children into exploitative situations. Families that are involved in debt with traffickers may let themselves believe that their girls will have a better life and improve their quality of life by being sold to them but are actually conned into believing this. They will live a life of slavery in harsh brutal conditions and be forced to have sex with strangers on a daily basis. (Cox, C and Marks, J (2006). *This immoral trade - slavery in the 21st century*. Oxford: Monarch Books. p139)

**Political**

A person may be driven by political motives to be involved with child slavery. This has occurred in the past with ethnic cleansing such as with the people of Uganda when Joseph Kony gave orders to capture children to become sex slaves and also child soldiers. He aimed this ethnic cleansing at the Acholi people of Uganda. The forced involvement of these children as child soldiers was to destroy the communities of the Acholi with an estimated 66,000 children being forced to become soldiers. The combination of forced labour and military involvement of these children was solely for the purpose of political power for Josephy Kony against the Uganda government and in the use of ethnic cleansing to secure more political power. (Cox, C and Marks, J (2006). *This immoral trade - slavery in the 21st century*. Oxford: Monarch Books. p139-140) ; Howden, D (8 November 2008). "The deadly cult of Joseph Kony". *The Independent* (UK)

**Ideological**

A ideological justification of slavery has occurred in areas where militant Islam is waging holy war also referred to as Jihad. Areas such as Sudan have been involved with Jihad and has been involved with slavery. Traditional Islam teachings has been used to encourage the enslavement of Africans by Arabs. One of the weapons of Jihad was the slavery of Africans especially being woman and children. Arabs would go on a raid and kill the men taking the woman and children as slaves. The Africans would then be forced into Islam and forced into Arabisation, which is the cultural influence of non-Arab people that gradually changes them into speaking Arabic and taking on Arab culture and Arab identity. (Cox, C and Marks, J (2006). *This immoral trade - slavery in the 21st century*. Oxford: Monarch Books. p140)