

Human Trafficking

Religion and Life
Stage 1D



+



Mercedes College

Justice Issues in Australian Society

- A religious and non-religious point of view about a current issue debated in society
- Examples of how religion plays a role in society

Name: _____

Poverty

Absolute poverty measures poverty in relation to the amount of money necessary to meet basic needs such as food, clothing, and shelter.

The concept of absolute poverty is not concerned with broader **quality of life** issues or with the overall level of inequality in society.

Relative poverty defines poverty in relation to the economic status of other members of the society: people are poor if they fall below prevailing standards of living in a given societal context.

Human trafficking

is the physical movement of people across and within borders through deceptive means, force or coercion. The people who commit human trafficking offences are motivated by the continuing exploitation of their victims once they reach their destination country.



People Smuggling

is the organised, illegal movement of people across borders, usually on a payment for service basis.

Slavery

Someone is in slavery if they are:

- forced to work - through mental or physical threat;
- owned or controlled by an 'employer', usually through mental or physical abuse or the threat of abuse;
- dehumanised, treated as a commodity or bought and sold as 'property';
- physically constrained or has restrictions placed on his/her freedom of movement

ACT	MEANS	PURPOSE	
Recruitment	Threat or use of force	Exploitation, including	
Transport	Coercion	Prostitution of others	
Transfer	Abduction	Sexual exploitation	
Harbouring	Fraud	Forced labour	
Receipt of persons	Deception	Slavery or similar practices	
	Abuse of power or vulnerability	Removal of organs	
	Giving payments or benefits	Other types of exploitation	
			= TRAFFICKING

Available Online at <http://www.unodc.org/unodc/en/human-trafficking/what-is-human-trafficking.html?ref=menuaside>

Every country in the world is either an origin country (ie source), a transit country or a destination country for human trafficking. UNODC data shows trafficking of human beings from 127 countries, to be exploited in 137 countries

Regions that are main 'origin' areas are Africa, Asia, Central and Eastern European countries, former Eastern bloc and Soviet Union countries, Latin America and the Caribbean. The Highest origin countries are Albania, Belarus, Bulgaria, China, Lithuania, Nigeria, Republic of Moldova, Romania, Russian Federation, Thailand and Ukraine

Main Destination areas are Western Europe, Western Africa, Asia, Arab Nations and North America. The highest destination countries are Belgium, Germany, Greece, Israel, Italy, Japan, Netherlands, Thailand, Turkey, USA.

Available Online at <http://www.thefreedomproject.org/human-trafficking/>

The following is a fact sheet taken from the Anti Slavery Australia website

FACT SHEET #3: WHAT IS HUMAN TRAFFICKING?

This fact sheet contains an overview of human trafficking in Australia.

What is human trafficking?

Trafficking is the recruitment, transportation, transfer, harbouring or receipt of a person for the purpose of exploiting that person through slavery, forced labour, sexual servitude, debt bondage, organ removal or other forms of exploitation. Traffickers move their victims through the use of force, threats, coercion or deception. Coercion can occur through threats of physical or non-physical harm or the abuse or threatened abuse of a legal process (for example threats of deportation).

How many people are trafficked to Australia?

Australia is a destination country for people who have been trafficked. The exact number of people trafficked to Australia each year is not known. The Australian response to trafficking was initially focused on trafficking into the sex industry, but now there is a growing focus on trafficking for labour exploitation outside the commercial sex industry. This may lead to an increase in the number of labour trafficking cases that are identified.

How are trafficked people exploited in Australia?

People can be trafficked to Australia for labour exploitation in a range of different industries including agriculture, hospitality and construction. Victims of labour trafficking may be subjected to domestic servitude in private homes.

So far, the cases of human trafficking identified in Australia often do not resemble the stereotypical images of slavery and trafficking. In most cases it is the more subtly forms of control such as debt, fear of violence, psychological coercion and control that have been central to identifying the existence of human trafficking and exploitation.

How is human trafficking different from people smuggling?

Human trafficking and people smuggling are different. Like trafficking, people smuggling involves the illegal movement of people. Unlike trafficking, people smuggling does not involve moving people for the purpose of exploitation after arriving in the destination country.

Source: <http://www.antislavery.org.au/resources/fact-sheets/104-fact-sheet-3-what-is-human-trafficking.html>

Facts about Human Trafficking in Australia



Australia is a destination country for Human Trafficking, that is, it has not been reported as a source or transit country.

Women have been trafficked into Australia for sexual exploitation, domestic service, mail-order brides, sweat shops and manufacturing.

– Thailand and to a lesser extent China, South Korea and Malaysia have been cited as origin countries of illegal sex workers in Australia, based on statistics of those detected by immigration authorities and submissions to a parliamentary inquiry into trafficking of women for sexual servitude

Men have been exploited into working in slave like conditions in the construction and agriculture areas as well as hospitality.

There have been some young children who have been trafficked for adoption.

Causes of trafficking to Australia

The following circumstances occur in the countries of origin

- Poverty
- Lack of access to education
- Lack of access to employment
- Lack of a chance to make a life
- Responsibility for family members
- Excitement at the prospect of travel
- Family circumstances – violence, assault, male-dominated family structures

The Australian Government works with other governments domestically and internationally, and with international and non-government organisations, to prevent human trafficking in all its forms, prosecute the perpetrators, and protect and support victims.

Australia's response to human trafficking reflects Australia's obligations as a party to the *United Nations Convention against Transnational Organized Crime* (UNTOC) since 2004 and its supplementary *Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children* (the Trafficking Protocol) since 2005.

The recently enacted *Crimes Legislation Amendment (Slavery, Slavery-like Conditions and People Trafficking) Act 2013* expands the existing range of offences against slavery and human trafficking by establishing new offences of forced labour, forced marriage, organ trafficking and harbouring a victim. It also extends the application of existing offences of deceptive recruiting and sexual servitude so they also apply to forms of servitude and deceptive recruiting outside the sex industry.

Adapted from information available online at

Australian Institute of Criminology

<http://www.aic.gov.au/publications/current%20series/tandi/461-480/tandi464.html>

ACRATH

<http://acrath.org.au/resources/human-trafficking/faqs/>

Department of Social Services

<http://www.dss.gov.au/our-responsibilities/women/programs-services/reducing-violence/anti-human-trafficking-strategy>

Australia is a destination country for women from East Asia and Eastern Europe trafficked for the purposes of sexual exploitation. Men and women from India, China and South Korea were reported to be subject to slavery, debt bondage and involuntary servitude.

2007 US State Department's *Trafficking in Persons Report*

Human Trafficking is also known as the modern-day-slave-trade.

Elements are:

- The recruitment, transportation, transfer, harbouring or receipt of persons;
- Control of persons by means of threat or use of force, coercion, abduction, fraud, deception, abuse of power or vulnerability, or giving payments or benefits;
- Exploitation, which includes (at a minimum) exploiting the prostitution of others, other forms of sexual exploitation, forced labour or services, slavery or similar practices, and the removal of organs.

(UNODC (2006) *Trafficking in Persons Global Patterns* p52)

What happens?

Men, women and children are trafficked for many exploitative purposes such as

- Servitude
- Slavery
- Forced Labour
- Debt bondage
- Forced Marriage
- Organ Harvesting

Traffickers move their victims through the use of force, threats, coercion or deception. Coercion can occur through threats of physical or non-physical harm or the abuse or threatened abuse of a legal process (for example threats of deportation).

Human trafficking is condemned as a violation of human **rights** by international conventions.

Human trafficking differs from people smuggling, which involves a person voluntarily requesting or hiring another individual to covertly transport them across an international border, usually because the smuggled person would be denied entry into a country by legal channels.



Signs a person may be a victim of trafficking

The following points may indicate that a person is a victim of human trafficking, slavery or slavery-like practices:

- the person appears to be servicing a large debt to their employer or a third party;
- the person does not possess their passport or travel/identity documents, which are with their employer or a third party, and the person is unable to access these documents when they wish to do so;
- the person does not have a labour or employment contract/agreement, or they do not understand the terms or conditions of their employment;
- the person is unable to terminate their employment at any time;
- the person is subject to different or less favourable working conditions than other employees because he/she comes from overseas;
- the person never or rarely leave their accommodation for non-work reasons;
- the person is living at the place of work or another place owned or controlled by their employer;
- the person has little or no money or no access to their earnings;
- the person has physical injuries which may have resulted from assault, harsh treatment or unsafe work practices;
- the person is always in the presence of their employer, who does not want or allow the worker to socialise with others;
- the person works excessively long hours and has few, if any, days off
- the person regularly moves between different workplaces, including interstate.

Signs that a person may be in, or at risk of, a forced marriage

The following may indicate that a person is in a forced marriage, or at risk of being made to enter into a forced marriage:

- the person has a family history of elder siblings leaving education early and/or marrying early;
- the person is subject to unreasonable or excessive restrictions from their family, such as not being allowed out or always having to be accompanied;
- the person expressed concern regarding an upcoming family holiday;
- the person has extended absence from school, college or the workplace, or begins to display truancy or low motivation;
- the person displays signs of depression, self-harming, social isolation and substance abuse;
- the person has limited career choices or their parents control their income; or
- there is evidence of family disputes or conflict, domestic violence, abuse or running away from home.

Any kind of human trafficking is a crime in Australia.

Adapted from Source: Australian Federal Police available online at <http://www.afp.gov.au/policing/human-trafficking>

A Case of Human Trafficking in Australia

One of Australia's highest profile human trafficking cases is that of Puongthong Simaplee

- Sold by her parents
- In 1988 she was trafficked to Australia from a Thai or Malaysian brothel
- Discovered by immigration officials during a raid on a Surry Hills brothel in 2001
- Detained in Villawood as an illegal non citizen on 23 September 2001 and died 3 days later



"Puontong Simaplee died on the 26th of September, 2001, in the Lima Compound Villawood Detention Centre, Villawood, in the State of New South Wales from the direct cause of Consequences of Narcotic Withdrawal with an Antecedent Cause being Malnutrition and early acute pneumonia".

Coroners Inquest into the death of Puontong Simaplee, 24th April 2003

12 - 14 Mar 2003

Source: Coroner / UQ Law School

Coronial Inquest into the death in custody of Puontong SIMAPLEE.

A highly publicised incident of child trafficking involved Ms Puangthong Simaplee, a Thai national. In 2001 immigration officers found her in the brothel at 359 Riley Street, Surry Hills. She told officers she was a Hill Tribe child that had been sold to traffickers when she was 12, then brought to Australia on a false passport and forced to work in a brothel. At the time of her arrest she was a heroin addict. On entering immigration detention she went into withdrawal, received inadequate medical treatment, and died three days later.

It was not until 2003 when a NSW coroner delivered a verdict on Ms Simaplee's death that this case made headlines around Australia. The coroner found that Ms Simaplee had died from the effects of heroin withdrawal with "antecedent" causes being with early acute pneumonia and malnutrition. Additionally, the coronial inquest's finding that Ms Simaplee was trafficked into prostitution attracted significant public attention and placed pressure on the Government to take action to address this issue.

In May 2003 an Australian stringer in Thailand found Simaplee's parents and established that they had not sold their daughter to traffickers. This led to a backlash from the conservative press. However a joint Parliamentary inquiry into the trafficking of women for sexual servitude was held, ultimately leading to an action plan.

In 2004 Australian filmmakers also located Simaplee's parents, who clearly were not from the Hill Tribes. They established that she had in fact left home at 15 to find work in Bangkok, had married and when that marriage failed she had left home again and ended up in the flesh trade in Kuala Lumpur for a while before being trafficked to Sydney when she was 21.

In 2010 the Australian government made an ex-gratia payment to Simaplee's parents, accepting vicarious liability for her treatment whilst in migration detention.



Construction worker exploited on site by subcontractor

Name: Abdul **Age:** 35 **Country of Origin:** Indonesia

Visa with work rights
(Temporary Business (Long Stay) - Standard Business Sponsorship (Subclass 457) visa)

Why did Abdul come to Australia?

Abdul worked on construction sites in Indonesia. He didn't have a qualification but had over 15 years experience in the industry. On the last site he worked at in Jakarta, as work was finishing up, the workers were visited by an international employment firm. They talked about the possibility of going to work in Australia where, they said, the conditions were very good and the pay was exceptional. Abdul had four kids from 4 to 15 years old and he wanted to make sure they got the best education possible, which wasn't easy on the money he earned in Indonesia. It was hard for Abdul to leave his family but he thought he would do it for a couple of years and send all the money he earned home. He had an interview with the employment firm who linked him up with an Australian construction labour subcontractor. The subcontractor sponsored him to come to Australia on a 457 visa. Abdul was told he would be working as a tradesperson on large building sites in Canberra. They told him he would get weekends off and that his pay would be in line with Australian award wages. Abdul was told his accommodation would be arranged for him.



What happened when Abdul got to Australia?

When Abdul arrived in Australia, he was not given a safety briefing by the subcontractor. Because of his limited English, he was not able to read signs on the building sites or understand directions from his co-workers. He was paid \$250 for six days' work per week, which he thought was a lot of money. This was substantially below the award wage. He lived on his boss's rural property about 30 minutes out of the city with 12 other workers, who were driven each day to work by the boss in a van. Abdul was told he could leave the property but there was no accessible public transport. He was told that \$100 per week was deducted from his wages for board. This left him with only \$150 per week to send home to his family, minus his expenses. He did not have a mobile phone and was only granted 10 minutes access each week to the landline where he was living to call his family. The cost of his calls to Indonesia were deducted from his wages. On his day off, the boss asked Abdul to do odd jobs around the property. Abdul didn't want to upset his boss because he was afraid of being sent home with no money for his family in Indonesia.

How does Australian law see this?

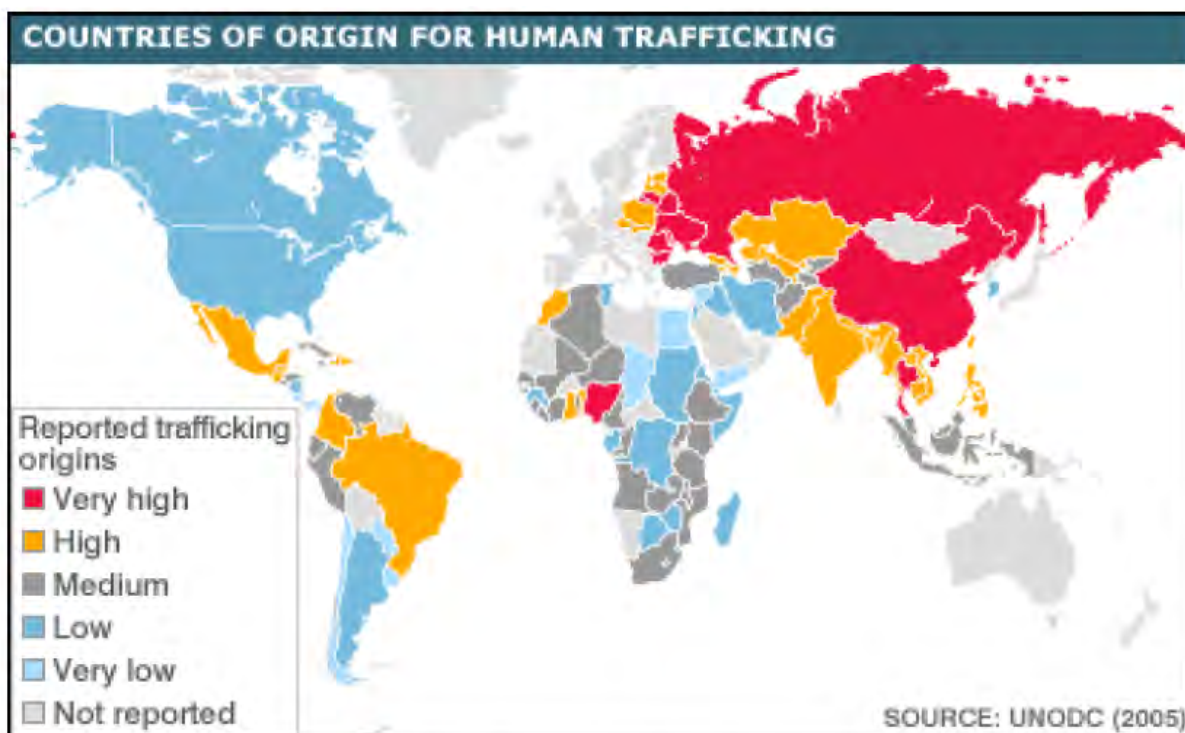
In *Wei Tang*, the High Court emphasised the difficulty in drawing the line between slavery and "harsh and exploitative conditions of labour". Abdul's case is not very clear-cut and it would be difficult to argue that the boss was in breach of the slavery offences in the *Commonwealth Criminal Code*. Additionally, the Code does not have a stand-alone offence of forced labour. However, it is an offence to traffic someone to Australia for the purposes of exploitation by the use of deceit. The subcontractor seems to have deceived Abdul about the rate of pay and may have committed trafficking offences. In addition, the subcontractor has almost certainly breached parts of the *Fair Work Act 2009* (Cth) which regulate fair working conditions and pay in Australia. He may be subjected to serious financial penalties or even imprisonment if he taken to court by the Fair Work Ombudsman. Abdul may also be able to bring a civil action against the subcontractor to recover unpaid wages. To find out more about civil remedies and remedies under the Fair Work Act.

"I was not given any information about working conditions and fair rates of pay in Australia. Now that I know I feel like I have been taken advantage of. Because I was staying at my boss's house I felt very isolated. There was no-one I could talk to about the problems at work."



Study the information presented the map below and answer the following questions

1. The world map shows the distribution of reported human trafficking. Describe the pattern shown on the map.



Source: http://untotheleastinternational.org/images/_44425220_human_traffick_416map.gif

2. What other factors might help explain this pattern?
- a. Working in pairs, select a country and refer to an online atlas or other information to find the following information:

Country	
Status of Human Trafficking as shown above (ie very high, low)	
GDP	
Population Density	
Human Development Index	
Access to safe drinking water and sanitation	
Literacy	

- b. Describe the association between human trafficking and other selected global patterns. Write a conclusion summarising your group's findings.

- c. Share your findings with the class making notes of the discussion



Catholic bishop Marcelo Sanchez Sorondo and Professor Mahmoud Azab sign the agreement while Anglican bishop Sir David John Moxon and Andrew Forrest look on.

Mining magnate Andrew Forrest launches Global Freedom Network in bid to end slavery

Updated Wed 19 Mar 2014, 2:55pm AEDT

Mining magnate Andrew Forrest has launched an organisation to end modern slavery, with the support of the Pope and the senior Islamic authority.

The Global Freedom Network has been inaugurated at the Vatican, and brings together the Catholic, Anglican and Sunni Muslim faiths in a combined effort to stop modern slavery.

Pope Francis, the Archbishop of Canterbury Justin Welby, and the senior Sunni authority, the Grand Imam of al-Azhar, are part of the leadership council.

The leaders of other faiths have been invited to join the network.

Speaking at the event, Mr Forrest said the campaign would spread to churches and mosques around the world. "I ask, ladies and gentlemen, for your prayers now as the work of the Global Freedom Network in its unprecedented historical nature goes forward and does reach out successfully to the 162 countries which are measured in the Global Slavery Index," he said.

The [Global Slavery Index](#), compiled by Mr Forrest's Walk Free foundation, estimates about 16 million people are enslaved in Pakistan and India alone. In January, Mr Forrest announced a plan [he said would free 2.5 million people from slavery in Pakistan](#).

Mr Forrest has signed a deal with the Pakistani state of Punjab that will give it access to Australian technology that can convert lignite coal into diesel.

He says Pakistan in return has agreed to bring in laws to tackle the problem of slavery or bonded labour.

Mr Forrest said he was moved to act after meeting a nine-year-old Nepalese orphan who had been a victim of human trafficking.

"She looked at me with this look of abject terror - this horror, this disgust, this revulsion - and she screamed," he said.

"Since that time, Nicola, my wife, and I can't actually get that sound out of our heads.

"We committed ... to do something about it and that's when I came and ordered a full audit of Fortescue's supply chain and discovered slavery there as well."

[Andrew Forrest's own encounters with some of the 29 million people enslaved worldwide led him to spearhead the pact, writes Matt O'Neil](#). The concept has won praise from former British prime minister Tony Blair, who described it as a great example of Australian philanthropy.

Mr Forrest had previously invested millions of dollars in Aboriginal employment initiatives in Australia and in 2012 founded Walk Free, a philanthropic charity focused on ending slavery worldwide.

He also helped to launch the Global Slavery Index, alongside Mr Blair and former US secretary of state Hillary Clinton, which found that 29 million people were living in conditions of modern slavery around the world.

 The following series of photos, taken in the last couple of years, document the current form of the fight against trafficking. They highlight the gravity of the issue in contemporary society.



Meeting to raise awareness about and help prevent human trafficking, organized by the government in the suburbs of Tucuman, a city in northwest Argentina. Raising awareness is considered crucial, because many young women fall in criminal networks after being taken in by promises too good to be true or by people who turn out to be involved in trafficking, sometimes even from inside their families.

Blanca was abducted when she was a teenager near her home in the southern suburb of the city of Tucuman. She was drugged, beaten and forced into prostitution for many years until a police operation freed her from her captors. But her years in captivity have left her with serious psychosocial disorders, memory loss and AIDS. After being diagnosed with AIDS, she says that she was ostracized by her family, children and friends and has had trouble finding work, condemning her to live in poverty.



A woman squeezes herself into a transparent suitcase to raise awareness of human trafficking and mark the 60th anniversary of the Universal declaration of Human Rights.

Pope Francis and Britain's Archbishop of Canterbury, Justin Welby, committed their Churches to work more closely together to fight "the grave evil" of human trafficking and modern slavery.



Picture 1 & 2

<http://fsm.org/2014/06/photo-essay-argentine-agency-takes-on-human-trafficking-networks/>

Picture 3

http://news.bbc.co.uk/2/hi/in_pictures/7778301.stm

Picture 4

<http://www.independent.ie/world-news/europe/pope-francis-and-archbishop-of-canterbury-to-fight-human-trafficking-30357756.html>



Having analysed the images on the previous pages answer the following questions

1. Note one similarity about the 4 images.

2. Choose one image that appeals to you and explain why you chose it?

3. What is the purpose of this image?

4. What emotions does the image encourage you to feel?



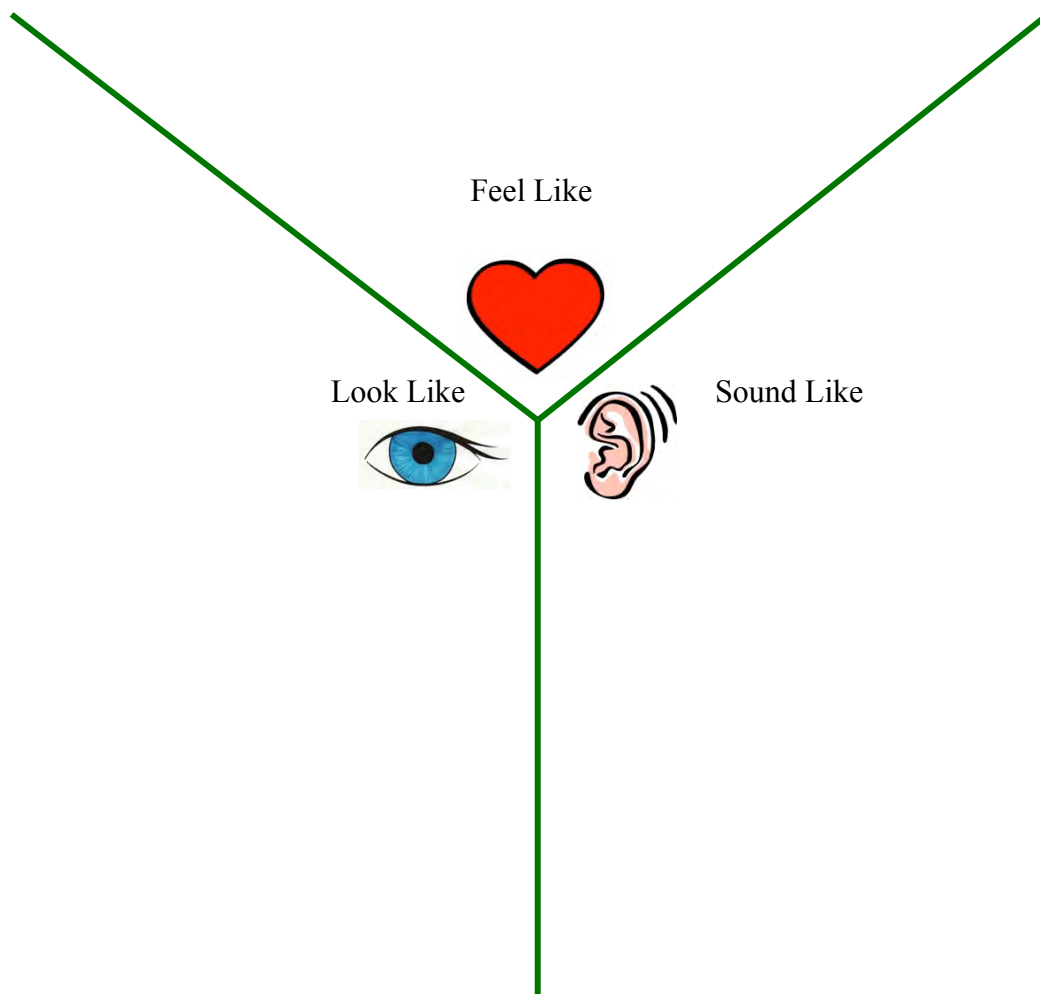
Study the information presented on the previous page and comment on the following

Which statistic do you find most alarming?

What do you find most interesting about the information presented?



What does human trafficking





Working in small groups investigate each of the following agencies or projects that are working to combat Human Trafficking

	Founded (Who & Where)	Aims (What & Why)
Destiny Rescue http://www.destinyrescue.org/aus/		
Polaris Project http://www.polarisproject.org/index.php		
Walk Free http://www.walkfree.org		
Not for Sale http://www.notforsalecampaign.org/		
Shared Hope International http://sharedhope.org/		
The Future Group http://www.thefuturegroup.org/id20.html		

The Catholic Church's Response to Human Trafficking

Human Rights and the Catholic Church

People have rights to ordinary things, such as the right to ride a bike in the park. But rights to essential things that are needed to achieve important goals are 'human rights'. These are the rights of every human being.

In countries like Australia most human rights are usually respected by governments and other groups and institutions. But where people do believe a decision has denied or violated their human rights needs to be taken seriously and steps are usually put in place to establish the truth of what has happened and to identify whether a violation of rights has occurred.

Sadly, it is easy to violate the human rights of the most vulnerable members of society: disabled children and adults, unborn babies, infants, poorly educated men and women and people living with serious social or economic disadvantages. When people are disadvantaged they easily become marginalised, and when people are at the margins it is harder for their voices to be heard.

In such circumstances where people are unable to speak effectively for themselves other individuals and groups must speak for them. One of the most significant champions of the poor and disadvantaged world-wide is the Catholic Church. She devotes enormous energy, personnel, resources and expertise in many countries throughout the world, showing great moral courage and skill in defending those who are most vulnerable.

Human beings are created free and can choose for themselves between one action and another. They know what is right, yet they choose what is wrong. St Paul points to this weakness of choosing wrong things, which Christians call 'sin'. He says : *"I do not do the good that I want but the evil I do not want is what I do"* (Romans 7:19).

(Elliot, P. et. al. Catholic Studies for senior secondary students, p. 84)

"Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy."

Proverbs 31:8-9

The story of the *Good Samaritan* (Luke 10:25-28) provides a scriptural basis of the care and concern that we should show to the marginalised.

Catechism of the Catholic Church states that

- 1930** Respect for the human person entails respect for the rights that flow from his dignity as a creature. These rights are prior to society and must be recognized by it. They are the basis of the moral legitimacy of every authority: by flouting them, or refusing to recognize them in its positive legislation, a society undermines its own moral legitimacy.³⁶ If it does not respect them, authority can rely only on force or violence to obtain obedience from its subjects. It is the Church's role to remind men of good will of these rights and to distinguish them from unwarranted or false claims.
- 1931** Respect for the human person proceeds by way of respect for the principle that "everyone should look upon his neighbor (without any exception) as 'another self,' above all bearing in mind his life and the means necessary for living it with dignity."³⁷ No legislation could by itself do away with the fears, prejudices, and attitudes of pride and selfishness which obstruct the establishment of truly fraternal societies. Such behavior will cease only through the charity that finds in every man a "neighbor," a brother.

(<http://www.vatican.va>)

Catholic Social Teaching on Human Trafficking

Intercommunity Peace & Justice Center (IPJC)

www.ipjc.org

Catechism of the Catholic Church

The seventh commandment forbids acts or enterprises that for any reason - selfish or ideological, commercial, or totalitarian lead to the *enslavement of human beings*, to their being bought, sold and exchanged like merchandise, in disregard for their personal dignity. It is a sin against the dignity of persons and their fundamental rights to reduce them by violence to their productive value or to a source of profit. St. Paul directed a Christian master to treat his Christian slave "no longer as a slave but more than a slave, as a beloved brother both in the flesh and in the Lord."

Paragraph no. 2414

Pope Francis

I would like to add a word about another particular work situation that concerns me: I am referring to what we could define as "slave labor," the work that enslaves. How many people worldwide are victims of this type of slavery, in which the person is at the service of his or her work, while work should offer a service to people so they may have dignity? I ask my brothers and sisters in faith and all men and women of good will for a decisive choice to combat trafficking in persons, which includes "slave labor."

Audience on the Feast of St. Joseph the Worker, May 1, 2013

Pope John Paul II

The trade in human persons constitutes a shocking offense against human dignity and a grave violation of fundamental human rights.... Such situations are an affront to fundamental values which are shared by all cultures and peoples, values rooted in the very nature of the human person. The alarming increase in the trade in human beings is one of the pressing political, social and economic problems associated with the process of globalization; it presents a serious threat to the security of individual nations and a question of international justice which cannot be deferred.

Letter on the Occasion of the "Twenty-First Century Slavery –
The Human Rights Dimension to Trafficking in Human Beings" Conference, 2002

Pope Benedict XVI

One of the recognizable signs of the times today is undoubtedly migration, a phenomenon which during the century just ended can be said to have taken on structural characteristics, becoming an important factor of the labor market worldwide, a consequence among other things of the enormous drive of globalization. Naturally in this "sign of the times" various factors play a part. They include both national and international migration, forced and voluntary migration, legal and illegal migration, subject also to the scourge of trafficking in human beings.

Migrations: a Sign of the Times,
World Day for Refugees and Migrants Message, 2006

Vatican Council II

... [W]hatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury. Moreover, they are supreme dishonor to the Creator.

Gaudium et Spes, 1965



Women religious ask pope for world day of prayer against trafficking

07 Nov 2013

by [The Record](#)

Consolata Sister Eugenia Bonetti told Catholic News Service that the pope was very interested in their suggestion and asked them what date they would like the day to be. PHOTO: CNS/Ana Rodriguez-Soto, Florida Catholic

After Pope Francis entrusted two Vatican academies to study the problem of human trafficking, a group of women religious asked the pope to raise greater awareness in the church about the issue by establishing a worldwide day of prayer and fasting.

“The pope was very interested in our suggestion and asked us what date we would like the day to be,” Consolata Sister Eugenia Bonetti told Catholic News Service.

“We told him Feb. 8 — the feast day of St. Josephine Bakhita,” a Sudanese slave who found freedom in Italy and became a nun in the late 19th century.

She said the idea for a worldwide day of prayer came from “the need to do something that joins us together” to tackle the global problem; some dioceses and parishes are active on the issue while others are unaware or indifferent, she said.

Sister Eugenia, a leader among religious women in Italy working against human trafficking — particularly women and young girls forced into prostitution — was one of about 80 people attending a Nov. 2-3 working group on trafficking at the Vatican.

She talked to CNS Nov. 3 about her informal meeting with Pope Francis in late September when she and three other sisters from different religious congregations were invited to attend the pope’s early morning Mass at his Vatican residence.

They had written the pope thanking him for his work and focus on the marginalized, and alerted the pope about the need for greater involvement by the church, especially by religious congregations of men, parish priests and schools in curbing the demand for prostitution by promoting a “culture of respect.”

Sister Eugenia, who together with some 250 women religious through the Union of Major Superiors of Italy, has spent the past two decades fighting the illegal sex trade and helping victims.

She said that after the Mass she and the three sisters presented the pope with a signed poster, photographs and letters from women who have been rescued from traffickers, but are being held in a detention facility in Rome.

They also gave the pope a small white and blue rug that detainees had made by crocheting strips of paper bed sheets with a plastic fork, Sister Eugenia said.

The Vatican working group on trafficking was organized by the Pontifical Academy of Sciences, the Pontifical Academy of Social Sciences and the Vatican-based International Federation of Catholic Medical Associations.

Bishop Marcelo Sanchez Sorondo, chancellor of the academies, said Pope Francis had specifically asked him to have the academies study the problem of new forms of slavery, including the trafficking of people and human organs.

While he was archbishop of Buenos Aires, the future Pope Francis had been a strong supporter of local activists and initiatives fighting human trafficking and supporting rescued victims.

Bishop Sanchez told journalists Nov. 4 that the pope wants to see the working group’s findings and recommendations, and that “he will do something important” with the information.

The pope told him recently that the academies’ attention to the problem was very important to him and that the work that came out of it would be “valuable,” the bishop said.

“The church as a whole isn’t sufficiently aware of the problem” or hasn’t focused deeply enough on how serious a problem it is, he told Vatican Radio Nov. 1.

Worldwide, at least 21 million people are victims of forced labor, including sexual exploitation, and traffickers bring in an estimated \$32 billion annually because of their illicit activities, the U.S. State Department’s 2012 Trafficking in Persons report said. An estimated 100,000 to 300,000 minors are victims of sex trafficking at any given time, according to the U.S. Justice Department.

The November meeting was the first time the Vatican academies had dedicated a session to studying human trafficking, the bishop said. They will have another meeting next year in the run-up to a larger gathering in 2015, the bishop told journalists.

“The pope, ever since he was an archbishop, had already intuited this serious social problem,” Bishop Sanchez told Vatican Radio. “We were dumbstruck for not having figured it out beforehand.” — CNS



Catholics in Australia support Pope Francis' action against human trafficking

By Antonio Anup Gonsalves

Canberra, Australia, Jan 27, 2015

Australia's bishops and religious have joined the global call of Pope Francis to mark Feb. 8, the Feast of St. Josephine Bakhita, as the world day of prayer, reflection, and action against human trafficking.

St. Josephine Bakhita was kidnapped and sold into slavery, and later became a Canossian nun and was the first person from Sudan to be canonized, by St. John Paul II in 2000.

"The Australian Catholic Bishops Conference and Australian Catholic Religious Against Trafficking in Humans resolute support Pope Francis in declaring Feb. 8, Feast of St Josephine Bakhita, as World Day of prayer, reflection and action against human trafficking," the groups said in a Jan. 23 statement.

The Australian bishops explained in their statement that the Vatican Secretary of State invited each national bishops conference to join the observance on Feb. 8 and to contribute to the "sensitising of public opinion to this tragic phenomenon, which represents one of the saddest wounds of our time."

According to Bishop Eugene Hurley of Darwin, "It is imperative that we begin a journey of personal change when we mark 8 February."

"Human trafficking exists in Australia and on this planet because we allow it to exist," Bishop Hurley further emphasized. "Let us together commit to eradicate this affront to our humanity."

Sr Anne Tormey, RSM, president of ACRATH said, "Following the call from Pope Francis and leaders of the Anglican, Orthodox, Jewish, Islamic, Buddhist and Hindu faiths, 'to eradicate the terrible scourge of modern slavery in all its forms,' today we join this global initiative."

"The life of St Josephine Bakhita reminds us of the assault to the dignity, and of the suffering endured by every trafficked person."

The Australian Bishops and ACRATH also acknowledged Pope Francis' World Day of Peace message "No Longer Slaves, but Brothers and Sisters," given Jan. 1.

In his message Pope Francis solicited all the faithful "to practice acts of fraternity towards those kept in a state of enslavement." He further proposed a self introspection saying, "Let us ask ourselves, as

individuals and as communities, whether we feel challenged when, in our daily lives, we meet or deal with persons who could be victims of human trafficking, or when we are tempted to select items, which may well have been produced by exploiting others."

The Australian bishops explained that despite many efforts to end human trafficking internationally, "an estimated 27 million women, men and children today are deprived of their freedom and forced to suffer in conditions of exploitation and slavery."

"There is now a compelling need to put an end to trafficking in human beings."

Responding to Pope Francis' call to observe Feb. 8 the bishops urged the faithful "to think of persons trafficked into prostitution, as well as women forced into marriage, without any right to give or withhold their consent." They added that "we remember also people trafficked into Australia to work in the agriculture, construction and hospitality sectors."

The bishops further enumerated, "And we remember people whose labour is exploited to produce cheap goods for Australians. We remember young boys in West Africa who are trafficked into the cocoa production for Australian chocolate."

"We remember refugees in Thailand who are trafficked onto fishing vessels to produce cheap fish for Australians to eat. We remember the women in Bangladesh whose exploited labour and unsafe working conditions result in cheap clothing for Australians to wear."

"We also remember the 200 female students kidnapped in Nigeria in April 2014 by Boko Haram; reports suggest that many of these girls have been sold or forced into marriages."

Emphasizing the gravity of concern, the ACBC and ACRATH stressed urged "a fourfold commitment to prevention, victim protection, the legal prosecution of perpetrators, and partnerships for change; these require a global effort on the part of all sectors of society."

The bishops assertively concluded that ACBC and ACRATH support the statement published by the Pontifical Academy of Sciences and Social Sciences in November 2013, declaring that "it is our moral imperative to make ours the last generation that has to fight the trade in human lives."

International Day of Prayer and Awareness against Human Trafficking

Thursday 29 January 2015

Australian Catholic Bishops Conference

THE Australian Catholic Bishops Conference (ACBC) and Australian Catholic Religious Against Trafficking in Humans (ACRATH) support His Holiness Pope Francis in declaring Sunday 8 February 2015, the Feast of St Josephine Bakhita, as International Day of Prayer and Awareness against Human Trafficking.



The Vatican Secretary of State invited each National Conference to join the observance on 8 February and contribute to the sensitising of public opinion to this tragic phenomenon, which represents one of the saddest wounds of our time.

The Australian Bishops and ACRATH acknowledge Pope Francis' message against trafficking for the World Day of Peace on 1 January 2015, *'No Longer Slaves, but Brothers and Sisters'*.

In his message Pope Francis invites us 'to practice acts of fraternity towards those kept in a state of enslavement. Let us ask ourselves, as individuals and as communities, whether we feel challenged when, in our daily lives, we meet or deal with persons who could be victims of human trafficking, or when we are tempted to select items, which may well have been produced by exploiting others'.

Bishop Eugene Hurley, Chairman of the Bishops Commission for Pastoral Life said, 'It is imperative that we begin a journey of personal change when we mark the 8 February. Human trafficking exists in Australia and on this planet because we allow it to exist. Let us together, commit to eradicate this affront to our humanity.'

Sr Anne Tormey RSM, President, ACRATH said, 'Following the call from Pope Francis and leaders of the Anglican, Orthodox, Jewish, Islamic, Buddhist and Hindu faiths, "to eradicate the terrible scourge of modern slavery in all its forms", today we join this global initiative. The life of St Josephine Bakhita reminds us of the assault to the dignity, and of the suffering endured by every trafficked person.'

Despite many efforts to end human trafficking internationally, an estimated 27 million women, men and children today are deprived of their freedom and forced to suffer in conditions of exploitation and slavery. There is now a compelling need to put an end to trafficking in human beings.

St Josephine Bakhita, who died on 8 February 1947, was born in Southern Sudan in 1869, and during her life experienced kidnapping and slavery. Following her delivery to freedom Josephine dedicated her life to sharing her story and to supporting the poor and suffering. She eventually became a Canossian Sister, living a life of prayer and service for fifty years. She was canonised in 2000.

On 8 February, Pope Francis asks us to think of persons trafficked into prostitution, as well as women forced into marriage, without any right to give or withhold their consent.

We remember also people trafficked into Australia to work in the agriculture, construction and hospitality sectors.

And we remember people whose labour is exploited to produce cheap goods for Australians. We remember young boys in West Africa who are trafficked into the cocoa production for Australian chocolate. We remember refugees in Thailand who are trafficked onto fishing vessels to produce cheap fish for Australians to eat. We remember the women in Bangladesh whose exploited labour and unsafe working conditions result in cheap clothing for Australians to wear.

We also remember the 200 female students kidnapped in Nigeria in April 2014 by Boko Haram; reports suggest that many of these girls have been sold or forced into marriages.

The ACBC and ACRATH call for a fourfold commitment to prevention, victim protection, the legal prosecution of perpetrators, and partnerships for change; these require a global effort on the part of all sectors of society.

The ACBC and ACRATH support the statement published by the Pontifical Academy of Sciences and Social Sciences in November 2013, declaring that 'it is our moral imperative to make ours the last generation that has to fight the trade in human lives'.



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- This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

- [illegible]

4. In declaring Sunday 8 February 2015 as International Day of Prayer and Awareness against Human Trafficking, explain the impact that the Catholic Church has on society.

What else is being done about Human Trafficking in Australia

Australian Religious Seek Better Life for Trafficked People 18 August 2011

A group of women religious from around Australia made their fifth annual pilgrimage to Canberra in a bid to influence policies affecting people trafficked into Australia.

The 12 women, Catholic sisters and their colleagues, are all members of Australian Catholic Religious Against Trafficking in Humans (ACRATH). They spent a week (August 21 - 26) in Canberra speaking to Members of Parliament, Embassy staff, public servants, union bosses and Church leaders in their continuing battle on behalf of trafficked people.

Australian Ursulines

The Ursulines of the Australian Province respond to the issue of Human Trafficking.

2009 and 2010 Province Conference 'Human Rights –People of Faith Grappling With the Issues'

Participating in an International Conference on 'Regional Responses to Labour Trafficking and Refugee Movements in Asia -Pacific. (UNE Armidale September 26/27th2011)

Josephite Counter Trafficking Project

A ministry of the Sisters of St Joseph of the Sacred Heart. This ministry was established to support and advocate on behalf of people who have been trafficked in Australia and internationally. Sr Margaret Ng is the Coordinator

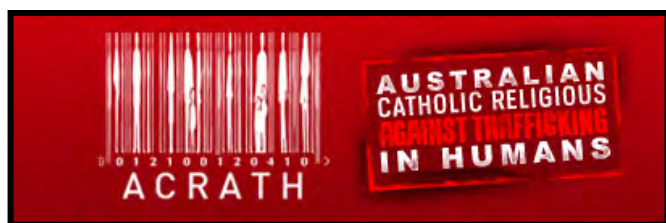
Purchasing Fair Trade goods

responding to Stop the Traffick call to boycott chocolate produced using child labour.



Purchasing goods from the Body Shop, supporting the campaign to stop Sex Trafficking of Children and Young People





ACRATH, the **Australian Catholic Religious Against Trafficking in Human** are endorsed by Catholic Religious Australia – the peak body for 190 religious orders in Australia, representing 8000 religious sisters, brothers and priests.

Their mission statement reads “ACRATH is committed to working together towards the elimination of human trafficking in Australia, in Asia, the Pacific and internationally.”

“I have come that you may have life and have it to the full.”

John 10:10

 **Spend some time looking at the ACRATH website acrath.org.au and complete the following**

Read and take note of what ACRATH actually do. [About Us > What We Do]	
Share some good news on Human Trafficking [News > Good News]	
Watch the short video “25 Painfully Disturbing Facts About Human Trafficking.” What do you consider to be the most disturbing fact? [Resources > Multimedia > Videos]	
Watch another short video that is of interest to you? Record the name of the video and give a brief summary. [Resources > Multimedia > Videos]	
Browse the latest Issue of the Newsletter “Stop Trafficking”. Make note of an interesting point [Home Page]	
What could you, as a student, do to stop Slavery? [Take Action > Your Role]	
Choose one of ACRATH's campaigns from 2014 and explain what it is about. [Take Action > Campaigns]	

1. The Australian Catholic Religious Against Trafficking in Humans was established in _____ and is based in _____.

2. This organisation was set up to _____

3. ACRATH carries out the following work

4. How well does ACRATH respond to the contemporary issue of Human Trafficking? Explain.



Rooted in our Mercy History

Opposing Human Trafficking

The Plight of Vulnerable Women - Today and Yesterday

If a historian of the 1830s were to outline the reasons why Catherine McAuley saw a need to focus on the plight of vulnerable women, the following list would be quite accurate:

- Abject poverty, especially among women
- A lack of political, social and economical stability
- A lack of reasonable and realistic prospects
- Lack of access to education
- Increasing demand for cheap and exploitable domestic labour
- A rise in the demand for sex workers in the sex industry

But this is not the research of a 19th Century historian. Rather it is a list of the root causes of Human Trafficking today, drawn up by Caritas International is a confederation of 165 Catholic relief, development and social service organisations operating in over 200 countries and territories worldwide. The cries of distressed women that Catherine McAuley heard in Dublin in her time continue to reverberate around the world today and challenge a response as they did in her time.

Catherine McAuley's Outreach to Distressed Women

A woman at risk

Catherine was about to set out for her daily trip to visit poor families in the village when one of the girls from the kitchen hurried up to her and asked her if she would speak with her friend who had come from a house in the city where she worked as a domestic servant.

The young woman who was introduced to Catherine was in her mid-teens, very pretty but obviously distraught. Catherine had soon relaxed her and was listening attentively to the harrowing story she told. She had come to Dublin over a year ago to work as a kitchen maid. She was the youngest of a family of ten and had to leave home to make room for her brother to marry and take his wife to their small farm. Soon after taking up her employment, a son of the owner of the house began to harass her. Last night he had attempted to rape her. The girl needed a place to 'live out'. She had her pride and did not wish to be taken in out of charity. She wanted a proper place to live and she wanted Catherine to help her to find it. Having heard her story, Catherine sent for a driver and asked him to prepare the horse and carriage to take her and her young visitor to an institution in the city that housed young women. On arrival at the institution, Catherine presented the request. To her dismay she was informed that her request could not be processed until the committee would meet in a few weeks time. Catherine's pleas about the urgency involved had no effect. Leaving the place Catherine assured the girl that she herself would represent her at the committee meeting and in the meantime she invited her to call to Coolock whenever she had free time from work. That was the last time Catherine saw the girl but her dreams were constantly haunted by the face of that young girl for whom she failed to find help in her hour of need. She prayed and hoped that someday, somehow she would provide a home space for women seeking refuge.



Shelter for the Homeless

The years in Coolock brought Catherine into contact with the young servant girls in the house and with their friends who were also servants. They soon realised that in her they had someone from whom they could expect the kind word, the compassionate look and the patient hearing of their sorrows and so they confidently poured out their troubles to her. Many of them were girls from the country, come to Dublin in search of work. Some of them were the daughters of country people who had been forced off their small holdings by the Penal Laws. These were girls who had known better days but whose families were now living in extremely poor conditions and who had no other choice but to migrate to the city to compete for a livelihood in a declining market for paid employment. They told her of their many friends who were being paid only a pittance in the houses of the gentry and even of others who were homeless.

For the moment, Catherine could do little more than offer advice and encouragement, but her powerlessness to address their sad plight haunted her and strengthened her resolve to find a way. The day that the lawyer informed her that she was sole heiress to the entire estate of William Callaghan was the day Catherine knew that she now had the freedom and means to create a House of Mercy to shelter homeless girls and women. Her house of Mercy which opened on 24 September 1827 was at once a hostel for homeless girls and unemployed young women, which gradually developed into an employment bureau and a centre of adult education.

Support for the Unemployed

Catherine knew firsthand the misery of unemployment and its dire consequences. In her visits to the poor people of Coolock, she had met many who had been formerly employed as servants in the 'big houses'. They had worked as cooks, housekeepers, footmen, coachmen, gardeners, stewards and were reasonably comfortable but they had fallen on very hard times when the 'big houses' began to close in the wake of the Act of Union and the owners went to live in London. Many of the unemployed girls and women, unable to provide for the bare necessities of food and shelter were forced into prostitution just to survive. With close on 400 brothels in Dublin at the time, it presented an option to those who were desperate.

Image: from the "Objects of the Congregation"

Catherine's attitude to the plight of these women was different to that of the majority who made no distinction between those pursuing prostitution as a chosen path and those forced into it by severe poverty. She would often refer to the latter as 'women of good character' and 'distressed women'. So sensitive was she to their plight that on admittance to the House of Mercy she insisted that only she or a Sister appointed by her could enquire into their personal lives. At the house of Mercy, these women were trained in needlework, laundry and other domestic services. Careful training improved job possibilities and provided a ladder upwards. Instruction in faith and its practice, the spiritual guidance of a chaplain and training in good manners were designed to lay a solid foundation for the day they would run their own homes. Convinced that the careful education, formation and training of women contributed to incalculable good not only to them, but also to society, Catherine fostered a sense of individual dignity, attentive care to person and surroundings and sound devotional practices as her paramount aim. She knew what her society had to say of unprotected girls and distressed women and in her mission of service she wanted to provide means to develop beyond that criticism.





What can we learn from Catherine about Human Trafficking and our response to the issue?

Sisters of Mercy Opposing Human Trafficking

Why is MIA focusing on Human Trafficking?

Mercy International Global Action is focusing on Human Trafficking as one of its two major themes. The reasons for this are threefold:

1. Trafficking is a major issue confronting mainly women and most severely affects women and the poor and vulnerable.

Human Trafficking knows no boundaries and can exist at a national level as well as a transnational one. It is one of the most horrific crimes committed in today's society and places people in situations of slavery, where human beings are treated as a commodity to be bought and sold or put into forced labour usually in the sex industry but also in agriculture, sweatshops and domestic servitude.

The European Commission of Human Rights defines servitude as being forced "to live and work on another person's property and perform certain services for them, whether paid or unpaid, together with being unable to alter one's condition".

Human trafficking is often enforced by the threat or use of force or other forms of coercion, deception, or abuse of power. This enforcement takes advantage of the victim's vulnerability and abuses the economic insecurity or poverty of an adult hoping to provide for their family in very difficult circumstances. It also takes the form of the enticement of children for use in pedophilia or prostitution rings. Many victims of human trafficking do not realise they are victims. They may not speak the language and may have had their legal documents taken from them. They may be physically and sexually abused and threatened that if they attempt to escape, their families will be harmed. They are completely powerless.

The United Nations estimates that nearly 2.5 million people from 127 different countries are being trafficked around the world for forced labour, bonded labour and forced prostitution. Human trafficking is the third most lucrative illicit money making venture in the world.

2. Sisters of Mercy are already doing substantial work to combat trafficking.

The case studies presented in Mercy E News have highlighted the work of Mercy Sisters on the issue of trafficking at grassroots level. In Ireland Sisters of Mercy provide safe houses and support to access education and new employment to women who are trafficked. They accompany women to court when necessary. They are also involved at the advocacy and educational level, working with the network APT (Act to Prevent Trafficking) to raise awareness in schools. They lobby for improved legislation at the national, EU and UN level. They are part of the Global networks RENATE and UNANIMA, international campaigns to stop the demand for trafficking of women and children.

In the United States, Sisters of Mercy are the primary funders of the Willow Tree Justice Project in

Kansas City, an organization which works with women who have been trafficked within the United States. It provide emotional support, drug and mental health programmes as well as advocacy and navigation of the criminal justice and social service systems. The Programme's success is measured in the reductions in number of arrests, completion of probation and parole requirements, resolution of legal cases, and obtaining of housing, food stamps and counseling for its clients.

The Office of Social Concern in the Diocese of San Bernardino, California has set up a Trafficking Committee to increase people's awareness of trafficking in many dioceses throughout the US. They show DVDs after Mass on Sundays to help people become more aware of the issue. They also provide immediate help for trafficked people. They work closely with law enforcement agencies who provide support to their work.

Sisters of Mercy provide refuge for trafficked women in Moreno, Buenos Aires, Argentina. They also engage in the issue at the political level. Sisters are involved in advocacy and lobbying to end trafficking. They were part of a group of over 150 people in the small border city of Clorinda, Formosa, Argentina, who signed a declaration this spring promising to combat the trafficking of persons.

Women@thewell is an innovative charity founded by the Sisters of Mercy in the United Kingdom which aims to provide a uniquely holistic and multi-faceted range of services to vulnerable women, including women who are trafficked equipping them with the skills, resources and support that they need, to successfully rejoin society.

As a result of the level of work carried out by the Sisters of Mercy in the area of trafficking, a survey carried out by Mercy International Association (MIA) Congregations and Institutes indicated that Trafficking should be a priority issue for MIA Global Action.

3. The European Union the United Nations are focusing on Trafficking as a priority issue and MIA can influence them.

MIA is working to strengthen the positions taken by the United Nation and the EU on Human Trafficking. The United Nations passed the Palermo protocol to prevent, suppress and punish trafficking in persons, especially women and children, supplementing the United Nation Convention against Transnational Organised Crime. The Council of Europe has passed a Convention on Action against Trafficking in Human Beings.

MIA is assessing how best to link, strengthen and coordinate what is going on nationally on human trafficking with human trafficking advocacy at the EU and UN policy level.

The interim coordinator for Global Action at the UN is also focusing UN lobbying efforts on human trafficking through the NGO Committee Against Trafficking in Persons at the UN.

MIA Global Action and Trafficking

MIA Global Action has established a working group on Trafficking to take their work forward.

The Trafficking working group will be responsible for developing the work of MIA on this issue. The working group is composed of people working at the grassroots level, of academics with theoretical knowledge of the subject area and of theologians who can reflect on the materials from a theological perspective. Through this process of praxis, the working group will bring the Mercy stories locally to the UN and EU global forum and will advocate to change policies affecting the lives of people who have been trafficked.

A subcommittee of the working group has been established to look at the theological basis for Mercy work on trafficking, to incorporate Mercy values of Justice, Dignity, Non violence and empowerment and to communicate to MIA members and associates as to why human trafficking is an important concern for the Sisters of Mercy.

The group is also looking at possibilities for common campaigns and developing common education materials that could be used with Mercy justice groups and schools.

*Our Mercy charism demands of us a response,
that we hear the cries of those who are trafficked,
support them, and work with them and others to expose and eradicate the injustice,
indignity and violence that they suffer.*

*We are informed by our ongoing work with trafficked people and the legal and
working definition of 'trafficking in persons' in the United Nations Palermo Protocol.
Our commitment to God's mercy and the proclamation of God's reign impels us to
strive for the flourishing of all humanity and all of creation*

MIA Direction Statement on Opposing Human Trafficking



Write your own Personal Statement on Opposing Human Trafficking...

A large rectangular area for writing, framed by a decorative border that resembles a scroll. The top and bottom edges are rounded, and the left and right edges have a scroll-like fold effect. The interior is a large, empty space for writing.



Read the following case study?

You notice that this person, a young woman, has only recently arrived in the household next door. You know that she is of non-Australian origin and that she does not have a good understanding of the English language. On a few occasions, you hear faint crying sounds from your bedroom window as you try to go to sleep. Nevertheless, you mind your own business as you do not want to intrude on other's lives.

One day the mailman confuses your letters with that of next door, and you find yourself in the awkward situation of needing to exchange these letters. All you know is that your neighbours are a relatively noisy bunch, and that every Friday night they have a party until the early hours of the morning, where they get drunk. Being the curious person that you are, the next morning you decide to visit the house next door, not knowing of the events to unfold.

Holding the letter firmly in your hand, you shuffle up to the front door, and hear a subtle clipping noise. You turn your head and notice the young woman in the garden, picking weeds and trimming hedges. Her hands are gloveless, her palms covered in dirt as she wipes the sweat off her forehead. She smiles slightly, however returns quickly back to work. From behind her you see a length of rope tied to the side of the house. Shrugging this off, you eventually knock on the front door. Within a matter of seconds, the door violently opens and a large, foul-smelling man, perhaps in his 30's, greets you in a thick, incomprehensible Australian accent. Upon alerting him of your situation, you subtly peer into his house whilst he walks away to retrieve your letters.

The house is well furnished, and clearly owned by a wealthy family. Looking closer still you see rows and rows of doors down the corridor, each with a number allocated on it. When he returns, you take your letters, and before leaving ask him if he is running some sort of home business. He says that his wife is opening her own beauty salon, and that he wishes for you to get off of his property.

Walking back down the driveway, you take another look at the young woman, who quickly looks up at you and signals for you to approach her. You rush over to her to see what the problem is. She pulls back the edge of her skirt and shows you that the remainder of the rope you saw earlier is tied around her ankle. You start to panic. She tells you to calm down and then returns back to work, a small tear descending down her cheek.

Once you've returned back home, you take a seat on your couch and think that you suspect that this young woman has been trafficked. Seeing the state of the establishment, and her poor health you assume that this woman is not being well payed.

Consider the situation before you. As Christians we are called to see with the eyes of Christ, judge with the heart of Christ and act as Christ would.

1. How does this scenario make you feel?

2. What are the signs that this person is a victim of Human Trafficking?

3. What action would you take?

Discuss your responses in small groups

HUMAN TRAFFICKING AND SEX TRADE

Every country is affected by human trafficking, whether it's an origin country where people are trafficked from; a transit country where people are trafficked through; or a destination country where people are trafficked to. Often a country will be all three. Men, women and children are trafficked.



- 2.3 million in India
- 200,000 People in Eastern Europe
- 142,000 people in Malaysia
- 200,000 in Bangladesh
- 150,000 non-japanese Women

The Number of Sexual Trafficking in the World

An estimated 2.5 million people are in forced labour (including sexual exploitation) at any given time as a result of trafficking!

- 1.4 million - 56% - are in Asia and the Pacific
- 250,000 - 10% - are in Latin America and the Caribbean
- 230,000 - 9.2% - are in the Middle East and Northern Africa
- 130,000 - 5.2% - are in sub-Saharan countries
- 270,000 - 10.8% - are in industrialized countries
- 200,000 - 8% - are in countries in transition²

161 countries are reported to be affected by human trafficking by being a source, transit or destination count. People are reported to be trafficked from 127 countries, affecting every continent and every type of economy.

The majority of trafficking victims are between

18-24 age

An estimated **1.2** million children are trafficked each year

95% of victims experienced physical or sexual violence during trafficking

Human trafficking is a **\$32-billion** industry worldwide.



Human trafficking is the second largest source of illegal income worldwide exceeded only by drugs trafficking.



600,000-800,000 men, women and children are trafficked across international borders each year.



source:
<http://www.stopthetraffik.org/the-scale-of-human-trafficking>
<http://www.unodc.org/knowledgehub/en/catalogue/index.html>
<http://www.unodc.org/unodc/en/human-trafficking/what-is-human-trafficking.html>

Human Trafficking Cases

Sexual exploitation and forced labor are the most common forms of human trafficking in the world.



20%

human trafficking cases involve the labour industry.



80%

human trafficking cases involve the sex industry.

Designed by
graphs.net

Source: <http://graphs.net/wp-content/uploads/2013/08/Human-Trafficking-and-Sex-Trade-Stats.jpg>