



Right Way

Building integration pathways with
victim of human trafficking

OPPORTUNITIES AND CHALLENGES

Guidelines to help integrate survivors of
trafficking for sexual purposes, of Nigerian
Nationality: from recovery to autonomy.



Co-funded by
the European Union

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Right Way. Building integration pathways with victims of human trafficking (AMIF-2017-AG-INTE) has the goal of developing a holistic and long-lasting integration project for the economic and social inclusion of Nigerian women survivors of trafficking. The project included a pilot project to support the integration of 50 survivors in the cities of Faenza, Florence, Lamezia Terme, Pescara, Senigallia, Vicenza, Trieste. The project helped implement specific activities, also online, to allow hosting communities involved in the pilot scheme to increase their ability to support the integration of these women, both during the Covid-19 emergency and in the post-emergency phase.



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We would like to sincerely thank all the social workers, psychologists, workers in rehabilitation communities, experts on trafficking in human beings, and especially the survivors of trafficking of human beings who were interviewed and contributed to this handbook. They prove to be true heroines!

OPPORTUNITIES AND CHALLENGES

GUIDELINES TO HELP INTEGRATE SURVIVORS OF HUMAN TRAFFICKING FOR SEXUAL PURPOSES, NIGERIAN NATIONALS: FROM RECOVERY TO AUTONOMY.

Project background

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GLOSSARY OF ABBREVIATIONS

ECOWAS

Economic Community of West African States

EU

European Union

EUROPOL

European Union Agency for Law Enforcement Cooperation

GRETA

Council of Europe's Group of Experts on Action against Trafficking in Human Beings

ILO

International Labour Organization

INTERPOL

International Criminal Police Organization

IOM

International Organization for Migration

NGO

Non Governmental Organization

OSCE

Organization for Security and Co-operation in Europe

UN

United Nations

UNHCR

United Nations High Commissioner for Refugees

UNODC

United Nations Office on Drugs and Crime

2000 UN TIP PROTOCOL (PALERMO PROTOCOL)

Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, supplementing the United Nations Convention against Transnational Organized Crime

PROJECT BACKGROUND

In 2013, IOM published a comparative study on the integration of survivors of trafficking in several European countries, which concluded that integration is a highly complex process. Survivors of trafficking in the first instance need to be identified, made safe and protected. Secondly, it is necessary to meet their primary needs during the period in which they are supported in the restoration of their rights. However, the integration process can only be effective if assistance programmes include a significant period of education and/or vocational training, and employment opportunities through projects which allow for safe reconstruction of their lives. A fundamental objective of supporting victims of trafficking is to reduce the risk of re-victimization.

For these reasons, the project **Right Way Building Integration pathways with victims of human trafficking** aimed to develop a holistic and durable integration pathway for victims of trafficking, based on victim-centred and gender-specific approaches and focused on economic inclusion. The project served a specific target group (Nigerian women victims of trafficking for sexual exploitation), and piloted a model pathway to support the economic and social integration of at least 50 victims. Focusing on key elements of the integration process, with practices and approaches drawn from European exchanges and lessons learnt from project partners from other European countries (ICMC Europe and Caritas France). Transnational cooperation between organisations involved in supporting the integration of survivors has increased, despite the wider context of COVID-19, strengthening the capacity of the existing Italian network. The evaluation of the results of the pilot project, research and analysis of European good practice, and partners' experiences of supporting the economic and social integration of survivors have facilitated the implementation of these Guidelines by the project's conclusion.

The key elements of these Guidelines focus on the opportunities and challenges for survivors in the integration process in local communities, where they try to build their physical and emotional recovery, social networks and relationships, and an independent life project. In the pilot model for supporting economic and social integration, **the relationship with a person of trust** is fundamental according to what emerges also from the questionnaires completed by survivors during the project (in the Appendix of this handbook) and **the cultural competences** of the relevant actors in **an intercultural person-centered approach**. These key elements include: knowledge of Italian (paragraph 1.1), understanding the of the integration process and its significance (paragraph 1.2), the importance of cultural competence in approaches for a Nigerian target group (paragraph 1.3), awareness of the increasing number of survivors who are mothers and an understanding of their needs (paragraph 1.4). Additionally, and as in the second part of these Guidelines: building relationships with a person of trust, and ongoing psychosocial support including during the start-up phase of work autonomy social (paragraph 2.1), business start-ups managed by survivors, and other opportunities for vocational training and internship facilitated by Italian partners in different cities (paragraph 2.2) and the awareness of local communities (paragraph 2.3).

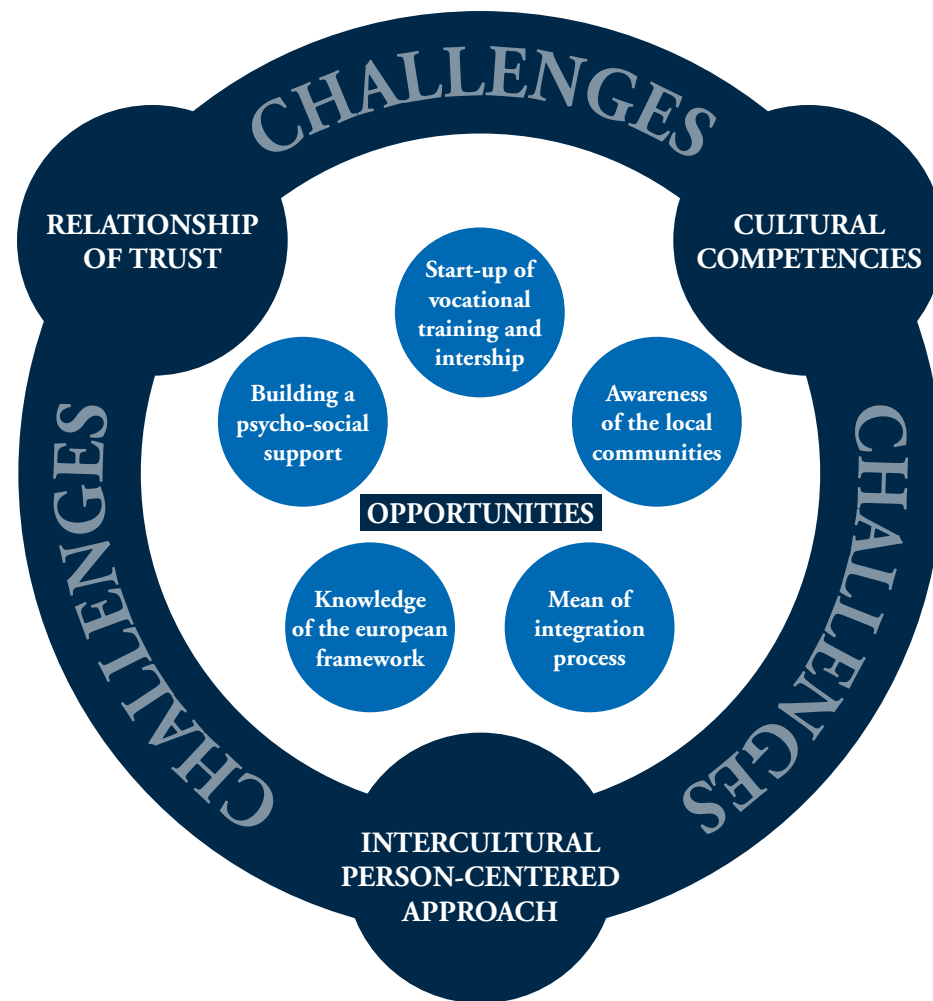
We hope that this handbook, based on an intercultural and gender-sensitive approach and developed in a victim-centred manner, will serve as:

1. A practical guide to improve practitioner's skills.
2. A resource for governmental and non-governmental organisations to adapt existing or activate new, more effective and durable integration programmes.
3. A record of experiences and good practices, told through the voices of social workers and survivors, and useful for any type of reader seeking to understand the challenges our society faces in combating trafficking.

The authors

Pilot model.

Key elements to building Integration Pathways with victims of human trafficking.



Introduction

This handbook presents a person-centred, long-term integration pathway for survivors of sex trafficking from Nigeria within the European Union (EU). It is complete with tools, concrete examples of good practices, lessons learned from pilot projects, input from Nigerian survivors of trafficking, and recommendations. It aims to provide guidance to service providers, community members, and other actors involved in the lives of survivors of trafficking to facilitate effective integration for survivors over time.

The contents of this handbook were formed during the activities of the Right Way Project, which include: A comparative literature review of integration across Belgium, France, Italy, the Netherlands, Spain, and Sweden, mapping of good practices, and piloting 7 integration interventions in the Italian cities of Faenza, Florence, Lamezia Terme, Pescara, Senigallia, Vicenza, and Trieste.

Integration is a dynamic two-way process, involving adaptation and transition on the part of newcomers, individuals, and the wider society in which they are settling. Yet, different people integrate at different rates depending on pre- and post-migration experiences, individual capacities and vulnerabilities, and the extent to which receiving societies create enabling environments and support for integration.

For survivors of trafficking that are originally from countries outside the EU, there are additional obstacles and needs that must be met (e.g. legal status) in order for integration to be effective for survivors and continue over time. Expanding upon these more immediate steps, this document highlights the lesser discussed integration processes (e.g. vocational training, advocacy, and the role of the community), which are important in sustaining integration. By building upon the agency and resilience needed to combat re-exploitation/re-victimization in the integrating country, achieving economic and social inclusion for victims of trafficking serves the same goal of combating and reducing trafficking in human beings as do prosecutions of traffickers.

We emphasize that pathways for integration must be adapted to and by the individual and appropriate within their current country context. Therefore, this document also includes information on legal frameworks and key considerations for the target population (e.g. motherhood), and we encourage actors to explore more specific to their clientele and country context. We hope that the information in this handbook is useful and adaptable to actors in different contexts across Europe, uniting to increase integrative efforts for survivors of trafficking.

Abigail Maristela (ICMC Europe)

PART I INTEGRATING SURVIVORS TO TRAFFICKING

1.1

The Italian and European framework

The integration of migrants in countries of destination is affected by many factors, including the initial interaction between the individual and service providers, the Government, authorities, and/or communities. For victims of trafficking this means that, both the period during which they are exploited and that of the first contact with authorities and organisations which assist them, can affect what options they have and how the integration process develops over time. As we shall see, trusted persons and the quality of the relationship play a significant role in this process, from the phase of reception to that of starting to gain working and housing autonomy.

First, it is essential to have a clear picture of regulations and standards at European level as this handbook deals specifically with integration of third country nationals into European member states. Thus, the legal frameworks regarding legal status and reception of victims of trafficking, as well the experience of organisations which support survivors from the identification and reception phase to the final integration process phase will be discussed.

European Framework

Within the European Union, Directive 2004/81/EC¹ establishes the minimum standards for issuing residence permits to victims of trafficking who agree to cooperate with the assigned authorities. Therefore, this directive outlines the residence permit that can be issued to third-country nationals victims of human trafficking who cooperate with the authorities in charge (European Council 2004). This Directive can also be applied exclusively to third-country nationals who have reached majority and have been victims of offences associated with smuggling or trafficking in human beings (Article 3). Many of its provisions in this regard are subject to domestic reference legislation, or they might involve different timelines. The Directive stipulates that there should be a reflection period whose duration is established by national authorities to allow victims to free themselves from the influence of the traffickers, of the offences committed against them, and to decide whether they wish to cooperate with the authorities in their investigations of the crime(s) (Article 6). During this reflection period, the victim shall be guaranteed “a standard of living capable of ensuring their subsistence and access to emergency medical treatment”.

Directive 2011/36/EU of the European Parliament and of the Council of the European Union (on preventing and combating trafficking in human beings and protecting its victims) further outlines the European framework. It provides a definition of human trafficking and mentions procedures for identification, prevention and the selection of rapporteurs at national level. It also clearly sets out the standards of living that must be guaranteed for victims, i.e. sheltered housing, material and medical assistance, psychological support, legal advice and information provided with translation and mediation services. A key element in

this Directive is establishing that assistance should not be limited to those willing to cooperate in investigations regarding criminal networks pursuant to Article 11 (3).

Despite these legal provisions, many survivors of trafficking do not receive legal status as a result of these processes. Therefore, in Member States it appears that asylum is often the main route for survivors of trafficking to receive a residence permit and access welfare programmes. This highlights the shortcomings in the current legislation, institutional frameworks, and in regulating the implementation of the Directives and rights of victims of trafficking by Member States. It is therefore necessary to improve the identification procedures and integration processes for victims so they are attainable and practical for the facilitation of integration, protection of survivors, and prevention of trafficking.

Nevertheless, some Member States make it possible for survivors to access services without formal identification (Sweden). Others allow varying institutions, for example organisations of the national anti-trafficking system, as well as the police forces and local commissions, to officially identify victims of trafficking (Italy). Still other Member States allow survivors of trafficking to benefit from protection programmes as victims of trafficking for reasons which go beyond their cooperation in investigating criminal networks (Spain).

Italian Framework

In Italy, Directive 2011/95/EU was implemented into national law through Legislative Decree 18/2014. This decree delineated the standards for third-country nationals or stateless persons to qualify as beneficiaries of international protection and outlined a uniform status for refugees or persons eligible for subsidiary protection (GRETA 2017). Legislative Decree on. 142/2015 has implemented Directive 2013/33/EU laying down standards for the reception of applicants for international protection and Directive 2013/32/EU on common procedures for granting and withdrawing international protection. The reception system in Italy is based on structures for victims of trafficking and on different kinds of facilities for asylum seekers: public reception centres, temporary structures and the SPRAR/SIPROIMI [*Systems of protection for asylum seekers, refugees, persons under international protection and unaccompanied minors*] network, which – due to their different functions also have different models in terms of organisation, cost distribution and duration of hospitality. Legislative Decree 142/2015 added victims of human trafficking to the list of “vulnerable persons”. When local commissions process applications for international protection they give priority to vulnerable persons. If, during the asylum evaluation procedure, there should emerge reasonable doubts that the applicant has been a victim of trafficking, the Commission may suspend the procedure and inform the Police, the Public Prosecutor’s office or the organisations assisting victims of trafficking. Legislative Decree 142/2015, implementing Directive 2013/33/UE, clarifies that asylum seekers are entered in a special social service programme (Article 17(2) Legislative Decree 142/2015 in combination with Article 18(3-bis) Legislative Decree 286/1998 and Legislative Decree 24/2014).

Legislative Decree 24/2014, approved in March 2014 to implement the anti-trafficking Directive 2011/36/EU, stipulates that a referral system should be established to coordinate the two mechanisms established to protect victims of trafficking, namely the protection

1 ICMC (2019). ICMC Europe. Report Right Way Project. Building up of an integration pathway. p.5-6.

regime for asylum seekers and for beneficiaries of international protection, coordinated at central level, and the national anti-trafficking system established for the protection of victims of trafficking at local level (according to Article 13 Law 228/2003 and Article 18 of Legislative Decree. 286/1998). In 2017, the national Commission for the Right to Asylum and the United Nations High Commissioner for Refugees published detailed guidelines for local commissions on victims of trafficking among international protection applicants and on the referral system.

International Frameworks

According to the IOM, all over the world, the lack of programmes and services aimed at supporting both the recovery and the integration of survivors of trafficking in the countries of destination are most evident and critical gaps. The Palermo Protocol (United Nations Protocol to prevent, suppress and punish trafficking in persons, especially women and children), as far back as the year 2000, recommended interventions for the physical, psychological and social recovery of victims, which are expected to be implemented by making accommodation, consulting services and medical assistance available, as well as opportunities to study and work to guarantee women survivors are fully integrated and achieve autonomy².

The integration of victims of trafficking is one of the key principles in EU policies, but is not always implemented as such. According to the policies, every person should be supported in the long term, in order to move on from being a “victim” to “a survivor” and become independent. What are known as “support services” play a pivotal role in moving on from dependency from welfare to achieving full autonomy and integration. The efforts to counteract human trafficking should thus be aimed at the recovery and reintegration of victims, giving them a chance to become fully integrated within society.

1.2

The integration process

Integration is a lengthy, possibly life-long process. It is also a dynamic process which must take into account the characteristics of the beneficiaries of each assistance programme from a multidisciplinary perspective. According to the definition by the European Council for Refugees and Exiles, “integration is a dynamic and bilateral process of mutual adjustment by all immigrants and all residents in EU countries”.

Any female human trafficking survivor, both those in family living situations (foster families, family homes), those in community-based structures (mother and child community, shelters, Sprar/Siproimi structures, cohousing flats), and those living alone are faced with a long road to recovery, which includes significant steps working toward integration and social and employment inclusion. According to research by the International Catholic Migration Commission Europe (ICMC Europe), the integration of Nigerian female victims of trafficking can be seen as consisting of four phases, visually comparable to the analogy of a plant taking root in new soil.

RECOVERY & TRANSITION:

Integration for victims of trafficking

Figure below demonstrates activities from both the host community and individual to achieve long-term integration. Each phase of integration builds off the previous and demonstrates how the host communities’ services facilitate the individuals’ activities. Importantly, the integrative services must be specific to Nigerian women victims of sex trafficking.



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² Oxman-Martinez et al. (2005). Canadian policy on human trafficking: a four-year analysis. Refugee Research.

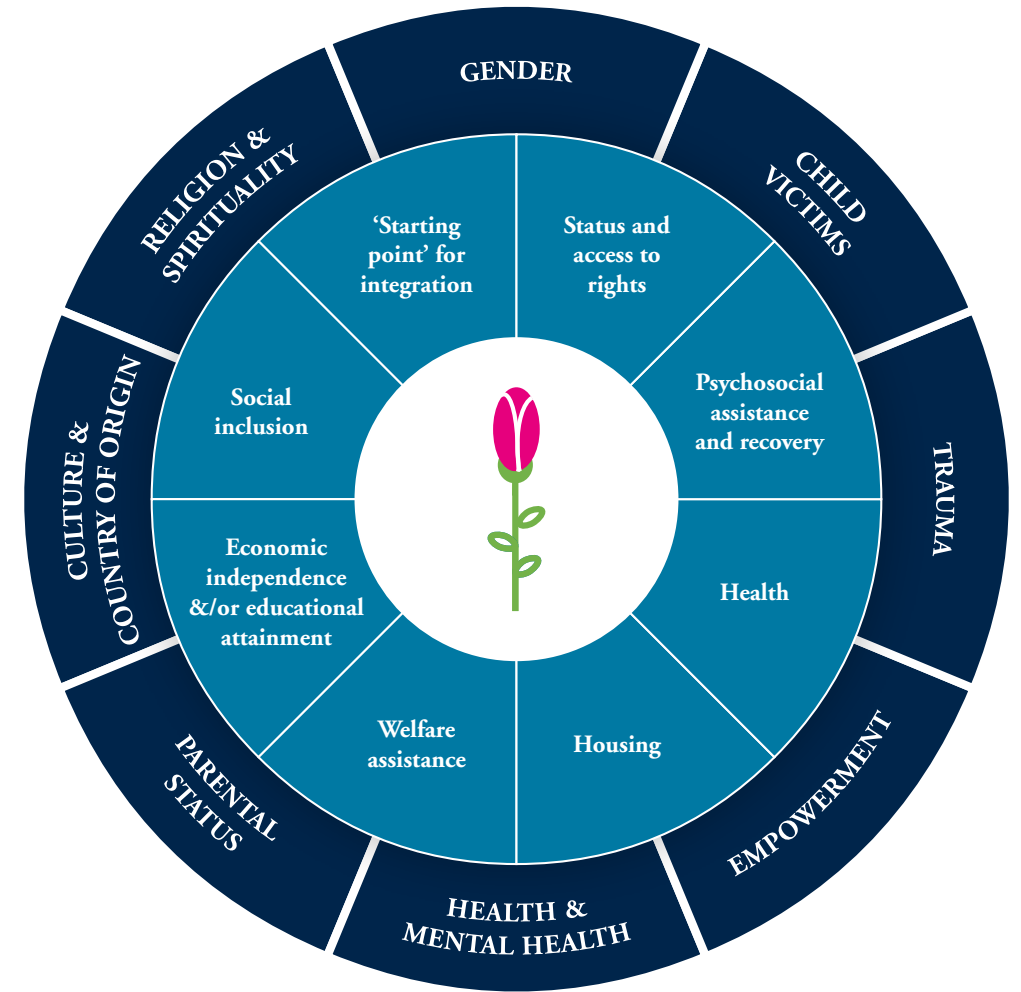
RECOVERY & TRANSITION:

Integration for victims of trafficking



INTEGRATION FOR FEMALE NIGERIAN VICTIMS OF TRAFFICKING: KEY CONSIDERATIONS

Figure demonstrates how each type of integrative service must ingrain key considerations (e.g. gender and trauma) for accommodating and appropriate services that lead to long-term integration.



INTEGRATIVE SERVICES FOR VICTIMS OF TRAFFICKING

Building blocks towards Autonomy

We believe that in the importance of each step and understand that it is difficult, even sometimes impossible, to achieve recovery and autonomy without adequately meeting the needs in the earlier stages of victim to witness/detection and restoration of rights. We also want to respect that the pathways for some are non-linear and that others may revisit or remain at certain steps. Nonetheless, this report focuses on the latter part of integration activities in the recovery and autonomy stages since much attention and resources are devoted to the earlier stages. This also narrows the focus of this handbook to interventions and tools related to achieving sustainable long-term integration, and takes on more varied approaches.

Influenced by the norms of European societies in which survivors integrated in the case of the Right Way project, the result of successful integration is thus economic and social inclusion: the achievement of full autonomy through wellbeing. Different persons, however, integrate at different speeds depending on their experiences before and after migrating, on their abilities and vulnerabilities, as well as on the reception and support provided by host communities. It must be mentioned that survivors can be integrated during any of the different stages of the integration pathways; therefore, a survivor can be successfully integrated without being fully autonomous so long as they are able to live meaningful lives in their own perspective. Here, we must be aware of the Eurocentric cultural influences that define benchmarks of integration and leave room to explore alternative benchmarks that may better reflect the individual survivor.

Integration models influenced by migration policies

This two-way process is conditioned by adopted migration policies that can be based, for better or worse, on an assimilationist, multiculturalist or intercultural model. According to the “assimilationist” model, the path of social integration of newcomers consists essentially in the progressive acquisition and assimilation of local culture, with the full and total acceptance to act in the public sphere, on the basis of shared rules. The “multicultural” model provides that the State should only act as a mediator between different cultural groups, which establish agreements for effective coexistence. From this point of view, the individual cultural groups are granted a strong autonomy, which is expressed in the possibility of preserving a certain degree of difference, to be expressed also in the public space, with respect for democratic rules. The risk of ghettoisation and marginalisation is high.

The intercultural model, on the other hand, considers diversity not as a hindrance, but as an opportunity, considering migrants as valuable and not as vulnerable groups in need of charity. Based on universal values and through the search for the common good, interaction and reciprocity are possible. The spaces of participation are equally guaranteed and any conflicts are managed effectively to become sources of creativity and/ or innovation. This perspective of openness, confrontation and dialogue between different cultures implies plurality of identity as a value, a wealth to be cultivated. Regardless of migration policies, today it is essential that the perspective first of all of the organizations engaged with the survivors of trafficking, but also of the host societies, is directed towards the **intercultural model** to

break down all forms of discrimination and build ‘social bridges’ and interactions between the people in mutual respect and solidarity.

Tools for person-centered integration

In developing a personalised pathway for integrating female survivors of sex trafficking, it is essential to bear in mind some fundamental aspects at the cultural and psychological level, which will be described in detail in the next chapter, and how they pertain to recovery and the onset of the autonomy phase.

Markers of Differences

Practitioners must understand and consider the **markers of differences**³, including but not limited to cultural differences, between beneficiaries and other beneficiaries and between beneficiaries and service providers. Organisations, in their contact with SoTs, play a vital role in the integration process through forming trusting relationships and become mediators between cultures, bridges between worlds, and bridges between systems. A relational approach in a community or family setting means mediating in an intercultural manner, a process that is necessary, cross-cutting, dynamic and ongoing.

However, it is important to note that this does not mean translating or interpreting which system and which rules can make the onset of autonomy easier; instead providers can be intercultural mediators every day by acknowledging the markers of differences and this diversity as an asset, and being awed by the abilities, talents and potential and letting those who have survived teach us how to start a pathway towards restoration of rights. What we need is active listening and awareness of markers of differences including: the concept of time; the nature of work (something I am building, something I make available for the community’s well being); working and living spaces (open spaces for many women in sub-Saharan Africa, spaces which include children rather than excluding them); ones relationship with their body; the idea of pay schedules for work and electronic monetary transactions, not receiving cash at the end of the day; working and living spaces. As a consequence, all relevant actors must be aware of how their actions impact the client. For example, refraining from or asking before initiating physical contact is an important consideration as women survivors often refrain from even basic gestures such a handshake or a pat on the back, which are almost inert in daily relations and in working groups. Other markers to be considered are: belonging to a specific ethnic group (music, cooking, story-telling), family of origin and complications that might come with separation (the uncle or brother who has sold them) or resistance and solidarity to exploitative jobs, because “that family is the reason I left, it is that family I have to support”; the religious dimension, sometimes intimate, other times at a community level, which includes expressions which strengthen the will to survive and

.....
³ In intercultural communication and in the sociology of migration (L. Zanfrini, 2014), the markers of differences are ethnic markers that highlight differences between ethnic groups and borders that depend on complex processes of social construction. According to M. Rudvin, in addition to greetings, there are also non-verbal markers such as the nod, the look, the smile, the direction and proximity of the body.

reduce the sense of risk and uncertainty (e.g. Juju).

Ecomap: a network of relationships for autonomy

Accommodation and services for survivors of trafficking are not by themselves sufficient to produce long-term integration and autonomy. Survivors must be socially involved in host societies and also become active citizens, particularly in terms of political decision-making in their local communities, and need relationships of trust in the societies in which they live. Thus, integration is a two-way process facilitated by intercultural dialogue⁴, participation and equity in terms of upholding the rights and dignity of all citizens as part of the daily exchange of cultural diversity. Building relationships of trust allows victims to overcome the systemic hindrances to integration, which occur due to disparities in opportunity, barriers and discrimination, including but not limited to: insufficient economic resources, language barriers, prejudice based on race, gender discrimination, and discrimination linked to the stigma associated with female victims forced into prostitution, to their distrust of the police and the practice of Juju.

For this reason, the **ecomap** is a useful tool to understand which relationships are significant for SoTs. Developed according to Bronfenbrenner's ecological theory of development, whereby each individual is directly or indirectly involved in various settings, the ecomap is used within psycho-social services to measure individual relational resources for the building foundational networks of relationships, and to discovering and making the best use of potential available resources. Through the ecomap it is also possible to understand which relationships are positive for SoTs in African and European communities and churches. In some cases, linguistic mediators can become persons of trust. Spirituality is important for Nigerian survivors, and is expressed within the community and ethnic group to which they belong. Here they find an opportunity to keep their religious and cultural traditions alive, support each other and participate in host communities and make new connections, that can in turn help facilitate integration and promote intercultural exchange. Spirituality and community connection play a fundamental role in SoTs' capacity to understand the self and achieve individual wellbeing.

A person-centered approach provides opportunities for feedback from survivors of trafficking and the awareness of the people of trust who support them. All relevant actors in the pilot models have to engage SoTs and lift up their voice so that the interventions in place are those identified by the SoTs. Understanding the relational complexity requires the ability to approach the person with cultural competences and active listening. And this awareness is at the core of these guidelines.

4 According to the White Paper on Intercultural Dialogue. "Living together as equals in dignity" by the Council of Europe, «Intercultural dialogue is understood as open and respectful exchange of views, between individuals or groups with different ethnic, cultural, religious and linguistic backgrounds and heritage».

1.3

The Nigerian target population

There is extensive literature on the subject of Nigerian women victims of trafficking for sexual exploitation purposes, which allows for in-depth understanding of the trafficking process, from the time they are recruited to their arrival in Italy and exploitation.

Although there is not a set profile for Nigerian women who become victims of sex trafficking, there is a set of common features that increase vulnerability and susceptibility to trafficking⁵.

Gender and age

Many victims of trafficking are young women from extremely complex family situations. The majority have a low to medium level of education, some of them are illiterate or have only attended school for a few years. Others have a *Junior Secondary School* diploma, which is the equivalent of a lower secondary school in Italy. Some of these elements, such as low level of education, female gender, age and country of origin are regarded as indicators for rapid identification of survivors of trafficking⁶.

The following indicators are important indicators for identification of minor SoTs: the telephone control by an adult, signs of physical violence and a sexualized or otherwise traumatized behavior and the attitude not to answer questions⁷. Girls under the age of 18 in fact constitute a substantial part of the migration flow, and over the past few years the rates of recruited minors has increased⁸. This lowering of the age level corresponds to a lower level of education of the young women recruited. This aspect has a strong impact on the integration process: girls with a higher education level are more prone to attending Italian literacy classes and vocational training courses, so integration related courses may be more challenging to minor SoTs. Other common themes in the life story of many of these young women is that they have lost their source of economic support following a family member's death or the loss of a job by their family members and having been subject to various forms of gender violence.

According to Pauline Aweto Eze, Nigerian writer and IOM consultant for many years, in Nigeria there are forms of violence typically "against women". «The *payment of a dowry* to

5 European Agency for Asylum Support (2015). Nigeria. Women trafficking for sexual purposes.

6 IOM (2014). Report on victims of trafficking as part of mixed migration flows arriving by sea. p.8.

7 Save the children e Croce Rossa italiana (2020). Saper riconoscere minorenni vittime di tratta e sfruttamento in Italia.

8 The report by Save the Children - Small invisible slaves - year 2019 states that "according to data from the Ministry for Social Policies, updated in 31st December 2018, most foreign female minors not taken to reception facilities come from Nigeria (237 minors, accounting for 30.1% of total female presences, i.e. 787). This figure, however, is lower than the one recorded in 2017, when female minors of Nigerian origin in reception facilities were 501, accounting for 40.2% of the total (1,247). According to data provided by the Department for Equal Opportunities, in 2018 Nigerian female minors survivors of trafficking entering protection programmes were 196, accounting for 88.69% of total female minors among survivors, i.e. 211. This was an increase compared to 2017, when female beneficiaries numbered 187, accounting for 93.5% of total female minors survivors of trafficking (200). www.savethechildren.it/cosa-facciamo/pubblicazioni/piccoli-schiavi-invisibili-2019

the family is a practice through which men buy women. They feel that she belongs to them because they have paid to have her. An African woman grows without autonomy and lives her life waiting for a man to come along and marry her. Women start off in the relationship as those who are worth nothing, while the man has everything and can do anything. The body, therefore does not belong to the woman but to the man...». Another practice which explains this habit of submitting is that of *combined marriages*; also according to Aweto, these are always forced because «in this case, too, the woman cannot decide independently and it is not a marriage based on love». «Women can say nothing about this form of rape because the husband has paid to have her; she is his possession». Another traditional practice which engenders violence against women is *domestic servitude*, which means giving up one's daughter – often a teenager – to a wealthy family to help with household duties in order to support her family members. Also in this case there is violence involved on the part of the husband of the landlady because the maid is his property, so he can do what he likes with her. The body of the woman can therefore be abused in a variety of painful ways: *breast flattening and genital mutilation* are the most apparent example of this. What is even worse is the fact that in Africa «there is a dominant culture of silence and cover-up: things are endured but not talked about. Moreover there is a stigma against women who report having been victims of violence: it becomes a woman's fault if she has been abused because she dressed or behaved in a certain way...». Stigma thus becomes a further hindrance for women victims of violence and exploitation.

All these elements show that gender tends to play a pivotal role as part of human trafficking for sexual purposes.

Juju, Madams and Secret Cults

Another aspect that could be present in the trafficking of Nigerian women is the promise, commonly known as *juju*. According to empirical data by IFRI Nigeria, the Edo people of Nigeria describe voodoo or 'juju' as "the utilization of supernatural forces to impress on the natural". Juju shrines and bonds are used to solidify the 'contract' between the VOT and their madams (often women traffickers in Nigerian networks), to the point of reaching a condition of servitude or even of slavery. These rites can terrorise the victims and keep them compliant upon leaving the country of origin. Madams in Nigeria are esteemed and recruited from within women's groups, while other victims are recruited by friends and family members. Once in Europe, victims are under control of another Madam that works with the recruiting Madam and the Ohen⁹. Victims of trafficking are encouraged to comply with the trafficking situation due to the debt incurred by the journey, via a sense of responsibility to send remittances, and through the fear of breaking a juju agreement. Additionally, some are given extra responsibilities as chaperones, which predisposes them toward becoming Madams themselves.

One important driver towards the release of young women from trafficking came from

⁹ The Ohen is the juju priest, also called "native doctor" or baba-loa, who celebrates oath ceremonies between victims and Madams.

an edict issued by the Oba Ewuare II where he revoked all rites of promise binding women to traffickers¹⁰, which led some women feeling brave enough to escape. Two years later it is difficult to assess the long-term effect of the ruling on counteracting human trafficking, and many women still feel bound by the promise they have made.

Another source of change in the process over the past few years, according to the police, is related to the branching out in the national territory of the Nigerian mafia through what are known as *secret cults*. Black Axe, Eiye, Maphite, Vikings are the names of the main groups currently operating in Italy; their internal organisation includes a set of rites, roles, hierarchies and codes of behaviour to be followed by affiliates. They are the only organizations, together with Chinese groups, to have the typical characteristics of the mafiosità, being dedicated to drug trafficking, trafficking of human beings, and exploitation via prostitution in many Italian cities¹¹.

Forced indoor prostitution and new web-based forms of exploitation

Since autumn 2018 there has been a drop in the number of women forced into prostitution¹². One reason for this drop might be fewer migrants landing in Italy¹³, which could explain the smaller number of Nigerian prostitutes, in particular among new arrivals. Another possibility, however, is that the flows might have been rerouted towards other forms of exploitation, for example *indoor* prostitution¹⁴, or others. If the exploitation of Nigerian women prostitutes exists, it is becoming more hidden and not very well known. Over the past few years, however, it has been reported by anti-trafficking 'street team' in some Italian regions (Piemonte, Emilia-Romagna, Campania): women forced into prostitution are not only on the street but also in apartments. It is possible that social media, for example Telegram, Facebook, Tik Tok, or better known platforms like Escort Advisor are used as a "shop window" in indoor prostitution. In any case it is a situation which still needs to be studied and documented. What can be inferred is that it might have increased as a consequence of the Covid-19 pandemic because many victims have had to live for many months as "prisoners" of their exploiters or even of their consumers. The cybercrime connected to trafficking and exploitation has developed huge operational capabilities over time, with the increase in the demand for erotic abuse online, in video-chat or on webcam during the lockdown.

¹⁰ Oba is a word in Edo which means King, representing the highest religious authority for the Edo people. On 8 March 2018 he attended a ceremony where he revoked all rites of promise binding women victims of trafficking and exploitation. During this official rite, the Oba expressly invited young Nigerian women to feel exempt from paying their debt and to reveal the identity of traffickers.

¹¹ [direzioneinvestigativaantimafia.interno.gov.it/semestrali/sem/2019/2sem2019.pdf](https://www.direzioneinvestigativaantimafia.interno.gov.it/semestrali/sem/2019/2sem2019.pdf)

¹² This data is confirmed by records from the contact units operating throughout the country.

¹³ As confirmed by the statistical immigration Dossier for 2019, "following the questionable and expensive agreements with Libya, not only had the number of migrants landing in the country gone down already in 2017 by one third compared to 2016, also during the whole of 2018 the number of arrivals plummeted by more than 80%, going down - in the first months of 2019 - to just 7,710 cases".

¹⁴ Moving from outdoors to indoors further reduces the possibility for women to be helped by operators in anti-trafficking projects and makes them more subject to abuse and violence because they are an invisible presence in the country, especially in the case of what are known as "Connection House", managed directly by the criminal network.

Internal EU transport

Another interpretation element is provided by data concerning the presence of a “second migration” to other European countries¹⁵. It is well known from the literature available¹⁶ that traffickers tend to transfer victims to other European countries, for example Germany and Austria, where prostitution is regulated, thus less subject to investigations and preventive inspections. The young women are re-contacted by the criminal network, through what is known as the *loverboy* method, then enter new prostitution channels, especially in countries where it is also possible to apply for child subsidies. Several victims of trafficking are actually very young and pregnant as a result of violence suffered during the journey or while they were being exploited. For example baby moms are very young pregnant women forced to prostitute themselves, charging more, up to the eighth month¹⁷.

Apart from *loverboys*, another channel for re-entry in the exploitation system is by certain African churches. On the one hand the spiritual and community connection within the same ethnic group in the host country, is a positive element for the integration of women because it has beneficial effects on their psycho-physical wellbeing; on the other side, these places of worship can constitute a risk because there is a danger that the women might come into contact with people from criminal networks which might induce SoTs to re-victimisation and re-entry in exploitation systems.

Conclusions

These elements shed some light on how criminal organisations have always proved extremely skilled in adjusting to the globalised market. Within this framework there are rapidly evolving situations which we appear unable to read as rapidly as would be required, which require us to find new interpretation tools for structuring suitable responses with regard to the protection of Nigerian women victims of trafficking.

15 The AIDA 2019 report shows the return figures from Germany to Italy. The AIDA report for the first half of 2018 shows that Italy has received 35.5% of requests to leave Germany.

16 Save the Children (2019). Small invisible slaves. p.37.

17 This trend is confirmed by anti-trafficking street teams in Italy and by other European organizations, which recorded a wave of return immigration of Nigerian women to Italy, with children born in Germany, France or Austria, as well as numerous ‘Dublin cases’ of repatriation by the authorities of these Northern European countries.

1.4

The issue of motherhood

Motherhood is a frequently underestimated topic in projects for the recovery and integration of women survivors of trafficking.

Several European studies regarding the integration of SoTs refer to the inter-sectional approach which starts from the analysis of thematic areas which lead to discrimination (gender, social class, disability, religion, age, sexual orientation, race and ethnicity), allowing for a holistic viewpoint in each person’s path, in each history, in each need considered as unique¹⁸, preventing any generalisation. For SoTs who are Nigerian nationals, in particular, motherhood must be added due to the extra obstacles it can pose for integration¹⁹. Sometimes the children of survivors of trafficking are the result of violence suffered during their travels Europe or in the period in which they experienced sex trafficking. Other times there have been unsuccessful attempts at abortion, or purposeful pregnancies known as anchor babies²⁰ that benefits the father. Still yet sometimes the children are in Nigeria.

Reception mothers: opportunities and challenges

In many instances we are talking about single mothers who have little to no family support networks. Motherhood experienced with so many different facets can often become a hindrance to integration, and the inter-sectional approach appears especially useful to understand its possible criteria and opportunities. Difficulties can begin, for example, starting from participation in Italian language courses, an essential part of the integration process. Children often do not have the possibility to attend nursery school because they are too expensive. In any case, in order to effectively enter the European educational and school system, there is a need for mentoring and support because experience shows that Nigerian mothers find it very difficult to adjust to European education systems. They are very often regarded as abusers, and – generally speaking – they are not considered good mothers because of their history to human trafficking. This leads to Nigerian women being extremely reluctant to ask for support from social services because they are afraid that their children will be given in foster care and taken away from their mothers²¹. On the other hand, motherhood also generates a set of opportunities for integration of women, first and foremost because it gives them an outlook on the future, some sort of structured normality in their lives, as well as helping their self-esteem and sometimes finding happiness in life. It is indeed difficult to make sure that their children enter the education system, but at the

18 Jessica Blocher, Luisa Eyselein, Justin Shrum, Anja Wells (2019). Intersectional Approach to the process of integration in Europe for Nigerian survivors of human trafficking: strengthening opportunities and overcoming hindrances. Research Report INTAP. p.10-13.

19 Anja Well (2019). Motherhood and integration. p.3-4.

20 By “anchor baby” reference is made to children born so that their father could get the necessary papers to live in the host country, which usually safeguards the children’s right to live with their parents.

21 Jessica Blocher, Luisa Eyselein, Justin Shrum, Anja Wells (2019). Intersectional Approach to the process of integration in Europe for Nigerian survivors of human trafficking: strengthening opportunities and overcoming hindrances. Research Report INTAP. p.46-48.

same time their presence provides greater opportunities for support and opportunities for growth²².

Relationships of trust, shadowing, support

In the light of these elements related to motherhood, the pathway of reception of mothers and pregnant women requires specific forms and methods. This starts for example, with the difficulty in looking after children: sometimes mothers wish to follow their traditions, but are unable to do so due to lack of positive experiences. They often find it difficult to follow the development and growth of their children, starting from weaning, because they have a hard time adjusting to European food products and guidelines. Moreover these children, after entering a European school and social setting, rapidly learn the language and lifestyles they encounter. Their mothers are often proud of this, but at the same time appear at a loss in dealing with procedures and behaviours so different from what they are used to. On the other hand, however, it is exactly due to difficulties in parenting or to being tired during the first months taking care of their children, that a positive trend is established which helps to build a relationship with a person of trust. In particular, the support of professionals or volunteers, in their pathway towards independent living, helps the emotional stability and well-being of SoT and can reduce the impact of fear and the associated emotional stress. If these young women are welcomed during the months of their pregnancy, going with them to medical check-up, attending courses and being with them during delivery allow for fundamental support at a time when women can feel lost. The keywords in mother-child reception, especially with regard to Nigerian women are: **relationships, shadowing, and support.**

Building trusting relations and support networks takes a long time due to the traumas they have experienced, to having been enslaved, to the pressures to which they have been subject from traffickers who demand that they leave the reception system and reject the pathway suggested by the latter. On the other hand, experience shows that economic aid, a job, a home are not sufficient to guarantee effective and long-lasting results. Shadowing and support are essential during all phases of reception in order to provide survivors with instruments and ways to interpret a new reality and build a different future which they probably never dared to hope for in their life. The creation of relational networks is another important element: the possibility of meeting people able to establish friendships that last over time, coming into contact with balanced and positive family relationships, and being aware that there can be a friendly local community.

For this reason, work experience is not only economic support, but is also the acquisition of dignity of the person, the strengthening of self-esteem, the facilitation of active inclusion in the host society²³ and the possibility of a positive future.

22 Ibidem

23 An example: the Foundation Caritas Trieste onlus has established a partnership with Eataly, a well-known Italian company in the Catering and food distribution sector, starting from the sharing of the project and a working group that has followed the women during job placement. Over the course of about three years, many SoTs completing internships have been hired. To date, there have been no cases of women leaving an internship or job

The hindrances of mothers SoTs

Despite the efforts by the reception system, but especially by women who wish to try and build a future for themselves and their children, almost all Nigerian women are faced with the dilemma of choosing between a new life or giving in to continuous pressures from traffickers who ask them to leave the reception system. There are many cases of women who surrender and escape because they are afraid of not being able to pay off their “debt”, they are afraid that they will be unable to take care of their children alone, without a man’s support (a situation which is not accepted in the culture they come from). Victims run away without saying where they are going, and nothing more is known about their children’s fate. Some have been found in prostitution districts, others are never found; in any case they become “invisible” persons, at least in the eyes of the law, without any record in the health or in the school system. This situation has not been widely analysed and understood, but must be explored further to understand recidivism in integration.

Conclusions

Support to motherhood in the integration process should take into account the opportunities deriving both from the psychological recovery of mothers (who learn to fight for restoring their rights, also because they have a child), and from the network of relations which is essential to support them along the way. Volunteers who make their professional skills available (paediatricians, doctors, midwives, etc.), volunteer families who support mothers by looking after their children while they are at work form genuine bond, it is not just an obligation resulting from a request from family services, which deal mainly with protecting children; youth groups, people giving up some of their time to attend parties and social events, mentoring to get to know the region, Italian language courses. There are also many business persons who become a proactive part of integration projects run by associations and reception facilities, selecting qualified tutors for the induction to the job of beneficiary women.

The main challenges in the integration process of mothers are first of all the protection of children if they should run away, with a risk of them becoming invisible by the law; with regard to markers of differences, on the other hand, it is worth mentioning the difficulty a woman might have in handling an individual relationship with her child, as opposed to the community structure typical in her country of origin.

Invisible children

(Foundation Caritas Trieste onlus and Association Jonas onlus)

In Trieste at Casa La Madre, a welcome facility run by the Diocese charity Foundation Caritas Trieste onlus, particular attention has been paid to this topic, in collaboration with the charity Association Jonas onlus - Centro di Clinica Psicoanalitica, consisting of psychologists with specific focus on professional social workers. Some Nigerian women arrived in the community when they were pregnant, or with their children, most of them “children of Libya”, conceived by the violence and tortures suffered there. Several of these children, born and raised in the facility, after about one year, have disappeared with their mothers. After the escape of the first small Nigerian group, Casa La Madre started a supervisory activity with the Association Jonas, which led to projects aimed at improving the reception pathway for young women, encouraging the study and in-depth understanding of the topic of invisible children.

Moreover, to deal with the issue of invisible children, an information project has been started involving public and private entities, associations and communities to shed light on the question. It has become essential to build networks in the region, especially with the Family Court, devising operational strategies to first of all bring the cases to light, in order to understand these children’s histories. Other entities were then involved: social services, the Police, the Family Court. It was also organized in Trieste, a conference entitled “Invisible. The children of trafficking”. Objective: to put a face to the absence and elaborate with all the relevant actors, public institutions and private organizations, new proposals for the care and the protection of the children. Who are the children of trafficking? They are children who arrive and weave their destiny with us. We practice the care necessary to insert them into the world: listening, caresses, reproaches, words. One day, suddenly, their name is missing. By becoming invisible, they run risks that society prefers to ignore: carelessness? pedophilia? organ trafficking? The conference paid attention to the narration of their stories told by the social workers of the reception facilities of the partner subjects of Right Way, which led to the proposal of a registry of invisible children to leave a trace of their passage in the community.

Other key issues include the legal protection of minors, the reception and protection of mothers and children. Some significant experiences have also emerged: a psychological help desk for mothers, the supervision path with social workers of the Casa La Madre. Also interesting were the testimonies of Sots who escaped and returned to the host communities and also the special experience of the Municipality of Feltre “A Feltre: a child, a kindergarten, the community, the institutions”.

Insights: www.caritatrieste.it

I made it!

A word from women survivors

The greatest difficulty in my life has been to escape trafficking. Fortunately, I turned to an association which helps persons in difficulty like me.

And I trusted them.

With their help, I have found out that I am very good-natured and polite, as well as a caring mother.

I dream of having a permanent job, of soon being able to live with my partner and my daughter.

I have good manual skills and I would like to become a seamstress.

I want to do this for my daughter. I want her to study and grow up to be a free woman.

Faith, aged 24



PART II DEDICATED SERVICES FOR INTEGRATION

2.1 Health and Psycho-social support

Experiencing sex trafficking can be a highly traumatic experience often associated with multiple forms of violence, bodily harm, violation, terror, and psychological abuses²⁴. In addition to the dangers, the mechanisms traffickers use to control victims can create long-lasting psychological harm and impede one's sense of self, relationships, and ability to trust²⁵.

Facilitating SoTs to recognize themselves as a person with the ability “to be” and “to do”

While in the integration process, overcoming trauma²⁶ and acknowledging oneself as a person with resources, qualities, the ability “to be” and the ability “to do” tends to be challenging. Indeed, each phase involving an encounter with another person (be it a job, vocational course, or interacting with the local community beyond the framework of reception), clearly reveals everything that has not been processed, all the wounds which have left signs, all the baggage of experience and inter-generational myths which every woman carries with her. Being human means “being for someone”²⁷. For this reason it is essential to build relationships of trust in which someone can “turn towards you” but also vice versa. And that “turning towards you” is almost always the approach, the gaze, the care which professionals, volunteers and those who live in close contact with survivors of trafficking have when focusing on empathy. These actors find themselves noticing minute changes, fears, outbursts, or “symptoms” in everyday events (e.g. clearing the table after lunch). They become trusted persons who give meaning to a pathway and help empower survivors to face the challenges of integration. They become intermediaries, as De Certeau²⁸ calls them, valuable figures because they circulate images, languages which are already contributing to change, to new representations.

Taking care of body and psyche to overcome the trauma

An inexplicable headache, stomach ache, family problem, or an argument in the workplace are part of unresolved painful or disturbing events that manifest biologically, psychologically, or socially.

It is in the body that feelings and emotions related to pain take shape. It thus becomes necessary to establish a relationship with one's own body, which is often the protagonist of a scenario leading back to issues which are economic and cultural (Who does my body be-

24 Snyder, V. (2015). The Impact of Trauma-Informed Care Education and Training on Aftercare Providers of Sex-Trafficking Survivors.

25 Ibid.

26 According to the psychologist and therapist Elisa Buratti, “Psychological trauma causes a change in the sense of self of the victims and in their interpersonal relations; traumatic events are relieved through recurring nightmares and flashbacks which cause a regression in terms of how affections are experienced and managed”.

27 Benzi, Father Oreste (1995). Il meraviglioso dialogo della vita.

28 De Certeau M. (2007). La presa di parola e altri scritti, Meltemi, Rome.

long to? Who do I belong to?), connected to witchcraft or to religious (What is human and what is Other? What is visible and invisible?), psychological and – last but not least – moral (Who should I blame for everything that happened to me?). Recovery and restoration of people who have endured such drastic traumas require reconnection or reconstruction of their psyche, body, and spiritual dimension. Therefore, the health and screening component during the first phase of reception – and for many beneficiaries continuing through autonomy – should take into account some possible pathologies to be tackled by overcoming language and cultural barriers. The journey and the abuse experienced expose the victim to a number of infectious diseases (e.g. tuberculosis), some of which may be sexually transmitted (e.g. syphilis, HIV). Testing markers and an internal examination with vaginal and urinary swabs, during the early stages, allow for detecting potential pathologies. Treating physical health, however, can be a step where difficulties in the integration process become clearer. “If the victim has a low education level, it may be difficult, and certainly it takes time, to explain what we need to investigate and why, as well as clarifying the difference between infectious disease which can be treated rapidly – for example localised gynaecological infections – or systemic infections such as HIV. If the cultural element fails, one solution can be the support of a language mediator, to make sure the patient fully understands the seriousness of her condition, in the case of HIV, but at the same time to explain clearly that there are therapeutic resources available to treat a disease which may be serious, although not to cure it completely²⁹.”

The ‘helping relationship’ and the person of trust

All these steps take place thanks to the reference network, to the **relationships with a person of trust** which help discover oneself as a person, with qualities, resources, dreams, personal ideas, aspirations and wishes, alongside the professional involved in the recovery phase of the integration process: general practitioner, paediatrician, infectologist, but also psychologist, therapist, ethno-psychiatrist. This is how the psycho-social support process is started, based on establishing a ‘helping relationship’ where it is essential that the persons involved are proactive. Psycho-social support in the integration process begins with services provided through interviews, during which it is essential to actively listen to the beneficiaries’ needs. The space created as a third party between the beneficiary and the professional leads to a therapeutic alliance which is able to support the female survivor, enhancing her potential and assisting her in her life project-pathway. The relationship established makes it possible to invest in survivors’ competences, reflect on their personal resources, their difficulties, their wishes, and to set some priorities, always mindful of the principles of welcoming and solidarity. This constant mentoring process is even more essential in the case of mothers, both during the pregnancy, delivery, and the various phases of *motherhood*. It is at such an important and delicate time that some psychological frailties might emerge.

A pivotal point in the relationship is listening to the survivor’s history and experiences, an element which facilitates social connection. Supportive actions, such as psycho-social assis-

tance, will allow the beneficiary to process her history again and work through her traumas in a non-judgmental setting. The listener, however, needs cultural competences and to be aware of the dynamics of human trafficking including the frailties/vulnerabilities it may bring (or frequently the psychosomatic, psychopathological and psychotic disorders), the complexity of hindrances she experiences from the moment she enters the host country (of a language, bureaucratic or legal nature).

Psycho-social support (Foundation Caritas Senigallia Onlus and Association Mandala)

The Foundation Caritas Senigallia Onlus, in partnership with the social promotion Association Mandala, in 2014, started a psychological assistance service, aimed at asylum seekers and persons under international protection, implemented according to an ethno-psychiatric approach, centred on the relationship between the person and the relevant cultural and historical-political contexts which have led to suffering. Its aim is to provide consulting in the socio-psychological area, and make available a third-party space where, by listening and welcoming the specific needs of the individual, it is possible to assess the situation and to build a personalized shared project, taking into account their criticalities and potential. The persons received at the psycho-social support desk, over the past three years (2016-2020), are nearly all women, mainly from Nigeria, victims of trafficking and forced into prostitution in Europe. In order to guarantee the best therapeutic practice, a peer-based and project-driven supervision centre has been created, with professionals operating the field of ethno-psychiatry (colleagues specialising in this area, and clinical supervision by clinicians from the Association Franz Fanon, based in Turin), in order to allow for a shared outlook on the cases of the persons visiting the desk.

The process starts with interviews aimed at getting to know the person and at the initial welcome (one to five interviews in total), for the purpose of analyzing what is being requested and defining the needs of the applicant. On a case-by-case basis, then, it is possible to set up more structured pathways, calibrated according to the needs and motivations of the female beneficiaries, generally once or twice a week, depending on their requirements. In building most of the clinical pathways, an attempt is made at the initial stabilizing of symptoms

29 Italian experts Interview an infectiologist Doctor. Report Research INTAP. E18

and ensuring the safety of the women, then gradually moving on to a possible expression and processing of their life experiences, as well as of their emotional, cognitive and physical baggage which derives from them.

However, the receptiveness towards psychological support varies by beneficiaries with some wanting to be involved in integrative assistance involving psychological care and others unmotivated by psycho-social sessions.

The list below provides information related to key, cross-cutting themes explored during interviews with a psychologist and language mediator working with survivors of trafficking in Italy.

- Personal, family and migration with histories of trauma. The body of these young women holds the memories and expression of the violence, coercion and suffering.
- Separation from family and community. Survivors of trafficking suffer from being separated from their loved ones, support networks, and families.
- Difficulties and uncertainty in immigration procedures. The challenges in dealing with the procedures for asylum requests, including lengthy wait times, increases the emotional and existential instability of the SoTs, alternating trust and mistrust in the relationship and in the therapeutic process. Therefore, survivors often cannot become involved in work and must opt for training experiences.
- Requests for protection and exit from exploitative systems. Even if the request is dropped, beneficiaries must take on responsibility and grow from this experience.

Work groups with actors from multidisciplinary backgrounds. Working groups enable a shared project pathway, with integrated settings. Creating joint, integrated and multidisciplinary rehabilitation pathways means involving the various professionals who become part of the social and health support process for the survivor, as general practitioners, psychiatrists, forensic doctors, and staff members from the Consultorio and associations operating the receiving region. In the case of survivors of trafficking, a partnerships have been enabled with the anti-trafficking organisation Free Woman Onlus and with the association Dalla Parte delle Donne in Senigallia, dealing with violence against women.

Conclusions

Survivors suffer from “nostalgia”, a condition of life on loan which these women experiment with, a condition of submission which is removed and searched for in an ambivalent way.

Providers must be aware of these poly-victimising experiences that make pre-existing situations of distress even more serious.

Building relationships of trust. Psycho-social support would be impossible if there was not trust and alliances between the survivor, the professionals in the various sectors and the volunteers involved in the recovery phase of the integration process. The relationship of trust that is established should allow for highlighting and acknowledging the individual needs, with their interrelated wishes and obstacles, both concrete (socio-economic context, personal skills, etc.) and cultural (beliefs in magic which regulate the level of reality, the voodoo rite aimed at forcing women into prostitution, etc.).

Upholding autonomy and being non-judgemental. Providers should strive for building relationships based on awareness and intention, which favours the enhancement of the individual capacities of the SoT within a framework of respectful communication of her life experience and unconditional acceptance of their uniqueness and potential. A psycho-social process can only exist if on the part of the survivor chooses to accept and undergo treatment. In the case of psychological, psychotherapeutic and ethno-clinical pathways, it is always necessary to bear in mind that beneficiaries can choose to interrupt and restart services at any time; such a change should be accepted without passing judgement and being fully mindful of individual wishes.

2.2

Vocational training and labour autonomy

Access to the world of free and legal labour is an important element for all survivors wishing to escape the network of sexual exploitation. Many of them are often trapped inside that system of violence because they have no concrete, better, or viable alternative. According to IOM, “the acquisition of language skills and of a job soon become important aspects for survivors because – in that way – they can return to a free and independent life. [...] This aspect has proved to be part of a transition to a totally independent life and full involvement in society”³⁰.

The support by a tutor - mediator

When approaching the employment world one is faced with some patterns similar to

30 IOM (2013), FIIT Project, Assessing the effectiveness of integration measures for survivors. p.48

that of the “assimilationist” model, whereby the mentality is that survivors should adjust to Eurocentric behaviours, mentality and learn the language of the host country, which leads to disconnection and loss of one’s own identity. It is therefore necessary to accompany the woman through cultural mediation, in order to facilitate short or long adjustment periods and ways of reacting to requests which are not always expressed in words. One of the most relevant markers of differences in this topic include: a different concept of time and of how it is experienced, most notably of spaces related to the job which are different from those of private life, especially when there are children to support and there is no community to help raise them. Also essential is the concept of money and family expense planning in order to support the family unit for the whole month and/or send remittances back to the family in Nigeria, until the next wages are paid. In this regard, it is necessary to have training sessions aimed at fostering a sustainable approach to saving, through financial education pathways.

The role of the tutor - mediator therefore becomes paramount in terms of building trusting relationships with survivors, thus helping them feel increasingly confident in respect of their abilities, to finally escape their role as victim, moving towards the empowerment of survivors, and mediating with people encountered in the context of work.

From the languages courses and the vocational training to work inclusion path

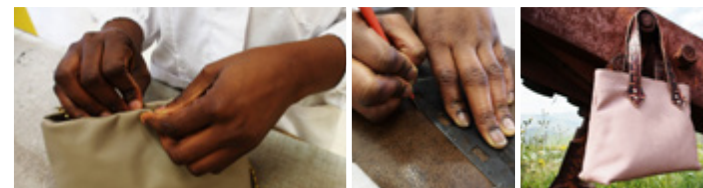
An essential role, before job induction, is played by language courses, even if it is unlikely that the level achieved after will help make women fluent. It is also necessary to create a personalized path for every woman, starting from the existing knowledge. One of the barriers encountered by survivors looking for a job is the inequivalence of academic titles and/or the reliability of the information about their previous work experience. It is thus important to refer to the expectations each of them has with regard to building a life project, without settling for any job, helping then write a CV, analysing together where they can work, making the most of their experiences in Europe. Job interview simulations are also very helpful working in network with professionals in the sector.

Professional training becomes essential for survivors in order to test the actual work environment: punctuality in the workplace, knowledge of motherhood supports available in the region, clocking in and out, the long-term organisation of personal appointments in relation to working hours, attention to relational modes with colleagues and/or persons higher in rank. After having updated the CV, it is necessary to create a work inclusion pathway, providing knowledge and orientation in the employment world, providing tools (job searching techniques e.g. guiding women to the main temporary work agencies in the area, Job Centres, tax information offices, trade unions) aimed at increasing independence.

Another Skin (Comunità Papa Giovanni XXIII)

This pilot project aims to give young women survivors of trafficking, aged between 20 and 23, an opportunity for working integration and economic autonomy through professional training, working in a craft shop tailoring/leather processing. Through the workshop called Another skin the beneficiaries have started training and internship activities with a leatherware shop that was opened in 2019 on the outskirts of Florence. They learn about the different manufacturing phases involved in producing bags and accessories as well as the different phases in leather processing. This training path has been organized in cooperation with the Accademia delle Belle Arti in Firenze and Conf-cooperative, also in Florence. After the COVID-19 health emergency period, with the inevitable associated interruption, the workshop has now opened again, meeting the requirements of the area: the production of face masks for large local companies.

www.anotherskin.it



Free to integrate and Dress Again (Associazione Farsi Prossimo Faenza)

It is a project organised in partnership with the training body Cefal. The survivors of trafficking, after a motivational interview and analysis of personal attitudes, enter a training pathway, followed by the possibility of an internship. The working environments selected for this project are “cleaning staff” and “professional fresh pasta maker”. After this vocational training, which included a general part about safety in the workplace and a specific section for the two areas, the beneficiaries were able to find work, with the same working hours, tasks and duties as a real job, but always under the supervision of a tutor, liaising between the two parties.

Dress Again is a project created in 2016 and divided in two areas: a shop that sells repaired or upcycled secondhand clothes and a tailor’s shop that, using recycled fabrics, produces new fashionable garments. Dress Again means recycling, reuse, inclusion and social responsibility, respect for the environment and people. “Again” as a new opportunity, for those participating in the project and for clothes. Volunteers select clothes and fabrics among the donations inside the Caritas warehouse. The selected clothes are cleaned, repaired and then put on sale in the shop. Other clothes and fabrics are used in the tailor’s shop to create new products. Women are mainly involved in tailoring, where the art of sewing becomes a recreational, formative and, for some, even an internship thanks to the presence of a teacher and some volunteers.

Conclusions

During the pilot projects, shared critical activities came to light, which should be taken into account if reproducing these types of inclusive activities with survivors of trafficking. **Support by a tutor** for the whole duration of the project, including during the initial intake in order to understand her abilities and skills to steer them towards the most suitable course or job. Support is also always indispensable during the training course, in order to act promptly if there are any difficulties with the classes or with the teachers. Last but not least, during the internship it is important that the tutor liaises not only with the woman beneficiary of the service, but also with the employer and/or colleagues, thus acting as a support network for both parties. This role is of fundamental importance: ideally the tutor should not be the professional in charge of the facility where the beneficiary is welcomed, but rather someone from the outside.

The place where the internship is completed is of fundamental relevance, because if it proves to be a place where women are exploited as mere low-cost labour, the beneficiaries of the project will not feel redeemed through honest work; on the other hand, if one works in the same facility in which they receive services, there is a risk that the work experience is not taken seriously. Work is also a common place beneficiaries can socialise and develop relationships. The possibility of starting a professional training path and internship on the job are experiences which enrich the survivors of trafficking, not just in terms of learning skills useful in the workplace, but also to feel valuable.

These projects have confirmed the relevance of some measures implemented as part of the training path: for example **1:1 teaching**, at least during the initial training phase, manages to keep up the level of attention of the beneficiary, making sure that a **good relationship is established between the survivor and the project itself**; the same goes for **involving beneficiaries in setting up a micro-project** to be completed starting from its ideation and drafting and implementation, where they had freedom of expression, which has made them feel proactive and enthusiastic.

2.3 Raising awareness in local communities

According to the second Eurostat Report on human trafficking, “62% of victims are intended for the sex trade”, and - in the case of Italy – out of the total number of survivors assisted by organisations, 89% are victims of human trafficking for sexual purposes³¹. The same concern has also been expressed by the European Commission, which has encouraged Italy to increase its actions aimed at identifying and protecting victims, specifically by adopting action plans for the purpose of preventing and counteracting the demand driving the various exploitation forms. Mention is also made of the need to “improve knowledge

.....
³¹ United States of America - Department of State (2019). Trafficking in Persons Report: Italy.

of the phenomenon through more effective survey instruments and awareness raising activities³².

Educating new generations to combat trafficking and violence against women and girls

For several years, Pope Francis has been promoting commitment by the Church to fight human trafficking, encouraging people to “influence the mechanisms that generate injustice” and “to work against all structures of sin” by “educating individuals and groups in conscious lifestyles, so that all may feel truly responsible for all.” Therefore, spreading suitable information and awareness raising among various levels and groups are prerequisites to fight trafficking and facilitate integration efforts on a large scale.

As confirmed by the *Piano Nazionale d'azione contro la tratta e il grave sfruttamento* [National Plan against trafficking and serious exploitation] approved by the Italian Government, schooling is a possible platform for awareness raising, as well as allowing for discussions about current affairs and networking in the education sector. The task of education to meet, exchange and dialogue is a building block for any concrete action in support of human rights aimed at fighting exploitation and the trafficking of human beings. More specifically, the *Right Way* project is committed to implementing awareness raising actions for improved understanding of trafficking for sexual purposes and of the intervention tools available at several public and private levels (e.g. health, social services, education, employment, leisure time and volunteering).

An example of this is the Piano Giovani [Youth Plan] of Gruppo Abele³³, developed through a project called *Trattiamo*. It aims to engage students and teachers by sharing experiences and video testimonies of survivors through interactive communication methods. The final goal is to increase the awareness of and support students and teachers in continuing to learn about the issue of human trafficking for exploitation. In this way, they become actual bearers of a message to their peers and fellow students. More specifically, the intent of the education pathway is also to encourage in-depth reflection about stereotypes, prejudice, gender relations, social roles, affectivity, sexuality, conflicts, immigration, human trafficking, prostitution, shame, frailty, risks and infectious diseases through various social issues.

The Right Way implemented numerous activities for the prevention of gender-based violence, and training on the phenomenon of trafficking in women through video testimonials, brainstorming with students, reading real stories, and deepening human rights. The project achieved an important goal: to educate today's young people, who may be tomorrow's consumers demanding sexual services from victims of trafficking. 500 secondary school students participated in the project over one year. The lack of current information for young people and others on these issues shows how urgent it is to implement awareness campaigns on the responsibilities and liabilities of the demand for trafficking. Moreover, in this time of COVID-19, social media presents a valuable opportunity to build awareness of local communities and ethnic communities, such as through a Facebook page dedicated

32 European Commission (2016). Study on the gender dimension of trafficking in human beings.

33 www.gruppoabele.org

to campaigns against trafficking³⁴, including multilingual information flyers that can be distributed on Instagram, Whatsapp and other platforms and networks.

The awareness of trade associations, companies and job centres

Another important facet of awareness raising is connecting with trade associations, companies and job centres. In order to offer survivors a valid alternative to prostitution entails, they must first and foremost have the possibility of a fair and ethical job. It is thus essential to foster relationships with entities in charge of employment inclusion, understanding any criticalities and vulnerable points which might emerge during such a delicate phase (for example in the relationship with employers or colleagues in a context of discrimination). Due to the reluctance shown by many companies in hiring foreigners in general, as well as the issues or considerations that have emerged over the years during the job induction phase, we have geared awareness raising activities towards companies, the organisations involved in job induction and trade associations, in order to highlight the vulnerabilities/needs of survivors and to provide support and mediation in the event that any difficulties should arise. More specifically, through focus groups organised with local economic players, it became evident that there had never been a chance for discussion and mutual exchange despite several years of working with employment inclusion agencies. This gap provided an opportunity to focus on the connection between migration and trafficking, to highlight inclusion strategies, and start a dialogue with regard to the specificities and strengths in the employment inclusion pathways of female survivors. Over the years it has thus become possible to introduce female survivors into various sectors where there appeared to be demand, not just at local level but also all over the country specifically: home care, catering, and the hotel sector. The companies involved have been approached through *job scouting* activities by professionals, who provided brokerage services between employers, job centres and beneficiaries as well as support during the various induction phases through administrative mediation and tutoring.

Conclusions

The experience of these organisations and companies shows that awareness raising and word-of-mouth regarding good integration practices for survivors has helped consolidate the network for social and labour inclusion. Awareness raising in the employment sector brings about a positive sense of hope, overcoming taboos, returning the dignity that has been denied to survivors who, given the right opportunities, are able to start a new life.

Moreover, the pilot model facilitates the overcoming of all discrimination, racial, gender-based and the stigmatization of prostitution that the survivors suffer for a long time. The awareness of local communities, through the intercultural and person-centered approach, promotes day after day the change of the culture of exclusion and waste in which the person is considered an object to use for their own benefit.

34 e.g. Fb [questoelmiocorpo](https://www.facebook.com/questoelmiocorpo) of the Comunità Papa Giovanni XXIII in Italy.

Professional pathways in hotels (Fondazione Caritas Arcidiocesi di Pescara - Penne)

The pilot project consists of a training project implemented in partnership with apartments complexes with maid service and hotel chains of the Maresca Group (Blu serena). After an initial selection of the beneficiaries, a pathway was planned at different levels that included Italian language advancement courses, English language advancement courses, basic IT, cooking and baking classes, maintenance and logistics courses (depending on the students' profiles and opportunities for job induction), and on-the-job training. The most suitable candidates were then selected to start training in residences and hotels throughout Italy for the summer season. Some of their contracts have been renewed, other participants have been contacted to start working for other accommodation facilities. The women beneficiaries thus acquired new skills which they could use on the job market, reaching excellent levels of autonomy.



Life skills for practitioners

- Activating and maintaining continuous training about situation and targets.
 - Keep an intercultural approach, managing personal emotions and overcoming prejudice and stereotypes.
 - Practice empathy, through active listening, suspending any form of judgement and looking at the other person as being someone unique and positive.
 - Promote moments for socialising and help in the job search, highlighting individual expectations and potentials.
 - Teaching how to use money and possessions responsibly.
 - Encourage the creation of a “third space” to facilitate meeting.
 - Promote networking and tolerate frustrations caused by discrimination, by linguistic misunderstandings.
 - Learn how to negotiate and manage conflicts.
 - Renew reception and support strategies for SoTs with regard to the generational and social change between the country of origin and the host country.
 - Enable interactive awareness-raising pathways in the local communities and to discourage demand.
-

I made it!

A word from women survivors

I met the Caritas staff after I had just turned 18. I was so young, but had already been through very trying experiences in life: my parents died when I was small and sold off by those who should have protected me... then I ended up working as a prostitute. At the reception centre I told my story. The staff there assisted me for 18 months. Thanks to them and to a psychologist, I started to trust myself again, rediscovering many abilities and ambitions. I attended several Italian and vocational training courses. They also suggested I attend a course in Intercultural Mediation because I speak Italian very well. Today I work in a bakery, but I am gradually starting to work as a cultural mediator, as well. I am proud of myself and thankful to God for how my life has changed, which is why I often accept the invitation to tell about my experience to groups and students in schools. I also featured in two awareness-raising videos produced by Caritas, one against sexual exploitation, called "Skin" and the other - "Soul stories" - as part of a campaign against racism.

Cristine, aged 21

PART III BEST PRACTICES IN ACTION



STOP
HUMAN
TRAFFIC

3.1 European good practices

A practice is a particular way of doing something: a whole program can be based on a practice, or it can simply refer to a single idea, method or a way of looking at things. An intervention is usually a set of activities or an initiative meant to achieve an overall result, which can have a positive impact on a specific situation. In this sense, and in the context of human trafficking, practices and interventions have the potential to effectively address issues that can reduce the demand of human trafficking, having a positive impact on the victim's life and level of integration in a society. In order to identify and compare promising practices and interventions regarding social integration of human trafficking victims, ICMC Europe and the Italian partners of the *Right Way* Project mapped good practices from the following countries: Spain, France, Italy, Belgium, Netherlands and Sweden. Ten good practices/initiatives, have been chosen to be included in this handbook, divided in the following categories: Housing and Services Support, Psychological and Mental Health Services and Support, Arts and Expressive Activities, Child Services and Support, Parenting Services and Support, Skill Building, Economic Independence and Social Inclusion, Multi-sectoral Services and Approaches and Community Awareness and Advocacy.

3.1.1 Housing services and support

Shelter and Housing Services and Comprehensive support for recovery, Proyecto Esperanza, Spain.

proyectoesperanza.org



CONTEXT: *Proyecto Esperanza* is part of the *Congregación de Religiosas Adoratrices Esclavas del Santísimo Sacramento y de la Caridad*, and was established in Madrid in 1999. It focuses on strengthening and promoting the independence of women who have been victims of human trafficking for all forms of exploitation, helping them to play the lead role in their own recovery and social integration, and to take back control of their lives.

DESCRIPTION: Proyecto ESPERANZA provides a number of services to trafficked women, including legal assistance, access to physical and psychological health, access to social services, job placement and educational support. The organization provides safe residential services (accommodation and coverage of basic needs), which are divided in three types of shelters: Emergency Shelter (which accommodates beneficiaries at the early stages of their recovery process - 15 days to 2 months), Long Term Stay shelter (which accommodates beneficiaries for a time ranging between 6 to 8 months), and Transitional Housing Independent Flats (which accommodates beneficiaries for one year maximum). This method allows beneficiaries to transition from full care and supervision to more independent living, with external supervision and regular services, thus facilitating long-term autonomy and independence. These housing services are accompanied at all times by the comprehensive individual support mentioned earlier. Proyecto ESPERANZA also runs a 24-hour helpline, and facilitates voluntary return when requested.

TARGET POPULATION: Proyecto Esperanza works with women (and their children) who have experienced trafficking, regardless of whether they have been formally identified as victims of trafficking. Beneficiaries must be over the age of 17/18 years. During the past 20 years, the project has provided comprehensive support to more than 1120 survivors of human trafficking in Spain. Most survivors are women aged 18-30 years, and are from over 70 countries. 60% of these women received safe, secure and temporary accommodations in the project's housing network.

FUNDING: The project receives funding from the Madrid regional government, the Ministry of Inclusion, Social Security & Migration, as well as donations and other forms of private funding.

3.1.2 Psychosocial and mental health services and support

Project Choice,
Association Les amis du Bus des Femmes, France.

busdesfemmes.org



CONTEXT: The Association *Les amis du Bus des Femmes* is a French association established in 1990 by former sex workers. The association offers community action for health promotion by networking with the National Network for the Assistance and Protection of Human Trafficking Victims (*Ac.Sé*). It works in particular to fight against human trafficking and promote victims' rights. The Choice Project was established in 2014 by three Parisian associations, and aims to improve psychological support for victims, in order to help them recover and reconnect with themselves.

DESCRIPTION: An individual can make a personal request to enter the project. Subsequently, the first meeting is held at the association, during which a psychologist explains the nature of the project to the victim. Thereafter, consultations no longer take place at the association, but rather at the free health service clinics, so as to separate psychological consultation from the framework of legal and social support, and to promote access to services by victims. The psychological dimension of the program is structured according to: the woman's personal ability to share her experiences, the time that can be dedicated to her over the longer term, and her financial situation. During the consultations, all areas of young women's lives are addressed, not just trafficking or prostitution, in order to ensure they are recognized as persons. The purpose of the psychological support is to provide young girls with time to talk about themselves, to establish a sincere relationship, to openly discuss taboo subjects in order to provide a space where women's voices can be heard, to help underage girls to reveal their real age and accept a place in a shelter, and to give them information about their rights. The consultations are in English, and psychologists use different materials such as films to facilitate the conversation. The victims are oriented towards other services, and psychologists organize regular meetings with other actors involved in supporting victims in order to promote complementary working across all areas of women's wellbeing.

TARGET POPULATION: Project Choice targets Nigerian women and adolescents who are victims of human trafficking for sexual exploitation. There are no additional eligibility requirements.

3.1.3 Arts and expressive activities

Theatrical and Expressive Laboratory,
Ass. Comunità Papa Giovanni XXIII, Italy.

apg23.org



CONTEXT: The *Comunità Papa Giovanni XXIII* is an international Catholic organization, founded in 1968 by Father Oreste Benzi, that embraces a practical and constant commitment to combating marginalization and poverty. Born from the Association, the Social Cooperative *Comunità Papa Giovanni XXII* works with marginalized adults. Its Theatrical and Expressive Laboratory is an initiative developed in the house "*San Giovanni Battista*", in the province of Bologna, where the Social Cooperative also assists victims of human trafficking. The workshop is based on the principle of non-violent empathic communication, which can help victims to develop self-awareness and to improve their relationships in the community, representing an important element for their social and employment-based (re)integration into society.

DESCRIPTION: The Theatrical and Expressive Laboratory aims to create a space for beneficiaries to express themselves, where they can create connections with others while also building healthy relationships with their bodies. The workshop is divided in two phases. The first involves expressing emotions and building empathy and beneficiaries identifying the conditions hindering their (re)integration. This phase includes exercises to improve active listening and focus on emotions and needs, and to practice space and time orientation, breathing, posture, visual and physical contact. The second phase concerns outsourcing and staging, beginning with the identification of a theme or a literary/poetic text, improvisation by beneficiaries, and finally the construction of a script and scenography. The activity is based on principles of interculturality and social integration, and the mixed male and female group aims to help victims overcome conflict and tension.

TARGET POPULATION: The project targets marginalized adults, both female and male, referred by the health services of the Local Health Authorities and the social services of the municipality. Convicted mothers can participate, via a collaboration with the General Inspectorate of the Chaplains Prison. Currently, five men and four women take part in the activity, two of whom are Nigerian victims of human trafficking. Beneficiaries live in the house "*San Giovanni Battista*". The only eligibility criterion is an acceptance by beneficiaries to contribute their emotions and abilities to the activities.

FUNDING: The Laboratory receives annual contributions from local municipalities, foundations and private donations. It is also included in the Social Services Programs established by social workers for each beneficiary placed in the "*San Giovanni Battista*" accommodation.

3.1.4 Child services and support

**Online Safety Program,
ECPAT Belgium, Belgium.**

ecpat.be



CONTEXT: ECPAT Belgium is the Belgian member of ECPAT International, the only network exclusively dedicated to fighting child exploitation. The Online Safety Program aims to prevent children from being recruited by trafficking networks online, as recruitment techniques are increasingly utilizing online networks and social media.

DESCRIPTION: ECPAT Belgium holds information sessions and training about online safety to minors in schools and detention centers. The sessions aim to teach children about online information sharing and privacy, and to prevent their being recruited by traffickers online. The Online Safety Program uses a peer-to-peer model: “peer trainers” are selected by project partners at schools or the detention center (social workers, teachers, etc.), and ECPAT Belgium trains these trainers in online safety materials and information that they will share with their peers in formal training sessions. The project also assists peer trainers with presentation skills and techniques. Separate training sessions are organised for each gender, to ensure girls and boys feel comfortable in the training and discussions. The organization also works with teachers in schools to encourage them to include the online safety sessions in their curriculum. Similarly, it works with the detention center to incorporate sessions into their overall programs. ECPAT Belgium staff can be present during the peer-to-peer training sessions, but the preference is for peer trainers to take the lead.

TARGET POPULATION: The Online Safety Program takes place in schools for children aged 12 and above (primarily 12-14 years old) and one center for unaccompanied children in Belgium. Peer trainers must be at least 15 years old, and the majority are 15-16 years old. ECPAT Belgium believes that this training is important for all children, but especially important to children vulnerable to trafficking recruitment (unaccompanied minors).

FUNDING: The Online Safety Program is funded by ECPAT International and crowd-funding.

3.1.5 Skill building, economic independence and social inclusion

**Food 4 Life,
Fondazione Diocesana Onlus Caritas Trieste, Italy.**

www.caritatrieste.it



CONTEXT: The *Diocesana Onlus Caritas Trieste Foundation* acts according to the gospel values of fraternity and charity. It carries out activities in the sectors of social solidarity, hosting and social assistance. Casa la Madre’s Motherhood Support Program seeks to assist young mothers (especially Nigerians), who have experienced violence and trafficking, to improve their parenting skills and participate in an opportunity of economic independence and social inclusion.

DESCRIPTION: The project aims to integrate the professional and relational skills of women accepted through the activation of vocational training courses (professional dimension) and therapeutic pathways/human growth laboratories (relational dimension) and develop specific skills for setting up a catering start-up. In its design definition we started from the capitalization of two experiences that in the last few years we have matured in the catering sector:

- Management of a kitchen for the packaging of meals for the reception facilities and for the Caritas refectory;
- Cooking workshops with the creation of buffets for city events, carried out together with a renowned chef in the field of banqueting for companies and individuals.

It is therefore intended to promote a medium/small catering service (from 15 to 50 people). The project gives the opportunity for job inclusion for 8 women plus family support through babysitting for maximum 5 children.

TARGET POPULATION: The beneficiaries are referred to Casa la Madre from government/ministries, municipalities, and/or the police. The women at Casa la Madre can enter the program voluntarily as participation is not required. They are female refugees and asylum seekers. Almost all are either pregnant or mothers with one child. Normally, they do not have ties with father, as the pregnancy is often the result of violence in Libya.

FUNDING: Casa la Madre receives European funds. It also receives funds from the National Programs for Asylum Seekers, from municipalities and from the Catholic Church.

3.1.6 Skill building, economic independence and social inclusion

Crisalis,
Cooperativa Sociale Quid, Italy and Makers Unite (NL).

www.quidorg.it



CONTEXT: *Progetto Quid* was founded in 2012 with the aim of enabling disadvantaged categories of female workers to enter the world of work. The employment of these women meets market demand and, at the same time, allows them to play an active role in the creation of fashion items. Thanks also to a close network of carefully selected brand partners, which donate their surplus textiles, the project both creates high quality products and ensures respect for the environment. **CRISALIS** (CReative Initiatives in Social enterprises for Assistance, Labor Integration and Self-development) is a creative social enterprise that aims to pilot and test a strategy to promote entry and retention in the labor market, as well as assisting in the recovery of 12 female third-country nationals who are victims of human trafficking, and specifically of sexual exploitation.

DESCRIPTION: Crisalis is an 18-month program that combines concrete employment opportunities and creative expression workshops and co-creation opportunities, led by and piloted in two young social enterprises: Quid (Italy) and Makers Unite (NL). Additional expertise is contributed by The Language Project, a Greek organization working on language as an integration tool. The action's design merges vocational training, labor market integration and personal development to produce an active integration strategy that empowers women in female-led teams. Each action is implemented in a way that allows beneficiaries to participate in and co-design their own training program, as well as the accessories and products that integrate personal narratives. A bespoke accessories collection co-designed by the beneficiaries celebrates the contribution of creativity to integration, empowerment and fairness in the labor market. Based on both Makers Unite's and Quid's experience, by the end of the program all of the 12 positions created by the project will be self-sustainable: beneficiaries will become fully productive and will have started building leadership skills in order to become, in turn, peer-to-peer trainers.

TARGET POPULATION: Crisalis targets young (aged 19-29) third-country national women who are victims of human trafficking, very often single parents who are currently unemployed and in possession of a residence permit that allows them to work.

FUNDING: The project receives European funding via the AMIF and funding from private foundations.

3.1.7 Skill building, economic independence and social inclusion

Job placement of women victims of human trafficking for the purpose of sexual exploitation,
Fundación de Solidaridad Amaranta, Spain.

fundacionamaranta.org



CONTEXT: The Foundation aims to contribute to the development of women's rights around the world, advocating for those who find themselves in situations of great vulnerability or social exclusion. It has developed several complementary programs and services to provide a comprehensive response to the lack of social and labor integration opportunities for women, in particular female victims of human trafficking and sexual exploitation.

DESCRIPTION: In 2016, the Foundation developed an initiative specialized in contributing to labor integration of women victims of human trafficking in two regions of Spain: *Principado de Asturias and Granada*. The project aims to increase women's employability through knowledge and skills acquisition, but also through an empowerment process that prepares them to face new challenges. To this end, activities have been carried out to improve personal, social and technical/professional skills, with a holistic approach and a gender and human rights perspective. The working methodology, with a multidisciplinary focus, is based on personalized paths of social and labor integration. A technical team designs and manages individual enhancement plans that take into account women's personal situations and promote their development and empowerment. An employment counselor is also available in order to better articulate the whole path - this coordination is essential to obtain effective interventions that achieve stable change and improvement. The initiative is complemented by support services, such as psychological attention, legal advice, educational, rent, housing, health, and family support etc, which are available from the Foundation. The project has assisted a total of 45 women to date, and job placement rates have continually improved and are currently close to 70%.

TARGET POPULATION: Women (single or with children), survivors of human trafficking for the purposes of sexual exploitation.

FUNDING: The project is financed by the European Social Fund (managed by the Spanish Ministry of Inclusion, Social Security and Migration), by the regional governments of the *Principado de Asturias and Andalucía*, and by the Municipality of *Gijón*.

3.1.8 Skill building, economic independence and social inclusion

L.I.S.A Project,
Associazione Diakonia Onlus, Italy.

caritas.vicenza.it/diakonia



CONTEXT: *Diakonia Onlus* Association was established in June 1998 as an operational branch of the Caritas Diocesana of Vicenza. It supports activities related to social and health assistance, work placement, housing inclusion as well as education, training and the protection of civil rights. The “L.I.S.A Project” was designed to address women’s social and labor inclusion, improving beneficiaries’ well-being and autonomy while building personal skills.

DESCRIPTION: Through education, training and information, the project assists women in situations of vulnerability to realize their individual and collective potential. Beneficiaries were included in the activities after an evaluation of their individual circumstances and case, after which a general evaluation by the operational team helped identify the best pathway for their support. The “L.I.S.A Project” has assisted beneficiaries via skills development activities, and supported them in their pathway to autonomy through the “*Laboratorio Verde*” (agriculture classes: care of the vegetable garden, yard and outdoor spaces), “*Laboratorio di Cucina*” (cooking classes: storage of food, household and cooking activities - with vegetables from the garden), “*Laboratorio di Alfabetizzazione*” (literacy classes: held by volunteers in collaboration with a intercultural mediator and a local school), “*Laboratorio Creativo Manuale*” (knitting lessons: assembly, cutting and sewing work), “*Jazzercise*” (music/dancing classes) and the implementation of internships. Activities were held weekly in a (protected) working environment, where beneficiary leadership was encouraged, together with the development of work-related skills and the learning of local customs and traditions. The project ran for one year and supported 22 women: 15 foreigners and 7 Italians. Of the beneficiaries of the L.I.S.A Project, 6 women had been placed in jobs by the time they completed the program.

TARGET POPULATION: The initiative targeted young mothers, victims of human trafficking, women with alternatives to prison sentences and the socio-economically disadvantaged.

FUNDING: The *San Zeno Foundation of Verona* together with the *Cariverona Foundation* funded the L.I.S.A Project for one year.

3.1.9 Multi-sectoral services and approaches

National Support Program,
Swedish Platform Civil Society against Human Trafficking, Sweden.

manniskohandel.se

PLATTFORMEN
CIVILA SVERIGE MOT
MÄNNISKOHANDEL

CONTEXT: The Swedish Civil Society Platform against Human Trafficking is a human rights-based non-profit organization, which gathers around twenty organizations and actors focused on combatting human trafficking and restoring the dignity of victims. During 2015-19, the Platform ran the National Support Program (NSP), formed by seven organizations present across Sweden, with activities mainly in Stockholm, Gothenburg and Malmö. The programme’s objective was to complement the Swedish official support system by ensuring access to support services for victims of trafficking and exploitation who did not qualify for mainstream support, or who did not want to report their situation to the authorities.

DESCRIPTION: The *NSP* aimed to provide an improved and additional support for victims of trafficking and exploitation. Beneficiaries receiving support as part of the program were informally identified by actors who were part of the NSP, and received support based on their individual needs. The program provided support during the 30-day reflection period, covering costs such as food, support staff, trauma therapy and legal advice, to enable beneficiaries to decide whether or not to report their situation to the police. The project also provided 90 days support outside the legal process that could be granted more than once, and 45 days of integration support at the conclusion of the process, supported by mainstream funds for individual integration and empowerment in Sweden or in the home country and involving activities such as apprenticeships, education, hobbies and sports, and costs related to employment and housing. An additional contribution could be added in cases of pregnancy or if the beneficiary had children. When the support from the program was concluded, some women moved out on their own and some received additional support funded from the shelters’ own resources. The National Support Program supported 86 persons in 2018.

TARGET POPULATION: The program targeted adults of various nationalities who were victims of trafficking and exploitation, with the focus on female victims. Pregnant women and women with children were also eligible for support from the program.

FUNDING: The National Support Program (NSP) was initiated in 2015 with funding from the County Administrative Boards of Sweden (“*Länsstyrelsen*”). It was financed by the Swedish government for the year 2018, although funding was not renewed.

3.1.10

Community awareness and advocacy

**Community and Youth Awareness and Education,
Fondazione Caritas dell'Arcidiocesi di Pescara-Penne Onlus, Italy.**

caritaspescara.it



CONTEXT: The Caritas Foundation of the *Archdiocese Pescara-Penne Onlus* supports the structure and initiatives promoted by the Caritas Diocesan pastoral office. In line with the priorities of the National Anti-Trafficking Plan, adopted by the Council of Ministers in 2016, the Foundation promotes community and youth awareness, and education concerning human trafficking.

DESCRIPTION: Activities include Social Workshops on human trafficking involving secondary schools and university students ('*Gabriele d'Annunzio*' University); Awareness Campaigns for the community on sexual exploitation, prostitution and the condition of victims (organization of events in reception centers and the production of awareness-raising videos); involvement of families and individuals as volunteers (through activities such as "Add a Place at the Table", via which families receive victims of trafficking into their homes, or through "Social Housing", in which Italian families offer hospitality to vulnerable people); and Professional Training for territorial social workers working with victims of trafficking (training takes place with the input of professionals specialized in trafficking). Activities are implemented throughout the year, with ongoing monitoring and evaluation (both qualitative and quantitative) capturing data on the actions and activities provided, the participants who are involved and their degree of interest.

TARGET POPULATION: Community and Youth Awareness and Education activities target the local community, including local families with children, teenagers, adults, older people and professionals.

FUNDING: Funds are provided by the Caritas Foundation of the *Archdiocese Pescara-Penne Onlus*, from the *Dipartimento Pari Opportunità della Presidenza del Consiglio dei Ministri* and *S.P.R.A.R. (Sistema di Protezione per Richiedenti Asilo e Rifugiati - System of Protection for Asylum Seekers and Refugees)*.

Conclusions

In the course of the Covid-19 health emergency, the recommendations by the special OSCE Representative Valiant Richey highlighted the increasing difficulty in fighting trafficking and protecting survivors: "The impact of the COVID-19 crisis on human trafficking is deeply disturbing. Our recommendations are aimed at supporting OSCE Member States in the fight against human trafficking before and after the current crisis, given that vulnerabilities will tend to become more serious in the weeks and months to come". The most significant recommendations include:

- Granting or extending (temporary) residence permits to migrants and asylum seekers, regardless of their legal status, in order to facilitate access to assistance programmes and help authorities and social services in Member States to promptly identify potential victims of trafficking and thus prevent their exploitation.
- Giving priority to resources for recovery services in high risk sectors, such as the prostitution industry, because social and employment inclusion programmes are a fundamental instrument to break the exploitation cycle and offer a real alternative to those in need.
- Provide survivors with safe and immediate accommodation, health services and psychological assistance, to help them escape trafficking and protect them from re-victimisation. Guarantee temporary accommodation during quarantine, before victims are welcomed in reception facilities according to Covid-19 prevention measures.
- Extend by at least six months all protection and assistance measures for victims of trafficking, to guarantee continuity in their integration process after the current health crisis.
- Continue investing in rehabilitation programmes, because the risk of "losing" SoTs who are already in transition is currently increased due to the unfavourable economic conditions.

During the health emergency, organisations are also encouraged to continue or start new forms of support for survivors of trafficking, both inside and outside reception facilities: psychological assistance, legal support, education and vocational training can temporarily be provided – albeit with significant limitations – from a distance, to ensure continuity in personalised projects and prevent all forms of re-victimisation.

The challenge of relationships: empathy, building trust and overcoming prejudices

As we have seen throughout, actions that can be implemented to facilitate the integration process of Nigerian survivors require competences on the part of social workers and health professionals, lawyers, psychologists and volunteers, which should be reinforced and maintained through regular training and capacity-building. However, it is also fundamen-

tal to have a welcoming approach to SoTs, regardless of their vulnerability, to ensure they can be the protagonists in restoring their life, empowering themselves, dealing with the trauma they have suffered, and starting to trust people again. Recovery and integration programmes, alongside psycho-social support, training and employment opportunities “should always include the spiritual connection as an essential element of integral human development, which is their ultimate goal»³⁵.

Renew reception and support strategies for SoTs with regard to the generational and social change

During this time of COVID-19 pandemic, we have realized that, within communities and facilities structured like a family, survivors, despite initial difficulties, have managed to experience a sense of belonging to a wider community that goes beyond their individual selves when supported within communities and facilities structured like a family.

More specifically, being part of a group, in daily life or via the remote presence of professionals and support figures, they have continued to feel necessary for others and proved essential for all support initiatives, by telephone or online, which have been enabled for listening to other people’s experiences and share one’s point of view, feeling more interconnected, encouraging a greater sense of community which counteracts the loneliness and apathy to which the lockdown might make you prone in the form of depression or recurrence of depression. Social media can be a valuable tool for integration, including through the creation of social support networks within communities, and conference calls, phone conversations or messages can help victims feel closer to those who are physically distant, if used effectively. Selflessness, also developed via spiritual connection, has proved a more beneficial social mechanism: not only does it seem to reduce anxiety, stress and improve health, it even appears that it helps us to live for longer despite the current health issues at global level.

Some beneficiaries have continued to take part in internships or recently gone back to work after the lifting of lockdown measures, where they have had to deal with situations of extreme change to which they have responded in a surprisingly responsible way. For example, some work as health professionals with the elderly and disabled who are particularly vulnerable in the current situation, and have had to learn very quickly about measures to contain and prevent infection, such as the sanitisation of spaces, using new equipment and implementing new social distancing practices. In other instances, they have seen their manufacturing work subject to change, as in the case of some survivors working for textile companies which have started to produce facemasks alongside clothing, with new production lines being rapidly opened in a totally overhauled production environment with new limitations, rules and obligations as regards PPE and procedures. In this context it is worth noting how important it is to implement *follow-up*, already included in anti-trafficking projects in the form of regular formal or informal monitoring of results during and after assistance and integration programmes, as ‘constant tutoring’ (face-to-face or remote) –

35 (2019). Pastoral orientations on human trafficking, p.34

once beneficiaries begin living autonomously. During the Covid-19 health emergency, it has become clear that breaking free is a long process for survivors of trafficking, especially for young women who have just become adults and for single mothers, whose housing autonomy should be encouraged either through co-housing or independent transition accommodation (see the good practice in Spain described in section 3.1).

Also during this phase, the tutor remains a fundamental figure regarding administrative aspects, mediation with real estate agents and landlords, and building individual capacity to budget for rent and household bills, understand housing regulations and make requests for possible incentives.

Enable interactive youth awareness pathways and discourage demand

Alongside these operational remarks, it should be noted that at territorial level the commitment to awareness-raising remains significant. Awareness-raising should in particular focus on the education of young people on issues related to trafficking, the sexual exploitation of women, intercultural dialogue, and overcoming racial and gender discrimination. An inclusive society can be built by starting with young people, and schools are places in which ideas can bloom, and young people can be supported to discover new answers to the “usual” problems through innovative input. It should be a kind of school where not everything is prearranged, and therefore people who can really change things are taught to play a proactive role. In the current fluid society, increasingly characterized – in the age of Covid-19 – by digital technologies that hugely increase the demand for paid sexual services, we should not stop raising awareness that any human being could be co-responsible in the criminal networks of human smugglers and traffickers who procure and manage what is known as the “supply”. It is a fundamental challenge to make young people aware that «the buying of so-called sexual services, in all forms including pornography, internet based cyber-sex, strip clubs and erotic dancing venues, is a serious offence against human dignity and human integrity, and an affront to human sexuality»³⁶.

One final recommendation to conclude these guidelines involves moving from the educational to the communicative and legislative levels. Discouraging demand and approving, in all Member States of the European Union, possible sanctions of those who are known as “consumers” is proving more and more to be the only way to make sure that survivors’ dignity is restored, and that they are no longer seen as “products” of the prostitution industry. «Accountability along the chain of exploitation is also needed when HT facilitates forced marriage, servitude, forced begging, organ-harvesting and reproductive exploitation. Awareness campaigns on the responsibilities and liabilities of the demand side of HT should be promoted at both the national and international levels, with the cooperation of all concerned parties». Survivors need support to reintegrate into society and to not feel like bodies for sale. «All of society is called to grow in this awareness, especially with regard to national and international legislation, in order to ensure that traffickers are brought to

36 Migrants and Refugees Section of the Vatican Dicastery for Integral Human Development (2019). Pastoral orientations on human trafficking, p.13

justice and their unjust earnings redirected for the rehabilitation of victims»³⁷.

I made it!

A word from women survivors

I've been living for two years in a reception centre for asylum seekers. I've been convinced that I would have been transferred to an independent apartment but this never happened. At that time I lost all my hope. I was housed by the Caritas Foundation, but I was feeling discouraged and I fell into a severe state of depression. Then, I slowly started to trust those people who were helping me and I started a path of psychosocial support. I slowly regained my confidence and I agreed to be accompanied by two volunteers. They became my angels, always standing beside me, sharing with me joys and pains and supporting me in the care of my child. I was also able to attend middle school and a bakery course that fascinated me a lot, and even to start an internship in a pastry shop in the city of Senigallia. These experiences have given me back faith in the future and a great desire to learn. My days are full today, between internship, classes and the time that I spend with my baby. I can finally say that now I feel loved and blessed.

Sarah, aged 30

37 Pope Francis (2015), Address to participants in the plenary session of the Pontifical Academy of Social Sciences.

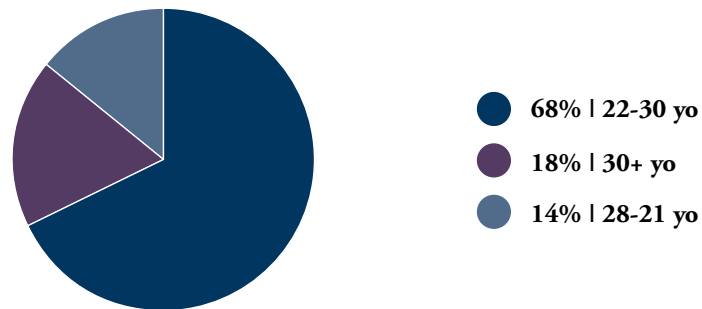
APPENDIX

The satisfaction questionnaires: the point of view of the beneficiaries

During April 2020, SOTs involved in the project completed a questionnaire available in English and Italian. The questionnaire aimed to collect information SOTs profiles, and assess how satisfied they were with the integration pathways implemented by the project and their future personal perspectives. This report summarises the findings of the questionnaire exercise, in order to support partner organizations' assessments of the pilot model.

28 SOTs involved in the pilot phase completed the questionnaire: 16 in Italian, and 12 in English. The women participating in the pilot phase are very young: in fact, of the 28 interviewed, 4 were aged 18-21 (14%), 19 22- 30 (68%), and just 5 older than 31 (18%).

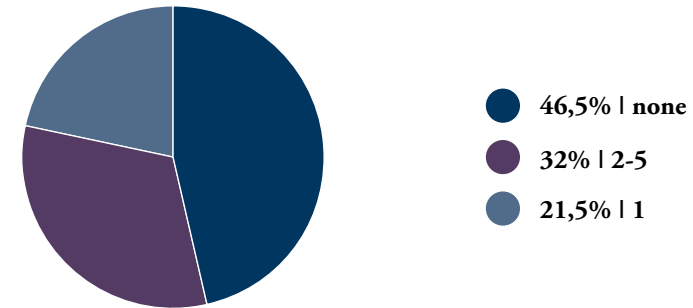
WOMEN GROUPED BY AGE



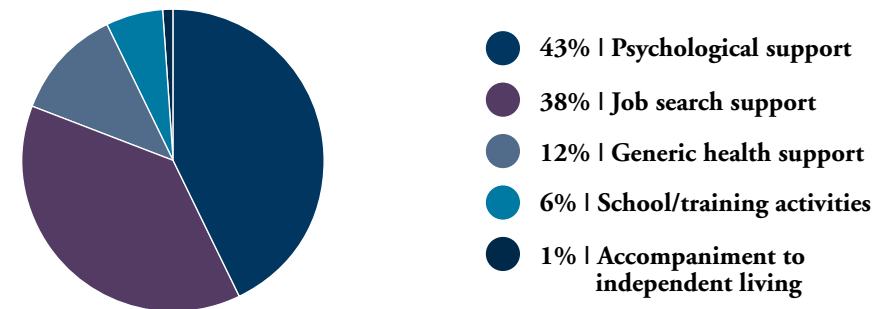
Of these 44% have an international protection permit (asylum or subsidiary protection), while the remaining 56% have other kinds of residence permits (pending appeals, some are asylum seekers while others have a residence permit for special cases). The majority have experienced trafficking on **the journey to Europe or/and in Italy**, but some declared that they were already victims of trafficking in their country of origin or in another country before coming to Italy.

15 out of the cohort of 28 women have children (60%), 9 of whom have more than one child. 53% live with their children in Italy, whilst for others all or some of their children are in Nigeria.

NUMBER OF CHILDREN



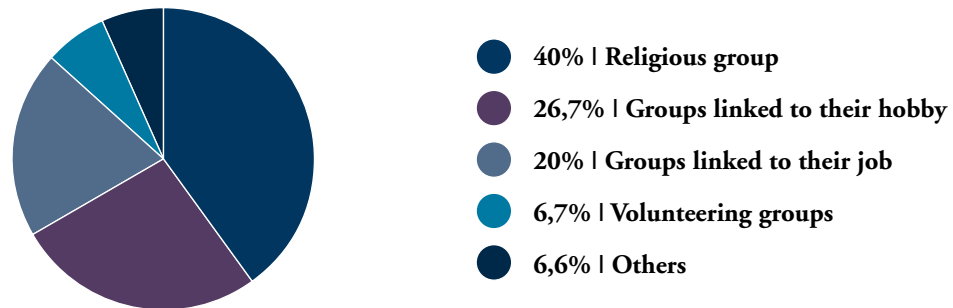
SERVICES RECEIVED



All SoTs declared that they had received various integration services, in particular Italian language courses, job search support, vocational training, support for independent living and psychological assistance. Just 7 (46%) amongst the women who have children have received support from early childhood services (nursery, kindergarten etc.).

18 out of the 28 women (64%) do not belong to any group linked to their job or hobbies, while 19 attend a religious group at least once per week. Just 6,7% belongs to a volunteering group, which she participates in just once per year. The majority of the groups the women belong to, are composed mainly of Nigerian people, likely due to a common religious affiliation.

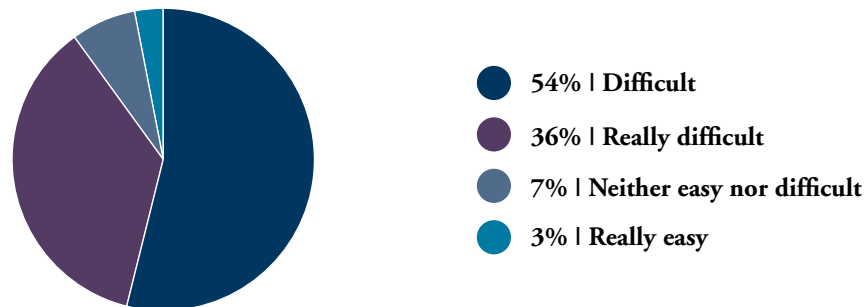
AFFILIATION TO GROUPS



Very few women consider themselves to be capable of communicating and writing about familiar topics in Italian.

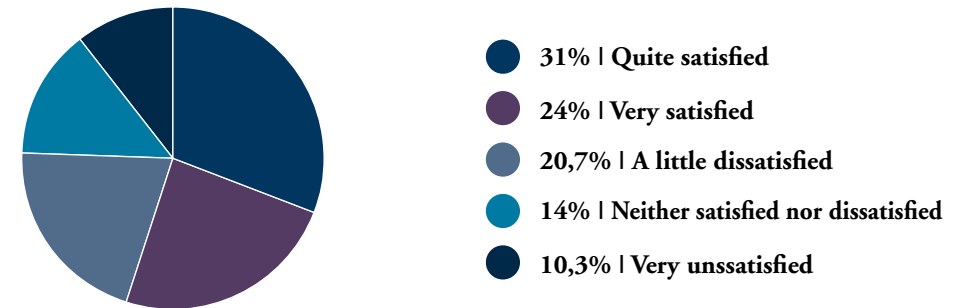
The majority consider themselves to have poor or inadequate Italian language skills. 15 women (53%) however declared themselves to have a good level of comprehension, and just 5 do not feel capable of accurately understanding other people who are speaking Italian. The majority of the women interviewed found it fairly straight forward to see a doctor in Italy, and access legal support as needed. The majority of women (90%) found it difficult or very difficult to find employment.

PERCEPTION ON THE POSSIBILITY OF FINDING A JOB



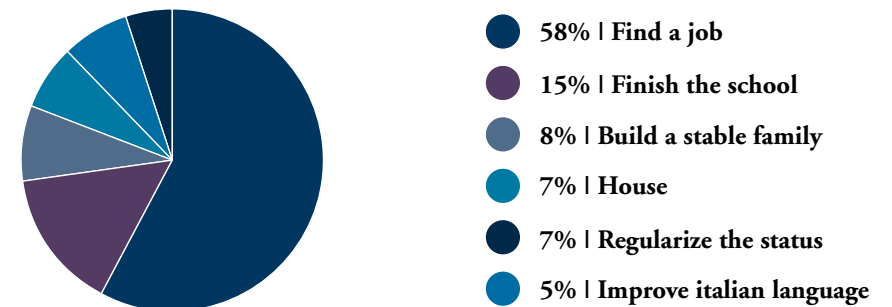
In the last 2 months, 14 of the interviewed have attended school (50%), 7 have been looking for a job (25%), and 11 have engaged in regular work (39%). Some have engaged in volunteering, while others have been doing other, unspecified activities. 16 women (55%) declared themselves to be quite or very satisfied with their current situation, with very few expressing dissatisfaction.

GENERAL SATISFACTION LEVEL



11 of the women interviewed live in a reception center (40%), 6 with their families (21%), 7 with friends (25%) and 4 in other accommodation (14%).

DREAM FOR THE NEXT TWO YEARS



With reference to their aspirations for the next two years, for which multiple answers were possible, 35 women stated that they wanted to learn a trade and find a job (58%), 9 that they wanted to continue their studies (15%), 5 that they wanted to build a family (8%), and 4 that they wanted to find an independent housing solution (7%).

Conclusions

On initial analysis, the challenges for Nigerian women to feel integrated in the Italian context are evident. The majority of women attend groups mainly composed of other Nigerian people, and not all feel comfortable speaking and writing Italian.

The level of general satisfaction is however worthy of attention, as is the general capacity to understand spoken Italian and to independently request legal and/or medical support. The biggest challenge for the majority of women appears to be the fear of not finding employment in Italy in the future.

For the majority of the women, the most traumatic event they remember is their journey to Europe, during which they experienced violence and suffering. They describe the situation in Libya as “hell on earth”. For most, working on the street in Italy also represents an extremely challenging time that they were forced to endure, in addition to various health and personal problems that have occurred since.

Service providers and social workers have supported the women to restore their lives, and all the women expressed their gratitude for the work of the associations that have assisted since their arrival in Italy. Few feel their traffickers have assisted them, while others are grateful to have been next to them while baring pain and violence.

In terms of future aspirations, all hope to find a job and build a stable family with children and a husband. Some want to better integrate into Italian society, by learning Italian, obtaining a driving licence and finishing school. They are optimistic about their future, and willing to take up any kind of employment, provided that it is legal. Their preferred employment sectors for their future jobs are catering, fashion, cleanings and manufacturing. Very few women expressed a desire to return to Nigeria, although in all such cases return would be undertaken only to assist their families and pay outstanding debts in Nigeria. The majority have no desire to return, since they see more opportunities and a better future in Italy for themselves and their children.

GLOSSARY

AUTONOMY

Autonomy refers to the achievement of a basic socio-economic independence. The ability to manage one's life from a personal, relational, social and working level in the territory in which the victim lives, in order to prevent the risk of a possible re-victimization. This is the final phase of the assistance and integration program.

BENEFICIARY

Is the person who benefits from a project or from a path of specific activities offered by an entity that is authorized to activate programs of assistance and integration or even vocational training and job inclusion courses (internships, traineeships, apprenticeships).

HOST COMMUNITY

It refers to both the local community in the hosting country where the surviving person lives and the hosting community that offers hospitality in a protected environment during the first phase or during the autonomy process.

SPIRITUALITY AND COMMUNITY CONNECTION

It refers to the inner dimension, sometimes intimate and personal, which is an essential element of integral human development, "recognizing the healing power of faith". It is often associated with a community dimension: from one's own ethnic group, in which survivors find an opportunity to maintain their religious and cultural traditions and to help each other (in groups, churches, or other places of worship), to the host community, where it can nourish its spirituality, strengthen new ties, its own path of integration and intercultural exchange and be supported during motherhood. In many cultures (eg Africa), the community is essential in the process of self-understanding and in achieving one's well-being. However, in several cases the spiritual and community dimension of human trafficking victims in the hosting country, within the same ethnic group, can imply serious obstacles to integration, due to the potential danger of being once again lured in to various forms of exploitation.

DISCRIMINATION

In the case of sex trafficking survivors, it can concern gender differences in access to services, the stigmatization of prostitution (when they are perceived as prostitutes on the streets, even if they are not, or when they are asked for sexual services – while walking or at the bus stop – even if they no longer prostitute themselves) and the various forms of racism (based on the colour of the skin, ethnicity, religious belief...). This is one of the obstacles to integration.

EMPOWERMENT

Is the enhancement of personal skills. It is a personal process that begins with self-awareness of one's own vulnerabilities, skills, accessible resources, and reaches an understanding of responsibilities and rights. The person is the protagonist of his/her life project, and has the

opportunity to define his/her own goals and to make his/her own choices with awareness, by also using the tools and resources learned through assistance and integration programs.

FOLLOW UP

Monitoring of the formal and informal degree of autonomy and of the results achieved during and after the conclusion of the assistance and integration programs.

INTEGRATION

Integration is understood as a dynamic, evolutionary and bilateral process, aimed at promoting coexistence among citizens of the hosting country and those who have emigrated there, in compliance with the values enshrined in the country's Constitution and the commitment to participate in social, economic and cultural aspects of society. The level of integration is measured by certain factors, such as the learning of the local language, housing and labour autonomy, access to health and social services, creating a family, and the possibility of active participation in terms of citizenship.

SOCIAL INCLUSION

It is a multidimensional, dynamic and ever-changing process based on participatory procedures and policies in which the beneficiary is the main agent of change. It aims at eliminating any form of discrimination, from a perspective that encourages the beneficiary's leadership in his/her integration process, while respecting diversity.

NETWORKING

It is a set of actions aimed at promoting partnerships between formal and informal institutions and at setting up a group of multidisciplinary experts in support of the beneficiaries, operators, social and health services, and the community.

INTERCULTURAL MEDIATION

It is a building bridges action carried out by someone trained in the field of human trafficking and exploitation. The person does not necessarily have to be a linguistic mediator, but should be able to facilitate the communication between the staff of public and private services and the beneficiary, using a common language and the knowledge of basic elements of culture, social structure and social ethics, economic conditions and an overall perspective of the country of origin and the hosting country. Mediation requires active listening, the suspension of judgement, an intercultural and multidimensional approach, and the building of a relationship of trust, that takes into account the victim's point of view.

MULTI-DIMENSIONALITY

This term indicates that the measures taken to assist the beneficiary are based on a series of different and gradual steps that take into account a variety of factors, including the individual person, the environment, the organization providing assistance, the social context where the subject lives, as well as the spiritual and community dimension.

VOCATIONAL TRAINING

It refers to a support path structured through motivational interviews and simulations, aimed at assessing skills (possessed, to be built or strengthened) and labour market guidance. The activity is carried out by qualified personnel (teachers, counsellors, tutors and linguistic-cultural mediators). It can be considered an initial and transversal phase, which ends with job placement and housing autonomy.

PROFESSIONAL TRAINING: activation of suitable training initiatives consistent with the beneficiaries' profile. They can be group or individual opportunities (such as internships), at a basic or professional level.

WORK INCLUSION PATH: process of building an individualized project aimed at labour market inclusion, through the use of tools for meeting supply/demand and techniques for active job search.

RESTORATION OF RIGHTS

The recovery of people's rights, dignity and freedom, through direct contact with organizations from the social private sector, authorities and social and health services, when entering a protection program: hosting, childcare, health care, legal support and the recognition of legal status (residence permits).

RECOVERY

It refers to the victim's physical and psychological recovery path, which addresses not only the impact of trauma and exploitation but also the need to support her/him in the transition towards autonomy. It covers the necessary activities by the hosting community and by the beneficiary to achieve integration: the rebuilding of self-esteem and relationships of trust, skills building, the learning of the local language, psychosocial support, spiritual guidance, workshops, courses and planning life goals.

SOCIALIZATION

The process that favors the creation of an integration path in the new hosting community, aimed to acquire a free and conscious awareness of the rights and duties of coexistence, through an active citizenship pathway.

SURVIVORS OF HUMAN TRAFFICKING - SoTs

In this research, SoTs refers to women previously identified as victims of human trafficking for sexual exploitation, taken in charge by authorized institutions in order to guarantee their protection and inclusion in assistance, recovery and integration programs.

CHILD SUPPORT/MOTHERHOOD

It refers to the actions of support to mothers before, during and after childbirth and also to the specific interventions put in place by social services and/or operators and volunteers of the institution responsible for the beneficiary in looking after the children during the autonomy phase.

TRAUMA

Event that impacts the person's sense of self, identity and interpersonal relationships; it influences a person at the psychic, cognitive, somatic and relational levels. For human trafficking survivors, trauma often does not coincide with a single event, but with multiple traumatic events, which also concern the migration process and can take psychopathological connotations.

PSYCHO-SOCIAL SUPPORT

It refers to activities of motivational, individual or group support, activated once signs of subjection, traumatic experiences and/or physical/psychological violence have been observed. Interviews are done within a support program with a multidimensional approach and ethno psychological support. It includes the access to psychotherapy and ethno-psychiatry services, and positive interactions with the staff and volunteers, who favour the beneficiaries' recovery through active listening, taking into account the different perceptions and traditions related to the concepts of health and disease.

WORK SKILL EVALUATION

To highlight skills learned through formal and informal contexts, identifying the areas of knowledge and know-how as orientation and guidance tools aimed at social and labor inclusion. The orientation activity requires the counsellor to be able to identify the attitudes, resources, skills, immigration project and motivation of the beneficiaries, in order to strengthen their skills and to start the process of labour autonomy.

VICTIMS TO WITNESS

People who have been trafficked and/or exploited on the basis of indicators through which they are identified by the police, by the private-social sector or by public institutions as victims and witnesses of human trafficking for the purpose of sexual and labor exploitation and/or begging.

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Right Way

Building integration pathways with
victim of human trafficking