

**HUMAN
TRAFFICKING:
FREEING WOMEN,
CHILDREN, *AND* MEN**



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WHAT IS HUMAN TRAFFICKING?

A condensed version of the United Nations definition states that:

Trafficking is the recruitment, transportation, transfer, harboring or receipt of persons by means of threat or use of force. It is giving or receiving payments to achieve the consent of a person having control over another person for the purpose of exploitation.

Slavery ended in the United States over a hundred years ago, right? Wrong! Today a form of slavery, human trafficking, is a growing problem in the USA and all around the world. Could a trafficked person be in your neighborhood? Yes! They could be working at your local restaurant, nail salon or farm. They could be working as a servant in the house down the block. Or very likely, they are the women and girls in the secret local bordello. We would like to think human trafficking would never occur close by. But, we would be wrong.

Exploitation includes sexual exploitation, forced labor or servitude or the removal of organs. The definition covers the use of minors for commercial sexual activity even if there is no force, fraud, or coercion. It covers persons who are held against their will to pay off a debt. A victim's initial agreement to travel or perform labor does not allow an employer to later restrict that person's freedom or to use force or threats to obtain repayment.

The International Labor Organization (ILO) reports that 12.3 million human beings are trafficked into forced labor, bonded labor and sexual servitude at any given time. At least 79 per cent of trafficking is for sexual exploitation, mostly for the prostitution of women and girls. Children are not exempt from this atrocity. UNICEF's executive director estimates that 1.2 million children are trafficked each year. The ILO indicates that 32 per cent are in forced labor, 43 per cent are forced into sexual crimes and 25 per cent forced to do both.

Today, global efforts to control trafficking in persons have focused on the criminalization along with measures to protect and assist victims. By comparison, little attention is given to the "business of human trafficking" – a worldwide criminal industry that generates billions of dollars of yearly profits. Recent estimates are as high as \$32 billion when both sales of individuals and value of their labor and service is taken into account. INTERPOL estimates that the money generated by sex trafficking alone is \$19 billion a year and the ILO estimates profit from sex trafficking at \$23 thousand per victim.



THE FAITH IMPERATIVE

Trafficking in persons can be considered from a number of different perspectives, including human rights, crime control and criminal justice, migration, and labor. For people of faith, however, there is an added dimension. When moral theology asks what is the ultimate good for humankind, we are directed to the heart of this question found in the Hebrew and Christian scriptural command to love God above all and to love our neighbor as our self.

The young girl sold into the sex trade is my neighbor and my sister. The young boy sold into the sex trade is my neighbor and my brother. The countless numbers of migrant workers and domestic helpers who are trafficked are our brothers and sisters. When we ask what it means to love a trafficked child, we are really asking: what is our responsibility towards her and what is the appropriate attitude and action that I am to assume on her behalf?

Horrifying as the statistics are, human trafficking is not only about numbers. Every trafficked person, every face has a story. What do we see when we look into the face of an exploited child? Do we see Christ looking back at us? How have our lives been interrupted by their plight? Are we able to reach out and say, "Here I am".

The prophets had a vision of society in which JUSTICE was the basis for the ideal community, a harmonious unity of people committed to the well being of all. Isaiah exhorts us to seek justice and encourage the oppressed (Isaiah 1:16-17), Amos to let justice roll on like a river, righteousness like a never failing stream (Amos 5:24), and Micah to do justice, to love mercy and to walk humbly before our God (Micah 6:8). We are called as people of faith to hunger and thirst for righteousness, to put on justice as our robe, to be eyes to the blind and feet to the lame, to take up the case for the stranger (Job: 29-11-16).

ROOT CAUSES OF HUMAN TRAFFICKING

The convergence of widespread poverty, demand for cheap labor, gender discrimination, economic and social underdevelopment, conflicts, and corruption in the exercise of power and control by groups or by governments provide fertile grounds for human trafficking.

Human trafficking knows no boundaries. Almost every country of the world is affected either as a source, transit, and/or destination country for women, children, and men trafficked for the purpose of sexual or labor exploitation (domestic servitude and bonded labor). Trafficking occurs within and across national borders, often with a consignment of people crossing many borders to reach their final destination.

Poverty, lack of resources and opportunities render the youth extremely vulnerable to trafficking, lured by too-good-to-be-true job offers only to find their dreams trampled on in the dirty streets of big cities. Orphaned children from war and disease become easy prey for traffickers. Young women from many countries recruited for non-existing jobs end up in brothels where they become virtual sex slaves, their passports confiscated and their lives threatened should they try to escape or report their situation to the authorities. Traffickers deliberately target the poorest communities, knowing that people are desperate enough to do whatever it takes to provide for their families.

The human tragedy cannot be captured in dry statistical accounts. They do not show the faces of young children begging on street corners in the hopes of making enough money to return to the only shelter and protection they have. They don't present the men and women who work in private homes for very little income with only a hard floor under a table in the kitchen to sleep. They do not capture with clarity the amount of bodies being mutilated for organ harvesting,

The Convergence of Widespread

POVERTY

Demand for Cheap

LABOR

Gender

DISCRIMINATION

Economic and Social

UNDERDEVELOPMENT

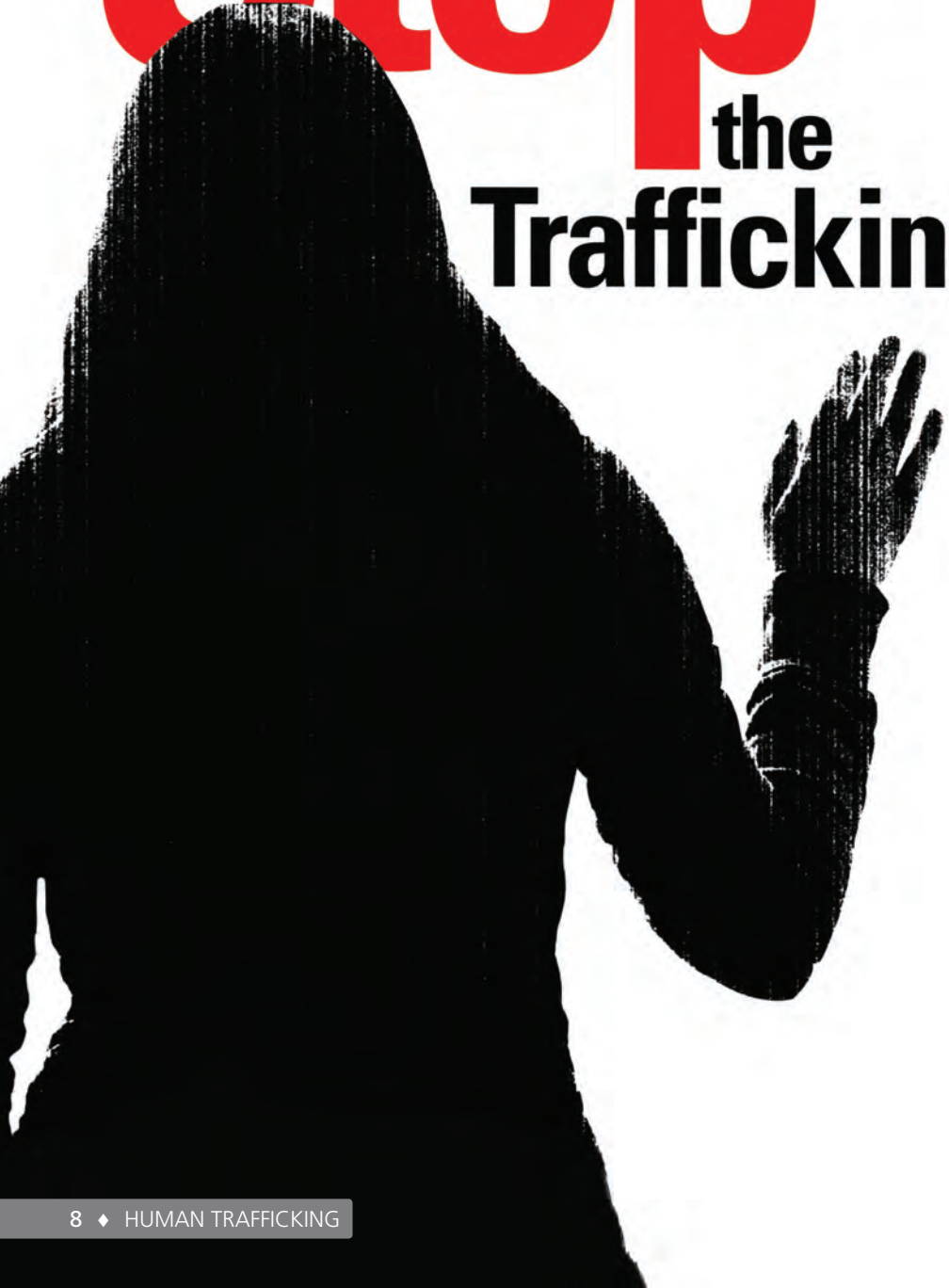
Economic and Social

CONFLICTS

In the exercise of power and
control by groups or by governments

CORRUPTION

Stop the Trafficking



HOW DO WE RESPOND?

The Anglican Communion has a long tradition of individuals, who in their own times, have taken up their cross and challenged injustices of various kinds. In the late 18th century, Absalom Jones, a bishop in the African Episcopal Church, modeled a persistent faith in God and in the Church as God's instrument by denouncing slavery and warning the oppressors to "clean their hands of slaves." In the early 19th century, William Wilberforce led a persistent, uncompromising, and single-minded crusade for the abolition of slavery and the slave-trade. That sordid traffic was abolished in 1807 when Parliament put an end to slavery in the British dominions.

In the 20th century, William Temple, Archbishop of Canterbury, by taking on the war against the five giants of want, disease, ignorance, squalor and idleness vindicated the Church's right and duty to intervene on these issues, reiterating that the Church had the right to challenge social injustice on moral grounds because the suffering caused by existing evils makes a claim upon our sympathy, which the Christian heart and conscience cannot ignore. In the 21st century, Archbishop Rowan Williams has shown the same commitment to social justice through his support of a Consultation on Human Trafficking held and hosted by the Archbishop of Hong Kong and organized by the Office of the Anglican Observer to the United Nations. Trafficking is the compelling issue of the 21st century. It is today's slavery and it is time to

say:
No More.

LEGAL ASSISTANCE FOR VICTIMS OF TRAFFICKING

Many people who are trafficked often feel they are alone, if they turn to the authorities they will be arrested, deported or worse. They believe they are committing crimes and will not be helped. They also feel they will not be believed and that the traffickers control the police and all the authorities.

Though this can be the case in some places, many other countries are working to assist trafficking victims. When a trafficking victim turns to the authorities in some countries, they can be given shelter, assistance and even the right to remain in that country. They will be heard, their story believed and their lives changed for the better.

The United States is one of several countries that understands the trafficking victim is just that, a victim, and they need assistance to move on with their lives. For example, in the United States, if a trafficking victim is brought to authorities and agrees to cooperate to bring the trafficker to justice, they may be able to obtain a visa permitting them to stay in the United States and eventually obtain legal status. There are benefits they can be entitled to, such as shelter and food. They can be given services, such as counseling for trauma and other help. There have been successful convictions against perpetrators of human trafficking.

Elsewhere, trafficking victims may not always be able to turn to authorities, but most countries have non-governmental organizations that can help. They can provide shelter, food and maybe even a ticket back to their home country. The NGOs are constantly working to assist trafficking victims and may be the only place to turn in some countries.

Trafficking victims need to be recognized as victims. They need services, mechanisms to stay in their new country or go to their home country, as they want. They need ways to obtain employment, schooling or training and the ability to move on with their lives without fear and without a criminal record. The legal system needs to understand these needs and work to assist these victims in obtaining all they need, instead of working against them. Once all the legal systems understand this concept, we can begin meaningfully to address the scourge of trafficking.

A person's shadow is pressed against a cracked, translucent surface, possibly a window or a piece of plastic. The shadow is dark and clearly shows the outline of a person's head and hands. The surface is heavily textured with numerous cracks and creases, giving it a weathered and distressed appearance. The lighting is dramatic, with the shadow being the primary focus against the lighter, cracked background.

**SHE CAN'T ASK FOR HELP
BUT YOU CAN**

REHABILITATION

Even when a victim is freed from the chains of trafficking, the work of rehabilitation she faces is daunting. These are the words of a woman trafficked from Eastern Europe to the United States as she describes her life thus far:

“ There was a big price list on the door
I just didn’t know what to do
There was never less than 40 men a day
It was really difficult
I didn’t want to touch them
Not one day off
Every day I thought I was going to die
I always felt I had AIDS
No one asked, are you okay?
I couldn’t talk to anyone ”

Survivors of human trafficking experience shame and guilt and, in many countries, are shunned by family and community. Something terrible has happened to them, something that should never happen to anyone. Some people go through a traumatic experience knowing it is not their fault but many others feel shame and self-hatred, and some even believe their suffering is a punishment from God.

The Christian response needs to affirm that we are made in the image of God. Our baptismal covenant requires us to respect the dignity of every human being and any behavior forced onto an individual against their will is an abuse of her dignity and a violation of our baptismal covenant. The perpetrators of rape and trafficking, therefore, are the ones to bear the shame of what they have inflicted on their victims and to be made accountable for their actions.

The Anglican Women’s Empowerment (AWE) has made available an “Open Letter to People who have been Raped or Trafficked” in several languages, including Swahili and Haitian Creole. The open letter answers questions often asked by survivors like: Am I to blame for what has happened? Why did God allow this to happen? Am I being punished? How can I feel better? Will I ever be healed? How do I continue living?

This document is accessible at www.anglicanwomensempowerment.org or at awetoday@gmail.com.



WHAT CAN I DO?

Suggestions and Best Practices

- Name trafficking for the evil it truly is – lasciviousness, exploitation, and greed.
- Break the culture of silence around trafficking
- Obtain the support and backing of your Bishop and Diocese in denouncing this evil
- Become aware of the particular nature trafficking shows itself in your community
- Work closely with other faith groups, NGOs, civil society, and governmental organizations, sharing resources and information
- Set up projects to combat trafficking, assist victims, and counsel survivors
- Give money and support to the organizations listed below.





CHURCH ORGANIZATIONS IN SUPPORT OF VICTIMS

Across the Anglican Communion, there is already a host of committed people engaged in the effort to free victims of human trafficking and help in their transition to a healthy, meaningful life. These are some of the organizations, the work they do, and their contact information:

IAFN is an Anglican forum for the exchange of information about challenges facing families in different countries and contexts, and the practical work being undertaken by churches and individual Christians. Address: c/o Anglican Communion Office, St. Andrew's House, 16 Tavistock Crescent, Westbourne Park, London W11 1AP, England. www.iafn.net

Sue Burrige, **Family Policy Adviser**, Church House, Great Smith Street, London., SW1P 3NZ, UK. www.anglican.cofe.org.uk

Revd Dr. Carrie Pemberton-Ford, founder of Churches Alert to Sex Trafficking Across Europe, **CHASTE**, and developing the Cambridge Center on Applied Research in Human Trafficking. Address: CCARHT, Centre of African Studies, Mond Building, Free School Lane, Cambridge, CB2 3RF, UK. www.ccarht.org

The goal of **The Bradford Forced Marriage Project** is to inform young people on their rights in Britain regarding forced marriages. The hope is that those who attended the project will in turn share what they have learned with their friends, so that young people realize that they do not have to be victims and they do have a voice. Contact: Revd Canon Sam Randall, Bishop's Officer for Church in the World, Bradford Diocese, Kadugli House, Elmsley St. Steeton, Keighley, W. Yorks, BD20 6SE, England.

The **Mother's Union** in Scotland has raised awareness of human trafficking by putting display boards discreetly at the back of churches with advice and information. The group feels there is urgent need for "safe houses" where traumatized victims can be cared for. Their recommendations include the formation of an ecumenical group, the setting up of a safe house in Scotland, bibles and literature to be available in other languages and for churches to raise awareness and lobby governments. Contact: Charmian Paterson, Mother's Union Office, St. Andrew's, Dunkeld and Dunblane Diocesan Office, Perth Scotland. www.muscotland.org.uk

The Not For Sale Sunday movement, founded in 2007 and ecumenical in its inspiration, is there for every faith community. It is a way where every Church and faith community can raise awareness in their communities about sex trafficking and the trafficking of men, women, and children for slave-like labor. Contact: Keira Constable, c/o Church House, 80 Hayden St., Toronto, Ontario M4Y 3G2, Canada. For resources to use at a special Sunday service see: www.notforsalesunday.org; twitter@nOtfOrsale

The 76th General Convention of the Episcopal Church considers addressing human trafficking as a national and international priority. It was resolved, the House of Bishops concurring, that this convention call for the protection of all victims of human trafficking, particularly women and children, providing necessary attention to their physical, psychological and social needs, and using approaches that respect victims' rights and integrity. It was further resolved that members of the Episcopal Church collaborate with all faith groups and with the Anglican Communion to support legislation and action oriented to the recover and reintegration into society of victims of human trafficking. All congregations and dioceses are urged to observe a Human Trafficking Awareness Day in their liturgical, congregational, and diocesan lives.

In response, many dioceses and congregations across the United States have begun implementing this resolution. The following are a few examples of the many efforts made across the United States. The Women's commission of the **Diocese of Newark** sponsored a session on human trafficking at their 2010 diocesan convention and, together with the **Diocese of New Jersey**, plan to support and improve legislation dealing with trafficking. The Diocese of Philadelphia is sponsoring a 3-day conference on each of the millennium development goals, one panel on child and maternal health that will speak to human trafficking. The **Diocese of Connecticut** funds and supports the Barnaba Institute in the education, public awareness, and outreach to at risk sexually exploited youth and young adults. The "Safe Harbor Bill" to ensure that minors are not incarcerated and receive the social services they deserve has become law as of June 2010. Contact: www.barnabainstitute.org/3.html

The **Working Group on Girls** (WGG) at CSW51 has a task force working on the topic of "Protection, Migration, and Trafficking of Girls. This is through the office of Anglican Observer's working group throughout the world with people of all NGO's. The result of the discussions held by WGG members – 36 groups, 15 NGO's, 19 countries – on questions the task force distributed on protection, migration and trafficking issues, will be reported at a parallel event, sponsored by the Anglican Observer's Office and co-sponsored by AWE, called "Girls Voices: Promises Made". Contact: Beth@Greystoneconsulting.com.

The Churches in Southern Africa and Zambia are using the **2010 FIFA World Cup** to raise awareness of the human suffering, which develops alongside the economic booms in tourism precipitated by such events. Contact: Rev. Rodgers Nkhuwa, Reformed Church in Zambia, Livingstone Congregation, PO Box 60158, Southern Province, Zambia.

Through **HOPE Africa**, the Anglican Church of Southern Africa confronts contemporary human suffering, both at global and African levels, calls for churches and other religious communities to speak with one voice and to act in unison – be it in the South or in the North. Contact: Richenda Herandien, Programme Coordinator, H.O.P.E. Africa, P. O. Box 830, Cape Town 8000, South Africa. www.hopeafrica.org.za

The **Stop Human Trafficking** project takes the form of a campaign that will be implemented in South Africa and Namibia to mobilize the religious sector, to train 300 key community activists, implement an aggressive public media, and facilitate support to victims of human trafficking through the support of safe spaces. Contact: Richenda Herandien, Programme Coordinator, H.O.P.E. Africa, PO Box 830, Cape Town 8000, South Africa. www.hopeafrica.org.za

The Mission for Migrant Workers is a walk-in centre located in St. John's Cathedral in Hong Kong that has been assisting migrant workers in distress since 1981. Contact: Mission for Migrant Workers, St John's Cathedral, 4-8 Garden Road, Central, Hong Kong. www.missions@migrants.net

Bethune House in Hong Kong – provides assistance for women who have come to HK desperate to provide for their families and whose jobs are then stopped or who suffer abuse at the hands of employers. Contact: Maegan Collier, Bethune House Migrant Women's Refuge, Kowloon Union Church, #4 Jordan Road, Kowloon, HongKong. www.kuc.hk/mof/projects/bethunehouse/bethune_house

The Daughter Project in Nepal offers counseling to girls and funds micro-enterprises to help families generate income so that poverty will not leave their children vulnerable to traffickers. The project is working to get more young girls into school, which will give them the skills that can help them break out of poverty. Contact: Beth Gaukroger, Communications Manager, Viva – Together for Children, Unit 8, The Gallery, 54 Marston Street, Oxford, OX4 1LF, England. www.viva.org

Through their Diocesan Board of Social Service, the **Church of North India** is trying to create awareness among the villagers about the fraudulent operations of placement agencies, sensitizing the Government, working for the police to be more accountable in checking the activities of traffickers and to strengthen the link between the police and villagers. Contact: Subhra Prakash Tudud, c/o Diocesan House, P.O. Pradhan Nagar, Dist. Darjeeling, West Bengal, PIN – 734 003, India.

The Santvana Project in Pune, India is a safe-haven for victims of human trafficking. Dr. Lalita Edwards, in addition to running medical clinics and outreach projects in the red-light district, has pioneered work including caring for the children of female sex workers and creating the Santvana Home for orphan children blighted by AIDS. Contact: Dr. Lalita Edwards, c/o Santvana Home, 42/2 Krishnanagar, Nr Abundant Life Church, Mohammedwadi, Pune 411028, India.

The main objective of **The Well Side Project for Women Refugees from North Korea** is assisting the women to settle down and to adjust well in the new land by providing opportunities of communication and actual support by employing them at the "Well Side Café". The Café acts as employment bank and job and small business training center. In a similar vein, Seoul Cathedral has opened a take-out café to help refugees adjust, live with hope, and improve their social status. Contact: GFS Korea (Umoonga Project), 3 Jung-dong, Chung-gu, Seoul, 110-120, South Korea.

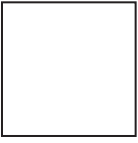
All these projects and many more around the Anglican Communion are creative ways in which communities have sought to live out the Psalmist's words:

“Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed, rescue the weak and needy, deliver them from the hand of the wicked.” Psalm 82:3-4

They inspire and offer opportunities to those of us who still ask: What Can I Do?

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