rights are universal values enshrined in the Universal Declaration of Human Rights document as inalienable, fundamental rights which everyone is entitled to regardless of nationality, location, religion, sex or any other status. It is meant to uphold the rights and freedom of every human being irrespective of class, age, status, sex or color. The choice of traffickers to objectify traffickers, exploit their vulnerabilities, and keep them in deplorable conditions as bonded slaves violates the right of trafficked persons as follows

Article 1: grants all human beings the right to be born free and equal in dignity. Human trafficking is violation of Article I because while those who are taken are born free, they are not equal in dignity since these individuals are used for nefarious sexual activities (Norah, 2019).

Article 3: grants everyone the right to life, liberty and security of person. Forcing trafficked individuals into marriages, labor, and other activities negates the freedom of liberty granted under Article 3 because these persons lost their agency in choosing their partner and freedom of making decisions over themselves (Norah, 2019).

Article 4: bans the holding of a person for the use of slavery or servitude, as well as slave trade in all forms. The act of trafficking in persons violates the right of the trafficked person

under Article 4 since trafficked persons are held under slave like conditions (Norah, 2019). Passports are confiscated and they are made to enter into numerous exploitative forms of prostitution, forced labor or services, slavery or practices similar to slavery or indentured servitude. Human traffickers involve victims in a host of other crimes that include gang activity, drug activity, drug operations, property crimes, and organized criminal operations.

Article 5: protects people from cruel, inhuman treatment and punishment. Victims of human traffickers suffer inhumane treatment. Some are raped, beaten and may even have their organs removed

Article 13: grants all humans the right to freedom of movement. Human traffickers prevent those taken from freely moving. Trafficked persons lost autonomy and the liberty to move from one place to another when their passports are seized and they are made to remain in one place, out of public knowledge. They are closely monitored when allowed to go out. Human trafficking violates the UDHR because victims' basic rights are ignored (Norah, 2019)

Table Illustrating Human Rights Violated

Criminal Violations	Rights	International Instrument
Torture, rape, beating, can also be mental/threat of violence	Right not to be tortured or submitted to cruel and/or degrading treatment. Right to be free from physical violation (rape, sexual assault, domestic violence, forced prostitution, trafficking	Art. 5, UDHR, Art.7 ICCPR, CAT entire convention Art. UDHR Art. 6 ICCPR CEDAW entire convention especially Arts. 2,5,15&16
Forced drug or substance abuse	Right to personal autonomy. Right to enjoy psychological, physical and sexual health	Para. 97 B.P.F.A Art. 12 ICESCR
Threat of reprisals to family members back home	Right to personal autonomy	Art. 12 UDHR
Forced abortion, no access to contraceptives;	Right to personal autonomy Women's rights of reproduction of her body and control of her body denied	Para. 97 BPFA

Deprivation of food, malnourishment, lack of access to medical and health services	Right to enjoy psychological, physical and sexual health	Art. 25 UDHR Art.12 CESCR
Physical confinement, confiscation of passport/identity papers, isolation (prohibited from engaging in social contact, interception of letters)	Freedom of choosing residence and moving within own country	Art.13(1) UDHR Art.12(1) ICCPR
Overwork, long hours, no rest	Right to work-freedom from forced labor	Art.8(3) ICCPR ILO convention No.29-entire convention
Bad conditions of work, poor health and safety measures	Right to safe and healthy working conditions	Art.23(1) UDHR Art.7 CESCR Art.11(f) CEDAW
No payment, delayed payment	Right to just and favorable remuneration	Art. 11(f) CEDAW
Extraction of big fees, payment, debt bondage	Freedom from slavery Right to be free from imprisonment for debt or failure to fulfill a contract obligation	Art. UDHR Art. 8 ICCPR UNSC entire convention Art. 11 ICCPR

Adapted from The Human Rights Standard for the Treatment of Trafficked Persons. Published by the Global Alliance against Trafficking in Women (GAATW) Bangkok, Thailand

Effect of Oath Taking on Law Enforcement

Africans regard oath breaking as a grievous offence. A person who breaks a covenant or oath is seen as a worthless and accursed person because, it is believed that breaking one's allegiance to an oath particularly those witnessed to by a deity has grave consequences. However, human trafficking is an illicit trade in human beings that violates both labor and human rights standards as such, a crime against the State and individual. Traffickers earn money from victims' labor and keep them in involuntary servitude.

Oath taking on the other hand, increases a sense of duty to the terms of the pact agreed on between the trafficker and the trafficked person but, obstructs law enforcement that relies on victims' testimony and information on traffickers in the process of prosecution since it promotes silence constrains trafficked persons from revealing traffickers activities and

identity. Traffickers' interests are protected as long as their activities and identity are hidden from law enforcement agencies

According to Peters (2010), the term, "Climate of Fear" describes the kind of coercion and control that traffickers use to keep individuals in involuntary servitude. The fear of the consequences for breaking the oath made in Nigeria prevents trafficked persons from disclosing the activities or identity of traffickers. Fear of the consequences of breaking the oath obstructs law enforcement and judicial procedure. Report from Nigeria indicates that when traffickers are arrested, victims fail to show up in court to testify against them for fear that they would die if they violate the oaths (Mojeed, 2008). In trials held in Europe, victims have gone into fits and trances in the witness box due to fear of juju (Finnish Immigration Services). The problem is, justice cannot be enforced in instances where there is no proof or evidence.

Meanwhile; traffickers pose danger to State and individual well-being because they engage in other illicit businesses such as drug and gun deals. They are also involved in kidnapping and money laundering. Silence fostered by oath taking allows traffickers to operate with impunity, recruiting thousands of unsuspecting members of vulnerable societies who are subjected to dehumanizing conditions and treatment. While silence allows traffickers to walk about unabated, thousands of trafficked persons under traffickers control are denied their basic freedom to live as they choose. They work long hours and are not adequately compensated by traffickers. There are indications that there are few signs that trafficking is diminishing instead there are many signs that it is increasing (Friesendorf, 2009). Many countries are worried with the impunity with which traffickers operate under their watch because of its implication for the fight against human trafficking, state security and obligations to the achievement of rights for all and the attainment of the social development goals particularly, goals 16.2 and 5.2.

Assessing the Role of Oath in Human Trafficking using Kant's Concept of Goodwill

Works on oath-taking in human trafficking concentrate on the cognitive aspect of religion which, reduces it to an act of magical rubble that enchants and blinds the initiated or believer into becoming submissive, loyal and obedient on one hand and on the other hand, mesmerizes victims into carrying out erroneous deeds not in bad faith but out of blind faith. Thus, the wrong use of religion in human trafficking by rational human beings is often, blamed on oath taking which is regarded as evil for promoting exploitation. However, a reflection on values of loyalty and compliance engendered by oath taking even in far-away countries where trafficked victims are protected and their safety guaranteed is noteworthy because, it demonstrated that oath taking has the ability to develop values of

self-control, discipline, self-sacrifice and commitment in people regardless of the circumstances. An indication that oath taking in itself, is good. As such, one may be tempted to think like Aristotle-who contends that virtue is whatever makes a thing do its essential action or function well- to say, that oath taking in human trafficking is virtuous because it has functioned effectively well for traffickers or Immanuel Kant who is quick to note that… moderation in emotions and passions, self-control and calm deliberation not only are good in many ways but seem even to constitute part of a person's inner worth…yet, they are far from being good without qualification-good in themselves, good in any circumstances (Mary J. Gregor, and Immanuel Kant, 1998).

However, an examination of oath taking in human trafficking using Kant's categorical imperative reveals that, the values of self- control, self-sacrifice and discipline fostered by oath taking is unquestionably good in itself, but its use in trafficking is wrong considering the fact that, trafficking is an illicit enterprise into which oath taking was employed to serve as a means of securing personal gains. Thus, women and girls are used by traffickers as means of making some gains. Report states that globally, an estimated 24.9 million people are subjected to human trafficking which generates an estimated $150 billion annually in illicit profits (The National Action Plan, 2020). The trade in human beings does damage to the integrity and dignity of the victims, whose worth is reduced to a mere object that can be bought and sold.

As Kant observed, an action that is not performed with a good will may happen to fit the moral law, but its conformity to the law will be chancy and unstable, and more than not, the action won't be lawful at all. The values inherent in oath-taking helps traffickers control their victims and coerce them into doing certain things which are against universally accepted laws. Even though trafficked persons refusal to cooperate with law enforcement officers is based on a strong sense of duty, their action or inaction before the law constitutes an obstruction to justice. Thousands of people are trafficked on a daily basis and thousands more are subjected to all kinds of inhumane treatment that can only be rightly described as, crime against humanity. If law enforcement officers do not have sufficient information about traffickers' activities and identity, working to free trafficked persons would almost, be impossible to achieve

Religion: Panacea to Menace of Trafficking in Persons and Illegal Migration

There is no gainsaying that, the general assumption of trafficked persons as people of easy virtue and questionable character contradicts the character exhibited in human trafficking situation. Despite provisions made by government for trafficked persons who cooperate with the State, report states that trafficked persons from Nigeria refuse to make use of the

provisions stipulated by law for fear of the consequences of breaking the oath (Neil, 2017). Compliance with oath-taking rules shows that religion can be used to foster a drive to rebuilding the economy. Unfortunately, the conception of religion as a psychological tool used in coercing victims into "bonded debts and slavery" affects its role in the fight against human trafficking. The ability of religion to prop up collective morality in society is undermined and its function in the fight against trafficking in human beings reduced to welcoming repatriated persons and asylum seekers through the provision of social services.

A recent survey reveals that 93% respondents from Nigeria agreed that, they are religious (WIN-GALLUP International 2012). Therefore, it is assumed that, a large number of people are inclined towards religiosity in Nigeria. Religion with a network of churches widely spread across the nation and international countries could be used to influence a considerable number of Nigerians and bring on changes in attitude towards rebuilding the national economy. Since religious leaders are well respected in society, they can use religious teachings to create an atmosphere that would engender economic activities that would boost national economy.

The chances of attaining this laudable task therefore, is premised on the good will of religious leaders who must fore mostly, purge themselves of the mindset that, individual material success is witnessing to God working through them or for their members. This is very important because, individual successes impact only a small portion of the populace and is insignificant in addressing the root causes of national problem or adequate for bringing about the necessary changes that would foster national development and mitigate the desire to migrate in search of greener pastures.

Religious teachings should de-emphasize the notions of "salvation as personal" or the promotion of individual successes as God's miraculous workings as individualism cannot foster the consciousness needed for inculcating a sense of collective responsibility towards rebuilding and development since, it encourages a detachment from national concerns with a tendency to focus on self while allowing "national rot" to strive. It is the "rot in the system" that creates a feeling of hopelessness in the future of the country and belief that "nothing works in Nigeria" which form the basis for migrating.

Without any iota of doubt, oath taking in human trafficking teaches salient lessons to other religions on the need to build the fear and consciousness of God in values that promote self- discipline, self-control, self-sacrifice and self-denial while encouraging a spirit of we-feeling as the only way through which teachings can impact on collective morality. It teaches that, people can be self-directive when they have the right values to guide their actions. Thus, religious leaders must do much more with their teachings than encourage

blind adherence to precepts that will not advance the good of the nation. Religious teachings should be such that would neither drive selfish interests nor give room to partiality, discrimination and intolerance of others and their view.

Religious leaders must stand up to the challenge thrown their way by oath taking which was able to transform a people commonly assumed to be a people with questionable character and loose morals to a force to be reckoned with whose commitment to a common goal is definitely, unquestionable. The legacy of slavery, suffering and hate could be turned into a source of proud collective identity, divine discontent and hope for a better future (Aberbach, 2005).

References

Aberbach David (2005), "Nationalism and the Hebrew Bible" *Nations and Nationalism*, Vol. 11. Issue, 2. https://doi.org/10.1111/j.1354-5078.2005.00201

Agbu, O. (2003) Corruption and Human Trafficking: the Nigerian Case. *West Africa Review*, www.semanticscholar.org>paper

Aronowitz A (2001), Smuggling and Trafficking in Human Beings: The Phenomenon, the Markets that Drive it and the Organizations that Promote it. *European Journal of Criminal Policy and the Research*, 9(2):163-195.

Edo State Government. (2005) State Economic Empowerment and Development Strategy (SEEDS) Annual Report on Edo State. https://books.google.com

Finnish Immigration (2015), Human Trafficking of Nigerian Women to Europe. http://www.migri.fivdocumentsv60332

Friescendorf, C. (2009) "Strategies Against Human Trafficking: The Role of the Security Sector". www.dcat.ch/.../trafficking%20complete.

Guest, I. (2005) Forced Prostitution and Women from Nigeria. http://www.peace.ca,traffickingandgirls.htm

IMADR, (2015). Human Trafficking in Nigeria: Briefing Paper for the Special Rapporteur on Trafficking in Persons, especially in Women and Children. IMADR, Geneva. .https:/imadr.org

IOM. (2018). Investigating Human Trafficking Cases using Victim Centred Approach-A Trainer's Manuel on Combating Trafficking in Persons for Capacity Building of Law. Publications.iom.int.

Jorgen C. (2006). Migration, Human Smuggling and Trafficking from Nigeria to Europe. Publications.iom.int/.../free/MRS23.pdf.

Kant, Immanuel, Mary J. Gregor, and Immanuel Kant (1998). Groundwork of Metaphysics of Morals. Cambridge University Press

Kaye Mike (2003), "The Migration-Trafficking Nexus: Combating Trafficking Through The Protection of Migrants' Human Rights." *Anti-slavery International*

Marino, P. (2008). "The Ethics of Sexual Objectification: Autonomy and Consent". *Inquiry* 51.4(2008)345364.

Mojeed, M. Voodoo and Human Trafficking. *The Punch*. 24 October 2008

Neil Maggie (2017), "Witchcraft can be the Toughest Chain to Break for Nigerian Women Looking to Escape Slavery" *PRI's the World*, May 22, 2017. www.wuwm.com

Norah, M. (2019). "Traditional Juju Oath and Human Trafficking in Nigeria: A Human Rights Perspective". *De Jure Law Journal.* Vol.52, no.1 Pretoria. http://dx. Doi.org/10.17159/2225-7160-2019/v52a9.

Ojo Olufemi Dada.(2014). "Incorporation of Ayelala Traditional Religion into Nigerian Criminal Justice System: An Opinion Survey of Igbesa Community People in Ogun State". *Issues in Ethnology Anthropology*. Vol.9.4. 1025-1044 Available online at www.anthroserbia.org/.../5e460c/07aa..

Okojie C.E.E. (2003) Trafficking of Nigeria Girls to Italy: Report of Field Survey in Edo State Nigeria. http://childhub.org

Olagbegi, O.B.(2006) Human Trafficking in Nigeria: Root Causes and Recommendations. *UNESCO,* Paris. unesdoc.unesco.org/images/…/147844e.pdf.

Peters A. (2011). "Trafficking in Meaning; Law; Victims and the State". A Phd Dissertation, Columbia University

Refworld. Protection of Victims of Trafficking in Nigeria. 2008. www. Refworld. Org/pdfid/485f6b882.pdf.

Renata Coccaro, (2007) Global Monitoring Report on the Status of Action against Commercial Sexual Exploitation of Children. ECPAT, Bangkok, Thailand .

Sangalis, T. (2011). "Elusive Empowerment: Compensating the Sex Trafficked Person under the Trafficking Victims Protection Act." www. Ir.lawnet.fordham.edu/…/viewcontent.cgi

Tasneem Siddiqui (2012) "Migrating Out of Poverty" Research Programme Consortim

U.S State Government Report, (2020). The National Action Plan to Combat Human Trafficking. www.state.gov>2020report-onU.S>

UNODC, (2018). Global Report on Trafficking in Persons. http://www.unodc,org.2018

Van, D. "Voodoo on the Doorstep: Young Nigerian Prostitutes and Magic Policing in the Netherlands". *Africa: Journal of the International Africa Institute.* Vol. 71, No.4. 2001

Voronova Sofija and Radjenovic Anja.(2016) "The Gender Dimension of Human Trafficking" *European Parliament*. Available online at www. Europarl.europa.eu/…/EPRS_...

WIN-GALLUP International (2012), Global Index of Religiosity and Atheism. www.Gall;up.International.com