



# CHURCH RESPONSES TO HUMAN TRAFFICKING



Photo: Mahima India.

## EDITORIAL

### How timely is this Joint Networks' Newsletter!

Our wonderful Anglican Communion longs to prevent further suffering through human trafficking.

I learned how little I really knew at this year's World Council of Churches/Christian Conference of Asia Consultation in Sri Lanka. It was shocking but inspiring to hear people speak of their work in the prevention of organ harvesting in the North African desert, and in tackling child prostitution in Thailand and the exploitation of Sri Lankan rural migrant workers in Middle Eastern countries.

We need to learn not just *about* each other's work but *from* each other – interacting in a spirit of 'receptive ecumenism'. We need to ask, what's happening? What works? Where are the partnership opportunities? When our faith-based services, research and advocacy are continually interacting, then we can make a difference to the appalling suffering caused by human trafficking.

Always inspiring our pursuit of 'best practice' is "the One who was, who is and who is to come", the Risen Jesus, in whom "all things hold together" (Colossians 1:17). His identification with the poor and vulnerable is vivid in Matthew 25 "just as you did it to the least of these who are members of my family, you did it to me" (v40).

His teachings intersect with His beautiful Holy Spirit to inspire and illuminate us. Each member of the human family is made in the divine image to be treated with the utmost dignity and respect – never to be trafficked.

As is evident in this Newsletter, we see God's Word and Spirit interconnect to create crucial responses to the suffering caused by human trafficking. At the same time we recognise we are now part of a very long struggle.

Seemingly indifferent to the judgement we all will face at the end of our lives, there is power and wealth for some in human trafficking. The scale of this, vivid in our Newsletter, reveals the extent of the wounding and trauma in our human family. There is much anger and rage as people see their loved ones destroyed.

Speaking recently about South Africa, 20 years after the end of apartheid, Fr Michael Lapsley SSM reflected that the journey of healing will take several generations. He said, "Maybe it is our western-ness that kidded us into believing that we could heal the wounds of centuries in four or five years".

There is wisdom here regarding the struggle against human trafficking. This is not a cause which we can embrace for a while, fix and move to the next 'interesting' matter. The

trauma runs too deep: the structures of abuse are profitably entrenched; change will be severely resisted.

But, to paraphrase Mahatma Gandhi, whilst the problems seem immense and what we can do seems insignificant, it is *essential* that we do what we can. In the Spirit of the One who rose through violence, cruelty and death, we will persist.

As we look at our broken, beautiful human family on a tiny planet in an incomprehensibly vast universe, Jesus says: "Look, I make all things new" (Revelation 21:5).

*Bishop Philip Huggins, Assistant Bishop, Diocese of Melbourne, Anglican Church of Australia*

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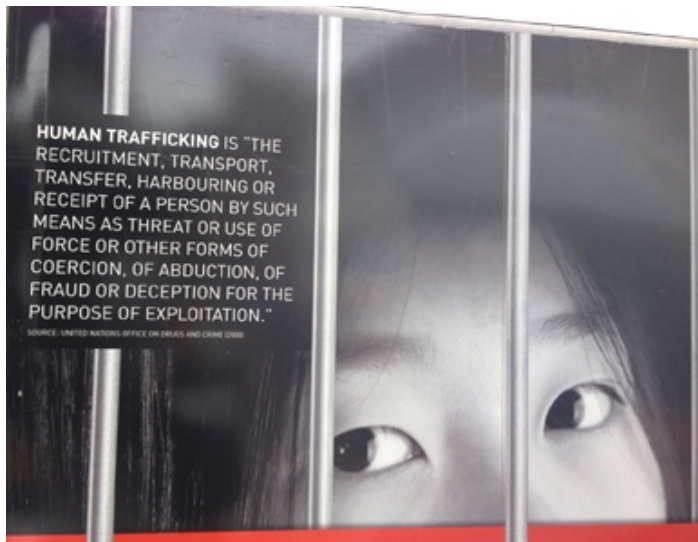
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# PARTNERING FOR PREVENTION

The issue of human slavery is a growing global crisis, with a recent estimate of 35.8 million people oppressed in slavery in almost every part of the world (Walk Free Foundation Global Slavery Index 2014).

According to the UN Office on Drugs and Crime, human trafficking is the fastest growing means by which people are enslaved, the fastest growing international crime, and one of the largest sources of income for organised crime.

Every year, thousands of men, women and children fall into the hands of traffickers, in their own countries and abroad. Every country in the world is affected by trafficking, whether as a country of origin, transit or destination for victims.



## The Global Freedom Network

The Global Freedom Network (GFN) started life early in 2014 with the objective of bringing together an open association of faith leaders who commit to, and work towards, the end of modern slavery and human trafficking by 2020, throughout our world and for all time.

In March 2014 a Memorandum of Agreement and joint statement was signed by representatives of the Archbishop of Canterbury, the Most Revd Justin Welby, Pope Francis and the Grand Imam of Al Azhar, and the founder of the Walk Free Foundation, Mr Andrew Forrest.

On Tuesday 2 December, the International Day for the Abolition of Slavery, the GFN welcomed Anglican, Catholic, Orthodox, Muslim, Hindu, Buddhist and Jewish leaders to Vatican City to sign a 'Joint Declaration of Religious Leaders Against Modern Slavery' as a public statement of their commitment to join in action to eradicate this crime against humanity.

### What we do

The GFN operates as a coalition of faith communities committed to working with governments, national authorities, businesses, civil society and anti-slavery organisations, and people of goodwill. Its focus areas are these:

- **Mobilising faith-based communities.** Engaging with existing faith networks to raise awareness, create opportunities for joint action, and mobilise faith-based communities on issues such as reinforcing inter-confessional and ecumenical networks to create an ever growing pool of physical, human and financial resources; training and education opportunities; support and care for victims and survivors; and the creation of a world day of prayer, fasting and reflection.
- **Supply chain proofing.** Working with companies, governments and faith-based communities to promote ethical purchasing arrangements. This includes advocating for, and supporting, the introduction of supply chain policy frameworks; risk assessments; supplier audits and on-site assessments; corrective action plans to eradicate the areas of non-compliance; and engagement with suppliers.
- **Care for the victims and survivors.** Working with all religions to identify existing services and facilities to better

support survivors (for example, medical care, counselling and emergency accommodation) as well as networks to create a pool of resources to help victims and give them access to long-term housing and accommodation.

- **Law reforms and enforcement.** Lobbying for improved legislation, enforcement of laws and increased prosecution rates and the introduction of new and enhanced international legislation that serves to eradicate modern slavery and human trafficking. The GFN will also work with governments and national authorities to ensure that businesses are sufficiently regulated and that assets from criminals are fully confiscated and are channelled towards survivors.
- **Education and awareness.** Promoting enhanced awareness raising campaigns that concentrate specifically on prevention, different forms of exploitation, and at risk and vulnerable groups and communities. It will also arrange meetings with key stakeholders on targeted issues relating to modern slavery and human trafficking to identify, develop and promote the implementation of eradication strategies.
- **Funding.** Given the vast sums generated by these modern crimes against humanity, the GFN must secure sizeable funds in order to carry out its task. It will, therefore, seek resources from private donors, national and international organisations, and governments to support and develop its activities. It will also publicly endorse the need for the establishment of the 'Global Fund to End Slavery' in the form of a private-public partnership to provide better co-ordination, effectiveness and transparent measurement and assessment of in-country anti-slavery initiatives.

*Antonia Stampalija, GFN Chief Executive Officer*

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## ACC Resolution 15.10: The trafficking of persons

When the international Anglican Consultative Council (ACC) met in Auckland, New Zealand, in October 2012, it passed a resolution requesting the Provinces of the Anglican Communion to:

- learn about, and raise awareness of, their own country's or countries' involvement in trafficking
- identify resources available and activities already being undertaken nationally in addressing the elimination of trafficking
- report findings to provincial and diocesan synods or conventions with a view to evaluating how churches can engage prophetically and develop local and regional strategies in response to trafficking
- promote and disseminate new and existing liturgical and theological materials relating to trafficking in persons as a resource for local churches.

The resolution asked the International Anglican Women's Network and the International Anglican Family Network to collaborate in supporting Anglicans in this work by gathering and disseminating resources and models of good practice from the churches in respect of trafficking in persons, and report on progress to the next meeting of the ACC.

The full text of the resolution is on-line at <http://bit.ly/1kaUSpX>.



'Not My Cup of Tea Campaign'.

Photo: STOP THE TRAFFIK.

## STOP THE TRAFFIK

Ruth Dearnley, Chief Executive Officer of the global movement STOP THE TRAFFIK, calls everyone to get involved in stopping human trafficking.

“So God created humankind in his image, in the image of God he created them; male and female he created them.” Genesis 1:27

These words leave us in no doubt that the trafficking of people is an issue that the Church must find the energy and commitment to stop. Every person carries the imprint of the creator. Every person carries unique value within creation. People should not be bought and sold.

STOP THE TRAFFIK believes that the many organisations that rescue victims are life-giving for the individual, but the global systems and supply chains that create the demand and make the profit need disrupting if we are ever going to prevent human trafficking.

We are each a part of these supply chains. No trafficker gets up in the morning to sell people. Every trafficker sells people to make money.

The world's supply chains that require an escalating work force to match a demand for low cost products fuel the need for cheap labour. Every time we buy we are a link in the chain.

If it is all about the money, then we must ask where the money is going. It is flowing around the global financial systems; every financial institution, business and investor must be aware of the impact; each has a responsibility to take action to stop it.

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**In order to build resilience we all need to be equipped and empowered to know what trafficking is, how it affects us and what we can do about it.**

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### So what can we do?

When someone is trafficked they leave one community and are taken to another community. Building resilient communities is vital so that the risks to traffickers are too high and the possible profits are too low. In order to build resilience we all need to be equipped and empowered to know what trafficking is, how it affects us and what we can do about it.

Whether we are a neighbour, a young person at school or college, a business entrepreneur, a legislator, working in finance, health, government, education or the police force, or a leader in

the local or national community, or an international operator, we must all be a part of prevention.

STOP THE TRAFFIK provides tools and resources to raise awareness. We campaign for traffik free chocolate, cotton and tea. We shine a light on the supply chains that connect us all and enable each one of us to raise our voice and change the system. We recognise that we need to know and understand what happens at street level. We can't prevent what we can't see. So STOP THE TRAFFIK is striving to find innovative ways to gather and share community information.

We know that we cannot work in one place but we need to connect across every border, town and culture. The traffickers are seriously organised around the world and are more connected, creative and competitive than we are at this present moment.



Photo: STOP THE TRAFFIK.

The Church is an extraordinary community reaching into every land and whose very existence is to engage with those who may not count themselves as being part of it. We are called to love our neighbour. We believe in collaboration and service and have extraordinary ways of being present in this global village.

We must lead the way and be recognised for our humility in embracing and cooperating with all those who are on the same road with the same intent.

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Jesus read from the prophet Isaiah:

‘The Spirit of the Lord is upon me,

because he has anointed me

to bring good news to the poor.

He has sent me to proclaim release to the captives

and recovery of sight to the blind,

to let the oppressed go free,

to proclaim the year of the Lord's favour.’

Luke 4:17-19

## Sensitizing communities in Malawi

*Agnes Mkomawanthu describes how partnerships in the community strengthen the church's work to prevent the trafficking of young people.*

Human trafficking has been in Malawi a long time, especially in Mangochi, a large part of the Diocese of Upper Shire. There are many reasons for this: high illiteracy, high unemployment, early marriages, just to mention a few.

So most young people are forced to trek to a neighbouring country to find employment. Many go to the Republic of South Africa. People take advantage of these young people, enticing them by promising mouth-watering salaries in South Africa or even in some Malawi cities. Some become house workers or shopkeepers but the saddest story is when they are turned into sex workers against their wish. The traffickers offer free transport, free passports and free accommodation, and promise decent work but this turns out to be very different. They end up abused in many different ways, not least sexually and psychologically.

Some non-governmental organisations have tried to prevent human trafficking by intercepting traffickers. I was personally touched and decided to do something for my church and country. With others, working as partners, we offer support by sensitizing communities on the evils of human trafficking, trying to reach as many of the general population as possible.

Generally we approach community leaders – village headmen and headwomen - and explain that evil and inhuman human trafficking exists, even in their areas and among their subjects. Then community leaders are asked to invite their subjects to meetings on agreed days. Organisers talk to the communities, explaining the causes and effects of human trafficking, giving specific examples. In some cases, those who have experienced human trafficking tell their experiences and ordeals. We have heard sad testimonies. Many have actually suffered and continue suffering.

We use our modes of communication. Among the activities are dances with songs relating to human trafficking, drama, poems and presentations. We also use focused group discussions. Since most of the time we lack financial support, we depend on local area committees, committees we have established in the parishes and villages, and clubs we have formed in schools and communities. These clubs play important roles involving school children and adults to form reliable, sustainable points of contact. Instead of contacting the village leaders all the time as paralegals we contact group leaders.

We feel we have a moral obligation to support our communities to fight human trafficking. It is evil and we should hold hands to curb it. We meet challenges though of financial muscle to continue sensitizing the masses. We need to hold hands with others as the Diocese of Upper Shire's catchment area is huge. We invite everyone to come and partner with us.

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## A former child slave becomes an advocate to end slavery

James Kofi Annan was six years old when he was sold by his impoverished family into the fishing industry on Lake Volta in Ghana. His parents were deceived, being told he would get an education and learn a trade. In reality, as a child slave James endured seven terrible years of extreme suffering. The enslaved boys were forced to dive into the lake waters to free tangled fishing nets. It was very dangerous work. The fishing nets cost \$200 and the boys only \$20 so it was clear which were considered expendable. Of the six boys taken along with James, only three survived.

James managed to escape when he was thirteen. Showing remarkable resilience, he worked to support himself through school and university, earning a Master's degree before becoming a bank manager. Yet James could not forget his own childhood sufferings, and so he left his job to set up an organisation called Challenging Heights, dedicated to protecting children and promoting education and child rights. James is a powerful advocate and has been recognised with many awards.



*Archbishop Justin Welby and James Kofi Annan.*

In November 2014, James participated in the Anglican Alliance's consultation on Modern Slavery and Human Trafficking. With participants from across the Anglican Communion, James made a powerful contribution, calling for all churches to engage with the issues of modern slavery. Based on the recommendations from the consultation, the Anglican Alliance is now supporting churches and agencies across the Communion to connect and work more effectively on tackling slavery. The International Anglican Women's and Family Networks have a key role to play in this.

James met with the Archbishop of Canterbury in Rome on 2 December 2014 at a historic event where global faith leaders, including Pope Francis, Archbishop Justin and leaders from across the faiths, signed a declaration committing themselves to work towards the end of modern slavery.

*Revd Rachel Carnegie, Co-Director, Anglican Alliance*

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CarNet Nepal helps children get back into school.

Photo: Viva.

## Tackling the roots of trafficking in Nepal

*Brian Wilkinson, Viva's Head of Network Development, tells of the benefits of networking to protect children at risk in Nepal.*

Nepal is increasingly emerging as a regional hub for human trafficking. As many as 15,000 girls every year are estimated to be transitioned across the open border with India and sold into prostitution. More than 200,000 Nepalese girls are now believed to be in India after being trafficked, with a further 30,000 young girls and women employed as sex workers within Nepal itself.

Trafficking is most prevalent in districts of Nepal that lag behind in terms of literacy, health, access to road transport, and where unemployment is high. Selling children and women is often viewed as the only desperate hope for economic independence. And in many rural areas, there remains a centuries-long tradition of presenting children to visiting dignitaries.

The root causes of trafficking – one of the world's fastest growing forms of slavery – need to be understood and addressed by everyone. Anti-trafficking work is at the heart of the mission of Children At Risk Network Nepal (CarNet Nepal), a partner network of the international children's charity, Viva. It is empowering the Church to make a difference.

CarNet Nepal's three-year awareness-raising campaign called the Daughter Programme has shared the dangers of child sexual exploitation and trafficking with 25,000 adults and children, helping community leaders to identify the families most at risk of trafficking. The response has been very positive; people are now held accountable for their children's safety.

Around half the children in Nepal drop out of school before lower secondary, positioning them at greater risk of being trafficked. CarNet Nepal helps children get back into school and child development centres assist them with homework, meals and recreation. Over 70 children from the network's newly-formed children's clubs have been conducting door-to-door visits, warning parents and children about trafficking and the importance of education.

As a result, five children were found to have been sold in to the sex trade and, with Viva's help, these children have been rescued, rehabilitated and reunited with their families.

CarNet Nepal's influence goes beyond the grassroots and into government spheres. It takes a lead role in the Network on Anti Human Trafficking (NAHT), formed at the initiative of the Chief District Officer of Nuwakot, a district where many young girls caught up in trafficking give false information to get passports. Initiated by CarNet Nepal, the NAHT has formed a counselling centre and 15 to 20 girls are counselled every day.

During its first month, after being made aware of trafficking and exploitation, 18 girls returned home without getting their passport. Seventeen year-old Deepika arrived with someone claiming to be her brother but was taken to the counselling centre because she raised concern. When asked where she was going and for what purpose, she could not answer. The centre discovered that the man was not actually her brother; he fled. Deepika explained how she was attracted by employment overseas. Through counselling at the centre and follow-up advice she is now better placed to avoid being duped again.

Perhaps the area where CarNet Nepal is seeing the greatest impact for lasting change is through its income generation programme which is bringing greater economic empowerment to women. The network has started 17 different groups, each with 12 participants. After coming with ideas for new businesses, the women are encouraged both by leaders and by each other.

The groups are proving successful. The seed money has not only been returned but recycled in second and third time loans to improve and build the businesses which have started. One of these groups has called itself Hope, which is the mark of the difference the group had made on their individual lives. As a result of the 17 groups, 108 children who were previously out of school are now in full-time education – children who now have a hope and a future that they can grow to their full potential in God.

We believe that the power of 350 churches working together with one voice in collective action can change the nation.

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# SUPPORTING SURVIVORS



Dance class at the Mahima Home, Kolkata.

Photo: Mahima Home.

## Rebuilding the lives of women and girls in Kolkata

Kolkata in India has probably the largest number of women and girls who are being prostituted every single day. Girls as young as 10 years and 12 years are being raped multiple times a day and all the money is taken by pimps and madams who don't care for these bruised and hurting bodies and the souls that are damaged. They don't see the vacant eyes and pay no heed to the cries of pain and suffering. All they are concerned about is the money they make.

Even after rescue these children saw no hope. They had families who were unsafe or communities that did not want them. They had no education, no skills. There was nothing to tell them that they could have a life outside the brothel. Most important there was nobody to tell them that there was a loving God, a God who thought they were precious in His eyes and who loved them so much.

Jatiyo Kristiyo Prochar Samity, a Christian non-governmental organisation in Kolkata responded to God's call to take this step of faith to set up quality aftercare homes. The Mahima home, the first licensed Christian aftercare home for underage survivors of sex trafficking opened its doors in April 2010.

MAHIMA means GLORY and that is the aim of the homes. Our Mission is not just to provide excellent and professional aftercare services to these girls but to look at their complete rehabilitation and reintegration into society.

Today there are three homes - two for minors and one for adult survivors. The services provided include medical care, both formal and non formal education, vocational training, trauma informed care, trauma counselling, life skills education, detailed

home assessments and connecting the women and girls to their families if safe. We facilitate repatriation for girls from Nepal and Bangladesh. Witness preparation and encouraging them to testify against their perpetrators has been an important achievement. Dance classes, outings, retreats and celebrations are all part of the day. The girls attend regular devotionals and are getting to know the Father in a much closer way.

As of today we have had 113 girls come through the three homes. Six babies have been born here and 39 girls reunited with their families. Ten girls are now married; 14 girls have been in full time jobs, 10 girls living independently; 18 girls have testified and eight cases have reached conviction.

Minoti (name changed) was 15 years at the time of her rescue and had been abused since she was 12. She was very hostile when rescued and it took her a while to start trusting and rebuilding her life. She went to school, completed her diploma in tailoring and then it was time for her to return to Nepal. However, before that God used her in a mighty way to rescue a sister from the same brothel she had been in. A violent, aggressive and hostile girl just melted under her gentle ministrations. What would have been impossible for us as staff, Minoti managed overnight and now both girls are back in Nepal and are rebuilding their lives with the hope that God rescued them for greater things and choosing to walk with Him.

*Smita Singh, Director of Aftercare, Mahima India*

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## Empowering survivors through business

'Beulah' traces its origins back to 2009 when Natasha Rufus Isaacs and Lavinia Brennan, two young Christian women who worship regularly at an Anglican Church in London, had an opportunity to work in Atulya, an aftercare home in the Delhi slums. They met a worker from Freeset, a fair trade organisation located in Sonagacchi, the largest and most infamous sex district in Kolkata, India, who told them her story. Now in her mid forties, she had been in prostitution since the age of 15. Many of those forced into selling their bodies are trafficked from Bangladesh, Nepal and rural India. She encouraged Natasha and Lavinia to encourage other businesses to place orders with Freeset. The more business they have, the more women they can employ (who would otherwise be in prostitution). She said before she was so ashamed of who she was, and now she is employed by Freeset she has a new sense of dignity and can look people in the eyes.



Natasha and Lavinia in Kolkata, India.

Photo: Beulah London.

From this was born an idea of launching a humanitarian fashion label with a transparent supply chain. For each beautiful garment that 'Beulah' makes, there is an equally beautiful change happening somewhere else in the world – it is the 'Beulah butterfly effect'. A small change at one place in a complex system has a large effect elsewhere. The term 'Beulah' itself is symbolic of the company's philosophy, representing the journey of each woman romanced out of darkness and despair, into a new life of hope, restoration and peace.

In 2010 and 2013 'Beulah' was given a Special Commendation by the United Nations recognising the company as a business dedicated to combating human trafficking.

The Beulah Trust was founded in January 2013 to put Beulah's humanitarian mission into action. The Trust gives grants that pay for skill courses giving women who have been victims of sex trafficking and abuse the chance to find work, generate an income and live a self-sufficient life, free from abuse. Our charitable vision is to contribute towards eradicating modern day slavery. We want to be an inspirational voice for a generation, claiming that a woman's freedom is not a luxury. We see a world where freedom is expected and where slavery no longer exists.

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## The Salvation Army working with survivors and those at risk in the UK

*The Salvation Army's Anti-Trafficking Response Coordinator in the UK describes action to help victims of trafficking.*

Since its early days, The Salvation Army has worked to raise awareness that people were being bought and sold, used and abused. In the early 1880s, The Salvation Army was at the heart of a campaign to show that in 'very proper' Victorian England children were being sold into the sex trade.

Our international commitment to this work was reaffirmed at the start of this millennium and has developed significantly in many of the 126 countries in which we now work.

In England and Wales, as a result of being given a government contract and working with eleven subcontractors, The Salvation Army has managed the support for over 2,000 potential victims of trafficking in just over three years. Most people are aware that around the world children, women and men are being used in all types of exploitation. For many, however, the idea that people are being forced to work in slave-like conditions here in UK is a new one. This is Harry's story.

Harry was 54 when his mother, with whom he lived, died. He found it hard to cope and after an emotional and mental breakdown, he became homeless. Vulnerable, and queuing for a bed at a night shelter, two men approached him with an offer of work, accommodation, food and alcohol. He had worked all his life and so he decided to join them.

He was made to share a damp caravan with three other men and put to hard physical work six days a week from 6 am to 10 pm on groundwork and landscaping projects. When he complained that he never received his pay, his traffickers beat him and forced him to sleep outside.

Harry was too frightened to escape, knowing that his traffickers had a large extended family. Then he was sold for £3,000 to another family and moved to a different area. After suffering these conditions for four years, Harry eventually escaped whilst working on a tarmac drive and went to the police for help. They directed him to a Salvation Army Homeless centre. For his safety – as his traffickers were still at large – he was taken to a safe house in another part of the UK.



Photo: The Salvation Army.

Malnourished, disorientated, and scared, Harry was given medical and other assistance and was shortly able to relax and begin the process of focusing on his future. He said he felt he could “breathe for the first time in years”.

As with every victim who receives support, a case plan was developed with Harry to ensure that he had all the medical, emotional, psychological, legal and practical help he needed. The plan would also include discussions regarding what might happen when he left the service following the government-stipulated time for recovery. Harry was found supported accommodation, but for victims coming from overseas the options might be to return home with support in place which would aim to ensure that they would not find themselves in such a vulnerable situation again.

Whilst the majority of victims are women, most of them forced to work in the sex trade, an increasing number of male victims are forced to work on farms, in the construction industry, washing cars or any other way their traffickers can think of to make money out of them.

As public awareness grows there is an opportunity for us all to play our part in bringing to an end this horrendous crime against humanity. The more we are aware that modern day slavery exists in all our communities the more likely we are to see something that arouses our suspicion, and then, rather than mind our own business, we can make it our business to do something about it.

*Major Anne Read, Anti-Trafficking Response Coordinator, The Salvation Army*

## St John’s Cathedral, Hong Kong, offers solace and practical support to victims of trafficking

When the going gets tough, who do you turn to for solace? Many Filipino women and men who come from the only Christian country in Asia, and with a culture of strong family ties, turn to the church and their next of kin.

That a mother’s love knows no bounds could not be more true for the multitude of women who toil in foreign countries towards a dream of a better life for their children. But their meagre earnings and lack of job opportunities in their home country often make it difficult to break the cycle of poverty, and it is not long before their own children are caught in the complex web of migration.

Such is the story of Analyn, a single mother from the Philippines, who has been working in Hong Kong for years as a domestic helper, and whose two grown up children are now themselves migrant workers.

Analyn’s son Rene was working in the Middle East when he decided to join his mother and sister in Hong Kong, where a “pastor” offered him a job. That pastor, a human trafficker in disguise, colluded with a bogus employer to defraud all the family of their hard-earned money. At first a small fee was asked, but soon Analyn and her daughter were mired in debts as the pastor demanded more cash, each payment increasing their desperation



Migrant workers in Hong Kong.

Photo: Neil Vigers.

for Rene to come to work in Hong Kong, so that they could pay off the debts. Rene himself has two young children to support.

When Rene finally arrived in Hong Kong having left his own family in the Philippines, he was devastated to learn that the promised job did not exist. Instead, the pastor further exploited him by making him perform construction work in his church premises without pay, while continuing to promise to find him an employer. Rene complained, but was then tricked into signing documents meant to absolve his traffickers. He was dealt a further blow when his wife left him for failing to provide for her and their children.

Rene’s ordeal led him, his mother and sister to *Helpers for Domestic Helpers (HDH)*, a community outreach ministry of

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St John's Cathedral that provides advice, counselling and assistance for migrant domestic workers in Hong Kong. HDH empowered them to seek redress, providing legal advice and making sure they received guidance every step of the way.

Throughout their difficulties, their unwavering Christian faith and support for each other gave them fortitude, while

the Anglican church's warm response provided solace and a glimmer of hope that justice is within reach.

*Holly Carlos Allan, Executive Director, Helpers for Domestic Helper*

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## RAISING AWARENESS IN OUR COMMUNITIES

### **Croydon Community Against Trafficking**

*The Revd Sue Wheeler-Kiley tells how churches working together are making a difference in an area in the UK targeted by traffickers.*

Croydon Community Against Trafficking (CCAT) was formed in 2005 by a number of Croydon churches and concerned individuals who realised that modern slavery and human trafficking were happening in the local community.

Croydon, a large South London borough, is an area targeted by traffickers. The Home Office Immigration and Nationality Department is located in Croydon which means that many people have to head straight there when arriving in the UK in order to have their asylum and immigration issues resolved. Croydon has good rail and road links to the English Channel ports and to the airports in the south of England. At the Parish Church we have many young men arrive at our open doors, literally 'just off the lorry' and needing money, food and clothing. The borough has a relatively young population and is an area where it is easy to remain anonymous and unnoticed. It is also easy to move on in a hurry because of the good transport connections.

Since last year, more trafficking crimes have been reported in the news. For example, a container lorry full of Afghan Sikhs arrived at Tilbury Docks. One of them had died and all of them had stories of persecution.

There is now more recognition about internal trafficking with people – usually young girls or out of work youngsters – being exploited and moved around communities. So much of the issue demonstrates the desperation of people who are poor and who have nothing to live for locally. For example, many children are forced to commit low-level crimes such as shoplifting.

CCAT has had a number of successes. Following a long campaign, the local newspapers no longer carry seedy covert advertisements for people plying their sex trade. CCAT passes information about what is happening in the local community to the authorities who will act on anything suspicious. Events, conferences and exhibitions are held on a regular basis. Presentations take place in schools explaining trafficking and giving advice and guidance to young people, and training is given for teachers to enable them to spot signs of trafficking.

All these things would not have happened without CCAT and local churches working closely in partnership with the police, the local council, health and welfare providers, voluntary and statutory agencies. Currently there is a membership of 1,500, all of whom are volunteers. CCAT is part of a national network of best-practice communities.

CCAT's most significant achievement is the giving of evidence and recommendations in support of the Modern Slavery Bill which is currently going through the UK Parliament and will become law in mid-2015. The TV campaign 'Help Free the UK from Modern Slavery' ([www.modernslavery.co.uk](http://www.modernslavery.co.uk)) has raised the consciousness of people that modern slavery can be happening very close by and is easily hidden. A leaflet campaign 'Spot the Signs' giving signs to look for of potential human trafficking near you is very successful.

CCAT wants to create more local groups particularly in the South of England. Currently, it is the only one of its kind.

Contact: Revd Sue Wheeler-Kiley, c/o IAFN, Anglican Communion Office, St Andrew's House, 16 Tavistock Crescent, London W11 1AP, UK. Web site <http://theccat.com/>

The LORD said 'For I am about to create new heavens and a new earth;

the former things shall not be remembered or come to mind.

But be glad and rejoice for ever in what I am creating;

for I am about to create Jerusalem as a joy,

and its people as a delight.

No more shall the sound of weeping be heard in it,

or the cry of distress.

No more shall there be in it an infant that lives but a few days,

or an old person who does not live out a lifetime.

They shall build houses and inhabit them;

they shall plant vineyards and eat their fruit.

They shall not build and another inhabit;

they shall not plant and another eat.

They shall not labour in vain, or bear children for calamity.

Before they call I will answer,

while they are yet speaking I will hear.

*Verses from Isaiah 65*



UN.GIFT box, Glasgow.

Photo: Hilary Moran.

## Ecumenical initiatives to raise awareness and influence legislation in Scotland

Hilary Moran of the Mothers' Union describes how churches in Scotland are working together in response to human trafficking.

With the wealth of people coming to the Commonwealth Games in Glasgow in summer 2014, there was an opportunity for churches in Scotland to raise awareness of trafficking. The churches invited the GIFT box project launched by STOP THE TRAFFIK and the United Nations Global Initiative to Fight Human Trafficking (UN.GIFT) [www.ungiftbox.org](http://www.ungiftbox.org) at the London Olympics, to come to Glasgow.

The UN GIFT boxes are large walk-in street sculptures which invite you inside with promises and offers, the way traffickers entice their victims. Once inside you are presented with a different reality about trafficked people. We had four boxes in Glasgow staffed by volunteers who were there to engage in discussion with those visiting the boxes. These boxes are available in the UK, Brazil, Slovakia, USA and Northern Ireland.

*Abolition Scotland* is another group of Christians and individuals seeking the end of human trafficking and exploitation in Scotland. Prayer is central to their efforts. They believe that the film *Nefarious: Merchant of Souls* is the best tool to raise awareness and provoke a response. This 2011 American documentary film about modern human trafficking, specifically trafficking into sexual slavery, is presented from a Christian worldview. It is a hard-hitting documentary exposing disturbing trends in modern sex slavery.

The Action for Churches Together in Scotland (ACTS) Anti-trafficking group has produced two leaflets for church congregations in an effort to raise awareness of trafficking. The first provides information about the scope of trafficking across the world and what is being done in Scotland to combat it. The second details signs by which trafficked persons might be identified and provides advice on whom to contact.

The Church of Scotland with the ACTS group has produced a publication called 'To be Silent is to be Unfaithful', a comprehensive resource for bringing trafficking before God. The worship ideas give prayers, meditation and sermon outlines. There are some moving case studies and contextual Bible study. All these resources may be downloaded from the ACTS website at [www.acts-scotland.org](http://www.acts-scotland.org)

## Lobbying for robust legislation

Many concerned groups including ACTS have been consulting with and lobbying Members of the Scottish Parliament (MSPs) to provide legislation for human trafficking. A 'Human Trafficking and Exploitation (Scotland) Bill' has now been introduced into parliament. If passed, this will strengthen existing law, enhance the status of, and support for, victims and give a statutory responsibility for agencies to develop and implement a Scottish

### ***'To be Silent is to be Unfaithful'***

Anti-Trafficking Strategy. There is still much work to be done as we have only had a few prosecutions in Scotland, although 55 cases were identified last year. We now have dedicated accommodation for adult male and female victims of all forms of trafficking, which is good news.

Since the purchase of sex was criminalised in Sweden in 1999, both demand for prostitution and trafficking rates have been vastly reduced in that country because those who buy sex risk jail and traffickers can no longer make the profits they once could. Rhoda Grant MSP has tried to introduce a Bill in Scotland to criminalise the purchase of sex (known as the Nordic model). Sadly this fell at the cross-party consultation stage. However, there is strong grassroots support for this Bill from ACTS, across the Churches, and from the secular organisations who lobbied for it. The ACTS Anti-trafficking group is represented on the Nordic model campaign group and fervently hopes the Nordic model will become law in the near future. We continue to lobby for this and encourage congregations to take part.

Hilary Moran, Communication and Fundraising Representative for the Mothers' Union Glasgow and Galloway

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## “To seek and serve Christ in all persons”

*Lynnaia Main, Global Relations Officer, reflects on how The Episcopal Church challenges human trafficking.*

Our charge as Christians calls us to respond in many ways to human trafficking, evident in the actions of members of the 17 nations which form The Episcopal Church.

In the United States, awareness of human trafficking has grown gradually through popular culture, especially television documentaries and films related to sex trafficking of women and girls. High profile groups such as the *Coalition of Immokalee Workers*, a human rights organisation run by farm workers, have also caught the public's eye and brought attention to the existence of labour trafficking.

Since 2000, the General Convention of The Episcopal Church has worked on legislation, recognising the problem and calling for supporting efforts to stop trafficking of women, girls and boys. It provided funding for resource materials on trafficking for use by dioceses and congregations. Then in 2012, the Convention recommitted The Episcopal Church to protecting human trafficking victims by supporting legislation and dialogue, and requested each internal province to appoint a person to coordinate sharing of resources.

Alongside this overarching legislation, talented Episcopalians – individuals, parish groups, dioceses and church-wide staff – are involved locally in many ministries to counter human trafficking. For example:

- Father Brian McVey of Davenport, Iowa, began his work with a ministry of presence, administering communion at a notorious truck stop, founded *Attacking Trafficking* and gives presentations and lectures. He recently featured in a webcast sponsored by the Anglican Alliance.
- The Revd Becca Stevens, herself formerly trafficked, founded Thistle Farms [www.thistlefarms.org](http://www.thistlefarms.org), which sells beauty products made by women recovering from human trafficking, addiction, prostitution and life on the streets to raise funds for the Magdalene residential program for women recovering from being trafficking victims, drug addiction and more.

Awareness of the global magnitude of human trafficking and that many Episcopalians were already involved in local anti-trafficking ministries – but with a need to connect and share resources – resulted in 2013 in a church-wide conversation on human trafficking led by Presiding Bishop Katharine Jefferts Schori. That same year, the Presiding Bishop took part, with other faith leaders, in a President's Advisory Council Task Force on Human Trafficking at the invitation of the White House. The churchwide conversation sparked great interest in mapping local ministries involved in anti-trafficking work, an effort which is being supported by the Executive Council's Committee on the Status of Women and a special Coordinating Committee founded in February 2014 to create a provincial network of coordinators.

Also in 2014, the Executive Council's Committee on the Status of Women organised a conference call for Episcopalians in trafficking ministries, which led to the creation of a Facebook page, *Episcopalians Against Human Trafficking* at <https://www.facebook.com/EpiscopaliansAgainstHumanTrafficking>

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Web site [www.episcopalchurch.org/page/human-trafficking](http://www.episcopalchurch.org/page/human-trafficking)

## A Mother's Story

On Christmas Day 2005, Glendene Grant of British Columbia, Canada, said goodbye to her daughter Jessie at Kamloops airport. She has never seen her again. Lured into the sex slave market in the United States, the last sighting of Jessie was in Las Vegas, Nevada.



*Jessie Foster at her graduation.*

Glendene was a keynote speaker at a November 2014 Human Trafficking Conference organised in British Columbia by the International Anglican Women's Network in Canada (IAWN Canada) in partnership with the Compass Rose Society of Canada. A panel of inspirational speakers addressed human trafficking from numerous perspectives: legislation, enforcement, programming and personal impact. The conference was intended to inform and equip clergy, parishioners and others to engage in human trafficking and attracted women and men from different church traditions, politicians and professionals.

Too often we think human trafficking happens somewhere else but not in our own backyard. Jessie's story is all too familiar – a young woman falls in love with a charismatic man who gives her a good time, takes her on vacation, buys her gifts. Then the horror begins. Isolated from family and friends, a long way from home, the man tells the young woman that he is “temporarily” short of cash. Can she help? Some work as an exotic dancer – easy work, good money – only for the time being? The slippery slope begins. Dancing leads to escort services and then to prostitution. If she tries to leave, she is beaten. She has become a sexual slave.

Glendene has been speaking about her missing daughter Jessie for the past nine years to warn people about the dangers of human trafficking and how it can affect ordinary families. She also writes on-line at <http://jessiefoster.blogspot.co.uk/>

The toll of repeating her story again and again is great, but she continues for Jessie's sake and for all women and girls who may be vulnerable to predators. A local television station interviewed Glendene at the IAWN Conference. See <http://bit.ly/1zn8jtz> Watch and be aware!

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# CHURCH RESPONSES TO HUMAN TRAFFICKING



## Resources for Churches

In addition to resources referenced in this Newsletter, the following are signposts to material which may be useful or adaptable in a variety of contexts:

- List of resources relating to trafficking in persons, gathered by the International Anglican Women's Network: <http://bit.ly/IBLv5ff>
- The International Anglican Family Network Newsletter on Trafficking and the Family, July 2010: <http://bit.ly/15fGUfz>
- 'Human Trafficking in Canada: A Leadership and Learning Kit for Churches' <http://bit.ly/1BIFaqA>, a resource from the Canadian Council of Churches that includes theological reflection, awareness raising exercises, Bible studies and information.
- 'Freedom Sunday: Resources for Worship & Action' <http://bit.ly/UCOmfl> developed ecumenically in the UK.
- ECPAT International [www.ecpat.net](http://www.ecpat.net) is a global network dedicated to protecting children and ending child prostitution, child pornography and trafficking of children for sexual purposes.
- Hope for Justice <http://hopeforjustice.org> has offices in three continents and identifies and rescues victims, advocates on their behalf, provides restorative care and trains frontline professionals to tackle slavery.
- The United Nations Global Initiative to Fight Human Trafficking (UN.GIFT) [www.ungift.org](http://www.ungift.org) supports and creates new partnerships and develops effective tools to fight human trafficking.
- United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children (the 'Trafficking Protocol'): English: <http://bit.ly/1vHv97q>, page 41ff; Français: <http://bit.ly/1zVBjH7>, page 41 et ss; Español: <http://bit.ly/1p2MI6B>, página 43 y s.

## The Anglican Alliance and human trafficking

In November the Anglican Alliance held a consultation in Rome joining participants from across the Anglican Communion with representatives from Caritas Internationalis, the Global Freedom Network, the Salvation Army and others to discuss how churches are already responding to human trafficking and modern slavery and how they can work together for greater impact. A global webinar at the end of the consultation shared its learning and recommendations. For details, see <http://bit.ly/1wSLgVVR> or write to the Revd Rachel Carnegie at the Anglican Alliance, St Andrew's House, 16 Tavistock Crescent, London W11 1AP, UK. Email [anglicanalliance@aco.org](mailto:anglicanalliance@aco.org)

### PRAYER

Lord, in this moment I stand beside every victim who has been human trafficked.

In this moment, I know you bear their excruciating fear, hurt and pain. May they feel your peace and grace wash over them.

I pray for justice to be served.

I pray for their release from the unbearable dehumanization, anguish and humiliation they feel.

I pray for their liberation from being held captive against their will, and by your grace for Good Samaritans to restore their lives.

I pray for the healing of victims and for their loved ones.

I pray as part of a united, worldwide movement for the empowerment and ability of all people of good will everywhere to put an end to human trafficking.

I pray never to forget what it feels like to be in this moment; to stand in solidarity with victims of human trafficking consumed with fear and pain.

I pray you will use me in some way to help end this human tragedy.

Lord I have faith that your presence, your love, and your spiritual embrace will always be with the victims of human trafficking.

Lord God, heavenly King, almighty God and Father, hear my prayer. Amen.

*Global Freedom Network (adapted)*

### The International Anglican Family Network

**(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. See <http://iafn.anglicancommunion.org> for further information and how to receive the newsletters electronically or in the printed version.

### The International Anglican Women's Network

**(IAWN)** seeks to bring the perspectives of women and raise issues that affect women to the work of the Anglican Consultative Council. In linking Anglican women across the world, IAWN serves to strengthen women as influential and equal participants throughout the Communion and in their own communities. See <http://iawn.anglicancommunion.org>

### IAFN and IAWN ADDRESS

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