STRONGER
COMMUNITIES

Support booklet for changing behaviours to prevent modern slavery and human trafficking

Within community and corps conversations

THE SALVATION ARMY

We all have
a part to play
**in preventing
modern slavery
and human
trafficking**

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STRONGER
COMMUNITIES

INTRODUCTION

The Salvation Army context

The Salvation Army is deeply committed to fighting modern slavery and human trafficking (MSHT). We have a theological and historical mandate. This is an international crime and we are an international Salvation Army. Today, around the world, we have the passion, people and resources to stop this evil trade and exploitation of our brothers and sisters.

From its beginnings, The Salvation Army has fought against MSHT. In 1885, in coalition with social campaigners such as William T. Stead, Salvationists exposed the entrapment, abduction and sale of young girls and women into London brothels and effectively campaigned for changes in the law.

To this day, The Salvation Army believes in the biblical principles of the inherent and equal value of all persons and the duty to care for one's neighbour. The exploitation of human beings commodifies and dehumanises the individuals who are trafficked, rewards the inhumanity of the traffickers and weakens the moral, social and economic fabric of society. As followers of Christ, we are called upon to fight for the elimination of all forms of slavery and human trafficking.

Right now, we are in the middle of the battle. We have come a long way and we can be triumphant in our successes, but we have not yet won the war.

The Salvation Army has unique and valuable strengths to prevent trafficking. We are often in communities where no one else is. Our presence is an opportunity to have ongoing conversations with corps and communities that can change attitudes, social norms and behaviours to protect against and stop MSHT.

Purpose

The purpose of this booklet is to support you with your MSHT response. There are many different types of responses, which prevent MSHT. These include but are not limited to awareness raising, education, microcredit schemes, and addressing the factors, which make people vulnerable to MSHT.

While there are many MSHT prevention interventions taking place, there has been no way of understanding or reflecting on how successful these prevention efforts are. Many of our responses start with raising awareness about what human trafficking is. This is an important first step, but with more planning we can go to the next step and begin to make more sustainable changes to the attitudes, social norms and behaviours related to MSHT.

It is helpful to read the *Salvation Army Fight for Freedom: Part A* [1] guide as a starting place. Pages 48-59 ('Prevention by Raising Awareness') suggest the need to have an active

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[1] https://www.salvationarmy.org/isjc/SAFightforFreedom

message that asks people to change their attitudes and behaviours whenever we are providing information about trafficking.

This booklet can help you plan your attitude and behaviour, changing prevention response to protect the people you serve and work with from being trafficked. It provides a theory tested by other behaviour change responses around the world and an outline on how we can apply this in Salvation Army responses at both community and corps levels and within a larger anti-trafficking project.

This theory actively goes alongside The Salvation Army model of Faith-Based Facilitation (FBF), a process that uses specific tools to help people enjoy deeper, healthier relationships. (Consult the FBF toolbox.) [2]

The Salvation Army has developed a set of MSHT response practice principles to offer guidance when we work in this area. It is important that before and during any MSHT response these principles are used to guide conversations and projects. (Refer to the *Global Toolbox of Modern Slavery and Human Trafficking Responses* available on the ISJC website.) [3]

Biblical reflection

Jesus' teaching took place in fields, by trees, on boats, by the sea, in the Temple, by a well, on the Mount of Olives, on mountaintops, in valleys, and just about everywhere he went including

in public spaces, the synagogue and the home. At different times and for different purposes he spoke with large crowds, smaller groups and individuals.

Paul's teaching also took place in many locations as he interacted with people. One of those places was the home, considered to be the foundation stone upon which the rest of society was built. It is not surprising then that he not only spoke publicly but also went from house to house.

Acts 20:17-21 (*New International Version*)

'From Miletus, Paul sent to Ephesus for the elders of the church. When they arrived, he said to them: "You know how I lived the whole time I was with you, from the first day I came into the province of Asia. I served the Lord with great humility and with tears and in the midst of severe testing by the plots of my Jewish opponents. You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house. I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus."'

We can see that Paul knew that effective teaching and evangelism would require not only large public gatherings but also going from house to house to have deeper conversations with families. We have learnt that the same method is necessary to change people's attitudes and behaviours regarding modern slavery and human trafficking.

Additionally, further on in the chapter in verses 28-29, Paul goes on to say that some people may never see his face again, but he charges the elders to 'watch over' everyone. This is also true for raising awareness and changing behaviour – if we are to go to a new area where we are not members of the community, it is important that we train those who live amongst the community to continue reinforcing and encouraging the message.

Definitions

To understand changing attitudes, social norms and behaviours around trafficking, it is helpful to outline the definitions around the terms.

ATTITUDE: these are individually held thoughts or opinions, which do not necessarily reflect the wider social context of a person or how they outwardly behave. The Freedom Fund (2019)[4] defined it simply as 'How people privately think or feel'.

Examples of attitudes:

'I think it is okay to watch child pornography.'

'I believe domestic workers should be treated fairly and with respect.'

SOCIAL NORM: The World Health Organization (2010)[5] defined social and cultural norms as 'rules or expectations of behaviour within a specific cultural or social group. Often unspoken, these norms offer social standards of appropriate and inappropriate behaviour, governing what is (and is not) acceptable and co-ordinating our interactions with others.'

Norms do not necessarily align with an individual's attitude (private), but individuals are motivated to conform through the desire to belong to the group. This means that an individual may perform behaviours aligned to the social norms, even though they privately disagree with them.

Examples of social norms:

'It is okay for men to pay for sex, but not for women.'

'Children have a responsibility to provide for their families.'

'There is nothing wrong in punishing and beating domestic workers if they do something wrong.'

BEHAVIOURS: these are actions by an individual which follow from social norms or attitudes. Our prevention interventions that seek to change behaviours need to look to the existing social norms, which underpin the behaviours.

Examples of behaviours:

'Treating domestic workers badly even though it may be opposed to one's attitude, but it is aligned to the social norm.'

'Getting children to work instead of going to school, so that they can help in generating income for the family.'

GOVERNANCE AND LAWS: the government can play a significant role in influencing behaviours (actions), even if those actions are different norms or attitudes of the person.

Examples of governance and laws:

'A person who thinks it is okay to watch child pornography (attitude) may not watch it (behaviour change) because the government has made it illegal to do so.'

'It might be accepted in the community (social norm) to beat domestic workers, but this behaviour may not be carried out, because the government will punish anyone who does this.'

This diagram shows how attitudes, social norms and the laws we live under intersect to influence our behaviour.
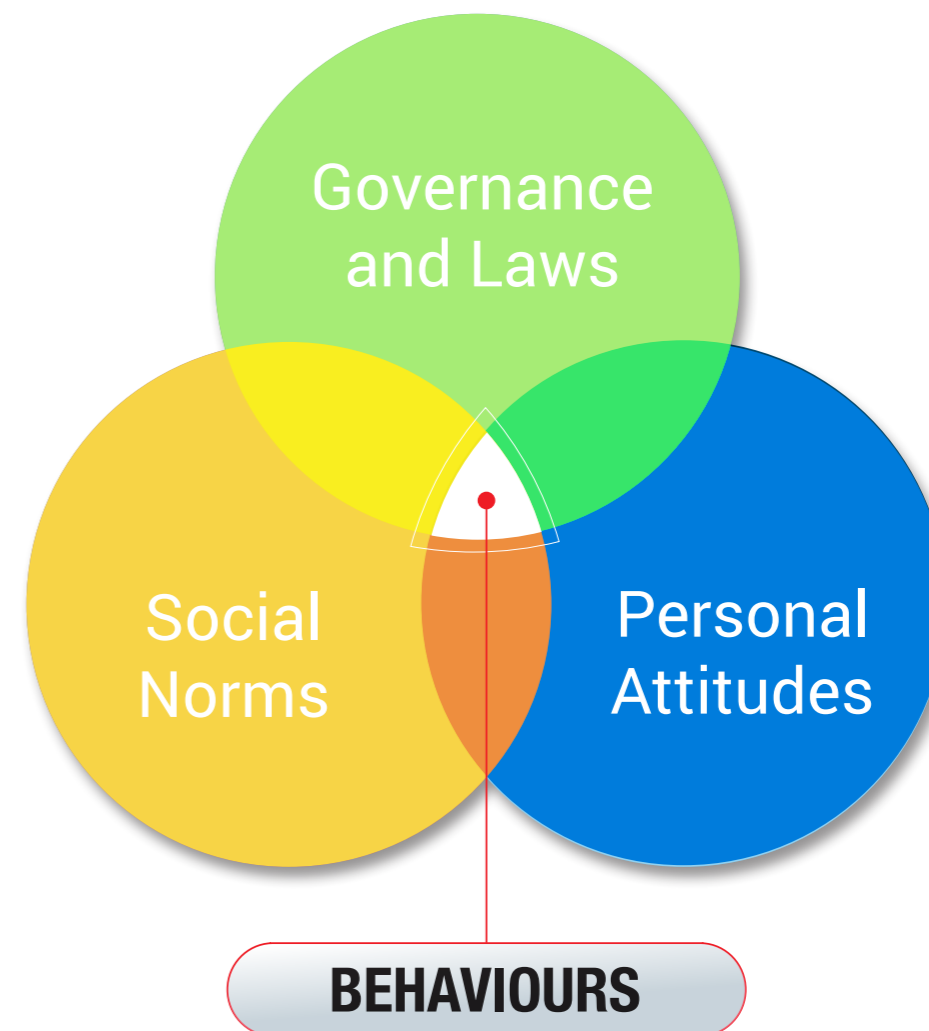
BEHAVIOURS

Therefore, to change our behaviour, we need to respond in a way that considers laws, social norms, and attitudes.

The rest of this book guides us through how to do this.

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[5] World Health Organization (2010). Violence Prevention: The Evidence. Changing Social Norms that Support Violence, page 98. https://apps.who.int/iris/bitstream/handle/10665/77936/9789241500845_eng.pdf

THEORY TO GUIDE OUR PRACTICE

🟧 Opportunity, Ability and Motivation (OAM) Theory of Behaviour Change

A theory summarises a tried and tested way of getting an outcome. Therefore, we have considered several theories that exist around behaviour change. We have settled on a theory called Opportunity, Ability and Motivation (OAM). It is a theory that we can already see evidence of in our current responses around the world and that has been successfully used by many other organisations in their behaviour change programmes.

Opportunity, Ability and Motivation (OAM) Theory of Behaviour Change

Opportunity, Ability and Motivation theory considers laws, social norms and attitudes, mentioned in the previous chapter, by reviewing the opportunity, ability and motivation to change.

OAM theory says that when looking to change behaviours, you need to answer these questions:

1. Does the person/group have the opportunity to change their behaviour? Do they have the chance or the resources?

2. Does the person/group have the ability to change their behaviour?

3. Does the person/group have the motivation to change their behaviour? Is it in their self-interest?

Opportunity, ability and motivation all work together. For example, there might be awareness campaigns on using seatbelts and their benefits. 'In a vehicle, a passenger may want to use a seatbelt because they fear the risk of an accident (motivation), but if there are no seatbelts installed (opportunity) or they do not know how to fasten a seatbelt (ability), then they cannot carry out this behaviour.' [6]

Why is OAM a good approach? Much of our ministry and many of our projects focus on raising awareness about the risks of trafficking and modern slavery. However, the fact is that people often still do risky things even though they know that they may result in negative consequences. From our general life experience we know that awareness alone does not always translate into safe behaviours.

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[6] Yolande Coombes and Jacqueline Devine (2010). Introducing FOAM: A Framework to Analyze Handwashing Behaviors to Design Effective Handwashing Programs. <https://www.wsp.org/sites/wsp.org/files/publications/WSP_IntroducingFOAM_HWWS.pdf>

For example:

Many pedestrians who cross a busy road instead of waiting for the traffic lights or using the pedestrian crossing are aware of the risk of being hit by a car, but they still do it anyway.

Many people do not wear a seatbelt in vehicles, despite knowing that it could save their lives if they got into an accident.

People may eat lots of sugar, even though they are aware it could cause diabetes.

Reasons why people still carry out risky behaviour even though they are aware of the risk[7]:

When we consider this in relation to trafficking, there are a few key reasons people may take the risk:

1. **Failure to personalise the risk – 'It won't happen to me'**
People with a lower sense of vulnerability – e.g. young people – may take the risk of irregular migration or risky job/education offers despite the horror stories, because they fail to personalise the risk. This is even more so if they know others who have had successful experiences.

2. **Willingness to take the risk – 'Nothing to lose'**
Individuals may understand the risks but are willing to take them because the potential rewards justify the risks. As one survivor of trafficking who was supported by The Salvation Army explained, the greater the danger or uncertainty you face at home, the less the risks seem to travel or take an offer to leave.

3. **Actually not being able to practise the safer behaviour – 'No other choice'**
An individual may want to practise safe behaviour but may not be able to do so. For example, an individual responsible for their family but unable to get an income may not have the means to go through safe migration or reputable employment agencies.

4. **Seeing the safer behaviour as personally unachievable – 'It's simply impossible'**
Similar to the third reason, those who understand the risk that they may be trafficked or forced into a situation of slavery may be reluctant to take such risk, but face barriers in accessing safer behaviours. For example, they may not meet the conditions of legal migration or formal employment such as visa requirements, educational qualifications or cost.

5. **It is easy to break the laws that are meant to enforce the safer behaviour – 'I can get away with it'**
In some situations, a person may still carry out risky behaviour because there is no law or rule restricting such behaviour or the law is ineffective in enforcing the safer behaviour. For example, a person may be more inclined to go through irregular migration or to send

their child to work for another family when the risk of getting caught is low due to corrupt officials.

Why would an individual change their behaviour? [8]

According to OAM theory an individual, family or group will change their behaviour if:

1. It is easy to adopt.

2. It aligns with their needs and values.

3. The change in behaviour is beneficial.

4. Will be viewed positively by peers.

OPPORTUNITY, ABILITY, MOTIVATION [9]

We have summarised this into the following table:

OPPORTUNITY	Do I have the opportunity to do it?	Are there external factors that affect the ability to change the behaviour?[10] Does the individual, family or group have the chance to change?
ABILITY	Am I able to do it?	Do I have the skills or competences to adopt this behaviour? Does it align with my values and needs?
MOTIVATION	Do I want to do it?	Do I have the drive to adopt this behaviour? Is the change beneficial? Will it be viewed positively by peers?

[7] United Nations Inter-Agency Project on Human Trafficking and Asian Development Bank (2011). Re-thinking trafficking prevention. A guide to applying behaviour theory. http://un-act.org/publication/rethinking-trafficking-prevention-guide applying-behaviour-theory/

[8] Ibid 7. [9] Ibid 7. [10] Water and Sanitation Program (2008). Developing a Sanitation Behavior Change Framework: SaniFOAM. WSP Workshop Report. 21-22 February 2008, Durban, South Africa. <https://www.wsp.org/sites/wsp.org/files/publications/SaniFOAM_Report409_3.pdf>

LEARNING FROM OTHERS

📦 Using OAM in The Salvation Army to prevent MSHT

This chapter gives examples from organisations outside The Salvation Army who have successfully implemented OAM theory in their programmes. You can access the full reports by going online and typing in or clicking on the link in the reference.

These examples include:

1. WORLD BANK, SANITATION AND HANDWASHING PROGRAMME

In its water and sanitation hygiene (WASH) program, the World Bank has used the OAM framework in Peru, Senegal, Tanzania and Vietnam to achieve great results.[11]
Their programme included OAM activities that addressed the following:

Opportunity: Soap and water need be in the right place and at the right time to allow people in a household to wash their hands. For example, if a handwashing basin is near a toilet/latrine, then it will give people the chance to wash their hands immediately after using the toilet.

Ability: The people need to know how/have the ability to wash their hands. For children, do family members or members of society support handwashing? For example, a parent helping a child to wash their hands or praising them when they wash their hands will increase their ability to wash their hands.

Motivation: This looks at certain things like what do people think about washing their hands? Do they believe that other things – e.g. spiritual forces or the weather – cause illness and that washing hands does not make a difference? If they believe that an external force has more control than they do, they are less likely to have the motivation to change their behaviour.

If the person thinks that handwashing will make a difference, they are more likely to change. It also works in the opposite – e.g. some mothers believe that handwashing will mean the child will not be strong enough to fight off illness. They will not see any reason for handwashing.

Also, if there is danger involved, then this might be a motivation to change. For example, a threat of Ebola or cholera might be a strong motivation to wash hands.

2. CHILDBIRTH RESEARCH PROJECT, INDIA

Research has shown that essential birth practices reduce the deaths of mothers and children in childbirth, however, in India many healthcare workers do not use these practices often and/or well. Therefore, a group of researchers[12] designed a programme to change the behaviour of birth attendants to use more essential birth practices in their work. They did this through a coaching programme that was developed using the OAM framework.

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[11] Ibid 6.   [12] Hirschhorn, Lisa and Krasne, et al (2018). Integration of the Opportunity-Ability-Motivation behavior change framework into a coaching-based WHO Safe Childbirth Checklist program in India. International Journal of Gynecology and Obstetrics. 142. 10.1002/ijgo.12542. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6099329/

Opportunity: They needed to address basic barriers including ensuring the following: the blood pressure machine was working; there was water in the labour room for handwashing; there was a thermometer to take the temperature of the mother.

Ability: It was identified that birth attendants did not properly know the signs of high blood pressure among mothers or did not explain it to mothers properly. They also did not know the importance of taking the blood pressure of the mother.

Therefore, they trained the birth attendants on the danger signs of high blood pressure and the importance of taking the blood pressure of the mother.

Motivation: This was already there as the birth attendants wanted to prevent deaths of mothers and children.

In this case study, research after eight months showed an 11 per cent increase in the observation of essential birth practices by the birth attendants.

3. FAMILY PLANNING PROJECT, NORTHERN NIGERIA

A family planning project was implemented by the organisation Society for Family Health (SFH), with the goal of increasing the demand for family planning services in northern Nigeria. In the communities identified, there were knowledge gaps around the benefits of family planning services, and myths and misconceptions about child spacing were prevalent.

Following conversations with the community, the team assessed the following situation:

Social norm: Low contraceptive use by women in northern Nigeria due to fears of its side effects and a male-dominated decision-making system.

Attitude: Community members were sceptical about the benefits of family planning and believed using the services would lead to barrenness.

Law: The government supported the promotion of family planning services, but take-up was slow because the social norms were legitimatised through religious beliefs and authority.

Desired behaviour change: Women to feel safer using family planning methods and use them for longer.

In response, the project included the following OAM activities:

Opportunity: where it was assessed that there was no access to non-hormonal family planning, a natural method known as Cycle Beads was taught.

Ability and Motivation: To address the social norms and attitudes that were creating barriers to change, the programme helped women understand the benefits of family planning. To dispel myths, face-to-face meetings with trained people were conducted targeting both men and women. This information included support on how to use various methods of family planning.

APPLYING OAM THEORY

TO COMMUNITY AND CORPS CONVERSATIONS

🟧 Influencing motivation
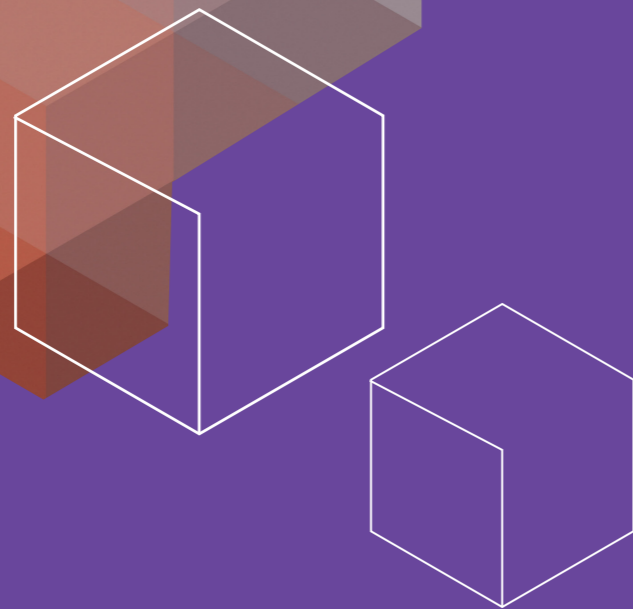
We know that important conversations happen all the time within our corps and our interactions with the community. OAM might enable these conversations to be more effective in helping with behaviour change and creating greater impact.

Therefore, it is important to think through OAM and how it can be applied to conversations that happen in community settings before having these conversations. To help you understand how to apply OAM to conversations that happen in your setting, this section sets out two examples of projects and explores how to apply OAM to them.

Example 1

In the Philippines Territory, the corps supports a group of trained volunteers to conduct house visits in the community. These face-to-face visits take place in the person's home and particularly with families that have children and could be vulnerable to online sexual exploitation.

Group: A community within the Philippines, the country said to be the largest known source of online sexual exploitation of children (OSEC).

Current context

SOCIAL NORMS: It is a norm in the Philippines that members of a family keep secrets from each other, especially when bad things like sexual abuse happen to them. Therefore, parents may not know that their children are being exploited. They may also not reach out for help when approached by traffickers who intend to exploit their children.

ATTITUDE: Online sexual exploitation is a way of making money (as perceived by mothers who exploit their children through OSEC).

LAW: In the Philippines, OSEC is prohibited by law (as mandated by the Anti-trafficking in Persons Act, the Cybercrime Prevention Act and the Anti-child Abuse Law).

BEHAVIOUR: Despite the law, OSEC booms because the facilitators, mostly the children's parents, as well as other members of the family or community, are driven by greed for money and do not see it as a violation of their children's rights. When apprehended, they believe that exposing the children to buyers of OSEC does not destroy the children's dignity because they are not physically held by the perpetrators.

Desired behaviour change

The Salvation Army wants families to understand OSEC for what it is, that it has negative far-reaching consequences on the children and that it should be actively prevented in their homes.

Example 2

In the Tanzania Territory, a corps officer travels to a community with high rates of trafficking of children. While she is in the community, she will arrange a meeting with the local village members to provide information on trafficking, particularly on keeping children in local school and not accepting risky offers of education in the major cities.

Group: Village community in rural Tanzania, with the village elder, parents of school-aged children and others.

Current context:

SOCIAL NORMS: It is seen as normal for children from poorer rural communities to stay with relatives in the city in exchange for providing household support.

ATTITUDE: It appears people think this practice is normal and safe.

LAW: In Tanzania, children under the age of 16 are not allowed to be employed as domestic workers.

BEHAVIOUR: Despite the law, families will still accept the offer of traffickers, often known to them or relatives, for their child to go to school in the major cities. They are told that their children will live with a family and provide domestic support after school. Sometimes the families will be offered compensation. All transport is arranged by the trafficker.

Desired behaviour change:

The Salvation Army workers want families to keep their children in local school, particularly as there is no way for families to contact their children once they leave the village.

What can I do in my corps?

Here are some examples of questions that you could ask as you start conversations around human trafficking in the community:

- Would you encourage your child to go abroad? (Questions like this can help you understand someone's current attitude.)

- Who makes decisions in your household? (This can help to reveal the social norms.)

- Does your child have access to the Internet? (This can help to show what opportunities exist.)

When trying to change behaviours about human trafficking through community

STEPS	HELPFUL RESOURCES
1. Who is the person or the group that you will be having a conversation with? What are their current attitudes, social norms and behaviours and what is the behaviour change that you want them to achieve?	The reflective journal can help with this process – Appendix I
2. Identify the opportunity, ability and motivation factors relevant to the behaviour change.	Use the OAM sheet as shown in the examples below – Appendix II
3. Consider possible solutions to the barriers identified that will support the person, family, community or organisation to change their behaviour.	Use the Faith-Based Facilitation process and tools
4. Is there anyone you or the person, family or community can work with who can help with the solutions?	Use the Faith-Based Facilitation process and tools

It is important to gain a deep understanding of the group that you will work with

LET'S WORK THROUGH THE PHILIPPINES EXAMPLE TOGETHER:

OAM CATEGORY	IDENTIFY THE FACTORS REQUIRED FOR OAM	POSSIBLE SOLUTIONS TO THE BARRIERS
OPPORTUNITY Are there any external factors that affect the ability to change the behaviour? Is it easy to adopt?	Easy access to the Internet for children. Due to the many Filipinos working abroad, there are many remittance companies. Jobs in the community pay far less than the returns from sexual exploitation.	Educating parents on the importance and use of parental controls in their children's use of the Internet. Educate parents on the harmful long-term consequences, which will outweigh the short-term financial benefits.
ABILITY Are they able to do it? Do they have the skills or competences to adopt this behaviour?[14] Does it align with their values and needs?	Do they see that commercial sexual exploitation is wrong/immoral and has very negative consequences? Is there an alternative form of income for the families other than from sexual exploitation?	Ask the community for ideas about how they could support each other to get capital, start a business and grow income? Could they start a savings and loans scheme? Educate the community about OSEC. As they trace the root cause of OSEC they become more convinced that they need to help each other in uplifting the economic level of their fellow community members so that they do not see OSEC as an alternative economic option. Educate families about OSEC to develop an atmosphere of trust where children can reach out to their parents or a designated adult if they suspect any signs of OSEC. Outreach on preventing OSEC
MOTIVATION Do they want to do it? Will it be viewed positively by their peers? Is the change beneficial? Do they have the drive to adopt this behaviour?	The idea of receiving a huge sum of money is very tempting.	Get families who were victims of OSEC to share their stories as a deterrent. Equip them further about the laws, how to report, etc. Partner with others to educate communities, schools, churches about OSEC.

LET'S WORK THROUGH THE TANZANIA EXAMPLE TOGETHER:

OAM CATEGORY	IDENTIFY THE FACTORS REQUIRED FOR OAM	POSSIBLE SOLUTIONS TO THE BARRIERS
OPPORTUNITY Are there any external factors that affect the ability to change the behaviour?[14] Is it easy to adopt?	Can the parents keep their children in local school? If the children go to school, are they able to support their families after school?	There is a local school that the children can attend.
ABILITY Are they able to do it? Do they have the skills or competences to adopt this behaviour? Does it align with their values and needs?	The families are very poor and live hand to mouth. Can they afford to send their kids to the school? Would they have to pay for uniforms and books? Do they see education as a priority? Is income generating more of a priority?	Ask the community for ideas about how they could support each other to obtain school books and uniforms. Could they start a savings and loans scheme?
MOTIVATION Do they want to do it? Will it be viewed positively by their peers? Is the change beneficial? Do they have the drive to adopt this behaviour?	The idea of receiving some money is very tempting, as they can then look after the family who stay behind.	Provide examples of families who were promised payment, but who never received it.

Influencing motivation

After going through these examples, you may find that an individual/group still insists that they will not change their behaviour.

We want to look at what factors can motivate a change in behaviour, even if the attitude does not change. Let us consider these three questions:[13]

1. Who can change their mind?

2. What argument can change their mind?

3. Are there any incentives/penalties that can encourage them to change their mind?

We will use two examples to demonstrate this – one from Tanzania and the other from Romania.

Tanzania example

A father in the community still insists that it is better for his daughter to go to the city where she can provide domestic help and her wages support the family, rather than to stay in the village and go to school.

1. Who can change his mind?

a. Make a list of people or things you think will be able to change the father's mind about sending his daughter to the city to work. These could be, but not limited to: wife, parents, child, community leader, relatives, boss, TV/radio programme, political leader etc.

b. Rank the top five people on the list and why they are most likely to change his mind.

2. What argument can change his mind?

Now we know who can change his mind, we want to know what they can say to change his mind. We need to remember that awareness alone does not always mean a change in behaviour.

The father may be aware of what could happen to a girl that is sent off to the city for domestic work – e.g. she may be overworked, her wages may not be paid, she may be subject to sexual and/or physical abuse. However, this information may not change his behaviour because of the reasons we mentioned earlier:

- He thinks that it will not happen to his daughter (failure to personalise the risk)

- He feels that she will be worse off if she does not go into the city (nothing to lose)

- He does not see any other way of providing for the family (no other choice)

So maybe we can get the father to look into the future to see what could happen to his daughter if she goes into the city to work or if she stays at home to finish school.

DAUGHTER GOES TO THE CITY TO WORK	DAUGHTER STAYS AT HOME TO FINISH SCHOOL
She becomes overworked and abused by her employers.	She goes to school, gets a job and an income that can help to provide for the family.
She resents her father for sending her away to the city and cuts off contact with family.	She becomes a role model for her siblings and other young people in the community, who are motivated to stay in school.
She becomes very ill due to abuse suffered and has long-term health problems she does not receive care for.	Her father becomes highly respected in the community because of what his daughter has accomplished.
She can no longer work due to illness, comes back home and can no longer contribute to family income	

3. Are there any incentives/penalties that can encourage them to change their mind?

The father may still be unwilling to change his decision about sending his daughter into the city to work. Since we cannot change his mind, is there something that can change his behaviour anyway?

a. Can we give him something if he allows his daughter to stay in school? (Incentive.) For example, money or food for every month or term that his daughter is in school? An award or recognition for parents whose children completed school?

b. Can we take away something if he sends his daughter away to the city to work? (Penalty.) For example, a fine for any of his children under the age of 16 that is not in school?

These incentives/penalties are usually imposed by laws and show the significant role that governance can play in changing people's behaviour.

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[13] Nicola Jones, Elizabeth Presler-Marshall, Agnieszka Małachowska, Emma Jones, Jude Sajdi, Kifah Banioweda, Workneh Yadete, Guday Emirie and Kiya Gezahegne (2019). Qualitative research toolkit to explore child marriage dynamics and how to fast-track prevention. < https://www.gage.odi.org/wp-content/uploads/2019/12/Qualitative-research-toolkit-on-marriage_WEB.pdf?mc_cid=1711854277&mc_eid=799ec735f7>

Romania example

A young female adult who attends the corps, has begun a relationship with a good-looking man who is buying her presents and paying her a lot of attention. She is from a very poor family and has no formal work experience or post-high school qualifications. This is an example commonly known as the 'loverboy' method of trafficking. Generally, a man will groom a young girl or woman into a relationship, buying her gifts and convincing her that they are in love. At some point he will suggest they secretly travel abroad to get married or so that he can do some work etc. Once they are overseas, she is forced into exploitation and is physically, sexually and emotionally abused. Traffickers using this model will generally prey on young girls and women who are socially isolated, or from poorer or dysfunctional families.

1. Who can change her mind?

a. Make a list of everyone you think will be able to change her mind about being in a relationship with this man or from travelling abroad with him. For example, where relevant and not limited to, such people could include a school teacher, child protection case worker, another organisation providing social services, a trustworthy family member or a close friend.

b. Rank the top five people on the list and why they are most likely to change her mind.

2. What argument can change her mind?

Now we know who can change her mind, we want to know what they can say to change her mind. We need to remember that awareness alone does not always mean a change in behaviour.

She may be aware of trafficking and have no understanding of why he fell in love with her in the first place. She may think it strange that she should travel with him to be married or work with him abroad to save money for their wedding, even though she has no qualifications and does not speak the language. Yet she may consider all of this information irrelevant because she deeply believes they are in love.

- She thinks that it will not happen to her as they are really in love (failure to personalise the risk)
- She feels that there is nothing in Romania for her anyway (nothing to lose)
- She may have other siblings or family members she thinks she can help when she is securely married to a wealthy man (no other choice)

So maybe we can get her to look into the future to see what could happen if she stays in the relationship and travels abroad with the man or if she stays in Romania and focuses on opportunities there.

Young girl or woman remains in relationship and travels abroad with man	Young girl or woman accepts support from corps and social services and remains in Romania
Her personal documents are removed, including her passport and mobile phone.	She accepts an offer from a social institution to go to school or to get a job and an income that can help change her circumstances.
She is told that she needs to 'pay-back' her boyfriend for all the gifts he has bought, including her ticket overseas.	She becomes a role model for her siblings and other young people in the community.
She is forced to be prostituted in a brothel or on the street under his control.	She commits to her study or vocational training programme and is able to save enough money to safely migrate.
She feels like this is all her fault and that she deserves to be in this situation.	She meets a man who truly loves her and will not abuse her.
She becomes very ill due to the abuse suffered and has long-term health problems she does not receive care for.	
She falls pregnant and is forced to abort her child, or he uses her child as a further method of emotional control.	

3. Are there any incentives/penalties that can encourage them to change their mind?

She may still be unwilling to change her mind and leave the relationship she is in. If we cannot change her mind, is there something that can change her behaviour anyway?

a. Can we give her something if she decides to leave the relationship and stay in Romania? (Incentive.) For example, admittance into a vocational training school or support from a mentor in the corps who can provide her with care and support?

b. Can we tell her that if she is trafficked and exploited yet manages to return to Romania, her boyfriend will be prosecuted and face a prison sentence, even if she still loves him. (Penalty.)

These incentives/penalties are usually imposed by laws and show the significant role that governance can play in changing people's behaviour.

Conclusion

We all have a part to play in preventing modern slavery and human trafficking. Whilst at times it may seem overwhelming, we encourage you to see each conversation with an individual, family, corps or community as a step towards our global goal for all people to be free from exploitation

Appendix I

Reflective journal – Changing behaviours in anti-trafficking prevention programmes
For those facilitating community and corps conversations:

OBSERVATIONS	REFLECTIONS
What happened during the conversation? Give details	**How do I feel about this conversation?**
What went well during the conversation?	**Why do I think these elements went well?**

What would I change about the conversation?	Why should I make these changes?

What was the outcome of the conversation?	How do I feel about this outcome?

Do I need to take any further action? If so, how will I do this?

Appendix II

OAM worksheet for community and corps conversations

OAM CATEGORY	IDENTIFY THE FACTORS REQUIRED FOR OAM	POSSIBLE SOLUTIONS TO THE BARRIERS
OPPORTUNITY Will they have the opportunity to do it? Are there any external factors that affect the ability to change the behaviour? Is it easy to adopt?		
ABILITY Are they able to do it? Do they have the skills or competences to adopt this behaviour? Does it align with their values and needs?		
MOTIVATION Do they want to do it? Will it be viewed positively by their peers? Is the change beneficial? Do they have the drive to adopt this behaviour?		

Right now, we are in the middle of the battle. We have come a long way and we can be triumphant in our successes …

but we have not yet won the war.

STRONGER
COMMUNITIES

THE SALVATION ARMY