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## **Learning From Incidents to Improve Services: Kenyan Victims' Reaction to a Migrant Labour Scam in Thailand**

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## **Abstract**

Incidents that occur at workplace can serve as sources of unique knowledge from which organizations can derive information that can be insightful when drawing lessons on how to improve the functions, structures, or services of the organizations. In May 2015, a human trafficking and migrant labor syndicate was uncovered in Bangkok. Victims were Kenyans who had been lured into the scam, while seeking job opportunities abroad. This is a qualitative case study which describes and interprets Kenyan victims' reaction to a migrant labor scam in Thailand.

## **1. Introduction**

An International Labor Organization report (2015) indicates that over 60% of the global labor force work without formal contract. Most of this population is in developing countries. Among the waged and salaried population, less than 42% of the labor force has permanent work contract. In countries with available data; the dominant form of employment is temporal work, informal jobs with no contracts and own arrangement sometimes unpaid work. This is precipitated by long term unemployment due to previous harsh economic conditions and insecurity. Such prevailing conditions have characterized migration movements within and between countries. Over the recent years, human trafficking and migrant labor issues have continued to strike international relations discourse.

The Trafficking in Persons report (2015) indicates that human trafficking has partly contributed to the global market labor force, with majority of trafficked persons being at risk of torture, death, and labor bondage. A call to free and assist trafficked persons is one of the core agendas. The report calls for a multidimensional response involving governments, non-governmental organizations, and the private sector. Kenya, according to the report is located under tier 2 as a source and destination of trafficked people. Forced labor and prostitution in the agricultural, industrial and tourism sectors often go unpunished. Victims are both male and female. The report also shows that Kenyans voluntarily migrate across Africa, to Europe, Australia, Middle East and Asia. As a result of

this migration, Kenyan women are subjected to forced prostitution by Ugandan and Nigerian traffickers in Thailand. Although the government has made some reforms aiming at tackling human trafficking and forced labor; it has not significantly complied with international minimum standards for eliminating trafficking.

The complex interrelation between human trafficking and migrant labor is of concern for Kenya and the world because of the following implications:

Sustainable development agenda for post 2015 era identifies transnational migration as one of the international public goods which require resources and restructuring of governance systems linking global, regional, national, and local institutions (Alonso & Ocampo, 2015). Migration is on tremendous increase due to the absence of adequate mechanisms to regulate it for meaningful development and for the safety of both migrants and host nations. Therefore, migration represents an imminent risk to the global community, given its far reaching externalities.

Studies show that Kenya's socio-economic conditions exhibit not only exclusion, but also high levels of inequalities across social sectors. According to the UNDP Gender Inequality Index (2013), Kenya takes position 147 worldwide, ranking low in human development at 0.548. It is among the most unequal nations in the world. Kenya's population is growing at the rate of 2.9% accounting for about 1 million people per year. Youth aged between 18 to 34 years constitute about a third of Kenya's population (UNDP, 2013). By the year 2009, 84% of employed youth aged between 15 to 24 years were in the informal sector (Munga & Onsomu, 2014). In recent years, the rate of unemployment and poverty has tremendously increased in Kenya, creating a desire among the masses to migrate in search of employment opportunities.

This comes at a time when the nation's foreign policy has in recent years focused partly on advancing foreign relations including with Asia and the Middle East, with a view to increase not only trade relations, but also job opportunities for Kenyans abroad. This represents a slight shift from Kenya's earlier conceptualization of national development and mirrors in many ways the challenge the nation is facing in handling both negative and positive forces of globalization.

The early conceptualization of national development crafted on the idea of patriotism during the 1960s-1980s meant that Kenyans who went abroad for study were encouraged to return and work in the country, especially for the government which was then the largest employer. For a country just emerging from colonialism and seeking to reclaim land which had been acquired by the British, create its market system to trade with the world, and build its first post-independence economy, encouraging Kenyan experts to work in the country was of great demand (Lonsdale, 2010). Based on the concept of brain-drain, national development was linked at the core to citizens acquiring higher levels of knowledge and skills and working in their own country in order to share expert experience and utilize it

within the bounds of the country. Today, hundreds of Kenyans are leaving the country in search of employment abroad. Some of those who study abroad return later after working abroad for several years. This wave of Kenyans contributes to national development by sending their financial contribution to the nation and investing in economic projects and welfare programs rather than knowledge contribution. Their needs call for a different policy approach.

From the early years of the Kenyan nation, the citizen was also an employee of the government or a government's client. In recent years, this idea appears to have changed particularly with regard to the Diaspora contribution to investments in Kenya. As a result, the Diaspora policy portrays the government as a care giver and the citizen as the customer. The idea of the Diaspora as development partners with government indicates both in symbolism as well as mission statements that the government is transforming into a people centered organization and is shifting from its traditional bureaucratic tradition to embrace an ethic of care in state-citizen relationship building and public service delivery. This is partly in response to the increasing migration of Kenyans to other countries in search for employment. In 2013, Diaspora remittances were estimated to be Ksh. 113 billion accounting for 2.98% of GDP (Republic of Kenya, 2014). Therefore, the role of Kenyan Embassies abroad is increasingly shifting from focusing on foreign investors alone, to focusing on Diaspora as investors and development partners.

While a section of Kenyan Diaspora has succeeded in access to employment and business opportunities, another section of the Diaspora is vulnerable to organized crime and forced trans-national labor. Kenyans seeking job opportunities in Asia and the Middle East are largely affected by this situation. This socio-economic group of the Diaspora who fall victim to human and migrant labor traffickers is the focus of this study. Given that the victims are not investors, a new perspective is required to understand their experiences and to construct a relational framework based on which they can be understood and their interests served more effectively.

On 4<sup>th</sup> of May 2015, a human trafficking and migrant labor syndicate was uncovered in Bangkok. Victims were Kenyans who had been lured into the scam, while seeking job opportunities abroad. In this incident, an anonymous email addressed to the Ambassador of Kenya to Bangkok was sent to the Kenya Diaspora Executive Committee. The email had a list of twenty one names of individuals the author reported had been trafficked into Thailand by a human trafficking and migrant labor syndicate. Some of the victims had become illegal immigrants after their visas expired. Others had returned to Kenya with the help of friends and their families; while others had gotten temporal jobs and were working. The whereabouts of one victim known by fellow victims not was known at the time of the study even though the victim was reported to have had an expired visa

the last time she was seen. At the center of the scam, was Kenyan called Davinci (not his real name) and a Ugandan called Cliff (not his real name). The victims were calling the Embassy to assist them. "Help us before we start filling up cells in immigration detention center" wrote the author of the anonymous email.

## **2. Methodology**

This is a qualitative case study which describes and interprets Kenyan victims' reactions to a migrant labor scam. Case narrative approach to inquiry was selected for the study. Case or event narrative is a qualitative approach that seeks to understand an event or incident that occurred. This form of inquiry mainly focuses on what happened and how people felt (Bernard & Ryan 2010, p. 43-44,248). It is based on the assumption that the meaning of the phenomena is in the human experience. Social reality is in the way people live, think, and interact, with each other as well as the environment (Gray, 2009, p. 171). Questions seek to find out the meaning individuals assign to their experiences and its implication to the functioning of the policy program (Rossman & Rallis, 2012, p. 96-97). This approach enables researchers to understand in depth, the world from the participant's point of view (Gray, 2009, p.171). It is useful in active construction of meaning (Barbour, 2008, p.22). It involves the researcher's attempt to approach a lived experience with a sense of newness (Creswell, 2013, p.331). Therefore, research should produce individualized conceptualization of the social phenomena rather than generalizations (Chilisa, 2012, p. 32).

The study began a month after the email was made public. It continued for seven months because some victims feared to talk about the issue. The first two victims came out to share their story during a Diaspora come together party. Participants were individuals who had experienced the incident first hand. They were: eight victims; three informants from the government of Kenya; and five members of the Kenyan Diaspora community. The victims interviewed were part of the twenty one victims who were lured by the human trafficking and migrant labor syndicate. They were trapped one at a time over the period of two years. All the victims were between the ages twenty four to thirty five years. Some of them had young families when they left Kenya. Most of them were women. In Kenya, the victims came from different parts of the country, even though they were linked through social networks. Access to participants was through snow ball method. Participants who had participated in the study acted afterwards as gate keepers who identified others and negotiate access to them.

The researcher agreed with the participants that this was not an investigation but an inquiry into their lived experiences of the victims. In this case, the scope of the study was limited to what happened, who intervened, what assistance they got,

and what did this experience mean to them. The following ethics guide was used to ensure: informed consent; privacy; confidentiality; leaving out sensitive issues that would cause stress or interfere with the participants' private interests; avoid dragging it all up; and engaging in the interview only to the extent that the participants were willing to share their experiences (Boije, 2010). Verification was conducted by taking the final draft back to the victims and asking them to confirm whether it accurately described what they experienced and if they had other missing information they wanted or wished it to be included in the study. While government officials shared insights into the case based on their experience handling the case; this study did not include the government's account of events or government perspective. Therefore, it was limited to the lived experiences of the victims and the victims' perspective.

As opposed to the dominant narrative of the Diaspora as development partners with government and potential investors; this study assumes a critical theory approach. Critical theory assumes that reality is based on power and identity and is characterized by issues such as class, privilege, power relations, social condition and social struggle. Research based on critical theory documents such issues, and then calls for change or action. The goal is to generate information which can be used to empower human beings deemed oppressed or constrained by such factors. Critical theory is relevant to knowledge management because it advocates for research that exposes issues which undermine the well-being of human beings in society and emphasizes focus on change or action. Critical theory research is embedded with the desire to theorize phenomena in ways that can enable the reader to take note of areas that require change and envision ways to change them (Creswell, 2013). This approach to inquiry was chosen because the goal of this study is to add the voice of the victims to the discussion and present themes that emerge from study.

The study answers the following questions: What happened when the victims were lured into the scam? Who was involved in response to the incident? What themes of response emerge from the study? What implications for practice emerge from the study?

### **3. The Incident and the Response**

The victims were lured by the syndicate since June 2013. The syndicate was run by four agents known to the victims. Two agents were in Kenya, one in Nakuru town and another in Nairobi city. The agents presented themselves to the victims as recruitment agencies with links to job opportunities abroad. When the victims reached Thailand, they were received by two agents, one in Bangkok city and another in Konkaen city. While in Nairobi, the victims were required to pay \$

3,000 (Ksh. 250,000). They were told the money was to be used to facilitate their expenses during the recruitment process, and that they would recover the money within six months after they began working.

The victims were also promised that upon arrival, they were going to sign a contract for one or two years. They were going to earn \$ 700 (Ksh.70, 000) per month, receive free accommodation, transport, and extra \$ 40 (Ksh.4, 000) per day for teaching during weekends and holidays classes. Besides \$ 3,000 paid earlier, the victims were asked to carry extra \$1000 cash while traveling to Bangkok. Upon arrival, they were required to show the money to the immigration officials in order to be allowed entry since they were traveling on a tourist visa. Some victims borrowed money; others took out loans, while others sold property, especially land, in order to get the money. They realized it was difficult to pay back after they discovered they had been scammed. After clearing with the immigration, they called Davinci using the number they had been given in Kenya. In response, Davinci directed the victims to use the money they had to hire a taxi and go to Prathunam district of Bangkok. Prathunam is part of central Bangkok, a center for international and local trade, dominant with foreigners from all over the world. At Prathunam, Davinci took money from the victims some of which he used to book the victims as guests in a hotel. "When I realized the truth, when all the money was gone, it was like I was watching a movie on television." said one victim.

Davinci asked the victims to give him any foreign currency left so that he would help change the currency at a fair exchange rate in the city. Victims who gave their money lost it all. He took the victims to dinner and two days later rent them a house on the outskirts of the city. He told them that he had paid for the house for a period six months. The houses rented for the victims were located in different parts of Bangkok. They lived in the houses, not knowing that they had been finally dumped. "You stay in the house knowing that it has been paid for. Then you are shocked when the owner comes knocking on your door at the end of the month for the rent and this guy went away with all your money leaving you with approximately \$ 30 (1000 baht)." Said a victim. Davinci's game was however a little longer. He kept calling the victims promising them job interviews. Afterwards the victims would realize that all these were empty promises meant to fool the victim for a while.

At the climax of the syndicate, Davinci introduced the victims to one Ugandan man called Cliff. Cliff presented himself to the victims as the person who would take them to the interview and work place. Instead he took the victims where he worked as a replacement for two days and afterwards returned and told the victims that they had been found unfit for the job. He accused them of incompetence but then asked them to wait for another chance later. One victim said:

*As innocent as you are you don't know that you are working as a replacement for just two days. After the two days, Cliff comes to you insulting you. He tells you, how Kenyans are foolish and stupid and they can't teach. He says the school didn't like you so you have to wait till he gets another school for you.*

A number of the victims contacted the Kenyan Embassy and reported the matter. The Embassy assisted some of the victims to return to Kenya. Others wanted to stay and pursue the case before they would decide whether to return to Kenya; while others wanted to stay look for temporary work and settle afterwards. Apart from the Embassy, other actors also intervened in for example expats, members of the Kenyan community, Churches, and members of the Thai community. The role of the members of the expat community was very incidental. Some of the victims had expat neighbors who knew their experience through interactions and helped them to find temporary jobs. Some of the victims came into contact with some members of the Kenyan Diaspora community who lived or worked in the area. Some of them provided a wide range of assistance to the victims including; (1) sharing information that helped the victims contact the Embassy for assistance; (2) reporting the case to the police; (3) sharing information about employment opportunities; (4) networking the victims to other Kenyans with potential to assist; and (5) consolidating a call for action.

The majority of Kenyans are Christians. Some of them tend to visit churches when they visit new places. Therefore, the church became an important contact between the victims and members of the Thai community. During Christian worship services, a special session is set apart to welcome, introduce, and talk to visitors. This provides an opportunity for members of the church to interact with visitors and address their concerns if any. This session gave the victims an opportunity to share their experience. However, beyond Christianity, Thai culture has a long tradition, part of which is embedded in the Buddhist tradition, to do good even to strangers. Being kind to others is a value that is strongly encouraged and practiced in Thailand. It is not strange in Thailand to find a Thai community hosting a foreigner for months, without monetary benefits in return. As a result, some Thai families took the victims to their homes, lived with them, taught them basic Thai language and culture, and helped them to find temporary work. In some cases, victims' families also provided financial assistance.

#### 4. Thematic Issues in the Study

##### *Lack of information in the international arena*

The experiences of the victims in this study provide a mirror through which one can take note of the needs of this particular group of Diaspora. Unlike the rest who are viewed as potential development partners with government, these are victims of a complex crisis stemming from years of unemployment and harsh economic conditions in Kenya as well as a lack of access to information in the international arena about job opportunities abroad and how to apply and get them if successful. The victims' experiences indicated an inequality gap in access to information determined by, among other things, income. The majority of the victims worked in the informal sector before they were lured by the syndicate. They knew quite little about Thailand and lacked the most crucial information they needed in order to decide whether to travel abroad or not. They heavily relied on the syndicate's agencies for information and did not see the need, consider, or lacked an alternative credible source of information to compare with. By the time they realized the truth, they had lost most of the money they had. Some of the victims did not know what to do at that point. One participant describing the end of the scam said "When he leaves, you will be left poorer than a church mouse."

##### *Despair*

The success of the scam did not only depend on the intelligence of the syndicate to provide information only reasonable enough to trap the victims, but rather the despair of the victims. Common among the victims was the fact that they had stayed for a long time without getting formal employment. Working in the informal sector in Kenya paid less beyond the basic means one could live on. Their hope to succeed had been deferred for years. The victims were a generation that grew up after the 1980s where the idea of formal employment rather than self-employment was prominent in Kenya. Children were socialized to work hard, grow innocently in hope that one day they would find a better paying blue-or white color job. Going abroad marked one of the highest levels of self-actualization. At least in a lifetime, one got to fly. To the victims, the idea that one would suffer abroad, or an international crime syndicate would get to prey on rural villages and sub-urban centers in Kenya was unheard of. When the day of fate come to them, it sounded like a fulfillment of a delayed dream. A participant describing this experience said:

*When many Kenyans leave our motherland there is always hope and a light somewhere shining bright which is a promise of great things to come. A number of Kenyans have come to Thailand after an agent in Kenya promised them jobs with their agent here in Thailand. They saw a light at the end of the tunnel little did some of them know it was a train heading their way and for what happens when the train finds them in the tunnel..... I will let your imagination fill in the gap.*

### *Lack of adequate evidence*

The complexity of the victims' cases lied in, among other things, the inability to reserve adequate evidence based on which the syndicate would be charged. Much of the travel transactions were done by the victims themselves under phone call directives from the syndicate. Cases reported to authorities did not include any paper transactions which implicated the syndicate. This delayed government action since further investigations were required. Some victims reported the case then returned to Kenya because their visa had expired. They did not return and it was difficult to follow up on the case. With time, they lost contact with authorities. Other victims feared to report their cases to authorities. They only made calls and failed to turn up when invited to record statements.

### *Difficult choices at the risk of being detained*

The syndicate exploited the immigration system. It instructed victims to travel voluntarily on a tourist visa. The victims met all the travel standards as required by the law. They carried \$1000 cash while traveling to Bangkok, money they showed the immigration officer indicating that they had enough money to live on in Thailand for ninety days before the visa expired. While on a tourist visa, the syndicate had an opportunity to get the rest of the money from the victims in disguise that they were facilitating the victims' stay and job placement. At the end of ninety days, the syndicate broke ranks with the victim. At this point, the victim had tough choices to make: (1) renew the visa. They could not do this without getting out of the country and coming back for a valid reason. They did not have money to enable them do so. (2) Report the case to the local police. They feared doing so since at this point, their visas had expired hence they were illegal immigrants. Doing so required that they were supposed to pay an over stay fine, leave the country, then come back to pursue the case. The victims came from the low income class. They could not afford paying the over stay fine, let alone handling or participating in an international case. (3) Report the case to the Embassy for assistance. Some victims reported the case and were assisted to return

to Kenya. Others wanted to stay and pursue the case first. (4) Seek assistance from family in Kenya. Some of the victims' families raised funds to assist the victims during this period. Those who could not afford and who did not return on time were arrested and detained at the immigration detention center. "She landed in the Immigration Detentions Center and calls were being made right left center day and night for fellow Kenyans to contribute money for her, so she can be deported." said one participant describing one such incident where a victim was arrested, detained and later deported.

### *Informal relationships and its derivative temporal relief*

With the exception of government assistance, much of the immediate assistance the victims received came from informal relationships they had created within the first three months of their stay. Ranging from basic encounters with neighbors to attending church services and interacting with local people; the victims found temporal relief. This brings to light the role of informal social capital in providing assistance to victims of migrant labor and human trafficking. Informal networks played a significant role including mobilizing and sharing resources to enable the victims to report the case to authorities, access finances to facilitate deportation, access daily basic needs, and information concerning temporal employment.

### *The quest for help*

The victims' quests for help were not an individual call but a collective advocacy voice exemplified in the May 4<sup>th</sup> awareness email and in the victims sharing of their experiences during the study. The victims did not identify themselves as individuals, but as part of a group of Kenyans in Diaspora who wanted to be understood as unique given their lived experiences. Their call for assistance as exemplified in the rhetorical questions they raised did not target individual needs; but rather collective needs of the socio-economic minority group seeking a permanent solution to the migrant labor and human trafficking crisis. Their case was unique too. It was one in which the traffickers used total deception instead of force. The traffickers did not shed blood or inflict physical bruises on the victims but rather tortured the victims' minds and emotions. They crushed the victims' expectations. The traffickers didn't have to put the victims into long term labor bondage. They didn't have to sell them either. Their operations were based on "a quick returns strategy." which entailed the following: (1) Lure victims who can afford to get some money about \$4000 each; (2) deceive them and get the entire amount from them in 90 days then dump them at a place they will find difficult to

fight back; (3) don't get involved in any paper transaction; (4) don't use weapons rather remain innocent like someone who is just assisting until you are done then break ranks and blame them; (5) follow the law when it is necessary to do so. What is the essence of human trafficking and migrant labor anyway? Isn't it to make money at the most cost effective price? In the victims' calls for help, the victims raised the following questions: (1) Is this man Davinci untouchable? (2) Don't we have laws regarding human trafficking in Kenya? (3) Do you think this is just and fair? (4) Who is expected to help the poor Kenyans suffering if not you our representatives? (5) For how long will this greedy man continue making Kenyans suffer?

## **6. Discussion and Implications for Practice**

Knowledge management is about generating data and processing it into information which can be acted upon by the organization. The goal of knowledge management is to initiate research where data can be collected to initiate new learning, avoid mistakes, or improve the process. In knowledge management, one assumes that the environment among other things pressures organizations to change. In response organizations make adjustments in order to survive the environmental pressure or be more competitive (Nonaka & Toyama, 2007). This study assumes that foreign missions are more or less learning organizations given the foreign environment within which they operate. This is because they are set in a context in which they represent the interests of their nations among other competing foreign agencies, and are obligated to take care of their citizens in an environment that is out of the control of their government. This calls for constant learning. One way of doing so is to learn from the experiences and needs of the people they serve.

Socio-economic minorities, for example victims of organized crime syndicates, can provide through their lived experiences, perspectives that can inform a reform agenda in immigration policies and bilateral agreements. This case of Kenyan women and men, victims of organized crime, who have survived the syndicate's net shows that one of the major challenges in addressing their problems was lack of knowledge and resources on the part of the victims to know and preserve materials that would have served as crucial evidence in favor of their case. The victims also lacked knowledge to recognize or detect the crime early enough and decide how and when to report the case. They often reported the case, when they were too vulnerable to pursue it. These experiences point to the lack of knowledge about the dangers and risks of traveling abroad, seeking a job in a foreign context, transacting personal business during potential recruitment processes and relating to authorities in a transnational setting. Such experiences

call for a more relational organizational framework in which authorities have mechanisms that can enable them access and network with community groups and other organizations in ways that make vulnerable groups access relevant knowledge resources and assistance much easier and earlier. Such a relational framework will not only help to provide assistance to the victims of such crimes but will also enrich the process of such organizations and or authorities to be more effective in dealing with such dynamic crime patterns. The framework can also create a rich environment to generate and share in-depth knowledge through inter-organizational mechanisms that are more inclusive. This calls for among other things mechanisms that ensure trust, participation, organizational cultures, and diverse incentives for diverse categories of individuals who depend to support systems in order to participant in knowledge sharing and transfer (Asar-ul-Hag & Anwar, 2016).

The syndicate was created to appear and function more or less like a job recruitment agency. It was not a recruitment agency neither did it offer jobs. It only thrived on the victims' lack of information and their desperate desire to get jobs and escape harsh socio-economic conditions. Lack of information on the side of the victims points to both absence of affordable and accessible information infrastructure, as well as who the victims were as a socio-economic group. Most of them came from the low socioeconomic class. They had for years worked in the informal sector. They lacked exposure and competency to weigh and scrutinize information as well as the ability to seek assistance from authorities beforehand. Knowledge management, at the very basic level is about how to generate knowledge and to share or transfer it to situations and places where it can be used to benefit relevant people and the community at large (Parry & Graves, 2008). In this case, a call to knowledge management requires gathering of information related to new trends of migrant labor scams of this kind, and developing mechanisms to combat such challenges for instance through education programs, proactive rather than reactive investigations and inquiries, and intelligence sharing between governmental and relevant non-governmental organizations. Such issues indicate trends that require parliamentary committees on security and foreign relations for instance to conduct hearings based on which policy recommendations can be made and appropriate and comprehensive policy decisions made.

The needs of the Diaspora, victims of migrant labor and human trafficking are uncharacteristic of the Diaspora group envisaged in the Diaspora policy as development partners. Their conditions do not fit frames of reference existing in the dominant literature on Diaspora studies where the Diaspora are envisaged as investors sending remittances to Kenya and based upon which economic decisions are made. On the contrary, this group represents a challenge in the wider global market relations where firms, local and international struggle to minimize costs

and maximize profits amidst forces of globalization. Gunasekaran and Ngai (2007) have observed that the current international economy requires integration of information systems in the industrial, manufacturing, and service sector. However, such information systems should not only be concerned with information gathering and utilization for profit maximization, but also responsibility to engage in ethically responsible businesses so that both local and international firm do not participate or benefit from proceeds of migrant labor and trafficking. Knowledge management in this case should entail a global ethical agenda and commitment against illegal migrant labor and trafficking related crimes. Such agenda should also entail commitment to empowering at-risk groups or populations (Truch, 2001) to that they can be competent enough to muddle through the job market without falling victims of migrant labor trafficking.

Interpersonal relationships lived in community, social organizations, and informal network still play a crucial role in interventions during crisis. Much of the temporal assistance the victims received came from informal networks the victims had access to. This is contrary to the dominant view of victims' assistance as largely dependent on government or macro organizations interventions. This confirms the view that informal processes and bottom up approaches on organizational action can help develop a strong sense of ownership and a more inclusive organizational strategy (Shaw & Edwards, 2006). Because of the transnational nature and spill over tendencies of illegal migrant labor effects; mechanisms to combat such cases must take into account regional actors and institutions when drawing a framework for knowledge acquisition, utilization, sharing and action (Zhao, & Ordóñez de Pablos, 2011).

The quest for help expressed by the victims' rhetorical questions depicts a call for action not just on the basis of the law, but also because of the need to honor the value of a human being and to take a moral obligation to intervene. One question after another exhibited the victims' legitimate expectation that government does not have a reason to sit on the fence and watch its people suffer. This calls for an intellectual and emotion commitment to invest in seeking solutions to such vulnerable groups of society. This means fixing inconsistencies in government systems, processes, behaviors and actions (McKenzie, et. al., 2001). This will help to provide a more effective and sustainable response to tackling illegal migrant labor. The experiences of the victims in this study suggests that in the absence of adequate resources; partnerships between the Diaspora and foreign missions can provide social capital to tackle human trafficking and provide services to the victims. Such relationships need to be developed and integrated into a working framework that can provide alternative human services.

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