

## **EXPLORING HUMAN TRAFFICKING AND MODERN DAY SLAVERY**

'Human trafficking is an open wound on the body of contemporary society, a scourge upon the body of Christ. It is a crime against humanity. The very fact of our being here to combine our efforts means that we want our strategies and areas of expertise to be accompanied and reinforced by the mercy of the Gospel, by closeness to the men and women who are victims of this crime.'

**Pope Francis, 10th April 2014 to participants at a Conference in the Vatican on Combating Human Trafficking**

### **INTRODUCTION**

The global scale of human trafficking is hard to quantify. It was suggested in 2014 that as many as 800,000 may be trafficked across international borders. Since the crisis in the Middle East this figure now may be much greater. Not all these people will be trafficked into slavery but many will be.

Shockingly, there are also many people trafficked within the borders of our country into slavery. This has resulted in the Modern Slavery Act 2015 which has placed new obligations and responsibilities on individuals, the public and private sectors to stop human trafficking and to support the survivors.

Following an awareness day in the autumn of 2015 run by the Diocesan Justice, Peace and Social Responsibility team, Caritas Diocese of Portsmouth has accepted an invitation to be part of the Modern Slavery Partnership run by the Hampshire Police and Crime Commissioner. We understand that modern slavery and human trafficking will not stop unless there is greater awareness of the issues among all the population of the UK.

The Catholic Church in our Diocese is in a unique space in the public square. We have a large non UK Mass going population and are linked into a variety of community networks through this population as well as through our presence in parishes. Caritas Diocese of Portsmouth is building on these links.

The material in this pack is designed to help parish groups explore the phenomenon of modern slavery. It is also hoped that the material will inspire some groups to commit to actions which will contribute to the necessary fight against slavery in the 21<sup>st</sup> Century. There is an aspiration to end slavery by 2020: let's support it!

## **Our pathway through the material...**

### **See:**

What have you learnt about human trafficking that you did not know before?

Do you feel you have a responsibility for human trafficking? Can you identify what this responsibility is?

How might the issues of human trafficking affect our diocese? How might it affect our parish?

### **Judge:**

What do Scripture and Catholic Social Teaching have to say about this issue? Our formation sheets at the start of each session give some pointers but your group may also like to access additional material from the web site

<http://www.catholicsocialteaching.org.uk/themes/human-dignity/>

### **Act:**

How could your parish contribute through Caritas to the Modern Slavery Partnership?

Do you work with any agencies or voluntary groups? Would it be appropriate to share our Caritas materials with them?

What can we do to support Caritas Diocese of Portsmouth in its work against Modern Slavery?

**If you suspect someone is a victim of trafficking don't try and tackle the matter just on your own. Get help: call the local police (101) or any other authorised agency:**

**Crimestoppers – 0800 555 111**

**The Salvation Army – 0300 303 8151**

**UKHTC – 0844 778 2406**

**NSPCC CTAC – 0808 800 5000**

**Or report the matter online to the Modern Slavery Partnership**

**<http://www.modernslaverypartnership.org.uk/contact-us/>**

## **SESSION ONE: Learning about human trafficking**

### **Formation material (this should take about 20 minutes)**

See separate formation sheet.

#### **Prayer**

It is important always to hold all those involved in trafficking in prayer. By regularly praying for them, we will not forget them, and our prayer habits will make us more aware of those out there who need help.

#### **Watch: (film is 6 minutes long)**

**<https://www.gov.uk/government/publications/modern-slavery-closer-than-you-think>**

**Discussion material: This section should take about 50 minutes. It is designed so you can choose your groups material from the selections below.**

#### **What exactly is Human Trafficking?**

The United Nations' Protocol to prevent, suppress and punish trafficking in persons (2000) defines trafficking as follows:

(a) "Trafficking in persons" shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, by means of threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery,

servitude or the removal of organs;

(b) The consent of a victim of trafficking in persons to the intended exploitation set forth in subparagraph (a) of this article shall be irrelevant where any of the means set forth in subparagraph (a) have been used;

(c) The recruitment, transportation, transfer, harbouring or receipt of a child for the purpose of exploitation shall be considered "trafficking in persons" even if this does not involve any of the means set forth in subparagraph (a) of this article;

(d) "Child" shall mean any person under eighteen years of age.

<http://www.osce.org/odihr/19223>

Basically, this means that around us in our own society, men, women and children are being deceived by others, often believing that they are being offered a better life. When they fall prey to traffickers they are often forced to use their bodies for sex, pornography, labour, begging, forced marriage, or organ donation against their will. They may also be frightened into handing over money or personal documents and unable or too afraid to ask for help. They may not trust, or know how to access, health or police services. Some may have been economic migrants or illegal immigrants in the first place, believing that their captors will help them travel to another country or get them jobs. News stories in 2015 about the numbers of migrants drowning in the Mediterranean have highlighted the desperate plight of trafficked people and how often they are at risk of death.

### **Collecting information**

Some facts and figures can be found here: you may like to ask group members to look at this web site in advance of the session and present to the group. Our diocese is part of the Modern Slavery Partnership

<http://www.modernslaverypartnership.org.uk/what-modern-slavery/>

## **STORIES TO ILLUSTRATE SLAVERY WITHIN OUR COMMUNITIES IN THE UK**

### **STORY 1: 24 Years a slave for a doctor and his wife in the suburbs (The Times, 21st November 2015)**

24 years a slave ... for doctor and his wife in suburbs

#### **Emmanuel Edet and his wife Antan face up to 14 years in jail**

#### **David Sanderson**

Published at 12:01AM, November 21 2015

There are two golf clubs, a swimming pool and athletics track within five minutes' walk of where Ofonime lived. Not that he ever used them.

"He would hang up the clothes, do some gardening, wash the car and do the

shopping,” one of the few people who befriended him said. “I never saw him doing anything else.”

Ofonime was a slave. In the heart of suburban west London he toiled in terror of his owners, a respected gynaecologist and a senior NHS nurse.

In 1989, Emmanuel Edet and his wife Antan brought Ofonime, then 14, into Britain illegally from their native Nigeria after promising his impoverished family that they would look after him. They made him do their every chore. Without pay, without schooling, without a bed.

Harsharan Mathara used to speak over her back garden fence with the man she had always assumed was her next door neighbour’s eldest son.

“I was eight or nine and we would have normal conversations,” the 17-year-old said. “How is your day, what have you been doing. He did not seem upset. He was always working though.”

Ms Mathara grew up and stopped playing in her back garden. Then she would only see Ofonime washing the Edets’ Mercedes, sweeping the driveway and carrying bags from Tesco.

“I would always say hi. But as I grew older I could tell stuff was not normal,” she said. “There was something off about the whole situation. The two sons would always be going out while he would be doing all the work.”

Last week, the Edets were found guilty of cruelty to a child, slavery and assisting unlawful immigration.

The gynaecologist, 61, who worked for Surrey county council, and his wife, 58, a senior nurse at Ealing hospital, face up to 14 years in prison.

They forced Ofonime to work 17 hours a day, monitored him on a security camera and hid his passport. He slept on a dirty foam mattress thrown out by a hospital.

Roger Smart, prosecuting at Harrow crown court, said: “Over a period of 20 years they have deprived him of his identity, his rights to education and freedom of movement and the money he should have received. He was entirely dependent upon them. When he did not meet their exacting standards, they hit him and punched him.”

The couple’s two sons, Emmanuel Jr and Anthony were, in contrast, put through university and held jobs as a financial analyst and a teacher.

Farogh Kohistni, another neighbour in the Perivale cul-de-sac, said that few suspected that anything was amiss. “There was nothing out of the ordinary,” he said. “But now that we know what was happening I am shocked. He did not have the basic liberties.”

There were at least two occasions when Ofonime, whose surname was Inuk until his “owners” gave him their surname, tentatively sought help.

He walked into a police station in 2005 where, police said this week, “the reception officer treated the matter as a report of lost passport”.

Six years later, in 2011, he approached the local MP, Stephen Pound, who said that his records showed that the victim had asked how he could replace his lost passport. “We got in touch with the Nigerian High Commission and he thanked us,” Mr Pound said. “If he had indicated he was in shackles I would have been straight on to the police.”

In 2013, after hearing allegations of modern-day slavery on the radio — while

the Edets were in Nigeria watching him on security cameras — he contacted a charity. It tipped off the police.

Ofonime is now living a new life in the UK with “a job, a home with his own bed and freedom to move and he is studying”. Phil Brewer, the lead investigating officer, said: “The Edets abused him until he became timid, nervous. He has hope and a future now.”

## **QUESTIONS**

What surprises you most about this story?

Ofonime sought help on at least two occasions, once from the police and once from his local MP. It is reported in the newspaper article that through ignorance, neither gave him appropriate help. How can we ensure that this would not happen if he approached someone in one of our churches?

## **STORY 2: Women rescued from Bristol Harbourside brothels were trafficked for sex (The Bristol Post |Posted: December 11, 2015)**

TWO women rescued from brothels on Bristol's Harbourside were victims of an organised human trafficking and sexual exploitation ring, a court has been told. The women, from Poland, were found during coordinated police raids across the country to smash a network running a total of seven brothels, with the potential to make £1 million a year.

Yesterday the ringleader of the gang, Krzysztof Henryk Jakubiak was jailed for three-and-a-half years at Warrington Crown Court after pleading guilty to 36 offences relating to human trafficking and sexual exploitation.

Jakubiak was also made subject to the first indefinite control order to be issued in the UK under new laws to stamp out human trafficking, which restricts his activities once he is released from prison.

Co-defendant Marlena Soska was given an 18-month community order after admitting seven offences relating to human trafficking and sexual exploitation.

Jakubiak, aged 49, and Soska, 37, ran the operation for two years, with their own website to advertise prostitutes, who they kept under their control.

Police say the pair arranged to bring Polish women in and out of the UK and move them between their brothels.

The pair, who were both living in Cheshire, were arrested on May 20 during raids on all of the brothels, which involved more than 100 officers.

As well as the raids on homes in Bristol near Millennium Square, police also went to properties in Nantwich, Crewe, London, Stoke and Preston.

The women found in Bristol were among eight to be rescued by police, before being given support by organisations including Bristol anti-slavery charity Unseen and the Salvation Army.

Cheshire Police led a case also involving Avon and Somerset Police, the Met and

the National Crime Agency. More than 100 officers were involved in the strike phase.

Detective Inspector David Browne, from Cheshire Police, who led the operation, said: "Human trafficking and sexual exploitation stems from organised crime and targets some of the most vulnerable people in our society.

"This case highlights the fact that human trafficking and sexual exploitation can happen anywhere - even in the most unexpected of places. No-one really knows what goes on behind closed doors.

"This type of crime is not something that we can deal with in isolation and it is important that we continue to work together with other forces across the UK - and further afield - to disrupt the networks behind this criminal behaviour and ensure that anyone suspected of being involved is dealt with.

"It's also important that anyone who is a victim - or is at risk of becoming a future victim - is identified and offered the necessary support and safeguarding.

"As this case has highlighted, information from the local community is vital in tackling this type of crime - I would urge anyone who has any concerns or any information to speak to a local officer."

To report human trafficking or sexual exploitation contact the police on 101 or Crimestoppers on 0800 555111.

## QUESTIONS

Millennium Square is a tourist area in Bristol, surrounded by bars, clubs and expensive flats. There is also a Church that meets in a building that overlooks the square. Have a look at Millennium Square on Google Street View.

<http://www.instantstreetview.com/@51.449349,-2.600692,-36.97h,5p,1z>

How can the public be aware of what is going on in tourist areas in our cities?

## **STORY 3: Twitch those curtains and we can stop this slavery** **India Knight Published: Sunday Times 6 December 2015**

Aravindan Balakrishnan, who ran a Maoist cult for 35 years, was known as Comrade Bala. He was found guilty last week of indecent assault, rape, assault occasioning actual bodily harm, false imprisonment and ill-treatment of a child - the child being his own daughter, though she was unaware of it at the time.

There remain questions over the death of cult member Sian Davies, the mother of Bala's child - her cousin wants the case reopened - and that of another woman, Oh Kareng, who died after hitting her head on a kitchen cabinet. That's two women associated with the cult dead within four years, with neither of their demises apparently ringing any alarm bells with anyone.

The child, now a woman of 32, ran away a decade ago, but the police persuaded her to ring her father, who came to collect her and enslaved her for another eight years.

She never went to nursery, or school, or had any friends or contact with the outside world, or knew any family. She had an odd walk because of being

confined to the house. She did not know that the woman she saw as her carer, Sian Davies, was in fact her mother.

She sounds an extraordinary person, who says she feels sorry for her monstrous father. "I don't know what way that is to live — to be so full of anger and hatred all the time, wanting to hurt other people. I forgive him, really."

There are many remarkable aspects to this tragic story, not least the fact that it went on for so long. But what I find most troubling is that all this took place not in some isolated, David Koresh-style compound but in a series of flats and terraced houses in highly populated parts of south London, with the whole busy world swirling by outside.

What did neighbours think, when they saw six people go in and nobody come out again? Did no one clock the miserable child staring out of the window at the neighbour's children playing in their garden, as she says she did? Did they not hear thumps and thuds, screams and cries? Apparently not. And yet Balakrishnan, increasingly paranoid with age, moved a lot, which means the cult had more than one set of neighbours. But none of them had anything unusual to report.

There are other people kept in slavery, living in a world of abuse, right under our noses, right now. The charity Unseen, commenting on a case in 2013 — also in Lambeth — that saw three women (one of them "born into slavery") freed from 30 years of captivity after one of them managed to get to a phone, estimated the figure at 5,000— the numbers swollen by the rise in sexual exploitation and human trafficking.

Parts of the world are so mad and hideous that we often feel that we are powerless and that there is nothing we can do. But here's one thing: it wouldn't hurt to keep our eyes peeled.

Brits are very good at curtain-twitching over inessential things — who's sleeping with whom, who came in at 2am — but rather less so, it seems, at keeping a caring eye on the community they live in.

Unkempt toddlers with bruises, muffled cries from next door, odd comings and goings, seemingly broken women who won't meet your eye: how much better to register these things and alert the relevant authorities than to do nothing.

## **INDICATORS OF TRAFFICKING**

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(India Knight, quoted above)

**At the next session we will look at the indicators of modern slavery and see how they may have made us think about the stories above in a different light.**

## **FINALLY**

Pray again for those affected by slavery in this country.

**If you suspect someone is a victim of trafficking don't try and tackle the matter just on your own. Get help: call the local police (101) or any other authorised agency:**

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## **SESSION TWO: Could things be different?**

### **Formation material (this should take about 20 minutes)**

See separate formation sheet.

### **Prayer**

It is important always to hold all those involved in trafficking in prayer. By regularly praying for them, we will not forget them, and our prayer habits will make us more aware of those out there who need help.

### **Introduction (10 minutes)**

What surprised or shocked you in the last session?

### **Questions for Discussion**

Look back at the three stories in session one. In all these stories there are comments reported by people who were aware that 'something was not right' but were unsure what to do and thus did nothing about it. Reread these stories and the indicators of modern slavery and discuss what might have led the bystanders to take action.

### **INDICATORS OF TRAFFICKING (40 minutes)**

[http://www.unodc.org/pdf/HT\\_indicators\\_E\\_LOWRES.pdf](http://www.unodc.org/pdf/HT_indicators_E_LOWRES.pdf) GENERAL INDICATORS

## **People who have been trafficked may:**

- Believe that they must work against their will
- Be unable to leave their work environment
- Show signs that their movements are being controlled
- Feel that they cannot leave
- Show fear or anxiety
- Be subjected to violence or threats of violence against themselves or against their family members and loved ones
- Suffer injuries that appear to be the result of an assault
- Suffer injuries or impairments typical of certain jobs or control measures
- Suffer injuries that appear to be the result of the application of control measures
- Be distrustful of the authorities
- Be threatened with being handed over to the authorities
- Be afraid of revealing their immigration status
- Not be in possession of their passports or other travel or identity documents, as those documents are being held by someone else
- Have false identity or travel documents
- Be found in or connected to a type of location likely to be used for exploiting people
- Be unfamiliar with the local language
- Not know their home or work address
- Allow others to speak for them when addressed directly
- Act as if they were instructed by someone else
- Be forced to work under certain conditions
- Be disciplined through punishment
- Be unable to negotiate working conditions
- Receive little or no payment
- Have no access to their earnings
- Work excessively long hours over long periods
- Not have any days off
- Live in poor or substandard accommodations
- Have no access to medical care
- Have limited or no social interaction
- Have limited contact with their families or with people outside of their immediate environment
- Be unable to communicate freely with others
- Be under the perception that they are bonded by debt
- Be in a situation of dependence
- Come from a place known to be a source of human trafficking
- Have had the fees for their transport to the country of destination paid for by facilitators, whom they must payback by working or providing services in the destination
- Have acted on the basis of false promises

## **CHILDREN**

### **Children who have been trafficked may:**

- Have no access to their parents or guardians
- Look intimidated and behave in a way that does not correspond with behaviour typical of children their age
- Have no friends of their own age outside of work
- Have no access to education
- Have no time for playing
- Live apart from other children and in substandard accommodation
- Eat apart from other members of the "family"
- Be given only leftovers to eat
- Be engaged in work that is not suitable for children
- Travel unaccompanied by adults
- Travel in groups with persons who are not relatives

## **DOMESTIC SERVITUDE**

### **People who have been trafficked for the purpose of domestic servitude may:**

- Live with a family
- Not eat with the rest of the family
- Have no private space
- Sleep in a shared or inappropriate space
- Be reported missing by their employer even though they are still living in their employer's house
- Never or rarely leave the house for social reasons
- Never leave the house without their employer
- Be given only leftovers to eat
- Be subjected to insults, abuse, threats or violence

### **People who have been trafficked for the purpose of sexual exploitation may:**

- Be of any age, although the age may vary according to the location and the market
- Move from one brothel to the next or work in various locations
- Be escorted whenever they go to and return from work and other outside activities
- Have tattoos or other marks indicating "ownership" by their exploiters
- Work long hours or have few if any days off
- Sleep where they work
- Live or travel in a group, sometimes with other women who do not speak the same language
- Have very few items of clothing
- Have clothes that are mostly the kind typically worn for doing sex work

- Only know how to say sex-related words in the local language or in the language of the client group
- Have no cash of their own
- Be unable to show an identity document

**Next session we will think about what has to happen to make trafficking non-existent.**

**If you suspect someone is a victim of trafficking don't try and tackle the matter just on your own. Get help: call the local police (101) or any other authorised agency:**

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**The Salvation Army – 0300 303 8151**

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**Or report the matter online to the Modern Slavery Partnership**

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## **SESSION THREE: What I do to help end modern slavery?**

### **Formation material (this should take about 20 minutes)**

See separate formation sheet.

### **Prayer**

It is important always to hold all those involved in trafficking in prayer. By regularly praying for them, we will not forget them, and our prayer habits will make us more aware of those out there who need help.

### **Introduction**

What has surprised or shocked you in the last two sessions? (5 mins)

### **How can I change to help end modern slavery? (30 mins)**

#### **1. Who is my neighbour?**

Have a stroll around where you live. How many neighbours do you know by name, or by sight? How many people do you feel comfortable saying hello to, or smiling at when you meet them?

When you are out and about in your area, have a look at the buildings you pass by. Do you know what they are all for? Are there any with bars on the windows or locked doors?

#### **2. What Services am I using?**

In September 2015 Kevin Hyland came to speak at a diocesan day on migrant slavery. He gave us a strapline 'if you think the cost of something is too good to be true...it probably is...'

Do we care enough to ask if our bargain is the result of somebodies

exploitation?

The web site <http://www.ethicalconsumer.org> rates thousands of goods in daily use. If we all made small changes in our purchasing patterns (and continue to review and challenge ourselves in this area) would it be worthwhile?

And what about cheap car washes? Or nail bars?

### **3. Who is travelling with me?**

If you're on a train or bus, ferry crossing or at an airport, are there young people or groups of people who seem lost, frightened, or wondering what to do next?

If you work with lorries or containers, it might be especially important to be vigilant. For example, in August 2014, workers at Tilbury Docks in Essex heard shouting coming from one of the containers that came in off a ship and discovered 35 terrified people trapped inside, one of whom had died. <http://www.independent.co.uk/news/uk/home-news/tilbury-docks-man-dies-after-over-30-adults-and-children-are-found-in-container-9673137.html>

### **4. Sex**

What is the link between trafficking and pornography?

<https://moderndayslaveryblog.wordpress.com/2011/03/29/the-link-between-pornography-and-human-trafficking/>

<http://news.om.org/country-article/r44789>

<http://www.catholicherald.co.uk/commentandblogs/2013/09/13/the-move-against-pornography-by-nordic-hotels-is-a-blow-to-the-demons/>

### **5. Asylum seekers and refugees**

People trafficking often occurs when people are desperate to get away from persecution or the murderous intent of others. Gangs take advantage of people, often demanding money or identity documents and then stranding people or leaving them in dangerous situations.

Some people believe asylum seekers, refugees and illegal immigrants are only in the UK to sponge off our benefits system and to receive healthcare. So it is up to us to work in the 'gap' between the plight of people who may be stranded after being deceived and those who see them as a menace. It may help if we are willing to listen and to hear their stories without judgement in order to determine what kind of help they require.

## **6. Labour**

Another thing we can do is be responsible when we employ people's labour, whether that's some work being done on our houses and gardens or if we run a business. Make sure that people are properly employed, paid, have proper equipment and breaks and are not coerced into what they are doing.

## **7. Money**

Some people, especially children, may be trafficked for begging. While we may wish to help people who are homeless and in need it is worth considering what else a young person or child asking for money may be experiencing. Perhaps food and drink would be a better gift, or a bit of time to talk to them and see if they will trust you with their story.

## **8. Organ donation**

Some people are trafficked for their organs. If more people made the decision to carry an organ donation card, there would be more organs available for transplant and the demand for trafficked organs would be reduced.

## **WHAT COULD WE DO?**

### **An example from Clitheroe:**

<http://humantrafficking.csmonitor.com/englands-pews>

### **From England's pews, a quiet abolitionist finds his voice on slavery**

### **A collaboration between Catholic churches and police officers to fight trafficking takes shape**

#### **Human Trafficking**

CLITHEROE, ENGLAND – When it comes to hunting down human traffickers, Detective Chief Inspector Sion Hall knows the ropes. If he sees a window sign offering cheap rents in cash, no questions asked, he follows up; when a new girl's photo appears on a prostitution website, he checks that she is not working against her will.

But ask him about his most effective new tool in the fight against modern slavery in East Lancashire and he cites an unusual weapon: Anthony Brown, a soft-spoken, retired Catholic churchgoer.

Mr. Brown has founded an organization in Our Lady of the Valley parish whose name is as plain as his manner: the Combating Human Trafficking Group. Its job is simple as well – to make locals understand that modern-day slaves inhabit their surroundings, and to turn these volunteers into eyes and ears for the police.

Britain has been quick to pass laws against trafficking, and dedicated resources to prosecute offenders and help victims – who could number as many as 13,000, according to official. But first they need to find the slaves, who tend to lead lives below the radar of cops like Hall, often out of fear.

“We could wait here for the next five years for someone to call and say, ‘I’m a victim of trafficking,’” says Hall. “We’d get some, but not many... Human trafficking will never be resolved by the police or any government agency alone. It’s everybody’s problem.”

Hall and Brown, the cop and the pensioner, make an odd couple. But they came together by force of a higher alliance between the Catholic Bishops’ Conference of England and Wales (CBCEW) and London’s Metropolitan Police Service, or Met.

The basic idea of the Bakhita Initiative is that the church brings with it a global network of believers, a commitment to care, and often under-utilized buildings. It includes a safehouse, research center, and a slew of other collaborations between churches and law enforcement. For the police, it can provide more intelligence, more access to testimony, and ultimately more means to convict traffickers – which is notoriously challenging. “You bring those two things together and you have a really formidable force,” says Britain’s new Independent Anti-slavery Commissioner Kevin Hyland.

Named after St. Josephine Bakhita, a Sudanese woman enslaved and trafficked to Italy where she was freed and became a nun in 1896, the initiative is centralized in the heart of London. But in just 18 months it has spurred police-church initiatives from Nigeria to Poland. And it could ultimately have the most impact harnessing the power of single individuals who apply its principles – awareness/prevention, pastoral care, multiple partnerships – anywhere from Rome to the Ribble Valley, where Brown and Hall live.

As he kneels in the pews at his local church, Mr. Brown says his goal is clear: “We see ourselves as bottom up,” he says, “trying to do what [the Bakhita Initiative] is doing, at the local level.”

Joining church and state together in the fight against trafficking can make for an uneasy relationship, with mistrust on both sides. In the UK, it began to take shape under Hyland, when he headed the Met’s police’s trafficking unit. In 2012, he decided to take Catholic nuns who were already working with prostitutes in London on police raids of brothels. The sisters “were doing visits but the intelligence wasn’t getting into the police,” says Hyland. So traffickers operated with impunity, simply replacing rescued victims with new ones.

They each gained. The police helped the nuns realize that in order to lock up traffickers they needed victim testimony, especially in the “golden hour” after a raid when police have the best chance of shutting down an operation and identifying the traffickers.

Cecilia Taylor-Camara, a senior policy adviser in the migration and policy office at the CBCEW, says the sisters helped the police focus beyond criminalization, to see that women were potential trafficking victims. “The [sisters] said, ‘you

know what? Look again,'" says Ms. Taylor-Camara.

Hyland's work at the Met directly inspired one of the key elements of the Bakhita Initiative, the Santa Marta group, which brings together police chiefs and bishops from around the world. Already under their umbrella new alliances have been forged between bishops and authorities. Hyland recently returned from Nigeria's Edo State, which is the prime source of all Nigerians trafficked for sexual exploitation, according to UN and Nigerian government statistics. He is now trying to help foster a link between the Catholic sisters there and local law enforcement, modeled after his work in London.

He says convictions in the UK remain too low. But in the past five years they've gone up. In 2013-14, there were 226 prosecutions involving human trafficking, double the 103 counted in 2010-2011.

Human trafficking is not rife in the terraced housing of the old mill towns of East Lancashire, today teeming with immigrants. It's even less common in the region's picturesque villages, where sheep and dairy farms spread up and down the green hills and valleys.

But then there are cases like that of Jumoke, trafficked from Nigeria for the European sex trade, or Abena, a Ghanaian who escaped forced exploitation in a food shop in Manchester, an hour's drive from Clitheroe. The two women, whose names are pseudonyms, are at a safe-house in the region run by the Medaille Trust, an anti-trafficking charity that runs seven such houses for victims nationally, including two in northern England.

On a recent morning the staff was preparing for a new resident, placing toiletries like shampoo and toothpaste next to her bed. Abena, dressed in a pink nightgown before getting ready for her new job as a bagger at a grocery store, says she was legally adopted by her aunt at age 16 with the promise of a top-rate education in Britain. Only when she arrived did she realize her aunt's intent: she worked for six years, 13 hours daily, in her aunt's store. "I never went to school," she says, her eyes misting.

Abena says the plan to traffic her into Europe fell through at Heathrow Airport. While she feels safe, she says her family is not: Traffickers have called her mother and threatened her for the money they say her daughter owes.

These aren't the kinds of scenarios that Brown, the Catholic pensioner, comes across in his daily to-and-fro in Clitheroe, where he was raised and returned to after retiring from his job as an occupational psychologist in Leeds and Sheffield. But it was exactly the shock – that modern slavery happens everywhere, even here – that has turned him into the driving force in the area fighting for victims like Jumoke or Abena.

He originally thought the best he had to offer was fundraising. He plays rhythm guitar in a local band that performs Irish folk ditties as well as Lancashire songs that either poke fun or eulogize local life, like the region's disused cotton mills, depending on their mood. In the fall of 2014 he produced a "Traffik Jam" concert to raise money for the cause; this is how he met Hall.

But when the Bakhita Initiative was created last year, Brown says, it hit him like

a quiet revelation. "The police need us," he says.

Tall and bespectacled with a graying beard, Brown is shy and contemplative. Tucking into a Sunday night roast at his sister-in-law's house, he barely speaks, while at mass he cuts a discreet figure. But he can be dogged; he calls himself "pushy."

Last fall he began to network with anti-trafficking groups and to volunteer for the Medaille Trust. But he wanted to set up a group in his parish. Together with his wife, Mary Brown, he began talking to parishioners, who include a charity director, a local journalist, a teacher in a Catholic school, and, crucially, Hall, the detective. The parish priest then encouraged them to meet with the bishop of the Salford diocese.

The group's latest project is a poster and leaflet campaign to highlight common signs of potential trafficking. Brown cold-calls Catholic head teachers to gauge interest in information packets they've received. He gives talks on human trafficking. He has signed up 70-some people to his e-mail newsletter.

On a recent Sunday morning before mass, Brown's doorbell rings: a woman from the local Quakers picks up a flier for the Q&A they are organizing for Britain's Anti-Slavery week in October.

Mark Wiggin, chief executive of Caritas in the Diocese of Salford, says he felt some hesitation at first at joining Brown's circle. "A little group from Clitheroe, what can we contribute against an illegal international trafficking organization? It's like getting into the illegal arms business," he says. Indeed, their fliers can feel out place, vying on bulletin boards around Clitheroe for advertisements for afternoon tea and singles nights. "Isn't this a bit beyond us?" he wondered.

Hall has convinced them it's not.

Pope Francis has firmly supported the police-church collaboration of the Santa Marta group. Its inaugural meeting took place in the papal residence in Rome, in April 2014, where he called trafficking a crime against humanity.

Pope Francis has spoken out frequently against human trafficking and said all nations have a moral imperative to end the practice. Photo: Alessandra Tarantino/AP

And he supported the work again on Oct. 30 when the group, which includes 170 representatives from 28 countries, held their third meeting outside Madrid.

"With God's help, and your collaboration, the indispensable service of the Santa Marta Group will be able to free the victims of new forms of slavery, rehabilitate them, along with the imprisoned and the marginalized, unmasking the traffickers and those who create this market," Francis said in a statement.

It's perhaps no coincidence that Britain is leading the effort. Its empire became the world's most powerful on the backs of slaves, traded between Africa and North and South America, which in turn fueled the plantation economies of the new world. It has a long legacy fighting it too: abolitionist William Wilberforce campaigned nearly 50 years until Britain banned slavery outright in 1833. However, its textile mills – dotted across valleys in Lancaster – continued to

import cotton from southern US states until the Civil War and a Unionist blockade of southern ports cut off their supply.

For many, Britain's Modern Slavery Act of 2015, which came into force this summer, is considered groundbreaking legislation that builds upon that abolitionist legacy. It gives more powers to police and provides more victim support, as well as placing requirements on large businesses to disclose how they ensure their supply chain is "slavery free." It also created Hyland's position as the independent anti-slavery commissioner.

The new law is crucial for police, as it strengthens their hands in cases that are more difficult than drug busts, says Hall, the detective. With trafficking, lines blur between slavery and exploitation; in court it's often one person's word against another.

One of the biggest challenges, he says, is that many victims don't see themselves as such – whether because they've been brainwashed, have mental illness, or simply because, while they may be exploited, at least they have a roof over their heads.

On a recent day he drives to his office in the old mill town of Blackburn, pointing to a home where his team recently kicked down the door to rescue a Romanian sex worker after an online ad raised an alert. Many of the women listed on the website came from Romania, one of top countries of origin for trafficking into the UK. So the police began to dig and to gather evidence to arrest a suspected trafficker at his home in Blackburn. But when they went to the house, three months ago, the Romanian woman, who was there, began to defend him and call him her husband. It was only after Hall built a rapport that she told the truth.

The new law is intended to create as hostile an environment as possible for traffickers to operate, says Fiona Cunningham, a former adviser of the Home Secretary who worked on the 2015 act. "It's about making it harder for traffickers to go about their business, to make them think, it's too hard now," she says.

Hall says Brown's group is essential to his anti-trafficking drive in East Lancashire. Given the challenges to root it out, "it's much easier to prevent it, to disrupt it," he says.

Across the country, awareness is growing of a crime whose slippery edges can be hard to grasp. The number of victims being identified is growing, by police and the public alike. There were 2,340 victims referred via a national system last year, up 34 percent from 2013. In 2009, the first year of the referral system, only 535 victims were counted. Of these referrals, more than four in ten were ultimately classified as trafficking victims.

Many believe the increase does not show an uptick in crime, but that it's coming out of the shadows. "Human trafficking happens on your doorstep," says Wendy Adams, a trainer for Stop The Traffik, an organization in the UK that trains communities to spot signs of modern-day slavery. "Likewise, the answer lies on your doorstep."

For Hall, the civic engagement is paying off. The police were able to rescue a Polish couple from a backyard shed this summer “where you wouldn’t keep a dog,” he says. The tip-off came from a municipal worker: A Polish woman, who was inquiring about her child in social services, looked nervous and underfed. She kept looking outside where a man, clearly not her husband, was waiting.

The Combating Human Trafficking Group in Clitheroe has been in operation for less than a year, and so far they haven’t led Hall directly to any cases. But their radars are up. One member alerted authorities at the Manchester airport after she saw two scantily dressed women in the bathroom, an older gentleman waiting for them outside. Authorities told her it turned out to be a traveling dance troupe.

Does it all feel a little futile to Brown? He nods. “Sometimes I’ve asked Sion Hall, are we actually achieving anything?” Brown says. “What he says to me is, ‘if we can rescue one person [as a result of]... public intelligence there is a reason for this.’”

And since then they’ve drawn up a three-year plan that looks beyond the Ribble Valley. In Year Two they aim for other parishes in the diocese to establish similar anti-trafficking groups; in Year Three for other dioceses to look at theirs as a model. “We are going from the parish to deanery to diocese. We are going the other way than the Bakhita Initiative,” Mr. Wiggin of Caritas says. “Maybe we’ll meet up in the middle.”

It seems likely they will. Hyland, the anti-slavery czar, says that they are now creating a national version of the Santa Marta group, linking bishops in the 22 dioceses around England and Wales with the various police constables.

Hyland hadn’t heard of Brown’s group in Clitheroe, but when he did, he says it’s exactly in the spirit of the Bakhita Initiative.

“It doesn’t always end up with people being arrested ... or great big operations. But what it does seem to always end up with is vulnerable people being supported,” he says. “I think that this model is something that will actually start to be an antidote to the issue, provided we keep going forward.”

## **Conclusion**

These small group materials are just an introduction to what goes on in human trafficking and what we can do to make a difference. Sadly, there is a great deal more to the issue, as human trafficking encompasses a spectrum of fast-growing and international crimes.

To conclude, here are a few things you might like to think about:

- What have I learned?
- What else would it be good to find out?
- What assumptions or prejudices should I leave behind?
- How can I make a difference in my own local community?
- How can I support those helping victims of trafficking?
- Where does Christian faith come into all this?

If you or your parish want to know more or if you would like to start a group to raise awareness and act against human trafficking and modern day slavery, get in touch with Caritas Diocese of Portsmouth ([caritas@portsmouthdiocese.org.uk](mailto:caritas@portsmouthdiocese.org.uk)) and we will provide assistance.



Email: [caritas@portsmouthdiocese.org.uk](mailto:caritas@portsmouthdiocese.org.uk)  
[www.caritasdioceseofportsmouth.org.uk](http://www.caritasdioceseofportsmouth.org.uk)

**If you suspect someone is a victim of trafficking don't try and tackle the matter just on your own. Get help: call the local police (101) or any other authorised agency:**

**Crimestoppers – 0800 555 111**

**The Salvation Army – 0300 303 8151**

**UKHTC – 0844 778 2406**

**NSPCC CTAC – 0808 800 5000**

**Or report the matter online to the Modern Slavery Partnership**

**<http://www.modernslaverypartnership.org.uk/contact-us/>**

## **Additional Information**

### **Catholic Social Teaching and Modern Slavery in the context of the Year of Mercy**

*Misericordiae Vultus 3:* (At this time) we are called to gaze even more attentively on mercy so that we may become a more effective sign of the Father's action in our lives. For this reason I have proclaimed an Extraordinary Jubilee of Mercy as a special time for the Church, a time when the witness of believers might grow stronger and more effective.

### **Key Concepts shaping our response to Modern Slavery**

#### **1. The three fold responsibility of the Church**

*Deus Caritas Est 25:* Thus far, two essential facts have emerged from our reflections:

a) The Church's deepest nature is expressed in her three-fold responsibility: of proclaiming the word of God (*kerygma-martyria*), celebrating the sacraments (*leitourgia*), and exercising the ministry of charity (*diakonia*). These duties presuppose each other and are inseparable. For the Church, charity is not a kind of welfare activity which could equally well be left to others, but is a part of her nature, an indispensable expression of her very being.

b) The Church is God's family in the world. In this family no one ought to go without the necessities of life. Yet at the same time caritas- agape extends beyond the frontiers of the Church. The parable of the Good Samaritan remains as a standard which imposes universal love towards the needy whom we encounter "by chance" (cf. Lk 10:31), whoever they may be. Without in any way detracting from this commandment of universal love, the Church also has a specific responsibility: within the ecclesial family no member should suffer through being in need. The teaching of the Letter to the Galatians is emphatic: "So then, as we have opportunity, let us do good to all, and especially to those who are of the household of faith" (6:10).

## **2. Preferential love and option for the poor**

Catechism of the Catholic Church (CCC) 2448: In its various forms – material deprivation, unjust oppression, physical and psychological illness and death – human misery is the obvious sign of the inherited condition of frailty and need for salvation in which man finds himself as a consequence of original sin. This misery elicited the compassion of Christ the Saviour, who willingly took it upon himself and identified himself with the least of his brethren. Hence, those who are oppressed by poverty are object of a preferential love on the part of the Church which, since her origin and in spite of the failings of many of her members, has not ceased to work for their relief, defense and liberation through numerous works of charity which remain indispensable always and everywhere.

## **3. Universal destination of the world's goods**

*Laudato Si* 158: In the present condition of global society, where injustices abound and growing numbers of people are deprived of basic human rights and considered expendable, the principle of the common good immediately becomes, logically and inevitably, a summons to solidarity and a preferential option for the poorest of our brothers and sisters. This option entails recognizing the implications of the universal destination of the world's goods, but, as I mentioned in the Apostolic Exhortation *Evangelii Gaudium*, it demands before all else an appreciation of the immense dignity of the poor in the light of our deepest convictions as believers. We need only look around us to see that, today, this option is in fact an ethical imperative essential for effectively attaining the common good.

## **4. Justice and the Church**

*Deus Caritas Est* 28: The Church cannot and must not take upon herself the political battle to bring about the most just society possible. She cannot and must not replace the State. Yet at the same time she cannot and must not remain on the sidelines in the fight for justice. She has to play her part through rational argument and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper. A just society must be the achievement of politics, not of the Church. Yet the promotion of justice through efforts to bring about openness of mind and will to the demands of the common good is something which concerns the Church deeply.

### **Questions:**

What is the threefold responsibility of the Church?

What does 'preferential love' for those oppressed by poverty mean?

What are 'the implications of the universal destination of the world's goods' in the context of modern day slavery?

Why should the Church be concerned about justice for non-Catholics affected by modern slavery?

## **The Year of Mercy**

an excerpt from Bishop Philip's pastoral letter 15<sup>th</sup> November 2015

'...in *Misericordiae Vultus*, the Holy Father asks us particularly to develop further the virtue of mercy, that is, charitable actions that put mercy into practice. The Catholic Tradition speaks of seven corporal and seven spiritual works of mercy. The corporal works include feeding the hungry, sheltering the homeless, clothing the naked, caring for the sick, burying the dead, visiting those in prison, and above all, giving alms to the poor. The spiritual works comprise giving instruction, advising the doubtful, comforting the sorrowful, admonishing sinners, praying for others, bearing wrongs patiently, and forgiving those who insult us.'

*Misericordiae Vultus* 15: In this Holy Year, we look forward to the experience of opening our hearts to those living on the outermost fringes of society: fringes which modern society itself creates. How many uncertain and painful situations there are in the world today! How many are the wounds borne by the flesh of those who have no voice because their cry is muffled and drowned out by the indifference of the rich! During this Jubilee, the Church will be called even more to heal these wounds, to assuage them with the oil of consolation, to bind them with mercy and cure them with solidarity and vigilant care. Let us not fall into humiliating indifference or a monotonous routine that prevents us from discovering what is new! Let us ward off destructive cynicism! Let us open our eyes and see the misery of the world, the wounds of our brothers and sisters who are denied their dignity, and let us recognize that we are compelled to heed their cry for help! May we reach out to them and support them so they can feel the warmth of our presence, our friendship, and our fraternity! May their cry become our own, and together may we break down the barriers of indifference that too often reign supreme and mask our hypocrisy and egoism!

It is my burning desire that, during this Jubilee, the Christian people may reflect on the corporal and spiritual works of mercy. It will be a way to reawaken our conscience, too often grown dull in the face of poverty. And let us enter more deeply into the heart of the Gospel where the poor have a special experience of God's mercy. Jesus introduces us to these works of mercy in his preaching so that we can know whether or not we are living as his disciples. Let us rediscover these corporal works of mercy: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead. And let us not forget the spiritual works of mercy: to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead.

We cannot escape the Lord's words to us, and they will serve as the criteria upon which we will be judged: whether we have fed the hungry and given drink to the thirsty, welcomed the stranger and clothed the naked, or spent time with the sick and those in prison (cf. Mt 25:31-45). Moreover, we will be asked if we have helped others to escape the doubt that causes them to fall into despair and which is often a source of loneliness; if we have helped to overcome the ignorance in which millions of people live, especially children deprived of the necessary means to free them from the bonds of poverty; if we have been close to the lonely and afflicted; if we have forgiven those who have offended us and have rejected all forms of anger and hate that lead to violence; if we have had the kind of patience God shows, who is so patient with us; and if we have commended our brothers and sisters to the Lord in prayer. In each of these "little ones," Christ himself is present. His flesh becomes visible in the flesh of the tortured, the crushed, the scourged, the malnourished, and the exiled... to be

acknowledged, touched, and cared for by us. Let us not forget the words of Saint John of the Cross: “as we prepare to leave this life, we will be judged on the basis of love”.