

# The Integration of Female Nigerian Survivors of Human Trafficking for the Purpose of Sexual Exploitation

## Handbook for Practitioners

“In five years, I want to first be an independent woman. Secondly, I want to be good at speaking the language. In five years, I should be working. I should be able to have a car to myself. In five years, I pray to God to give me a man of my happiness. So, in five years, I want to be an independent woman. I want to be happy.”

- Nigerian survivor of trafficking

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EU Logo

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Logos of NGOs involved

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## Glossary

### **African Traditional Religion (ATR):**

Most autochthon religions on the African continent show similarities in their belief system as well as in religious practices. This similarity of belief and practice is often referred to as *African Traditional Religion (ATR)*. Since African culture and religion are often inextricably intertwined, many have argued that *ATR* is something more akin to a worldview than a particular religion. Even though Africans believe in one benevolent God who is the creator of humanity and the universe, most traditions give equal if not more weight to the role of various intermediaries such as deities, ancestors, as well as rituals, medicines, and other spirit beings. These beings are seen as expressions of the high God's grace and derive their life and power from God, especially to enforce justice and morality.<sup>1</sup>

### **Asylum Seeker/ Applicant for International Protection:**

An *asylum seeker* is a third country national or stateless person who has applied to an EU Member State for protection in order to obtain refugee or subsidiary protection status without the final decision having already been taken.<sup>2</sup>

### **Forced return/ deportation:**

The UNHCR defines a *forced return* as a “[c]oerced physical removal of a person to his/ her country of origin or a third country by the authorities of the host country.”<sup>3</sup>

### **Human Trafficking:**

“(1) [...] The recruitment, transportation, transfer, harbouring or reception of persons, including the exchange or transfer of control over those persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. (2) A position of vulnerability means a situation in which the person concerned has no real or acceptable alternative but to submit to the abuse involved. (3) Exploitation shall include, as a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, including begging, slavery or practices similar to slavery, servitude, or the exploitation of criminal activities, or the removal of organs.”<sup>4</sup>

### **International Protection:**

*International Protection* means the recognition by an EU Member State of a non-EU national or a stateless person as a refugee or as a person eligible for subsidiary protection.<sup>5</sup>

### **Irregular Migration:**

"Irregular migration includes people who enter a country without the proper authority, for example, by entering without passing through a border control or entering with fraudulent documents. It also includes people who may have entered a country perfectly legally, but then remain there in contravention of their authority, for example, by staying after the expiry of a visa or work permit, through sham marriage or fake adoptions, as bogus students or fraudulently self-employed. The term also includes people moved by migrant smugglers or human traffickers, and those who deliberately abuse the asylum system.”<sup>6</sup>

### **Integration:**

“Integration means feeling part of a community and developing a common understanding of how to live together in society. Integration can work only as a two-way process. It requires acceptance by the majority population and the

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<sup>1</sup> Akhilomen 2006; Awolalu 1976; Eriksen 2007; Idumwonyi and Ikhidero 2013; Moscicke 2017

<sup>2</sup> DIRECTIVE 2011/95/EU, Article 2(h)(i)

<sup>3</sup> UN High Commissioner for Refugees (UNHCR) 2016

<sup>4</sup> DIRECTIVE 2011/36/EU, Article 2 (1-3)

<sup>5</sup> DIRECTIVE 2011/95/EU, Article 2(a)

<sup>6</sup> Koser 2017

willingness of immigrants to learn and respect the rules of the host country and to take responsibility for their own integration.<sup>7</sup>

### **Intercultural parental work:**

Intercultural parental work is a newly identified research area, incorporating gender, class and cultural components and their framing for parenthood.<sup>8</sup>

### **Juju:**

Olufade defines *juju* as “the utilisation of supernatural forces to impress on the natural.”<sup>9</sup> Although there is an unseen supernatural being (deity or deified ancestor) behind the utilisation of *juju*, the term is often used to refer to a physical object related to a ritual or even a hypostasised blessing or curse, sent to perform what was spoken by a traditional priest. In linguistic usage *juju* is often used interchangeably with ATR, but it is in fact only one aspect of ATR.<sup>10</sup> Moreover the term *juju* is often interchangeable with *voodoo*, *woodoo*, *vodo*, *vudun*, and *vudu*.<sup>11</sup>

### **Migrant:**

The UN defines an *international long-term migrant* as a “person who moves to a country other than that of his or her usual residence for a period of at least a year (12 months), so that the country of destination effectively becomes his or her new country of usual residence. From the perspective of the country of departure, the person will be a long-term emigrant and from that of the country of arrival, the person will be a long-term immigrant.”<sup>12</sup> In this handbook, a migrant who intends to stay for more than one year is referred to as such even if the year as such has not yet been completed. According to this definition, *refugees* and *asylum seekers* are a subgroup of *migrants*. In order to make it clear that among migrants there are both those who could return to their homeland without fear of life-threatening danger (*voluntary migrants*) and those who cannot (*involuntary migrants, forced migrants*), they are often equally referred to as “migrants and refugees”. However, the distinction between a voluntary and an involuntary migrant is often blurred, and a voluntary migrant can become an involuntary migrant over time and vice versa.<sup>13</sup>

### **Migrant Smuggling:**

The UN defines *Migrant Smuggling* as the “procurement, in order to obtain, directly or indirectly, a financial or other material benefit, of the illegal entry of a person into a State Party of which the person is not a national or a permanent resident.”<sup>14</sup>

### **NGO:**

A *non-governmental organisation* is “an organization that tries to achieve social or political aims but is not controlled by a government.”<sup>15</sup> The term *counselling NGO* is used in this handbook to refer to an NGO specialised in assisting SoT.

### **Refugee:**

A *refugee* is a “third-country national [or a stateless person, *note from the author*] who, owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, political opinion or membership of a particular social group, is outside the country of nationality and is unable or, owing to such fear, is unwilling to avail himself or herself of the protection of that country”.<sup>16</sup> *Refugee Status* “means the recognition by a Member State of a third-country national or a stateless person as a refugee”.<sup>17</sup>

### **Residence Permit:**

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<sup>7</sup> German Federal Ministry of the Interior, Building and Community (BMI) n.d.

<sup>8</sup> Westphal 2014

<sup>9</sup> Olufade 2019:5

<sup>10</sup> Olufade 2019; INFRA Nigeria 2019; Blöcher et al. 2020

<sup>11</sup> van der Watt and Kruger 2017

<sup>12</sup> UN Glossary n.d.

<sup>13</sup> Koser 20007

<sup>14</sup> United Nations Convention against Transnational Organized Crime and the Protocols Thereto. United Nations Office on Drugs and Crime. 29 September 2003. Article 3 (a)

<sup>15</sup> Cambridge Dictionary n.d.

<sup>16</sup> DIRECTIVE 2011/95/EU, Article 2(d)

<sup>17</sup> DIRECTIVE 2011/95/EU, Article 2(e)

*Residence permit* “means any permit or authorisation issued by the authorities of a Member State, in the form provided under that State’s law, allowing a third-country national or stateless person to reside on its territory”.<sup>18</sup>

### **Social Bridges:**

Ager and Strang (2008) describe *Social Bridges* as social connections between a migrant or refugee with communities other than his or her own like-ethnic community, primarily with the host society. These connections can be established through friendships or joint activities but can also be experienced in brief encounters.

### **SoT:**

In general, *SoT* stands for *Survivor of Trafficking*. However, in this handbook the term refers to Nigerian women and girls that have previously been identified by an NGO or other authority as victims/ survivors of human trafficking for the purpose of sexual exploitation.

### **Structural Discrimination:**

"Structural discrimination consists of both institutional discrimination based upon norms, rules, regulations, procedures and defined positions that determine access to resources, and also a broader cultural discrimination based upon widely shared social paradigms and related systems of categorization that both constructs and devalues the ‘other’.”<sup>19</sup>

### **Subsidiary protection<sup>20</sup>:**

Eligible for *subsidiary protection* is a “third-country national or a stateless person who does not qualify as a refugee but in respect of whom substantial grounds have been shown for believing that the person concerned, if returned to his or her country of origin, or in the case of a stateless person, to his or her country of former habitual residence, would face a real risk of suffering serious harm [...] and is unable, or, owing to such risk, unwilling to avail himself or herself of the protection of that country”.<sup>21</sup>

### **Third-country national:**

Every person holding the nationality of an EU Member State is a citizen of the European Union.<sup>22</sup> A third-country national is any person who is not a European Union citizen and does not count as a “persons enjoying the right of free movement under Union law” [...]”<sup>23</sup>.

## 1. Introduction

According to the European Institute for Gender Equality’s (EIGE) report *Gender-specific measures in anti-trafficking actions*, trafficking for the purposes of sexual exploitation disproportionately affects women and girls and therefore constitutes a form of gender-based violence (GBV).<sup>24</sup> The European Law Enforcement Agency’s (EUROPOL) situation report *Trafficking in human beings in the EU* and the latest EUROSTAT statistics on human trafficking (2015) show that Nigerian women and girls make up the largest group of third-country national victims of human trafficking for the purpose of sexual exploitation within the EU.<sup>25</sup> Thus, it is especially important to target female Nigerian survivors of trafficking (SoT)<sup>26</sup> for the purpose of sexual exploitation for tailored integration<sup>26</sup> programmes.

Although integration can be operationally defined by the way success is envisioned, concrete measures towards enabling such success are generally lacking.<sup>27</sup> Integration programmes for third-country nationals greatly differ between EU Member States and are often unfit to meet the gender-specific as well as culturally-sensitive needs of

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<sup>18</sup> DIRECTIVE 2011/95/EU, Article 2(m)

<sup>19</sup> Burns 2011

<sup>20</sup> Only the two protection statuses anchored in EU law (refugee status and subsidiary protection) are mentioned here. For national protection statuses, please refer to the other language versions of this handbook.

<sup>21</sup> DIRECTIVE 2011/95/EU, Article 2(f)

<sup>22</sup> CONSOLIDATED VERSION OF THE TREATY ON THE FUNCTIONING OF THE EUROPEAN UNION (TFEU), Article 20(1)

<sup>23</sup> Regulation 2016/399, Article 2 (5)

<sup>24</sup> Fabr  Rossell et al. 2018

<sup>25</sup> EUROPOL 2016; EUROSTAT 2015

<sup>26</sup> See glossary

<sup>27</sup> Lisborg et al./ The Council of the Baltic Sea States 2017

Nigerian SoT. Furthermore, there are hardly any specific programmes in place, targeting SoT.<sup>28</sup> Special consideration must be given to the difficulties these women face since many are traumatised from their human trafficking experience.<sup>29</sup> In cases of Nigerian SoT that are mothers, the impacts of motherhood also need to be considered.<sup>30</sup> Furthermore, cultural, social and religious differences, including culturally based spiritualities and occult practices like *juju* within African Traditional Religion (ATR)<sup>31</sup> require specific attention.<sup>32</sup> This implies that more integration programmes need to be created “that consider the specific needs of individual survivors instead of putting them all together and assuming they need the same services on the path to recovery.”<sup>33</sup> An intersectional approach to integration thereby enables one to “consider how all facets of their identity interact, acknowledging that each person’s story and needs are unique”.<sup>34</sup> Hereby, it is important that SoT are supported by a *Person of Trust*<sup>35</sup> (see Chapter 3).

## 1.1 The INTAP Project

This handbook has been developed under the framework of the *INTersectional Approach to the process of integration in Europe for survivors of human trafficking* (INTAP) project. INTAP aimed at finding more durable solutions for the integration of Nigerian SoT by making the current integration systems for Nigerian SoT more effective through incorporating a culturally-sensitive, victim-centred, intersectional approach in line with the EU’s Human Trafficking Directive.<sup>36</sup> Rather than creating new integration programmes, INTAP aimed at showcasing *best practices*. These *best practices* for integration measures for Nigerian SoT are presented in this handbook. The handbook is based on the research report “*Intersectional Approach to the Process of Integration in Europe for Nigerian Survivors of Human Trafficking: Strengthening Opportunities and Overcoming Hindrances*”, which was published on the INTAP website in April 2020.<sup>37</sup> The research report’s aim was to give answers to the central question of how to strengthen opportunities and overcome hindrances to the process of integration in Europe for Nigerian SoT. After reviewing relevant literature, 35 interviews with Nigerian SoT and 18 with experts working with SoT were conducted. Along with this, two focus group discussions with Nigerian SoT were carried out. The interviews were then analysed by using a *Qualitative Content Analysis* based on Mayring<sup>38</sup> with the help of MAXQDA software.<sup>39</sup> From this qualitative data as well as the literature findings, the main practical implications for working with female Nigerian SoT are portrayed in this handbook.

## 1.2 Structure and Aim of the Handbook

After briefly describing the aim of this handbook in this subchapter and some facts on Nigerian human trafficking in Chapter 2, Chapter 3 explains the importance of a *Person of Trust* in the integration process of Nigerian SoT. Chapter 4 showcases what competencies are needed for a *Person of Trust* to support the integration of Nigerian SoT successfully. Chapter 5 describes the main intersections that are relevant for integrating Nigerian SoT in EU host societies. This chapter contains several *theme pages*, in which the main results of the research paper are discussed as well as *best practices* and *proposals for action* for the given intersections are outlined. Chapter 6 summarises the main recommendations concluded from the findings of the INTAP project.

This handbook gives Nigerian SoT as well as experts a voice, as they raised recommendations based on their experience, giving ideas on how to offer tailored assistance to the specific needs of each individual SoT. Although this

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<sup>28</sup> Surtees and Nexus Institute 2008; Polatside and Mujaj 2018; Van Selm 2013; Andreatta 2015

<sup>29</sup> Gahleitner et al. 2018

<sup>30</sup> Maleno Garzón et al. 2018; Vervliet et al. 2014

<sup>31</sup> See glossary

<sup>32</sup> Ikeora 2016

<sup>33</sup> Napolitano 2017

<sup>34</sup> Ibid.

<sup>35</sup> Blöcher et al. 2020

<sup>36</sup> Directive 2011/36/EU

<sup>37</sup> Blöcher et al. 2020

<sup>38</sup> The *Qualitative Content Analysis* according to Mayring entails working out systematic categories within qualitative data and to quantify them where possible and necessary (for more information see chapter 4 of the INTAP research report (Blöcher et al. 2020)).

<sup>39</sup> MAXQDA is a qualitative analysis software

handbook focuses on the case study of Nigerian SoT, the *best practices* can be used in conjunction with already existing integration programmes. This handbook showcases tools of how to offer a culturally-sensitive (including spiritually-sensitive) and gender-specific intersectional approach for the integration of Nigerian SoT in a victim-centred manner. The purpose of this handbook is, therefore, threefold:

To serve

1. As a practical guide to improve practitioners' (in particular social workers') skills in supporting the integration of Nigerian SoT.
2. As a resource for governmental, non- as well as inter-governmental organisations to adapt and support existing or conceptualise new, more effective psycho-social integration programmes.
3. As a tool for other readers interested in the project's findings – such as people working as volunteers, from academia or the general public – to foster their knowledge on the topic of human trafficking and a gender-specific, culturally-sensitive and victim-centred intersectional approach to integration.

As human trafficking occurs globally and refugee<sup>40</sup> movements are a matter of international concern, this handbook can also be used by practitioners beyond the EU, who are confronted with similar challenges, as a learning resource for background theoretical and practical information. We hope that this handbook will give you a better understanding of integrational challenges facing Nigerian SoT and help you to develop new skills as well as motivation to assist these women.

## 2. Nigerian Sex Trafficking of Girls and Women

Nigerian Human Trafficking<sup>40</sup> for the purpose of sexual exploitation (sex trafficking) takes place within channels of irregular migration to the EU. Poverty, unemployment, corruption, the cultural importance attributed to material status, widespread emigration aspirations amongst Nigerians and limited possibilities for legal migration to the EU support organised crime. However, it should be noted that human trafficking and migration networks have long existed between Nigeria and the EU and that a self-reinforcing mechanism of this migration flow is in place. The place of origin of those trafficked is concentrated in Edo-State.

Between 2015-2016, most non-EU victims of trafficking within the EU came from Nigeria: 2,094 Nigerian victims were registered in the EU, 74% of whom were trafficked for the purpose of sexual exploitation. Many of them eventually found themselves in forced prostitution within the EU, Italy in particular. They began their journey by entering into an emigration pact with a financial sponsor (often referred to as the *madam*), to whom they have also obliged themselves to pay back a fee for being brought to the EU. The initial costs are often drastically increased to a price between 40,000€ to 100,000€. This practice places the victims within a form of debt bondage. The relationship between the *madam* and the victim is ambivalent, since the victim is often completely dependent on the *madam* as her liberator from the lack of life options in Nigeria, while at the same time fearing her. The *madam* is part of a human trafficking network to which other madams, migrant smugglers<sup>40</sup> as well as the helpers, often referred to as *madam's (black) boys or cultist groups*, belong.<sup>41</sup>

There is another particular element evident in Nigerian Sex Trafficking - the use of *juju* rituals within ATR as a tool to enslave their victims mentally. This form of control has been especially challenging to navigate for law enforcement, NGOs<sup>40</sup>, and other state actors within the EU since the controlling factors are built upon unfamiliar beliefs and practices.

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<sup>40</sup> See glossary

<sup>41</sup> Carling/ Migration Policy Institute 2005; IFRA Nigeria et al. 2019



The concept of the *juju* oath within trafficking, especially as practised in Edo State, exists as a part of a native justice system. This system is built on the belief that certain deities within ATR have the power to decide between two parties judicially. This system of justice has continued to be utilised for criminal and civil cases alongside an official justice system (courts, police, etc). In cases of trafficking, the women who pledge to repay the *madam* are required to make this pledge in the form of an oath before a particular deity.<sup>42</sup>

The ATR priest, a priest, serving within the temple of a particular deity, invokes a ritual act in order to utilise the power of the deity to enforce the promise that was made. The oath made by the women functions as a conditional self-curse. The expectation is that the power of the deity will be unleashed upon the women (according to the priest's direction), if she does not hold to the promise which she made. The ritual itself is calculated to disorient, cross over the boundaries of a person's dignity, and above all, instil fear. This ritual often involves the collection of items from the woman (e.g. their underwear, underarm or pubic hair, menstrual blood, private items), the slaughtering of an animal, and the solemn vow to repay the debt owed for being brought to the EU. Above all, the women are also made to swear that they will not speak of their arrangement to anyone.<sup>43</sup>

Survivors, who freed themselves from the exploitative situation of forced prostitution, consequently break the oath because they have not fully repaid their debts and maybe even spoken with social workers and with the police about the arrangement made with the *madam*. As a result of breaking the oath, many women struggle with the constant fear of being persecuted or killed by spirits or traffickers, of being cursed, or of going mad. They are not only worried about themselves but also about their children and their family in their home country who are equally at risk of being threatened.<sup>44</sup>

### 3. Person of Trust

A striking condition that should be met to facilitate the integration of SoT is the role of a *Person of Trust* which was identified by Blöcher et al. (2020) as the greatest opportunity for the SoT's integration in EU Member States. A *Person of Trust* is defined as someone in whom SoT place their trust. A person who gives SoT a sense of security and offers advice and practical help.

During the interviews for the INTAP research report, most survivors and experts referred to social workers and NGOs in the role of a *Person of Trust*. Pregnancy or having children enabled increased access to help and social services for SoT and thereby greater reliance upon social workers, which often leads to establishing a *Person of Trust*-relationship. Furthermore, the majority of SoT met their *Person of Trust* within their accommodation (e.g. refugee shelter, NGO sheltered housing etc.). In particular, living in a safe house increased the opportunity for such relationships, where individual care of the SoT by social workers and NGOs is offered. But also other women living together with SoT in their accommodation or friends, in general, can take on this role. Friends who fulfil the role of a *Person of Trust* are often found within churches, such as like-ethnic Christian communities but also in those within the EU host society. In some cases, even lawyers and other public actors have been considered as a *Person of Trust*, suggesting that a *Person of Trust* is not a fixed term, but depends solely on the subjective perception of the SoT.

#### 3.1 Positive effects of a Person of Trust on Integration

A *Person of Trust* offers support in practical challenges such as translating letters, entering the labour and housing market or in giving practical advice. Particularly in the asylum process, a *Person of Trust* is an excellent assistance to SoT with explaining the asylum system, accompanying SoT to asylum interviews and providing emotional support. It is to a great extent this emotional stability a *Person of Trust* offers which counteracts emotional stress in SoT caused by

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<sup>42</sup> Idumwonyi & Ikhidero 2013

<sup>43</sup> IFRA Nigeria et al. 2019

<sup>44</sup> Blöcher et al. 2020

threats coming from the asylum process, racism, trauma and other factors. One expert working with SoT offered a description of how a *Person of Trust* needs to be in order to assist SoT:

*"[...] someone who gives me orientation, who gives me security. Someone with whom I have like a mirror in everyday life, who accompanies me. Someone with whom I have such a feeling of trust, where I can rest a little bit, I get orientation. That is super valuable."* (Trauma therapist)<sup>45</sup>

Therefore, a *Person of Trust* can be a support in the psychological recovery and thus have a positive effect on a SoT's self-esteem. One survivor describes this need for support and comfort as follows:

*"I think Nigerian women they need love and care [...]. I would want German people to please help [...] they should just try and help us and let the women have rest of mind."* (SoT)

Emotional stability has a positive effect on various areas, such as concentration in language classes which leads towards better integration. Also, a *Person of Trust* facilitates access to assistance by linking SoT to social services and other NGOs or by guiding and accompanying them to medical appointments:

*"She [social worker] goes with me to the hospital, for medical test, for medical check-up, we go together and [...] I was so happy because I have somebody like a sister who accepted me."* (SoT)

It is primarily this connection to various support services and the host country culture itself that makes a *Person of Trust* the most significant opportunity for the integration of SoT. Through this linking function, they accompany SoT in their first steps towards integration as in the following quote:

*"It was really tough. It was difficult until I found the Counselling NGO. Actually, how I got in contact with the Counselling NGO was a social worker in the camp."* (SoT)

### 3.2 Person of Trust and its Interplay with Fear

One major challenge for the integration of SoT is fear: Fear connected to trauma and spiritual violence within ATR, and fear of being persecuted by traffickers.

From the research findings, it has become visible that the two main factors in the integration process of SoT are primarily related to their culture, which emphasises the importance of understanding their cultural background. A *Person of Trust* can be traced back to the Nigerian culture of collectivism, in which social bonds are linked to identity.<sup>46</sup> That is why a *Person of Trust* is essential for decision-making and social identity. Fear, in turn, is deeply tied to elements of the SoT faith-based worldview, especially as it relates to ATR.<sup>47</sup> Both of these elements are counterintuitive to most Europeans and thus offer a significant challenge in confronting these fears.

The negative impact of fear on the integration process of SoT is very profound. Fear causes emotional instability, which hinders integration since a certain degree of stability is required for language learning and building new relationships. Further, fear, based on the past trafficking experiences and an intense abuse of trust causes distrust in SoT towards other people and their motives. This mistrust often leads to a withdrawal of help and relationships, which in turn hinders access to integration.

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<sup>45</sup> All SoT and expert interview quotes in this handbook are taken from the associated research report Blöcher et al. 2020

<sup>46</sup> Ross 2013; Michael 2013

<sup>47</sup> Idumwonyi and Ikhideo 2013; Ikeora 2016

A *Person of Trust* can be seen as a critical solution to counteract these fears. In particular, the effect of a *Person of Trust* on the emotional stability and well-being of SoT can reduce the impact of fear and the associated emotional stress. The close interplay between a *Person of Trust* and fear, and the extent to which the two factors are mutually dependent, is illustrated in detail in Graph 1.



Graph 1: The interplay of a *Person of Trust* and fear (own Graph)

Graph 1 summarises that four main factors contribute to an increased level of fear in SoT. These are firstly the consequences of ATR and experiences of trafficking and secondly, the burden of racism and the asylum process. In turn, there is the *Person of Trust*, who provides access to support services and contributes to the emotional stability of SoT. The Graph can also be understood as a process, which describes the first steps SoT take toward integration: gaining access to support services and achieving emotional stability. In order to accomplish this, the barrier of fear must be overcome, which is primarily made possible through a *Person of Trust*.

The two central factors in the integration process of SoT, a *Person of Trust* and fear, are interdependent, as shown in Graph 1. Through this interdependence, fear can be counteracted by a *Person of Trust*. At the same time, increased fear means that more time and energy is needed from the *Person of Trust*. From this interdependence it can be deduced: the higher the level of fear of the SoT, the higher the demands on a *Person of Trust* to compensate for the negative effects (e.g. emotional instability, withdrawal from social contacts).

In order to sustainably promote the integration opportunities of SoT, the role of a *Person of Trust* must be supported. These *Persons of Trust* are practitioners involved in addressing different topics of integration found in subchapters 5.1 - 5.9. Such practitioners include in particular NGOs and social workers, but also other service providers such as midwives, therapists, government employees, lawyers and other professionals supporting Nigerian SoT. The following chapter looks at specific competencies *Persons of Trust* need in order to support the integration of Nigerian SoT.

## 4. Skills and Competencies

Generally speaking, competencies are personal abilities, skills and knowledge resources that offer solution strategies and options for action in specific situations.<sup>48</sup> They function within a complex interplay between a person and their environment. For example, social workers need specific professional competencies to act adequately according to the

<sup>48</sup> Weinert 2001; Le Deist and Winterton 2005; Kaufhold 2006; Erpenbeck et al. 2007; Gnahn 2007; Frank and Iller 2013; North et al. 2018

problems within their working field and to distinguish a particular gap between theoretical concepts and practical solutions.<sup>49</sup> This chapter explains which four competencies are needed so that a person positioned as a potential *Person of Trust* can become a person upon whom a Nigerian SoT actually trusts. This chapter does not claim to provide a complete picture of all necessities, and it should be noted that certain ambiguities and overlaps are noted.

#### 4.1 (Inter-)cultural Competencies and Sensitivity

Intercultural competencies are abilities and skills that allow the cultural expression of one's own actions, thoughts, feelings and judgments and those of others to be recognised, assigned, appreciated, respected and reciprocally used for mutual adaptation. Prerequisites for this are a cultural understanding, cultural awareness and a cultural self-concept. Intercultural competencies are characterised by language, communication, cultural knowledge and knowledge of action and application and the handling of cultural diversity.<sup>50</sup> Knowledge, skills and attitudes refer to the intercultural competence structure facing power asymmetries, collective experiences, images of others and cultural differences.<sup>51</sup> Certain proximity can be attributed to the so-called *diversity competence*, which deals with the handling of cultural diversity in organisations and differentiates competence development in the dimensions awareness, knowledge, behaviour and action.<sup>52</sup>

#### 4.2 (Inter-)religious and Spiritual Competencies

Spiritual and religious-oriented social work is a firmly established element of common practice where spiritual and religious competencies emerge as fundamental.<sup>53</sup> Religious and spiritual competencies are skills and abilities that emerge through religious or spiritual motivation, sensibility and attitude. (Inter-)religious and spiritually competent persons are thus able and willing to perceive the religious and spiritual significance behind a person's needs and life questions. They understand religious testimonies and traditions as possible answers to existential challenges. These skills enable them to judge, to interpret and to navigate within the diverse and plural religious and spiritual contexts which influence the formation of life and worldviews. Therefore, religious or spiritual competence also means the ability to contribute to religious and ethical questions effectively and to offer such contributions with a spiritual sensibility and thought process, as well as tolerance and personal commitment. Professionals should show the ability to develop, understand and support religious and spiritual forms of expression, participation, communication, needs and accompaniment.<sup>54</sup>

Nikolova et al. (2007) sublimate two patterns of *religious competence* in dealing with one's own religion, other religions and religion in public spaces. *Religious interpretation competence* describes that someone within a religious context is able to interpret an object appropriately to act safely between different approaches to the world (e.g. political, economic, religious, scientific). The second pattern is called *religious participation competence* and describes the ability to participate in an action reflexively, to plan a course of action on a well-founded basis, and to make decisions about action.<sup>55</sup>

#### 4.3 (Intercultural) Communication Skills and Solutions

Communication skills are not only the base of human interaction, but they are also essential for social workers and other helping or counselling professions. Besides the possibility to learn and understand the languages of target groups, it is necessary to embed communication solutions into social service. The various challenges are, on the one hand, the physical or cognitive characteristics of the clients and on the other hand, the intercultural constellations of language. Particular attention should be given to aspects such as educational disadvantages, illiteracy and timidity.<sup>56</sup>

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<sup>49</sup> Becker-Lenz et al. 2012

<sup>50</sup> Over et al. 2008; Wagner 2017

<sup>51</sup> Auernheimer 2014

<sup>52</sup> Cox and Beale 2001; van Keuk et al. 2011; van Keuk and Ghaderi 2011

<sup>53</sup> Oxhandler and Pargament 2014; Oxhandler et al. 2015; Dhiman and Rettig 2017; Kleibl et al. 2017; Kolbe and Surzykiewicz 2019; Mahler 2019; Pohl 2019; Rehn 2019

<sup>54</sup> Hagen and Raischl 2009; Biesinger et al. 2014

<sup>55</sup> Nikolova et al. 2007, pp. 72–73

<sup>56</sup> Blöcher et al. 2020

Relevant solutions are the creation of *intercultural (and inclusive) learning environments* and above all, simplified communication formats such as *light, natural or simplified language*.<sup>57</sup>

#### 4.4 Social and Emotional Competencies

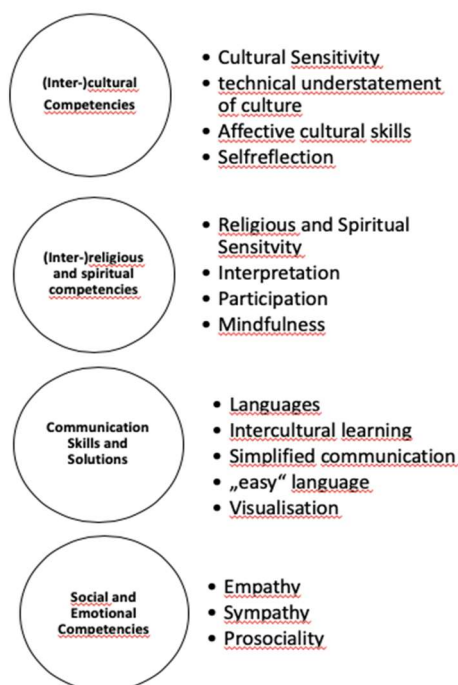
Though sources see emotional and communication competencies and skills as a pattern of social competencies<sup>58</sup>, it is necessary to consider *social and emotional competencies* as strongly interconnected but separated constructs within personal, professional competencies of social workers.

Facing the situation of counselling SoT, socially competency as a starting point means to be able to communicate correctly and to cooperate well with one's clients, one's team and in the extended interdisciplinary network. But more than this, one must also be proficient in conflict situations and conflict reduction. This includes cognitive, emotional and actional competencies as well as the ability and the motivation to deal with oneself and others in a constructive, self-determined, cooperative and appropriate manner.<sup>59</sup>

Emotionally competent social workers can professionally experience, understand and express emotions. They are capable and eager to show empathy, sympathy and insight competence for the emotions of others. Empathy is considered as understanding, perspective and reaction to the emotionality of others. A perceived compassion for these is therefore the sympathy.<sup>60</sup> These elements go hand in hand with pro-social behaviour, support, participation, giving comfort and cooperation in problematic situations.<sup>61</sup>

#### 4.5 Summary

The main findings on the four competencies are summarised in Graph 2. In order to ensure that a professional working with Nigerian SoT can become a *Person of Trust*, these four competencies need to be mastered. These competencies are necessary at any stage and on any topic of the integration process (see *best practices* and *proposals for action* in Chapter 5).



<sup>57</sup> Schwarzer et al. 2008; Auernheimer 2014; Kellermann 2014; Springer 2014; Ebert et al. 2017; EBGB 2017

<sup>58</sup> de Boer 2011

<sup>59</sup> Wunderer and Dick 2002; Erpenbeck et al. 2007

<sup>60</sup> Erpenbeck et al. 2007; Petermann and Wiedebusch 2016; Zsolnai 2016

<sup>61</sup> Bierhoff 1997; Jensen et al. 2014

## 5. Intersectional Approach to Integration

A concept that well describes the complex situation of minority women such as Nigerian SoT is intersectionality.<sup>62</sup> Taking an intersectional approach to integration helps to avoid generalisations on the experience of victimisation and discrimination by showing “[...] how all facets of their identity interact, acknowledging that each person’s story and needs are unique.”<sup>63</sup> The approach is understood to be formed of two components: the individual social categories and the interplay between them.

An analysis of the individual social categories enables one to identify societal inequalities.<sup>64</sup> The following social categories are relevant for describing the situation of female Nigerian SoT: *race, sex, gender, sexual orientation, class, disability, religion* and *ageism*.<sup>65</sup> With regard to the individual social categories, the INTAP research report not only identified the above mentioned classical structural categories but also identified new categories, which can have important implications for the integration of SoT. These newly identified categories are:

- **Motherhood.** Being a mother, especially a single mother with no stable social network and no or limited access to social welfare support, can lead to structural discrimination<sup>66</sup>, as being a (single) mother prevents SoT from finding a flat, attending language courses and vocational training and thus hinders their access to the labour market.<sup>67</sup>
- **Social Experiences.** SoT face further discrimination based on their experiences in prostitution.<sup>68</sup> This means that they are stigmatised on the basis of having experienced forced prostitution. Therefore, an intersectional integration approach should also take into account the experiences SoT had in forced prostitution and other abusive experiences they have had in their lives (e.g. child abuse or domestic violence during their childhood).
- **Migration Status.** Not having a residence permit<sup>66</sup> often leads to restrictions such as not being able to participate in integration programmes, being banned from the labour market, or not being eligible for state-funding or therapies.<sup>69</sup>

These findings on the social categories are summarised in Table 1 below.

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<sup>62</sup> The concept originates from critical race feminism and was coined by Kimberlé Crenshaw (1989)

<sup>63</sup> Napolitano 2017

<sup>64</sup> Ibid.

<sup>65</sup> For more details about these classic intersectionality categories, see Blöcher et al. 2020 p. 11

<sup>66</sup> See glossary

<sup>67</sup> Blöcher et al. 2020

<sup>68</sup> Nelson Butler 2013

<sup>69</sup> Blöcher et al. 2020

SOCIAL IDENTITY CATEGORIES	PRIVILEGED SOCIAL GROUPS	BORDER SOCIAL GROUPS ↔	TARGETED SOCIAL GROUPS	ISM
RACE	WHITE PEOPLE	BIRACIAL PEOPLE (WHITE/LATINO, BLACK, ASIAN)	ASIAN, BLACK, LATINO, NATIVE PEOPLE	RACISM
SEX	BIO MEN	TRANSSEXUAL, INTERSEX PEOPLE	BIO WOMEN	SEXISM
GENDER	GENDER CONFORMING BIO MEN AND WOMEN	GENDER AMBIGUOUS BIO MEN AND WOMEN	TRANSGENDER, GENDERQUEER, INTERSEX PEOPLE	TRANSGENDER OPPRESSION
SEXUAL ORIENTATION	HETEROSEXUAL PEOPLE	BISEXUAL PEOPLE	LESBIANS, GAY MEN	HETEROSEXISM
CLASS	RICH, UPPER-CLASS PEOPLE	MIDDLE-CLASS PEOPLE	WORKING CLASS, POOR PEOPLE	CLASSISM
ABILITY/DISABILITY	TEMPORARILY/ABLEBODIED PEOPLE	PEOPLE WITH TEMPORARY DISABILITIES	PEOPLE WITH DISABILITIES	ABLEISM
RELIGION (E.G. CHRISTIANITY, ISLAM, ATR)	CHRISTIANS	ROMAN CATHOLIC (HISTORICALLY)	JEWS, MUSLIMS, HINDUS	RELIGIOUS OPPRESSION
AGE	ADULTS	YOUNG ADULTS	ELDERS, YOUNG PEOPLE	AGEISM/ADULTISM
MOTHERHOOD	MOTHERS WITH PARTNERS HAVING A FUNCTIONING AND STABLE SOCIAL NETWORK	SINGLE MOTHERS & MOTHERS WITH PARTNERS HAVING A DYSFUNCTIONAL AND UNSTABLE SOCIAL NETWORK AND DEPENDING ON SOCIAL WELFARE SUPPORT	SINGLE MOTHERS HAVING NO SOCIAL NETWORK AND NO ACCESS TO SOCIAL WELFARE SUPPORT	MOTHERHOOD
SOCIAL AND ECONOMIC EXPERIENCES	PEOPLE IN FAIR SOCIAL AND ECONOMIC ENVIRONMENTS	PEOPLE IN UNFAIR SOCIAL AND ECONOMIC ENVIRONMENTS	PEOPLE IN EXPLOITATIVE/ SLAVELIKE SOCIAL AND ECONOMIC ENVIRONMENTS (E.G. HUMAN TRAFFICKING, FORCED PROSTITUTION ETC.)	ABUSE/ EXPLOITATION
MIGRATION STATUS	NATIONALS WITHOUT MIGRATION BACKGROUND	NATIONALS WITH MIGRATION BACKGROUND AND PEOPLE WITH A LONGTERM RESIDENCE PERMIT	PEOPLE WITH A TEMPORARY RESIDENCE PERMIT OR NONE AT ALL	MIGRATION

Table 1 – Extended Matrix of Oppression<sup>70</sup> Own graph. Brown and gray rows based on Owen and Fox (n.d.) (adjustments were made). Blue rows were added by the authors. [KOMMENTAR FÜR NINO: BITTE VORLETZTE ZEILE VON „SOCIAL AND ECONOMICS EXPERIENCES“ IN „SOCIAL EXPERIENCES“ ÄNDERN]

All these categories alone can already determine stereotyping and exclusion.<sup>71</sup> Further, these individual sections are interlinked and form a person’s identity.<sup>72</sup> This implies that discrimination based on, e.g. the social category of *gender*, cannot be untangled and attached to a single cause.<sup>73</sup> The second component of the intersectionality definition thus

<sup>70</sup> Ibid.

<sup>71</sup> Kosnick 2013

<sup>72</sup> Lee and Piper 2013

<sup>73</sup> Stubbs 2015

is the interplay between the individual structural categories, hence the intersections, meaning junctions, axes, intersection points and overlaps<sup>74</sup>:

*“The point is that Black women can experience discrimination in any number of ways and that the contradiction arises from our assumptions that their claims of exclusion must be unidirectional. Consider an analogy to traffic in an intersection, coming and going in all four directions. Discrimination, like traffic through an intersection, may flow in one direction, and it may flow in another. If an accident happens in an intersection, it can be caused by cars traveling from any number of directions and, sometimes, from all of them. Similarly, if a Black woman is harmed because she is in the intersection, her injury could result from sex discrimination or race discrimination.”<sup>75</sup>*

The results of the INTAP research report show that the identified structural categories are double-edged swords to integration. The results suggest that Nigerian SoT have varying identities based on their individual experiences in their given structural categories, as visualised in Graph 3 below. The following theme pages therefore touch upon the different social categories SOT’s identities can be formed of:<sup>76</sup>

- residency issues (=social category of *migration status, race & ethnicity*)
- accommodation (= social category of *class*)
- education (=social category of *class*)
- access to the labour market (=social category of *class*)
- health care system (= social category of *disability, social experiences*)
- motherhood (=social category of *motherhood*)
- spirituality (=social category of *religion*)
- community (=social category of *religion, race & ethnicity*)
- discrimination (=social category of *gender, sex, class, race, ageism, social experiences*)

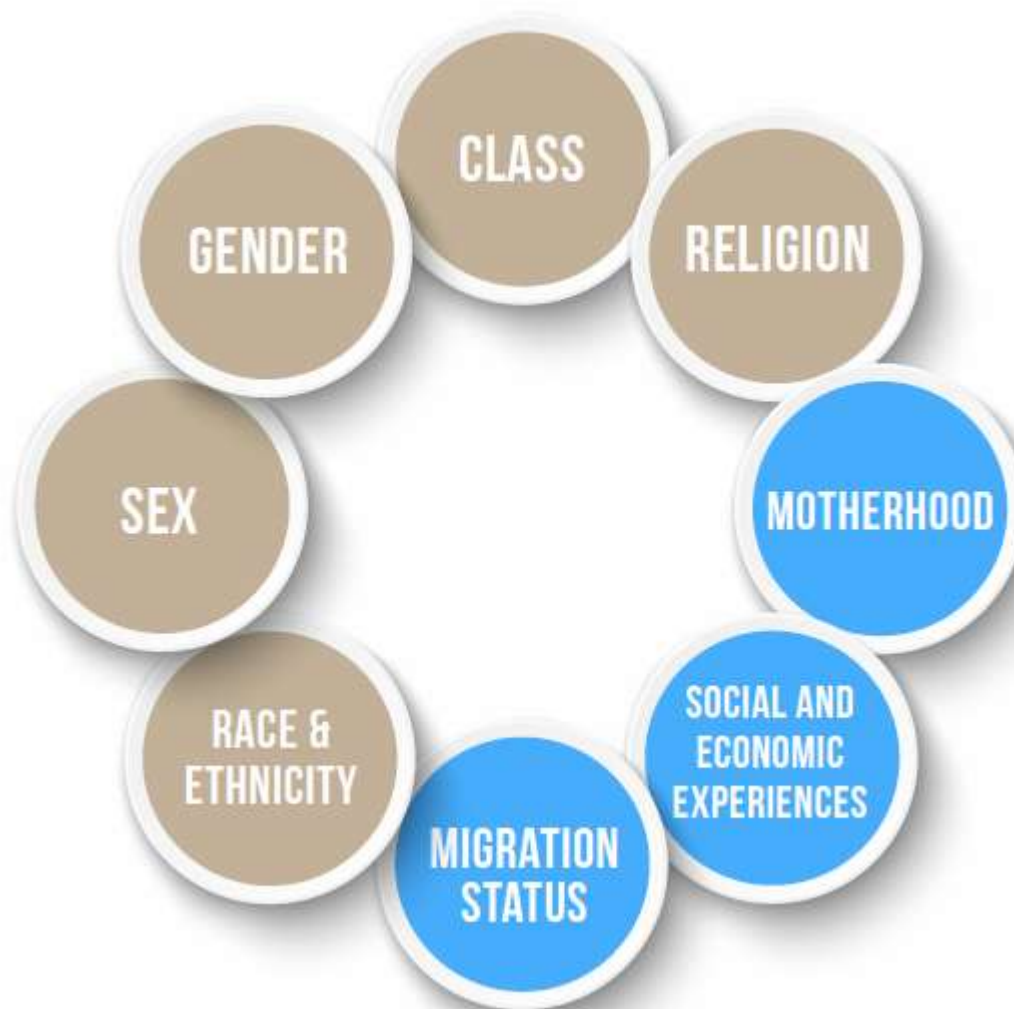
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<sup>74</sup> Walgenbach 2013

<sup>75</sup> Crenshaw 1989: 149

<sup>76</sup> It must be stressed that in the following theme pages the social category of *migration status* as well as *gender* and *race & ethnicity* always play a role. Further, it must be taken into account that other intersections can also play a role for a given theme page. The brackets behind the theme pages therefore indicate the main identified social categories based on the findings of the research report (see Blöcher et al. 2020).





Graph 3 – Intersectionality – Structural categories & their interplay<sup>77</sup> [KOMMENTAR FÜR NINO: BESCHRIFTUNG ÄNDERN – HIER IST ES GRAPH 3 UND DEN EINEN KREIS VON „SOCIAL AND ECONOMICS EXPERIENCES“ IN "SOCIAL EXPERIENCES" ÄNDERN]

The primary data gathered in the INTAP project shows how female Nigerian SoT continue to be in precarious situations within an EU host society, while also presenting positive examples of how structural categories can benefit their integration process.<sup>78</sup> The theme pages thereby demonstrate what opportunities and hindrances these categories pose for the integration of SoT. Further, they showcase *best practices* and *proposals for action* on how to make current integration systems for Nigerian SoT more effective through incorporating a culturally-sensitive, victim-centered, intersectional approach.

<sup>77</sup> Blöcher et al. 2020

<sup>78</sup> This fact can be exemplified in the structural category of motherhood: "I think, it is that those women are somehow forced for their children to survive and to cope with the problems, to see a future. If they see a child, they still see life in their lives [...]. It is giving them power somehow to see someone growing up. Many women tell me that it is the only thing why they continue." (Social Worker) (Ibid.: 46).

## 5.1 Residency issues

Since the trafficking and exploitation of Nigerian women takes place within channels of irregular migration to the EU, most SoT eventually apply for asylum in one or more EU Member States. Applications can be made at the direction of traffickers, as well as after the SoT have escaped exploitation. The chances of obtaining a residence permit in Europe for SoT is low, and many SoT receive negative decisions in the first instance or upon appeal. This negative decision requires them to return to another EU Member State (according to the Dublin III Regulation) or their home country Nigeria.<sup>79</sup> A negative decision does not automatically mean deportation<sup>80</sup> as deportations cannot always be carried out for various reasons (e.g. missing passport, transfer deadline has expired). A positive decision which grants a temporary residence permit, in turn, does not guarantee lasting protection from future deportation, as the renewal of a permit is not guaranteed.

The asylum process poses various difficulties for SoT. It brings lots of uncertainty about how long the process will take and about the actual outcome. Additionally, SoT often experience the process as unfair and hard to understand.<sup>81</sup> During the process, they have limited rights (e.g. right to work, freedom of movement) and access to services. Events linked to the process, especially the asylum hearings and court hearings (either related to an asylum case or criminal case against the traffickers) can trigger post-traumatic intrusion.<sup>82</sup> All of this leads to a lack of concentration in language classes, trouble sleeping, the feeling of having no control over one's own life and future and an overall deterioration of the mental health.<sup>83</sup> The help of social workers and lawyers and the Christian faith were shown to be the greatest support in the area of residency issues.<sup>84</sup>

Obtaining a residence permit leads to a reduction in life difficulties because it grants extended access to state-funded integration offers, no limitations on movement, and full access to health services (e.g. therapy) and the labour market. Besides that, a residence permit leads to a reduction of Post-Traumatic Stress Disorder (PTSD) and depression symptoms and hence to improved mental health.<sup>85</sup> It does not only influence the refugee's feeling of being integrated but also the way the host society views and respects refugees.<sup>86</sup>

**Survivors of Trafficking** on residency issues:

*"You know when you have document in country you feel home. But when you don't have document **you are still like a stranger**. [...] because when you have document I'm feel like relaxing. I can work. I can move." (SoT)*

*"[Obtaining my residence permit was] the end of my **biggest challenge**." (SoT)<sup>87</sup>*

**Best practices:**

**Deportation and Return Counselling** in a group or one-on-one counselling setting proves to be a useful tool to prepare SoT for a possible (forced) return to an EU Member State or their home country Nigeria. Knowledge transfer about the asylum and legal system of the receiving country, dealing with fears, as well as introducing them with a social worker of an NGO or government institution in the receiving country should be part of the counselling.<sup>88</sup>

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<sup>79</sup> Bove/ AIDA 2019; Kalkmann/ AIDA 2019

<sup>80</sup> See glossary

<sup>81</sup> Brekke 2004

<sup>82</sup> Rosner and Knaevelsrund 2015; Bergin and Parson 2010, Herman 2003, Koss 2000, Calhoun and Resick 1981, Schwöbel-Patel 2018

<sup>83</sup> Brekke 2004, Blöcher et al. 2020

<sup>84</sup> Ibid.

<sup>85</sup> Nickerson et al. 2011, Blöcher et al. 2020

<sup>86</sup> Ager and Strang 2008

<sup>87</sup> All interview quotes in this handbook are taken from the corresponding research report (Blöcher et al. 2020)

<sup>88</sup> Valentin and Olivier-Mensha 2018; Graff und Schneider 2017

**International Networking** between NGOs and governmental institutions within the EU, between the Member States as well as with countries of origin is essential to facilitate a safe return, even if not voluntary.<sup>89</sup>

### Proposals for action:

EU Member States should

- refrain from deporting SoT:
  - Deportation according to the Dublin III Regulation, e.g. to Italy, poses a general risk of homelessness for Dublin returnees<sup>90</sup> and a specific risk of re-victimisation and re-trafficking since the sexual exploitation often took place in Italy.<sup>91</sup>
  - Deportation to the home country Nigeria poses a general risk of impoverishment as well as a specific risk of re-victimisation and re-trafficking since the recruitment first took place in Nigeria.<sup>92</sup>

## 5.2 Accommodation

One of the most fundamental concerns regarding the successful integration of SoT is accommodation and how the accommodation system is managed, regulated, and its effect on their lived experiences.<sup>93</sup>

Most EU Member States have two primary forms of housing available for asylum seekers<sup>94</sup>: reception centres for new arrivals<sup>95</sup> and at least one other form of collective accommodation as a follow-up shelter.<sup>96</sup> Throughout the EU, reception centres have often received criticism for their inadequacy to provide safety and meet health requirements due to overcrowdedness. Even though collective accommodation centres have received criticism too, they also have received positive feedback as they are generally smaller in size, provide for better privacy and offer more independence.<sup>97</sup> Some official accommodation centres for vulnerable asylum seekers (as e.g. SoT) are also available, but they often lack space.<sup>98</sup> In addition, NGOs often have their own safe houses in which SoT can be accommodated. These are financed by various governmental and non-governmental funds. However, there are usually long waiting lists for places in these safe houses.

Some SoT have also experienced temporary homelessness, mainly because many lived or are still living in Italy, where the Italian asylum system often fails to provide accommodation for new arrivals, those with a residence permit and Dublin returnees.<sup>99</sup> A further challenge is the potential risks that SoT face in the official accommodations, especially in the large centres as e.g. reception centres. There is often the risk of being found by the trafficker via third parties as well as sexual harassment.<sup>100</sup> Most asylum seekers wish for a rented apartment independent of official asylum accommodation. However, this is difficult to achieve since asylum seekers are often rejected in the rental market for various reasons.<sup>101</sup>

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<sup>89</sup> Ibid.

<sup>90</sup> de Danato and di Rado/ AIDA 2018

<sup>91</sup> Carling/ Migration Policy Institute 2005

<sup>92</sup> Coslovi & Piperno 2005

<sup>93</sup> Willems et al. 2020; Soederberg 2019; Mendola and Busetta 2018

<sup>94</sup> See glossary

<sup>95</sup> **in Germany:** *Landeserstaufnahmestelle*;

**in Italy:** *centri di accoglienza per richiedenti asilo (Cara)* and *Centri di Accoglienza Straordinaria (CAS)*;

**in Austria:** *Erstaufnahmestelle* and *Verteilquartiere*

<sup>96</sup> **in Germany:** *Gemeinschaftsunterkunft* and *Anschlussunterkunft*;

**in Italy:** *Sistema di protezione per titolari di protezione internazionale e per minori stranieri non accompagnati (SIPROIMI)*;

**in Austria:** *betreute Unterkünfte*

<sup>97</sup> Soederberg 2019

<sup>98</sup> Polatside et al. 2018

<sup>99</sup> Bove/ AIDA 2019

<sup>100</sup> Blöcher et al. 2020

<sup>101</sup> Ibid.; Soederberg 2019

## Survivors of Trafficking on accommodation:

*“In the reception centre are men: the way they look and the way they talk to me I don’t like it because I will feel like embarrassing because they will say ‘ah you’re a single girl’. They will like to be talking to me like what I don’t like.”*  
(SoT)

*“But ever since I go to safe house (...), I was **very safe**. I have no more bad dreams again.”* (SoT)

## Best Practices:

**Official accommodation centres for particularly vulnerable asylum seekers** offer more security and closer everyday care than large standard accommodation facilities.<sup>102</sup>

**Anonymous, gender-specific, mother-child friendly safe houses with close-knit everyday care** provided by SoT-specialised NGOs create security and a good basis for trauma processing and integration.<sup>103</sup>

**Family Homes** in which SoT are accommodated and integrated into a family life, while specialised social workers support and train the families as well as the SoT, are a best practice upon which to build.<sup>104</sup>

## Proposals for action:

EU Member States should:

- provide for more state-run accommodation centres for particularly vulnerable asylum seekers.
- provide more state-funds for NGO-run safe houses.

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<sup>102</sup> Polatside et al. 2018

<sup>103</sup> Blöcher et. al.; Sanders 2018

<sup>104</sup> Read about APG23’s family homes here: [https://www.apg23.org/en/family\\_homes/](https://www.apg23.org/en/family_homes/). For more information about Associazione Comunità Papa Giovanni XXIII (APG23) see Project Partner page at the end of this handbook.

## 5.3 Education

Education is a decisive part of integration for SoT.<sup>105</sup> Education in the form of integration and language courses as well as school attendance is considered to be beneficial to integration for several reasons. Learning the language offers a steppingstone into integration for SoT as it enables communication with the host society. SoT view integration courses positively, and the possibility for follow-up education in schools as it helps them to not only learn the language of the host society but also to learn about the culture in which they live. Attending such educational programmes also helps to increase their self-esteem.<sup>106</sup> Other educational measures that have proven to have positive implications are language courses offered by volunteers, which are free of charge and in-house language and integration courses, in which childcare is provided.

SoT, however, are confronted with several hindrances with regard to their educational integration. One major barrier they face is that they are often not allowed to attend a language course in the first place due to their (missing) residence permit. If they are allowed to visit school, etc., they are confronted with other obstacles. Language course fees are not always covered. SoT often find it hard to learn the national language of their host society, as many were not able to attend school extensively or become comfortable with the learning process. Many SoT also are illiterate meaning that regular language classes are not tailored to their needs.<sup>107</sup> Language courses and other educational opportunities are also often not trauma-sensitive, e.g. implying that teachers often do not know how to deal with poor concentration, or the groups are too big, etc. If SoT are mothers, they find it troublesome to follow up on their education, as there is often no childcare available or they lack access to childcare facilities. In other cases, they need to drop out of a course due to pregnancy.<sup>108</sup>

### Survivors of Trafficking and Experts on education:

***"I feel so happy because I can speak it now. [...] I feel so happy being integrated because before I felt like, how do I speak this language, how do I read?"*** (SoT)

*"First of all, they don't have access to the integration courses [...], because **they don't have papers to stay**. [...] Then you have to find a language school, which is **for free and open for everybody**. And then [...] most of them have kids and then you have to find out how they can **get [...] babysitting**." (Social Worker)*

### Best Practices:

**SoT-tailored educational classes**, which are **smaller in size**, offer **trauma-sensitive teaching techniques**<sup>109</sup> and take into account **gender-specific topics** (e.g. buying hygiene products, talking to a gynaecologist, covering the topic of child up-bringing etc.) and also provide for **childcare** are a best practice to take into consideration in education programmes for SoT.<sup>110</sup>

**Alphabetisation courses and materials for illiterate SoT** have proven to be a best practice for Nigerian SoT. In the EU-funded project *Co-creating a Counselling Method for refugee women GBV victims* (CCM-GBV), the project beneficiary SOLWODI designed **flyers with pictograms** targeting vulnerable refugee women such as SoT. These flyers were very successful in informing SoT women about GBV and their rights and can be adapted for learning purposes for Nigerian

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<sup>105</sup> European Commission 2011

<sup>106</sup> Ager and Strang 2008; Blöcher et al. 2020

<sup>107</sup> Blöcher et al. 2020

<sup>108</sup> Ibid.; Nieuwboer and van't Rood 2016; Vervliet et al. 2014

<sup>109</sup> Jennings 2018

<sup>110</sup> Blöcher et al. 2020

SoT.<sup>111</sup> From the INTAP findings, **alphabetisation courses** were often referred to as being a helpful tool to prepare SoT for their educational integration.<sup>112</sup>

#### **Proposals for action:**

EU Member States should:

- allow access to language courses irrespective of the residence permit.
- provide for financial support for educational opportunities and government assisted childcare during integration and language classes.

NGOs and other service providers should:

- offer more alphabetisation courses, including more information materials for illiterate SoT.
- offer training for teachers on PTSD, human trafficking and trauma-sensitive teaching techniques.

## 5.4 Employment

A further important aspect of integration is employment, which follows after completion of an education and learning the host country language.<sup>113</sup> Employment promotes economic independence, contact with host country nationals, language acquisition and increased self-esteem.<sup>114</sup> Findings from the INTAP research report show that some SoT have already found work as a cook, tailor or cleaning lady or have become self-employed, e.g. as a tailor. Other SoT dream about being employed and would like to find employment as fashion designers, cleaners, midwives, tailors, hairdressers, or make-up artists in the host society. This suggests that such employment aspirations are a crucial goal for integration for many SoT. Having a helpful employer also fosters the integration process. Gaining work experience, e.g. through an internship or completing vocational training in the EU, is also beneficial to integration, as SoT are prepared for the EU labour market. Employment thereby seems a critical element for independence, especially to the welfare state.

The majority of SoT face access challenges within the employment market in the first place due to their (missing) residence permit. A further problem for SoT regarding the labour market is their lack of education and work experience in Nigeria before their victimisation in human trafficking. If SoT have, e.g. completed vocational training in Nigeria, it is often not recognised in the EU Member States. Furthermore, both discrimination and mistrust toward employers pose further obstacles.<sup>115</sup> SoT which are mothers find it especially challenging to integrate into the labour market due to the lack of childcare opportunities.<sup>116</sup> Other identified hindrances are lacking the language skills of the host country and perceiving men as the primary contributors to the household income.<sup>117</sup>

#### **Survivors of Trafficking and Experts on employment:**

*“I have a certificate, also I have a proof of a quality education [...]. **The African education is not valued in Europe.** [...] So, for me basically to feel integrated in the society, it's just my education.” (SoT)*

*“[...] **it often fails in the asylum processes.** For example women who do not yet have a positive residence permit, who then do not get a work permit, that is where there might be a training place and the corresponding German*

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<sup>111</sup> SOLWODI (n.d.)

<sup>112</sup> Blöcher et al. 2020

<sup>113</sup> European Commission 2011; Blöcher et al. 2020

<sup>114</sup> African Educational Trust 1998; Bloch 1999 cited in Ager and Strang 2008

<sup>115</sup> Blöcher et al. 2020

<sup>116</sup> Vervliet et al. 2014

<sup>117</sup> Blöcher et al. 2014

*language level has already been reached, but the possibility for training is not there, because **no work permit has been issued by the foreign authority.**" (Social Worker)*

### **Best practices:**

**Individualised integration plans** help to motivate SoT to reach their goals and to follow-up on the individual steps needed to become employed.<sup>118</sup>

**Already established educational programmes**<sup>119</sup> for migrant women can be used and adapted to the **needs of SoT** (e.g. by taking a trauma-sensitive approach, including childcare opportunities etc.).

### **Proposals for action:**

EU Member States should:

- offer better financial support for childcare opportunities.
- recognise Nigerian vocational training certificates and work experience gained in Nigeria.
- allow Nigerian SoT to gain work experience irrespective of the residence status.

NGOs and other service providers should offer SoT:

- specific trauma-sensitive educational programmes with childcare opportunities for mothers.
- the possibility of being able to gain work experience irrespective of the residence permit.

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<sup>118</sup> Blöcher et al. 2020

<sup>119</sup> Westphal 2014. E.g. *Ressourcen stärken – Zukunft sichern: Erwerbsperspektiven für Mütter mit Migrationshintergrund* (literally translated from German: *Strengthening Resources – Securing a Future: employment perspectives for mothers with migration background*) (BMFSFJ 2013); *Mama lernt Deutsch* (literally translated from German: *Mummy learns German*) (Stadt Wien n.d.) and *Stadtteilmütter/ Neighbourhood Mothers* (Europäische Kommission 2018).

## 5.5 Health care system

Access to the health care system must be guaranteed to meet the specific needs of SoT. One measurement of success in integration is the effective utilisation of the health care system, as this requires a certain level of language skills, independence and understanding of the system in the host country. Regarding health care access, challenges for SoT are manifold. Common problems, e.g. are misunderstandings about the health care system leading to misappropriations, as well as language barriers in communication with medical staff. These barriers generally hinder access for SoT to healthcare and specifically to mental health care.<sup>120</sup>

SoT have a particular need for mental health care, as trafficking experiences are deeply traumatic. Many SoT show several symptoms of complex traumatisation as a repeated reliving of traumatic events through involuntary images or flashbacks, nightmares, concentration disorders or difficulties with emotion regulation.<sup>121</sup> Furthermore, fear is a dominant emotion, often connected to being found and returned to their trafficker, which can also be reinforced by insecure housing situations (e.g. reception centres) and lack of supportive relationships. Psychological assistance is needed to counterbalance this mental strain and enable recovery. Although psychological support is among the essential services that Member States should provide to SoT as stated in Article 11(7) of the EU Anti-Trafficking Directive<sup>122</sup>, this is often not the norm.<sup>123</sup> This deficiency is mainly related to the asylum status and not having a residence permit. In addition to the shortage of available trauma therapy, practitioners often lack the knowledge needed to navigate the trauma related to sex trafficking or trauma pedagogic skills.<sup>124</sup>

The traditional concept of *therapy* poses another challenge for SoT to seek psychological support, as the Nigerian culture has different views on health and especially mental illness. There can be a considerable stigma attached to mental health problems and therapy, which leads to SoT not accepting psychological support and to a repression of the issues.<sup>125</sup>

### Survivors of Trafficking and Experts on health care:

*“They [social workers] will explain everything what the doctors say, what they say that is happening and the drugs that I’m going to take. and I will not feel that I’m alone going to the doctor’s place.” (SoT)*

*“A process of **psychological support**, if not psychiatric support, must, in my opinion, be **the basis** for any project you want to undertake on this type of issue.” (Police Officer)*

### Best practices:

**Trauma therapy and trauma pedagogics** prove to be beneficial for SoT in their recovery process from their traumatic experiences. This can be achieved through trauma therapists, social workers skilled in trauma pedagogics (e.g. Trauma Releasing Exercises<sup>126</sup>) and interactions with friends as assistance for recovery.<sup>127</sup>

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<sup>120</sup> Ager and Strang 2008; Blöcher et al. 2020

<sup>121</sup> Gahleitner et al. 2018; Blöcher et al. 2020

<sup>122</sup> Directive 2011/36/EU

<sup>123</sup> Gahleitner et al. 2018

<sup>124</sup> Blöcher et al. 2020

<sup>125</sup> Global Alliance Against Traffic in Women 2013; Sander 2018; Blöcher et al. 2020

<sup>126</sup> Bercelli 2005

<sup>127</sup> Blöcher et al. 2020



**Psycho-social assistance by social workers/NGOs** in explaining the health care system, accompanying SoT to medical appointments and translating has proven to be helpful for SoT. This linking function can lead to the SoT' empowerment and independence.<sup>128</sup>

#### **Proposals for action:**

EU Member States should:

- allow unrestricted access to mental healthcare (e.g. trauma therapy) for asylum seekers without a residence permit.
- provide more state-funds for specialised counselling NGOs and safe houses.

NGOs and other service providers should offer:

- training on trauma pedagogies for peer social workers and other practitioners (e.g. medical staff).

## 5.6 Motherhood

In the context of the integration of SoT, motherhood forms an additional identity and can be seen as a double-edged sword for integration<sup>129</sup>.

On the one hand, motherhood poses difficulties for integration. There is evidence showing that PTSD and traumatisation from trafficking can harm mothers and their children, in particular during or after pregnancy.<sup>130</sup> A further hindrance relates to education, as language courses are often unfit for mothers to participate in, especially if they are illiterate and childcare is missing.<sup>131</sup> Their integration into the labour market is thus also hindered since access to kindergartens and nurseries are limited. Additionally, limited financial resources often result in SoT feeling that they are 'bad mothers', as they lack financial means for providing for essential goods for their children.<sup>132</sup> Nigerian mothers also experience mistreatment when they do not follow typical, European-style childrearing techniques, but are instead self-reliant through the use of alternative childcare models (i.e. the help of other Nigerian mothers).<sup>133</sup> Also, Interview results show that some SoT regularly become pregnant because they lack sex education or contraception is not always free of charge for SoT.<sup>134</sup>

On the other hand, motherhood can be seen as beneficial to integration. By coming into contact with mothers from the host society, SoT mothers recount having positive feelings and being open towards the future, whereby children act as bridges of contact.<sup>135</sup> Motherhood also offers an opportunity since it helps SoT to become mentally focused on the needs of their children, gives a daily structure, helps them to regain their joy in life, and requires them to learn how to deal with authorities in the host countries.<sup>136</sup>

**Survivors of Trafficking and Experts** on motherhood:

*"When you have them, you have to go to the hospital. When I don't have a baby, I don't go to the hospital. [...] So, **having a baby made me know more about society.**" (SoT)*

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<sup>128</sup> Ibid.

<sup>129</sup> Anthias 2012; Blöcher et al. 2020

<sup>130</sup> Fisher, Acton, and Rowe 2018

<sup>131</sup> Nieuwboer and van't Rood 2016

<sup>132</sup> Vervliet et al. 2014

<sup>133</sup> Maleno Garzón et al. 2018

<sup>134</sup> Blöcher et al. 2020

<sup>135</sup> Angelis and Wells n.d.; Vervliet et al. 2014

<sup>136</sup> Blöcher et al. 2020

*“They are not like ‘every year a child’. [...] It just happens because often, **they don’t understand contraception** [...]. Or it is **too expensive** when they have to buy it.” (Midwife)*

#### **Best practices:**

**Sex education**<sup>137</sup> given by counselling NGOs or specialised NGOs for sexual and reproductive health rights (e.g. Pro Familia) offers positive implications for the integration of Nigerian SoT, as they get to know their bodies, learn to decide if and when they want to get pregnant, etc. and can hence follow-up on their planned integration goals.

**Intercultural parental work**<sup>138</sup> helps to explain childcare techniques within the EU host countries in the SoT’s mother tongue and facilitates their integration process.

**Mother-child integration and language classes**<sup>139</sup> enable Nigerian SoT to e.g. foster their host country language skills, while their children are looked after.

#### **Proposals for action:**

EU Member States should

- provide for better childcare opportunities.
- cover the contraception costs for SoT.

NGOs and other service providers should establish integration programmes for SoT including:

- childcare opportunities;
- intercultural parental work;
- sex education.

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<sup>137</sup> Ibid.

<sup>138</sup> See glossary. Refugio e.g. offers such a parental training (Refugio n.d.)

<sup>139</sup> Blöcher et al. 2020

## 5.7 Spirituality

Spirituality and religion can be either a chance or a hindrance for integration, mental health, and quality of life of migrants<sup>140</sup> and refugees<sup>141</sup>. As it relates to the circumstances of SoT, ATR and human trafficking are closely connected. The abuse of religious belief has been identified as a significant factor within many cases of trafficking among Nigerian women (see Chapter 3).<sup>142</sup>

Most Africans generally believe in one benevolent God. Still, many traditions lay more emphasis on the role of various intermediaries such as deities, ancestors, rituals, medicines and other spirit beings in their regulation of civil life. The debt bondage, which takes place among SoT, is founded on a ritual-oath enforced by specific deities. At the heart of the efficacy of the ritual-oath is both the spiritual power, often referred to as *juju* and the fear related to its use.<sup>143</sup> Even if a woman succeeds in freeing herself from her trafficker (often referred as *madam*), or if the police or other helpers (e.g. volunteers or social workers) can free her, she often remains psychologically bound by fear. This fear remains, or even increases since being released means a violation of her oath. This fear can have such an effect that SoT out of fear do not want to make a statement to the police or even completely distrust the help system.<sup>144</sup>

It can be concluded, that faith, notably the Christian faith - since most SoT come from predominantly Christian states in the south of Nigeria -, is principally described as beneficial to SoT in overcoming trauma and regaining strength and hope. Faith can hence support their integration. The role of African Churches is seen as ambiguous since, on the one hand, it offers a form of familiarity to SoT in the host country. On the other hand, African Churches also relate to fear of unseen spiritual forces, which can at times deepen their existing trauma-based fears. The fear that is often associated with broken oaths within ATR represents a significant hindrance to integration. So, African Churches can offer two different dynamics for SoT: On the one hand, SoT feel familiar there, and that gives them comfort; on the other, they could encounter people associated with the trafficking network and may remain unhealthily dependent on spiritual forces instead of being empowered to take responsibility for their lives.<sup>145</sup>

**Survivors of trafficking** on spirituality:

*“The fear is in me. If I’m home and don’t have anything to do. When I go to work in the morning, comeback in the afternoon, take care of baby, sleep, so I don’t have time to think. So, I like to do something not to think.” (SoT)*

*“I’m not afraid of any juju. God is with me. God is my strength, is my helper.” (SoT)*

**Best Practices:**

Implementation of Spirituality in Social Work,<sup>146</sup> incorporating:

- **Interreligious cooperation and dialogue**, whereby psycho-social services and social workers create interreligious projects to offer care to spiritual needs and strengthen the positive resources for integration.
- **Spiritual counselling**, as part of assistance services and organisational concepts. Spiritual counselling entails acquiring a certain professional spiritual and religious sensibility (or awareness) and adaptation of pedagogical offers according to the needs of the SoT. Social workers thereby cooperate with so called **Pastoral Care Services for Refugees**.

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<sup>140</sup> See glossary

<sup>141</sup> Abu-Raiya et al. 2016; Pirner 2017; Sleijpen et al. 2017; Surzykiewicz and Maier 2020; Blöcher et al. 2020

<sup>142</sup> Ikeora 2016

<sup>143</sup> Akhilomen 2006; Idumwonyi and S. Ikhidero. 2013; Ikeora 2016; Moscicke 2017

<sup>144</sup> Lademann-Priemer 2009

<sup>145</sup> Blöcher et al. 2020

<sup>146</sup> Oxhandler and Pargament 2014; Oxhandler et al. 2015; Dhiman and Rettig 2017; Freise 2017; Kolbe and Surzykiewicz 2019; Mahler 2019; Pohl 2019; Rehn 2019

## Proposals for action:

EU Member States should:

- promote professional spiritual-religiously oriented psycho-social and pastoral offers, counselling and trainings.

NGO and other services providers should:

- understand the role of ATR and oath-taking in trafficking, its impacts on counselling procedures, asylum procedures and criminal proceedings.
- provide more specific training and education to broaden spiritual-religious skills of staff and network partners and address these particular topics.

## 5.8 Community

The entire African way of life is deeply communal, and community is at the heart of even one's self-understanding. This relational sense of self stands in contrast from the autonomous individuality of the West, replacing the Cartesian credo with one of *we are; therefore, I am*.<sup>147</sup>

Maturity in age, one's role within the family and the capacity to take on further responsibility in the form of marriage and childbearing are signs of attaining personhood. Personal success in life, often defined by material prosperity, is eagerly sought after, not only for one's benefit and enjoyment, but for the status it brings to one within the community and the benefits to the community.<sup>148</sup> Despite the positive elements of the community approach, there are also concerns. For example, the pursuit of greatness could subsume ethical standards. In one instance related to how Nigerian women who were forced to make money from prostitution in Europe were handled, what would otherwise be considered *taboo* was declared to be allowed since it was justified as an action leading toward family success.<sup>149</sup>

Once SoT arrive in Europe, especially after they have broken out of the trafficking and exploitation network, they often experience a lack of community. The INTAP research report shows that most SoT find a new community with other Africans within the official refugee accommodations or within African Churches in Europe. Despite the value they give to like-ethnic communities because of the sense of home they receive there, they also fear they could get judged for their past or be brought back in contact with the traffickers. Besides that, SoT desire to establish contact with the host society. These contacts often come through their children (kindergarten, school) or European Churches. Language and racism prove to be the biggest hindrances when it comes to getting in touch with host country nationals.

While SoT are building a community in Europe, there is often still contact with the community in Africa, especially when their children still live in their home country or money is regularly sent home to support the family.<sup>150</sup>

**Survivors of Trafficking and Experts on community:**

*"The custom is different because is like **they don't understand blacks**, we don't understand them. I don't have any Austrian friends but I would love to have." (SoT)*

*"African Churches in Germany are the places, where I think there, the Nigerians are **in most danger and in their most comfort** at the same time." (Social Worker)*

**Best Practices:**

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<sup>147</sup> Ross 2013; Michael 2013

<sup>148</sup> Blöcher et al. 2020

<sup>149</sup> Michael 2013; Osezua 2013

<sup>150</sup> Blöcher et al. 2020

**Cultural lessons** within integration programmes have proven to minimise the difficulties in establishing contact with host country nationals due to cultural differences. One SoT describes what she learned in culture class: *“Like in Nigeria, when you see somebody, you love to embrace the person, but in Germany, you give the person your hand.”*<sup>151</sup>

**Mentoring programmes** that connect host country nationals with a SoT in a friendship-like way build bridges between communities. Weekly or monthly meetings in a café, cinema or at home can encourage and enable SoT to establish further contacts with the host society.<sup>152</sup>

**Proposals for action:**

EU Member States should:

- provide financial resources for projects to counteract migrant hostility, or other anti-racism projects which could help to raise awareness in host societies and motivate host country nationals to get to know their migrant neighbours and other migrant contact persons.

NGOs and other service providers should:

- establish anti-racism projects and projects to counteract migrant hostility.

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<sup>151</sup> Ibid.

<sup>152</sup> Raithelhuber 2019

## 5.9 Discrimination

According to Article 21 of the Charter of Fundamental Rights of the European Union, there should be no form of discrimination at an institutional or social level: “Any discrimination based on any ground such as sex, race, colour, ethnic or social origin, genetic features, language, religion or belief, political or any other opinion [...] shall be prohibited”.<sup>153</sup> However, refugees such as Nigerian SoT face multiple forms of discrimination based on their gender, ethnicity and social origin.<sup>154</sup> The issue of discrimination is a significant stumbling block for the integration of SoT. Concerning SoT, discrimination needs to be seen from an intersectional perspective as they encounter multiple and complex convergences of inequalities.<sup>155</sup>

SoT describe exclusion from a society based on discrimination in several areas of life.<sup>156</sup> Racism, in particular, affects their access to employment and housing. Furthermore, SoT face stigmatisation based on their past in prostitution since the discourse and policies on prostitution have not adequately considered migrant women and prostitution from an intersectional perspective.<sup>157</sup> Another facet of this is discrimination against SoT based on being a (single) mother with no social network and limited access to welfare support. Motherhood and gender can, however, also have positive effects on integration. It offers certain advantages since children provide access to specialised social services and safe accommodation not otherwise provided to men or women without children.

Beyond the personal level, discrimination also extends to the structural level in the form of structural discrimination: Discrimination can be experienced based on SoT' migration status since their lack of residency limits their participation in integration programmes. Likewise, in the form of racism found among public authorities and during legal procedures.

Discrimination overall is noticeably shaped by the host society and its tolerance and openness towards diversity, especially concerning culture, ethnicity and language. Therefore, discrimination can also be reinforced by the lack of social links and communication between SoT and host country nationals.<sup>158</sup>

**Survivors of Trafficking and Experts** on discrimination:

*“[...] what I'm trying to say is that in the good side they [Germany] protect women, they don't let the women get hurt. As in the government protects the women more than the men.” (SoT)*

*“If they see that I'm a woman, **they think I am a prostitute**. This is not right.” (SoT)*

*“I actually believe that **racism and hostility towards refugees are the big issues**, the big obstacles on all levels for women. [...] if there were less of it, I think it would be much easier for many women to integrate.” (Social Worker)*

**Best practices:**

Specialised NGOs and social workers can help SoT build **Social Bridges**<sup>159</sup> between themselves and their host society. These social connections can, for example, be established through friendships, mentoring programmes or joint activities organised by NGOs or volunteers.

NGOs and social workers should **support discriminated SoT at the institutional or social level** by helping them to exercise their rights and providing them with appropriate support, for example in accessing the labour and housing markets.

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<sup>153</sup> EU Charter of Fundamental Rights (2009), Article 21

<sup>154</sup> Antidiskriminierungsstelle des Bundes 2016

<sup>155</sup> Kóczé 2009; see Chapter 5

<sup>156</sup> Blöcher et al. 2020

<sup>157</sup> Nelson Butler 2013

<sup>158</sup> Blöcher et al. 2020

<sup>159</sup> Ager and Strang 2008

## Proposals for action:

EU Member States should:

- provide funding for safe housing and gender-sensitive accommodation within reception centers.

NGOs and other service providers should:

- offer anti-racism training for practitioners such as social service staff and police officers to prevent institutional racism.
- carry out anti-racism projects and other projects to counteract general refugee hostility.

## 6. Conclusion

The unique needs of SoT must be taken into account as well as the specific competencies of *Persons of Trust* in order to adapt integration programmes for SoT successfully. An intersectional approach not only effectively helps to identify the converging challenges facing SoT, but also the opportunities for integration. Likewise, intersectionality highlights the specific competencies and skills essential for practitioners to assist SoT in their integration. Since both the conceptualisation of integration and some of the greatest hindrances to integration relate to navigating culture and religion, practitioners need to have (inter)cultural, (inter)religious competencies, (intercultural) communication skills as well as social and emotional competencies to provide a gender-specific, culturally-sensitive and victim-centred support service.

Furthermore, *Persons of Trust* need to consider a SoT's need from an intersectional perspective.<sup>160</sup> Each structural category, its intersection with other categories and the implications for integration should thereby be assessed for each Nigerian SoT individually. In cases where oppression occurs related to a categorical identity, these needs should be counteracted to enable integration. If a given structural category puts a SoT in an empowered position, this identity should be promoted, as it can assist their integration. An intersectional approach to integration for Nigerian SoT must, therefore, incorporate the aforementioned structural categories (see Chapter 5) by understanding their interplay and utilising measures which navigate their empowered and oppressed identities.<sup>161</sup>

The role and work of a *Person of Trust* ought to take into account the *best practices* and *proposals for action* in Chapter 5. In general, there is a need for greater financial support from the Member States to address many areas of integration, as noted in the theme pages. Also, it is essential that more skills and methodological training are provided to train practitioners, social workers, and other service providers to respond to the needs and context of SoT. Finally, and as a basis for the above points, further protection for SoT need to be secured at the political level. Securing this could be done through amending or implementing new legislation supporting not only the protection status of SoT but also by opening ways for them to be able to integrate into the host society. Along with this, providing financial resources for counselling NGOs, their personnel, and shelters is another way to assist SoT directly. Such steps require not only political awareness about the needs of SoT but also political commitment to take the steps mentioned above.

The integration of SoT remains a challenge for the EU Member States, as it depends on many diverse dynamics, including individual factors such as emotional healing processes.<sup>162</sup> Nevertheless, the *best practices* presented in this handbook portray the fundamental steps towards integration, which have been proven to be successful. Together with the *proposals for action*, which identify gaps that need to be filled to achieve successful integration, they provide

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<sup>160</sup> Napolitano 2017

<sup>161</sup> Lee and Piper 2013

<sup>162</sup> Blöcher et al. 2020

an approach for improvement and practical starting points for optimising existing programmes and enabling the SoT to heal and settle in European Member State societies.

## Project Beneficiaries



KATHOLISCHE UNIVERSITÄT  
EICHSTÄTT-INGOLSTADT

Simon Wilhelm Kolbe (Research Assistant, M.A. Social Work, Dipl.-Soz.-Päd. (FH), PhD Student) represents the Faculty of Education and Philosophy of the University of Eichstätt-Ingolstadt. He is part of the Department of Social Pedagogy

and member of the Research Network on Inclusion. His research focuses on interdisciplinary questions about inclusion and spiritual resources among vulnerable groups, as well as, on conceptualisation and effectiveness in the field of flight, migration and asylum, youth work and integration, offering great reliance on extensive practical experience in the socio-pedagogical counselling of refugees and SoT.



**SOLWODI Deutschland e.V.** stands for "SOLidarity with WOMen in DIstress" (**SOLWODI**). The foundation for this international human rights association was laid in Mombasa (Kenya) in 1985 by Sr. Dr. Dr. h.c. mult. Lea Ackermann. Since 1987, **SOLWODI** is engaged as a charitable organisation with 19 specialised counselling centers and seven sheltered

houses in Germany for migrant women in distress. **SOLWODI** offers holistic psycho-social care and advice, sheltered housing, referrals to legal and medical help as well as support in voluntary returns to the clients' countries of origin.



GEMEINSAM  
GEGEN  
MENSCHENHANDEL

**Gemeinsam gegen Menschenhandel e.V.** is an alliance of more than 40 organisations and initiatives as well as a number of committed individuals who fight human trafficking in various ways. The alliance focuses on raising public awareness, improving the legal framework, prevention of trafficking in Germany and in the countries of origin, as well as victim protection and victim assistance

by supporting member organisations that carry out identification work and run shelters and/or specialist counselling centres.



**The Justice Project e.V.**, based in Karlsruhe, Germany, has been working with survivors of human trafficking for the purpose of sexual exploitation as well as with women who are engaged in prostitution since 2011. The contact café **Mariposa** serves as a platform for women working in prostitution to receive counselling and access to other social and medical services. **OASIS** is the department which supports survivors of human trafficking on their way to an independent and autonomous life. SoT have the opportunity to live in the safe house of The Justice Project e.V. and join "Compass," the association's

preparatory integration programme.



**Herzwirk – diakonische Initiative** is an initiative for people in prostitution. Since 2007 Herzwirk has been involved in outreach social work on the streets, in brothels, clubs and studios, in and around Vienna. In addition, the organisation offers people in prostitution holistic, individual, low-threshold counselling and care. Since many cases involve coercion or exploitative working conditions, Herzwirk employees try to build a trust relationship, present

new perspectives and support the pursuit of a person's own goals.



**The Pope John XXIII Community Association (APG 23)** is an international association of the faithful of pontifical right. The Association is present in 40 countries across five continents and manages 520 different centres all over the world. Their intervention is founded on the voluntary service of more than

2000 members to share their lives with vulnerable and marginalized people, both children and adults, through family homes, canteens for the poor, reception centres, therapeutic communities for drug and alcohol addicted and shelters for homeless. The Community is also active with projects for emergency humanitarian relief and is present also in conflict zones through its non-violent peace corps "Operation Dove".



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