

Dignity, Fragility and Collaboration for Anti-Human Trafficking

—Gloria Ozuluoke, RSC

Dignity cannot be priced. Even in fragility, the more dignity remains the centre of wellbeing. Aikenhead (Sayings of Mary Aikenhead April 19th, Religious Sisters of Charity: General Leadership Team 2007), go on now as steadily as you can, relying on Divine assistance and fear not. Human trafficking being a global catastrophe has been in existence. Collaborative actions are visible to its end. Francis (2024), everyone must combat human trafficking. Involvement of everyone to end human trafficking is accountability accompanied by ownership. The action to end trafficking in persons lies in the urgency of strategic collaboration through the application of multi-dimensional development approaches. As well as multi-sectoral perspectives. In doing so all are invited to uphold human dignity. It is on all of us to ensure conversation or discussion about anti-trafficking are not sidelined or replaced with the trendiest news. Therefore, within our reach is the ability to hear, see and walk with our sisters and brothers in the most difficult situation. Who each day had to struggle with the obvious poverty-generated violence. Leading to the inabilities of individuals and vulnerable population to meeting their basic needs. The human fragility needs to be attended to, with deep compassion, love and grace. Crossan (Friend of the Poor, 2016: Pg.109), poverty, illiteracy and illness were widespread. Strength of enduring initiatives carried out by our Founder saved a lot of lives and families. So important we need to lean on them to continue in those legacies and wisdom. Currently socio-economic vulnerabilities around the globe have left vulnerable communities wanting on good living standard due to increased poverty, unfriendly policies, environmental decay, unemployment and inequalities. Both in local and international space. A pointer to fortifying our collective effort to halt trafficking in persons. Human trafficking is an affront to human dignity. As poverty, war and armed conflict are on itself a woven violence against humanity. Together working for peace and harmony requires our commitment to daily reflect on what unites. Leo (2025), building peace starts by standing alongside victims and seeing things from their point of view. Building capacities on what promote peace and disarm wars and conflict is another form of ending human trafficking. Anti-trafficking initiatives is still a global, national and local responsibility. Requiring us to act in charity and justice. Could this be our beatitudes? For us and those who will come after us? The unheard voices of those trapped in these inhumane market invites us to take action that frees all. Trafficking in Persons and indignity co-habit. Collective action and empathy need to strongly co-exist and become its neutralizer. Hicks (Leading with Dignity, 2018: Pg. 107), recognise that even if you don't feel natural empathy for others, you can still choose to honour their dignity. Trafficking in persons trample on dignity of people. The trade in human being is an ordeal that leave vulnerable communities ravaging-in inconvenient situations. In the United Nations Sustainable Development Goals:5, trafficking in Persons is a pervasive gender-violence that continues to plague cities and villages around the world with women and girls disproportionately affected. Women and children are particularly vulnerable to being trafficked. Due to their dependency and economic disparities, disease and violence, wars, political instability, unsafe digital space, and social exclusion for varied reasons including forced labour, sexual exploitation and domestic servitude. Orobator (The Church We Want, 2016: Pg.56), we could speak of categories of the poor such as migrants, refugees and people living with HIV/AIDS. Human trafficking impacts negatively on all irrespective of gender including boys, youth and men. While women and girls remain mostly at risk because of factors limiting their integral human

development. Human trafficking is a crime against humanity (Francis, 2014). Pope Francis further stated human trafficking is an open wound on the body of contemporary society, a scourge upon the body of Christ. The prevalence of trafficking in persons varies across different regions, some regions experience higher rates of exploitation than others. The catholic social teaching on common good, emphasised we must all consider the good of others. A call to actively participate in programmes that end the spread of human trafficking both in rural and urban areas. Poverty not only rob people their existential rights and life opportunities but, leave individuals and communities in unhealthy living conditions. The root causes of poverty, knowing, naming and acting in good faith on them can be a starting point to its end. McLaughlin (Life's Delicate Balance, 2015: Pg. 31), Pope Francis speaks of the threat to human dignity and the breakdown of society resulting from environmental deterioration, stressing in particular the adverse effect of current models of development and our throwaway culture. Development which does not respect the dignity of people stiffens and retards growth. Abbot (The document of Vatican II: Page 229), the will to play one's role in common endeavours should be everywhere encouraged.

Sosa (Walking with Ignatius, 2021: Pg. 149), poverty is not an accident, collateral damage, or an unintentional outcome but is caused by how social relationships are established. A strong message to participate in services that increase people's capacity and decrease poverty. Blake (Servant of the Poor; Founder of the Religious Sisters of Charity, 2001: Pg.18), in a short time the table was bare, and the poor woman went home happy. Our intervention in the lives of the poor be it short-term or long-term initiatives bring happiness and meaningful impact their people's lives. A form of empowerment that is whole for integral human development. Talitha Kum (2024) highlighted the need to adapting strong measures that mitigate trafficking in persons by education and advocacy for safe migration. Human Trafficking is a development issue. When development and world resources are not evenly distributed. Some sections of the society are left to navigate their own survival. Along the line are caught up in the web of poverty and vulnerabilities. In the document Dignitas Infinita (2024), human trafficking must be accounted among the grave violations of human dignity. Accountability that breeds deeper awareness about dignity of people. Awareness that promotes inclusive development. Where numbers and statistics would serve as a tool of advocacy, access to quality education, affordable healthcare, provision of dignified job and income. Also, state the clear dangers of trafficking with parameters to its end. In great anticipation for a world with no trade in human beings. UN World Day against Trafficking in Persons (2023), noted that issues of conflicts, and climate change increases the trafficking in person's risks. These are shown in child labour as 1.56 million children engage in cocoa production including Cote d'Ivoire estimating 760, 000 and 770, 000 in Ghana. 1.48 million Children face hazardous conditions in cocoa production (International Cocoa Initiative, 2018/9). A staggering 1.48 million of these children endure hardships such as education, poor living conditions and exposed to dangerous chemicals. An economy without human trafficking is an economy of care (Francis, 2021). Human trafficking is still a discomfoting phenomenon affecting people globally. In Africa, trafficking in persons is a pervasive problem that affect migrants and refugees differently. Often more severe due to complete lack of necessities of life in conjunction with desperations to survive. Often, the life odyssey leaves the survivors and vulnerable communities invisible. Grogan (Making Good Decisions, 2025: Pg.107), service, then, must be a fundamental criterion in our decision-making. The need to live is crucial and within the right of every human being. It is a moral and just cause. The vulnerable people internally and externally due to displacement and homelessness are target. Our service and interventions are required to carry in our voices and actions the needs of those who cannot represent themselves. In line with Stanislaus Kennedy, people thought there were not women homeless, because they were invisible. Interventions that add value to women's life benefit their family, nations and the entire society. It is right to emphasis its multipliers effect in social, cultural, environmental, technological and economic

progress in locally and globally. In the International Centre for Migration Development (ICMPD, 2018), almost one and a half million people irregularly entered European Union Countries, mostly through Eastern Mediterranean routes. Economic Community of West African States developed regional frameworks and protocols to address trafficking in persons including the ECOWAS Plan of Action against Trafficking in Persons (Economic Community of West African States, 2016). The exploitation in human trafficking manifests in several forms. With root causes including inequality, poverty, lack of opportunities, economic deprivation, political instability, forced migration, and armed conflict. Despite these efforts, ECOWAS has met several challenges in tackling human trafficking, for example, lack of resources, infrastructural issues, capacities, corruption, weak governance and limited expertise. Nigeria is a country with an estimated population of over 200 million people, making it the most populous country in Africa and 7th populous country in the world. In Nigeria thousands of individuals are trafficked internally and externally across international borders each year. Global Slavery Index (2018), Nigeria is among countries with increased cases of trafficking in persons around the world with an estimated 1.38 million people leaving in slavery. Nigeria as a Country is in tier 2 classification in 2024 Trafficking in Persons Report (US Department of State, 2024). Nigerian government also, set up the National Agency for the Prohibition of Trafficking in Persons (NAPTIP) the lead agency responsible to combating human trafficking and coordinate anti-human trafficking efforts. However, the challenges hindering anti-trafficking efforts irrespective of effectively enforcing anti-trafficking laws persist. As a result of economic vulnerabilities, poverty, unemployment, migration and gender issues, environmental degradation and change in climate. Nigerian women are resilience and influenced by both traditional and modern practices with rich diverse cultural lifestyle. The women are considered the backbone of the families and communities including raising children, caring and household management. Limited opportunities in employment and education are significant challenges faced by Nigerian women. Traditional practices vary from each region, ethnic group and localities including some harmful traditional practices such as force marriage, genital mutilation and widowhood rites. The tragedy of trafficking in persons is widespread in other communities and States in Nigeria. As well needs urgent attention on those circumstances that leave people vulnerable. Francis (Care for Creation, 2016: Pg.50), the scandal of poverty cannot be addressed by promoting strategies of containment that only tranquilize the poor and render them tame and inoffensive. The issues linked with human trafficking affects social and economic development. According to UN Women (2023), poverty increases violence. In the UN Women report of ending violence against women 2024, economic costs of brutality on female gender impacts negatively on every aspect of the society. Poverty, limited education, healthcare and psychological wellbeing, income level, employment status, social services, financial independence, food insecurity, skill training, and limited economic opportunities are key component that make individuals vulnerable to human trafficking. Francis (Care for Creation, 2016: Pg.51), the dignity of each human person and the pursuit of the common good are concerns which ought to shape all economic policies. The effectiveness of the government policies in addressing human trafficking depends on the factors including strategic collaboration among stakeholders and socio-economic wellbeing of women and vulnerable communities affected. In addition to coordinated efforts from relevant stakeholders willing to address the fundamental issues causing the increase in human trafficking. Francis (Care for Creation, 2016: pg.108), without solidarity no country has a future. The dignity of women and men, girls' and boys' matter, therefore, cannot be bargained. Never to be traded! Dignity is ingrained! As collaboration for wholistic wellbeing serve as its possible module.

Socio-economic Wellbeing

The components of socio-economic wellbeing in development forms social participation, health, income and distribution, education, work environment, housing, clean water, transportation, communication and others. The interest in socio-economic wellbeing measures

to move towards sustainable development is linked to quality of life, wellness and growth. Attainment of long-term development of women and children in the communities calls for strategic collaboration of various stakeholders. The Everyday Wisdom of Mary Aikenhead ;Religious Sisters of Charity, 2007: Pg. 95), may the great mercy and powerful aid of Divine Providence be with you and around you, Amen! Women and Children account for majority of the total victims of human trafficking. If women attain full equality of opportunity, they could contribute sustainably to the necessary change towards a world of peace, inclusion, solidarity, partnership and integral sustainability. Gillard, J. & Okonjo-Iweala, N. (Women and Leadership, 2020, Pg. 52), conflict in Liberia was brought to an end by the 2003 Accra Peace Agreement, which wouldn't have happened without the work of women. Duty bearers and community members have co-responsibility to promote partnership and networking. Communities' initiatives are sustained through communities' sense of ownership and accountability from the people and relevant stakeholders. Culture of collaboration that values innovation and learning, increases the ability of organisational partnership to better navigate challenges and seize opportunities for positive change. Fosters socio-economic growth and long-term development transformation. UN DESA (2023) report, projects the global population to reach 8.5 billion by the year 2030, with significant variations across regions and countries. It raises concern on its implication on essential issues. In food security, environmental sustainability, economic development and social cohesion that can facilitate or inhibit human trafficking. Global Slavery Index (2023), poverty and income inequality can increase vulnerability in the African Region. 35% of people in Sub-Saharan Africa live in poverty. World Bank (2023), majority living below 2.15 US dollar per day. In a deregulated market where only the calculation of profits and losses counts, people are just numbers to be exploited. Such an economy that kills (Czerny, 2022). It means such an economy can under-develop people and interfere with sustainable development. The provision of economic opportunities, healthcare services, educational resources, collaborative advocacy, protection, and social services by the stakeholders can help empower individuals to resist traffickers and build a better future for themselves, also promote economic resilience. Together these are hallmarks of leadership in a time of crises (Orobator, 2021, pg: 81). Collaboration is essential recipe to anti-trafficking initiatives.

Partnership-Networking and Socioeconomic Wellbeing

Partnership and networking are pivotal to addressing complexities of human trafficking by various stakeholders. The 4Ps approach to human trafficking, introduced in 1998 originally included prevention, protection, and prosecution before expanding to include the fourth "P" for partnership in 2009 (United States Department of States, 2020). To collaborate with other organisations and entities serve as socio-economic equaliser for the prevention of trafficking in persons. Francis (Care for Creation, 2016: Pg.16), everyone is called to respond personally, at the level of responsibility one has, based on the role one occupies in the family, in the workplace, in the economy and research, in civil society and in institutions. Through interconnectedness of networking, positioned organisations, affected communities and individuals can access resources limited in one organisation but available in another related entities including rehabilitation centres and halting traffickers through legal frameworks and policies. Kennedy (2024), it important that the rest of us say the positive things about migration. Stanislaus Kennedy emphasised our health service would fall asunder if we didn't have migrants. An indication of the value addition migrants bring. Migrants and immigrants are people, not numbers or statistical figures wishing to occupy borders or countries. They come with gifts, blessings and burden. Just as every human being do. These burden needs our collective listening, action and willingness to journey in their pain and untold suffering. Acting as enabler to end human trafficking. That form part of the burden migrants and refugees are prey-to. Women and children are bearing the heaviest burden (Murhula& Mubangizi, 2024, pg:72). By building partnerships and networks within the local communities, state, national

and international cooperation can form a positive layer to ending human trafficking. Nyamayaro (I Am A Girl From Africa, 2021: Pg.215), every year fifteen million girls are forced into child marriage before the age of eighteen: the equivalent of twenty-eight girls every minute or one girl every two seconds. Networking with local and international organisations could promote better engagement to combat ills of human trafficking. This can be reached through onsite and online conferences. ILO Report on Poverty and Profit (2024), US\$236 billion in illegal profits per year are generated from forced labour in private sector. The total annual illegal profits are highest in Europe and US\$84 billion accounting in Central Asia with US\$62 billion at Pacific, Americas US\$52 billion, Africa US\$20 billion and the Arab States US\$18 billion. More than two-third (73%) are in sex trafficking of total illegal profits. 27% of the total number of victims in privately imposed labour are only accounted. Strong partnership and networking are strategic collaboration prerequisite on reducing the problem by involving relevant stakeholders. Arrupe (In Him Alone...Our Hope, 1983: Pg.75), fraternal love continues to be necessary for all men and for all times, and still more necessary in our time, now that the world has become a 'global village' and human interchange is on a truly universal scale. Together we can increase access to a dignified life for all at the margin, particularly, forced migration and immigration phenomenon. The Catechism of the Catholic Church (Compendium, 2005: Pg. 119), justice consist in the firm and constant will to give to other their due. Charity and Justice are at the core of human dignity. These cannot be out of style nor placed as the last item in the agenda, or in the list of things such as "any other business". Martin (Come Forth, 2023: Pg. 36), Imagine the many people with whom Jesus worked, for whom he built chairs, tables, and doors. Dignity is also, a reflection of individual to earning a living. The dignity that is in labour discerns the significance of ensuring a decent wage for all.

Resource Sharing and Socio-economic Wellbeing

Resources are essential part of development interventions. Development initiative planning need to harness the available resources within and outside organisations, for example personnel, technology, experts or practitioners and fund for affected communities. Francis (Laudato SI, 2015: Pg.107), a technology and economic development which does not leave in its wake a better world and integrally higher quality of life cannot be considered progress. Sustainable funding for existing initiative in health, education, technology, income generating activities and social protection safety nets, supports long term initiatives to curb human trafficking. Francis (The Church of Mercy, 2014: Pg. 142), while conspicuous natural resources remain unused, there are huge numbers of people who are unemployed or underemployed and countless multitudes of people suffering from hunger. We can only say we have attained development. When people locally and globally can afford a decent life. Only then can we say integral education, affordable quality healthcare, and social protection services has benefitted humanity whom originally it was instituted for their wellbeing. According to UNESCO (2018), gender disparities in education can perpetuate stereotypes and reinforce traditional gender roles, limiting women's ability to fully take part in the society. Trafficking in Persons affects vulnerable groups including migrants, refugees, and IDPs disproportionately. And women and children are increasingly exploited and abused. Francis (The Church of Mercy, 2014: Pg. 137), the culture of selfishness and individualism that often prevails in our society is not, I repeat, not what builds up and leads to a more habitable world rather it is the culture of solidarity that does so, the culture of solidarity means seeing others not as rivals or statistics but brothers and sisters. Resource sharing in the communities can reduce challenges of gender issues. Women and girls are affected by norms that hinder economic development, and shared resources can be a possible solution. Limited resources may lead to burnout and decreased motivation among stakeholders. By negatively changing their overall participation in combating human trafficking. Limited funding and resources hinder the ability of Faith-Based Organisation (FBO) and Non-Governmental Organisations (NGOs) to provide comprehensive support to

survivors. Addressing trafficking in persons in development initiatives is crucial for poverty reduction, economic growth, and improved social development services. The Federal Human Trafficking Report (2022), top platforms used in recruitment of victims between 2019 to 2022, Facebook 112, snapchat 61, and Instagram 51. Appropriate use of technology by skilled personnel is key to empowering women, girls and youth to preventive trafficking measures. The traffickers use various means to recruit their victims including the use of online trafficking via social media visible during the COVID-19 pandemic lockdown. International Organisation for Migration (IOM, 2022), sex trafficking accounted for 45%, organ harvesting 10%, labour exploitation 30%, and children trafficking 15% in Africa. Safeguarding policies in institutions and organisation could help to stop the exploitation and abuses in families and communities for greater awareness creation of trafficking in persons. Francis (The Church of Mercy, 2014: Pg.138), the church, the advocate of justice and defender of the poor in the face of intolerable social and economic inequalities which cry to heaven (Aparecida Document, 395), wishes to offer her support for every initiative that can signify genuine development for every person and for the whole person. The responsibility to address the social ills of trafficking lies in the hands of all with concrete effort to curb it. Francis (The Joy of The Gospel, 2013: Pg. 23), when we adapt a pastoral goal and a missionary style which would actually reach everyone without exception or exclusion, the message has to concentrate on the essentials, on what is most beautiful, most grand, most appealing and at the same time most necessary.

Decision Making and Socio-Economic Wellbeing.

Development initiatives through joint decision making are vital for inclusive interventions in local and international communities. By empowering the vulnerable with the needed skills and resources builds support for them and their families. The likelihood of falling prey to trafficking will be minimal. Global Slavery Index (2023), increased rates of human trafficking are witnessed in Africa mostly in conflict affected regions for example South Sudan, Somalia, Central Africa Republic, and the DRC. As a result of political instability, inadequate infrastructures, and wars. Migration exposes women who move for economic reasons to higher risk of being trafficked for forced labour or sexual exploitation. Orobator (The Church We Want, 2016:Pg.56), in particular way, the majority of the poor in Africa are women. Economic empowerment initiatives can lessen human trafficking through alternative-accessibility means of income and livelihood. Trafficking in Persons is multifaceted and a transnational illegal trade ranging from forced or bonded labour, debt bondage, domestic servitude, forced prostitution, forced marriage, and trade in organs. Extending to exploitation of children for begging, mining, construction sites, scavenging, plantations, child soldering, sex trade, and war fare. Antidote to the dangerous trade in human being known as human trafficking is the application of the multi-dimensional perspectives of wholistic development interventions. To mitigate and proffer a lasting integral human development for the affected population. Joint decision-making process of stakeholders at local and international communities is key to socio-economic wellbeing of women and children. For women or girls are four out of five people experiencing sex trafficking. ILO report (2014), two thirds of the estimated total of the US\$ 150 billion, or US\$ 99 billion, came from commercial sexual exploitation. The vulnerability to illicit trade of human trafficking is mostly found in women and children. Gender issues make poverty to thrive. Furthermore, increases intersecting factors such as race, ethnicity, climate change, forced migration, status and differently abled or impaired. It calls for integration of women centred decision-making approach to matters that concern them including trafficking in persons. And related issues in planning, implementation, interventions and re-integration.

Coordination and Socio-economic Wellbeing

International Union of Superiors General (2021) calls to action against human trafficking with the international development community to join forces on its key areas of engagement:

ensuring access to justice, empowering women and girls, supporting safe and legal migration pathways and promoting an economy of care and solidarity. Anti-trafficking is a global and local call for collaboration, integration and partnership. No one entity can address the ills of human trafficking due to its powerful organised networks. It is imperative to take reflective action against human trafficking. Czerny (2022), trafficking in human beings reduces the victims to the status of commodities that can be bought and sold on a market and that are exploited as labour or even as raw material in multiple and unimaginable ways. Number of children exposed to agrichemicals increased nearly from 5% to 24 % (Berlan, 2023). The urgency is an indicative of continued efforts to safeguard vulnerable children. The invite for greater international cooperation and coordination was significant to combating transnational trafficking networks and fostering of justice. Then, the onus remains with relevant stakeholders to consistently hold against factors that fuels human trafficking including environmental decay and climate change. Food, sanitation, and hygiene are importance for women and girls as would fresh air. Johnson (Come, Have Breakfast, 2024: Pg. 52), finding food and water as well as shelter to rear young is essential for species to survive. Life sustenance are necessities for every human being. A total of 11,500 cases of human trafficking in United States, majority of victims are women and children (United States Department of Homeland Security Report, 2024). Africa is mainly region of the trafficked persons into Europe, America and Asia with intra-regional trafficking been common in Sub-Sahara Africa with women and children mostly affected. Countries including, Nigeria, Ghana, Togo, Mali, Niger, Ivory Coast, Libya, Senegal are severely affected via desert and sea enroute to Europe including other continents. Orobator (Religion and Faith in Africa, 2018: Pg.112), harmony and integration epitomise a healthy humanity and a healthy universe. In the UNODC jointly with NAPTIP report (2021), 75% of trafficking victims detected in West Africa are children. World Health Organisation (2019), researchers found that victims of human trafficking in the African region were more likely to experience poor physical health, mental health disorders and substance abuse compared to non-trafficked individuals. The social and economic consequences of human trafficking have long term effects on the individual, family, and communities. These uncalled events are characterised by wars and conflicts, change in climatic conditions further degrading the dignity of people. Francis (Laudato Si, 2015: Pg. 75), strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature. COVID-19 pandemic forced majority of people into poverty. Due to increased loss of jobs as well as other means of livelihood. The survivors face stigma, discrimination and social isolation that can impede their ability to access quality education, healthcare support, and social protection services. Baldwin (2019) found that healthcare providers often lack the knowledge and training needed to identify victims of human trafficking. Without adequate knowledge and awareness creation stakeholders' may not recognise the signs of trafficking or understand the root causes of the issue hindering their ability to take meaningful action. It points that stakeholders at various level plays a crucial role in providing service-led support to victims, raising awareness, and advocating for policy changes to address human trafficking effectively. The government, civil society organisations, private sectors, NGOs and local communities have the responsibility to build ties that uphold the principles of freedom and dignity. Francis (The Church of Mercy, 2014: Pg.139), everybody, according to his or her particular opportunities and responsibilities, should be able to make a personal contribution to putting an end to so many social injustices. By strengthening socio-economic initiatives, collaborative centred programmes and legal protection for victims. Many cases of human trafficking go unreported or misclassified. It causes hinderance on assess for facts. And leading to lack of comprehensive data on the scale and scope of the issue. The role of awareness raising, and advocacy need to be explored more for human trafficking reduction. Urgency need to be applied to this important call to halt this undignified trade. The African Union Article:2, (ACHPR, 2024), every individual shall be entitled to the enjoyment of the rights and freedoms recognised in this charter. The victims of human trafficking in

Nigeria encounter challenges including social and economic deprivation. The SDGs of 2015, goal 1 & 5 focuses on ending poverty and gender equality. Often, the survivors face rejection by their families, ostracised by their communities and struggle to reintegrate into the society after being rescued. Sometimes the survivors are re-trafficked, and it goes in cycle. It shows physical, psychological, social, and economic consequences of the crime are huge and long lasting. UN World Day against Trafficking in Persons (2023), noted that wars and the climate change contribute to the increase to human trafficking. The duty to protect also implies that the government of any nation responds appropriately to address the general condition in society that may give rise to direct threats to life or prevent individuals from enjoying their right to life with dignity (Murhula & Mubangizi, 2024). Acknowledging the urgent need to increase efforts to counter human trafficking by building capacities of the stakeholders and women will provide a sustainable intervention to underserved communities and families in the state. Arabome (Why do You Trouble This Woman, 2022: Pg.24), women can draw insights from experiences of handling many situations at the same time in the process, derive meaning and sense for their lives. Gillard & Okonjo-Iweala (2021), women are often described as the pillars of society and the pioneers in political, economic, and cultural life. The provision of economic opportunities, healthcare services, educational resources, and social services by the stakeholders can help empower individuals to resist traffickers. Build a better future for themselves as well as promote economic resilience. The absence of strong collaborative coordination can hinder stakeholders leading to silos work, duplicating efforts, and missing opportunities for constructive and strategic collaboration. Dignity cannot be bargained. It is an inherent human right. A right that allows people to be seen and heard. Trust building, partnership and networking, joint decision making, resource sharing, coordinated efforts, and fostering relationships among stakeholders is necessary. To enhancing collective positive impact on human trafficking and socioeconomic wellbeing of women. The implementation of standardized protocols and screening tools within healthcare systems to assist in identifying victims of human trafficking is vital. By collaborating with relevant stakeholders including health workers. The victims receive the comprehensive care and support needed to recover from their traumatic experiences. Coordinated awareness creation on human trafficking is necessary for end to the crises. Access to essential services such as education, psychosocial support system, employment and public services are activities of stakeholders aimed to support people in difficulties for several reasons at the same time improve their wellbeing. It is possible to prevent individual from falling prey to human trafficking when social inequalities, poverty and lack of education are factored in. At some point people in their lives experience vulnerability and are affected by it. If the incomes of the poorer segments had increased, severe poverty would now be history. Pogge (2024) argued that despite rise in global income, billions of people remain trapped in severe poverty with emphasis that poverty is not merely a condition but a form of effective enslavement. Humans enable poverty it will equally take human hands to eradicate poverty. End poverty (United Nations Sustainable Development Goal: 1). The onus lies on countries to device tangible strategies to curbing the challenges faced by vulnerable people and communities using multi-sectoral approach. Approach that are inclusive, integral and human development friendly. Adaptive to all people centred development with no one's dignity compromised. Silf (The Other Side of Chaos, 2011: Pg. 152), let the new mind-set be your baseline. Together we can own the collaboration. Based on hope the future generation can live their dignity in full. If provided with the holistic strategic collaborative development tools. Chittister (We are all one, 2018: Pg. 45), the quality of any society depends on the integrity and commitment of its members. Collaboration becomes collective ownership devoid uncontrollable crises. Orobator (2021), a crisis is a complex occurrence or a situation that reveals a range of associated multi-layered conditions of societal dysfunctionalities. Trafficking in Persons threatens human existing arrangements. We will not accept a future in which dignity and opportunity are denied to half the population or become the sole preserve of those with privilege and wealth (United Nations Pact for the Future, 2024:19). Trafficking in Person is

global, continental, regional, national and local phenomenon affecting millions of persons worldwide, the majority been women and children. The root causes of these social vices are embedded in poverty and inequalities specifically economic deprivations, pushing vulnerable individuals and population into harmful situations. Coordination is key to curbing trafficking in persons. These articles emphasize the need to keep all people free from exploitation and abuse. Irrespective of the clear prohibition of trafficking its practice continues to thrive. Due to education, institutions, security, healthcare, and legal frameworks deficiencies. Robinson (The development of Peoples, 2007: Pg.133), development occurs when individuals experience movement from poverty to the acquisition of life's necessities. The harmonization of international conventions, charters and protocols that promote human rights can increase and expand international collaboration in preventing and combating human trafficking. Arrupe (In Him Alone...Our Hope, 1983, Pg. 75), it is a quantitative reality since the revolution brought on by communication, technology, and the possibility of exchanging resources. Wealth can be shared to benefit the poor, survivors, and vulnerable communities. The resource sharing promotes integral exchange in education, knowledge, health, skills, protection, funds, safeguarding and tangible goods for the common good. Humanity is borne out of compassion and conscious sense of our common suffering. Whether we are directly affected or not. These communal suffering can produce unique sense of solidarity, inter and intra-generational value-based development and build profound sense of ownership for our one human race. Then, we all see each other as one people due to our shared humanity. Lally (Religious Sisters of Charity Nigeria Golden Jubilee, 1961-2011: Pg.6), to each and every one, living and dead, we say, 'Thank you and may the Lord reward you'. This connection remains the true essence of solidarity, partnership, friendships, dialogue and unity in diversity for and with those we live and work with. Francis (EVANGELII GAUDIUM, 2013: Pg.101), no one must say that they cannot be close to the poor because their own lifestyle demands more attention to other areas. Real experiences are in the bearers and not in perceptions or ideas. Together with the poor, underserved communities and underprivileged we can reflect who we are as people. Reflectively enabling a more peaceful and just world within these realities. Cimperman (Religious Life for Our World, 2020: Pg. 131), the call to create communities of hope on a global scale must include the local, the place where we relate daily. The place of encounter where we meet the women, men, children and youth in the real ordinary state filled with grace. Here dignity aligns with collaboration that understand, acknowledge and welcome human fragility. Expressed in act of presence and solidarity that the vulnerable persons and communities feel the sense of belonging.

Summary Findings

In application, partnership and networking is crucial to attaining maximum socio-economic wellbeing of women. Demographic findings highlighted more women in anti-trafficking socio-economic wellbeing than men. It implies majority of the families' responsibilities are supported by women and the women engage in various jobs to enable them meet financial needs to cater the families. The research concludes that partnership and networking can contribute positively to the socioeconomic wellbeing of women in anti-trafficking initiatives. Collaboration has noteworthy influence on socio-economic wellbeing of women anti-trafficking socio-economic wellbeing in prevention, protection, care centre and legal aid. There are significant awareness creation and training in the various sectors. Implying the resource sharing extends to facilities where women and girls can access quality healthcare services, education, transportation, housing, technology, free from digital abuse and vocational centres. It clearly proved women's contribution to development remains significant. More sensitization and enlightenment are needed for women's inclusion in strategic collaboration decision-making. It informs planning, implementation, intervention, and re-integration. These are drivers of community service deliveries. Collaboration in coordination mechanisms denotes online exploitation to be urgent for safety intervention. It confirmed the importance of informed parenting style to safeguarding

the children and vulnerable. Education of boys are necessary to prevent online trafficking. Alluding to more awareness creation to online exploitation and child safe space programmes. Integrated anti-trafficking initiatives with adults will promote strategic collaboration and capacity building training for youth. Hospitals with trained professionals accessible for women and children is pivotal. It implies health is significant to development. In addition to equipped skills acquisition centres with skilled trainers, internet, and markets for goods. Extensively, applying mobile skills acquisition training and follow-up. Access to quality education for women, girls, children and young people supported with data. Becomes a tool for long term human development. Additionally, with integrated anti-trafficking initiatives including adults for long-term development. And advocacy on women involvement in decision making process. Advocacy is crucial to collaboration on socio-economic wellbeing. Obviously, continued engagement with key stakeholders remains principal on socio-economic wellbeing of women.

Conclusion

Strategic collaboration in partnership and networking is crucial for socio-economic wellbeing of women anti-trafficking initiatives. Partnership and networking include prevention activities that can deter and inform people about the dangers of human trafficking and safety measures. Collaboration is essential in provision of protection services, care centre like clinic, facility for psychosocial support therapy and hospital accessibility for the vulnerable communities. And legal aid to protect their human rights. As well as end future victimization of the survivors and victims of human trafficking. The collaboration in resource sharing is essential to socioeconomic wellbeing of women in anti-trafficking initiatives. Sharing of resources are not only finance but inclusion of personnels expertise, technologies, transportation, and funding which can be in form of scholarships, education materials, computers, subsidised medical care services, inclusive integrated psychosocial system and access to quality education. These elements are central for socio-economic development of communities in reducing the prevalence of human trafficking. In addition, collaboration in joint decision-making is important to attainment of socioeconomic wellbeing of women. Through planning and implementation of anti-trafficking programmes that are gender inclusive and sensitive. Involving women in the decision-making process can contribute to meaningful and long-term outcome to addressing the challenges of human trafficking in the families and communities. Providing lasting intervention and re-integration of the victims and survivors also, enhance socio-economic wellbeing of women. Lastly, collaboration in coordination mechanisms is significant to ending human trafficking and increase socio-economic wellbeing of women anti-trafficking initiatives. The coordination mechanisms can be enhanced through advocacy on women involvement in decision making, access to quality education, professionals in the medical to care for women and girls' services, equipped skills acquisition centres, access to quality education to young people, good parenting style, integration of women and men in the project, appropriate use of technology and capacity building. These components are crucial for local and international communities socio-cultural, environmental, and economic development.

REFERENCES

- Abbot, W. M. (1963-1965). *The Message and Meaning of the Ecumenical Council. The Documents of Vatican II. With Notes and Comments by Catholic, Protestant, and Orthodox Authorities.* America Press: Association Press.
- Arabome, A. (2022). *Why Do You Trouble This Woman? Women and the Spiritual Exercises of St. Ignatius of Loyola.* Paulist Press.
- Arrupe, P. (1983). In *Him Alone...Our Hope.* Irish Messenger Publications: Irish Delegation/International Institute of the Heart of Jesus, 37 Lower Leeson St., Dublin 2.
- Blake, D. S. (2001). *Mary Aikenhead (1787-1858). Servant of the Poor. Founder of the Religious Sisters of Charity.*
- Crossan, R. (2016). *Friend of the Poor. Mary Aikenhead. Woman of Vision, Commitment, and Inspiration.* The Columba press.
- Chittister, J. (2018). *We Are All One, Reflection on Unity, Community and Commitment to Each Other.* Twenty-Third Publications.
- Cimperman, M. (2020). *Religious Life For Our World. Creating Communities of Hope.* Published by Orbis Books.
- Compendium of the Catechism of the Catholic Church (2005). Pauline Publication Africa.
- Grogan, B. (2015). *Making Good Decisions. A Beginners Guide.* Veritas Publication. 7-8 Lower Abbey Street, Dublin 1, Ireland.
- Gillard, J. & Okonjo-Iweala, N. (2020). *Women and leadership Real Lives, Real Lessons. In conversation with some of the world's most powerful women.* Bantam Press. Transworld publisher: Penguin Random House, One Embassy Gardens, & Viaduct Gardens, London SW117BW.
- Hicks, D. (2018). *Leading with Dignity. How to create a culture that brings out the best in people.*
- Johnson, E. A. (2024). *Come, Have BreakFast. Meditations on God and the Earth.* Orbis Books. Maryknoll, New York 10545.
- Lally, A. (1961-2011). *Golden Jubilee. History of the Religious Sisters of Charity in Nigeria.*
- Martin, J. (2023). *Come Forth. The Raising of Lazara and the Promise of Jesus's Greatest Miracle.* William Collins.
- McLaughlin, N. (2015). *Life's Delicate Balance. Our Common Home & Laudato Si.* Veritas Publications.
- Nyamayaro, E. (2021). *I am a Girl From Africa. A memoir.* First publish in the United States by Scribner, an imprint of Simon & Schuster Inc., 2021.

Orobator, A. E. (2016). *The Church We Want. African Catholics Look to Vatican III*. Orbis Books.

Orobator, A. E. (2018). *Religion and Faith in Africa. Confessions of an Animist*. Orbis Books www.orbisbooks.com.

Robinson, M. (2007). *International Jesuit Network for Development. The Development of Peoples: Challenges for Today and Tomorrow*.

Pope Francis (2016). *Care for Creation. A Call for Ecological Conversion*. Orbis Books: Maryknoll, New York 10545.

Pope Francis (2015). *Laudato Si. Encyclical Letter of the Holy Father Francis on Care for Our Common Home*. Pauline Publications Africa.

Pope Francis (2013). *EVANGELII GAUDIUM of the Holy Father Francis. To the Bishop, Clergy, Consecrated Persons and the Lay Faithful. The Joy of the Gospel. Apostolic Exhortation on the Proclamation of the Gospel in Today's World*. Catholic Truth Society. CTS Publications.

Pope Leo (2025). *Address of his Holiness Pope Leo XIV To The Movements and Associations of the "Arena of Peace" (VERONA)*. The Holy See.

Silf, M. (2011). *The Other Side of Chaos. Breaking Through When Life Is Breaking Down*. Loyola Press. Jesuit Ministry. Chicago.