



DOMESTIC VIOLENCE CONGREGATIONAL PACKET

padvn

2011



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padvn PRESBYTERIANS AGAINST DOMESTIC VIOLENCE NETWORK

2011 Domestic Violence Packet

Dear PADVN Members and Friends,

Many of our Presbyterians Against Domestic Violence Network (PADVN) members and friends look forward to our annual packet. These resources are widely used by Presbyterians, other denominations, and domestic violence programs around the country. This year, our focus is on Human Trafficking, sometimes referred to as Slavery in the 21st Century.

Human trafficking is the recruitment, harboring, transporting, providing or obtaining by any means any person for forced labor, slavery or servitude in any industry or site such as agriculture, construction, prostitution, manufacturing, begging, domestic service or marriage, as defined by the Freedom Network USA.

You might ask what this has to do with domestic violence? The dynamics of human trafficking are similar to domestic violence. Power and control are at the center. See the two Power and Control Wheels included in our resources. Victims in both trafficking and domestic violence are often isolated; deprived of sleep or food; threatened with harm to the victim, family or friends; degraded, humiliated, called horrific names or insults; and often forced to use alcohol or drugs. Those working in the domestic violence field often see victims of human trafficking in their programs. It is important for us all to know ways to respond that will help a victim seek services that are safe and appropriate to their needs. Similar to domestic violence, safety is critical for trafficking victims. Please become aware of experts in your community before responding to a trafficking case.

You might ask why PADVN is focusing on an issue that others in the PC(USA) are already addressing? It is going to take all of us working in partnership far and wide, both inside and outside the church, to tackle this issue. When you understand that almost as much money is made from human trafficking as drug trafficking, you can see that this is an epidemic. Statistics change and vary. What we do know is that millions of men, women and children are being trafficked all over the world, even in the U.S.

Our PADVN Leadership Team hopes you will find this packet useful in your congregation as you plan for Domestic Violence Awareness Sunday, which this year is designated for October 9, or any Sunday that works in the life of your congregation. Please use this as a time to be a voice in your community. Partner with others working on this issue.

We thank you for taking the time to be involved. Please let us know how you have used this packet. Your stories provide us with hope and encouragement. If you are not currently a member of PADVN, please join. Your membership and gifts are essential in making the Presbyterian Church (U.S.A.) a strong voice in stopping the violence.

Peace,

Elder Sandi Thompson-Royer
PADVN Leadership Team, Leavenworth, Washington; Presbytery of the Inland Northwest

**PADVn is a network of the Presbyterian Health, Education & Welfare Association
(PHEWA)**

**An office of the Compassion, Peace & Justice Ministry, General Assembly Mission Council
Presbyterian Church (USA)**

**100 Witherspoon Street, Room 3228, Louisville, KY 40202-1396
Toll-free phone (888) 728-7228 ext. 5800 Website: www.pcusa.org/phewa/padvn**

FREEDOM NETWORK USA

TO EMPOWER TRAFFICKED AND ENSLAVED PERSONS

HUMAN TRAFFICKING AND DOMESTIC VIOLENCE

September 2010

Human trafficking and domestic violence can occur on a continuum of violence, and the dynamics involved in human trafficking are frequently interwoven with those of domestic violence. Central to the Freedom Network's mission is to work with trafficked persons with a victim-centered approach, to empower them, and to provide comprehensive social and legal services.

Dynamics involved in human trafficking are frequently interwoven with those of domestic violence

Gender violence, discrimination against women, and dysfunctional family situations can motivate individuals to overlook risks and migrate abroad, increasing their vulnerability to human trafficking. Traffickers also frequently exploit the already lowered self-esteem of trafficking victims who have experienced abusive family lives. Conversely, trafficked persons are often vulnerable to future incidences of domestic violence.¹ Categorizing individuals as *either* being a survivor of human trafficking *or* a survivor of domestic violence may limit a person's options for social services and legal remedies. Additionally, legal remedies and criminal convictions do not solely determine the type of violence that has been perpetrated against an individual.² The following are examples of cases where domestic violence and human trafficking can manifest on the basis of the same set of facts:³

- **Servile marriage:** Cases where men force their wives to perform services and labor, such as domestic work, working at family businesses, or sex work. These men also usually physically and sexually abuse their wives, as well as threaten them with immigration and legal consequences.
- **Forced prostitution and sex work:** Cases of women recruited into sex trafficking by men feigning love interest in them. The cases would involve fraudulent courtship, sexual assault, and then a distinct pattern of domestic violence to control or convince the women to engage in sex work.
- **Other forced labor:** Cases where individuals are trafficked by other family members (besides intimate partners) into forced labor situations (e.g. restaurant work, sales work, janitorial work, domestic labor).

Similarities and differences between domestic violence and human trafficking

Human trafficking and domestic violence are intentional manifestations of power and control. Like domestic violence survivors, trafficked persons often suffer from violence from those familiar and close to them, and can be abused in a domestic situation where the person may live with and be under the control of their trafficker. Trafficking and domestic violence survivors also share many of the same core manifestations, such as physical and sexual violence, isolation and restricted movement, threats of harm, degradation and name calling, shame, control of immigration documents and finances, and threats to abuse the legal process (e.g. deportation or a lawsuit).

People subject to human trafficking and domestic violence often do not self-identify as victims and are usually unaware of their legal protections. Immigrant trafficking and domestic violence survivors suffer from additional high barriers from leaving their violent situation, such as limited language ability, fear of law enforcement, lack of awareness of rights and laws, lack of awareness of available services, fear of deportation, and specific cultural considerations.

Despite these similarities, it is important to note the ways in which domestic violence and human trafficking significantly differ. Human trafficking is more likely to result in multiple victims, and traffickers often have extended networks that may pose more danger to family members in home countries. Protections for trafficked persons are

¹ Jean Bruggeman and Elizabeth Keyes, *Meeting the Legal Needs of Human Trafficking Victims: An Introduction for Domestic Violence Attorneys & Advocates*, AMERICAN BAR ASSOCIATION, 7-8 (2009).

² For example, recipients of VAWA have been identified as trafficking survivors, and recipients of T visas have also been identified as domestic violence survivors.

³ For methods to inquire about whether or not a case is simultaneously a domestic violence and human trafficking case, see Bruggeman and Keyes at 13-14.

generally tied to their cooperation with the criminal investigation and prosecution of the traffickers.⁴ Human trafficking is more likely to exploit men than domestic violence, and resources must be developed to meet the unique needs of trafficked men.

Using a victim-centered approach with domestic violence and trafficked persons

A victim-centered approach stresses that empowering the person, returning their agency, and respecting their choices is the most effective means of meeting their needs and goals.⁵ Domestic violence advocates emphasize providing services that are voluntary, non-judgmental, culturally and linguistically appropriate, and that are informed by the priorities and concerns of the client. Domestic violence advocates have also made great strides in decreasing the public's tendency to "blame the victim." For example, domestic violence advocates are trained to assist domestic violence survivors, even if they have in the past chosen to reconcile with an abusive partner. A victim-centered approach for trafficked person's means, for example, providing them non-judgmental assistance even if they facilitated their own border crossing or consented to sex work.

Trafficked persons who are able to exercise self-determination tend to regain security, trust and self-sufficiency much more quickly and make for stronger witnesses in legal cases. When trafficked persons lack a sense of control over their own cases, they can withdraw from services and legal processes, hesitate to tell the truth, go back to the trafficker, or enter new, exploitative relationships. Service providers must recognize that although trafficked persons have suffered unimaginable abuses at the hands of their trafficker, they are not helpless victims. The idea of "saving" trafficked persons also forces them to construct the identity of the helpless "perfect victim," which is contrary to the empowering, victim-centered model.⁶

Domestic violence advocates can provide appropriate services for trafficked persons

Many of the first social services responders to assist in cases of human trafficking were domestic violence and sexual assault advocates who offered services to trafficked persons even before the federal TVPA law was passed in 2000. Domestic violence advocates are well-positioned to leverage their agency's institutional framework for trafficked persons to access housing, medical services, interpreters, crisis lines, caseworker privilege, and service providers trained in power and oppression issues, confidentiality, working with trauma survivors, and linguistic and cultural competency.⁷

Domestic violence advocates and shelters frequently support trafficked persons. Human trafficking funding alone is always insufficient to provide the long-term support needed to address the issue and so domestic violence advocates and shelters generously support trafficked persons with other domestic violence funding and absorb the long-term costs. Any cut in domestic violence and trafficking funding significantly reduces the abilities of those providing social services and legal services to support trafficked persons.

Recommendations

1. Inquire whether or not a person can experience both domestic violence and human trafficking, and seek all possible services and legal remedies available.
2. Recognize interwoven dynamics, similarities, and differences between human trafficking and domestic violence.
3. Use a similar domestic violence victim-centered approach to empower trafficked persons.
4. Adapt and build upon domestic violence services and coalitions to support trafficked persons.
5. Increase dedicated funding for assisting trafficked persons while recognizing cuts in funding domestic violence work and human trafficking work hurt both causes.

⁴ Under VAWA 2005 Section 801(a)(3), trafficking survivors whose physical and psychological impairment impedes their ability to cooperate with law enforcement make seek a waiver for the purposes of applying for a T visa. Additionally, minors under 18 years of age are not required to cooperate with law enforcement. Additionally, under TVPA 2000, Pub L. No. 106-386 § 107(c)(1), 114 Stat. 1464 (2000), minors under the age of 18 are exempt from cooperation with law enforcement for purposes of a T visa.

⁵ See generally an example of domestic violence advocates using a victim-centered approach in working with trafficking survivors, Family Violence Prevention Fund, *Collaborating to Help Trafficking Survivors: Emerging Issues and Practice Pointers* (July 2007).

⁶ See generally Jayashri Srikantiah, *Perfect Victims and Real Survivors: The Iconic Victim in Domestic Human Trafficking Law*, BOSTON UNIVERSITY LAW REVIEW, Volume 87, Issue 157 (2007).

⁷ For more information on how domestic violence advocates can leverage their pre-existing resources for trafficking survivors, see Bruggeman and Keyes at 31-33.

<http://www.blog.polarisproject.org/2010/10/18/intersections-of-human-trafficking-and-domestic-violence-things-to-be-aware-of-during-domestic-violence-awareness-month-in-october/>

Intersections of Human Trafficking and Domestic Violence: Things to be aware of during Domestic Violence Awareness Month in October

by Becky Bullard*



October is National Domestic Violence Awareness month, a time for reflection and for increasing awareness about the high rate of intimate partner and familial violence that occurs in the U.S. and around the world. As President Obama's recent [presidential proclamation](#) indicates, despite many gains, "domestic violence remains a devastating public health crisis when **one in four women** will be physically or sexually assaulted by a partner at some point in her lifetime." It is also important to consider the many ways that human trafficking intersects with domestic violence.

Domestic violence is commonly considered a "push factor" for human trafficking. [Editor's note: Per The National Human Trafficking Resource Center, "push factors," as used here, refers to the factors that may make an individual vulnerable to human trafficking.] Due to the increased vulnerability caused by an abusive relationship, victims of domestic violence can find themselves isolated and without access to the financial and emotional support needed to leave to a safe situation, which puts them at

high risk for exploitation. Domestic Violence can also be a push factor for those who become traffickers. According to a recent [study](#), 88% of the traffickers interviewed indicated that they had grown up in homes where domestic violence was present.

Physical abuse is not the only or most common form of abuse used in domestic violence and human trafficking. Typically psychological, emotional and economic abuses are more widespread. [The Duluth Model Power and Control Wheel](#) is a tool in the domestic violence field that examines the non-physical types of abuse that can occur in relationships such as economic control, using children, using threats, etc. At Polaris Project, we have developed a similar tool called the [Human Trafficking Power and Control Wheel](#) that shows types of abuse found within various trafficking situations, many of which mirror that used in intimate partner and familial abuse.

Human trafficking and domestic violence can intersect in even more profound ways. Intimate partners can force their partners into highly exploitative situations. *A partner can also be a human trafficker.* **Intimate Partner Trafficking** is not a type of trafficking that has been researched, prosecuted or discussed to the extent as other trafficking trends we see – but [it does happen](#). However, much like intimate partner rape, it is likely that this type of exploitation is highly underreported. **Familial Trafficking** is another way that trafficking and domestic violence come into direct contact. While it is difficult to believe that a mother, father, brother, sister could force a relative to engage in commercial sex or forced labor, this is a trend that we see in [forced commercial sex situations](#) as well as domestic servitude.

So this October while we strive to be more aware of domestic violence, we should also be aware of how it can impact our work in the anti-trafficking field and how important it is for all of us to work together to stop these abusive and exploitative crimes from occurring in our communities.

*Becky Bullard, Program Specialist, Polaris Project; article used with permission

<http://www.polarisproject.org/about-us/our-team/staff/302-b-bullard--program-specialist>



DOMESTIC ABUSE INTERVENTION PROJECT

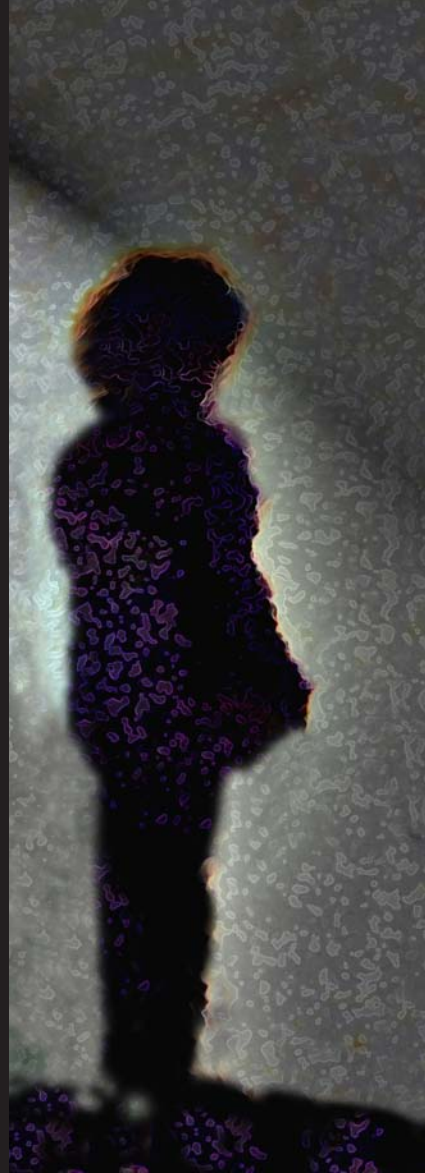
202 East Superior Street
Duluth, Minnesota 55802
218-722-2781
www.duluth-model.org

Human Trafficking

Modern Day Slavery

The Presbyterian Church (USA) Human Trafficking Roundtable is at work:

- lifting up the issue of modern day slavery
- providing resources
- advocating for further action to eradicate human trafficking
- facilitating human trafficking awareness trainings with presbyteries



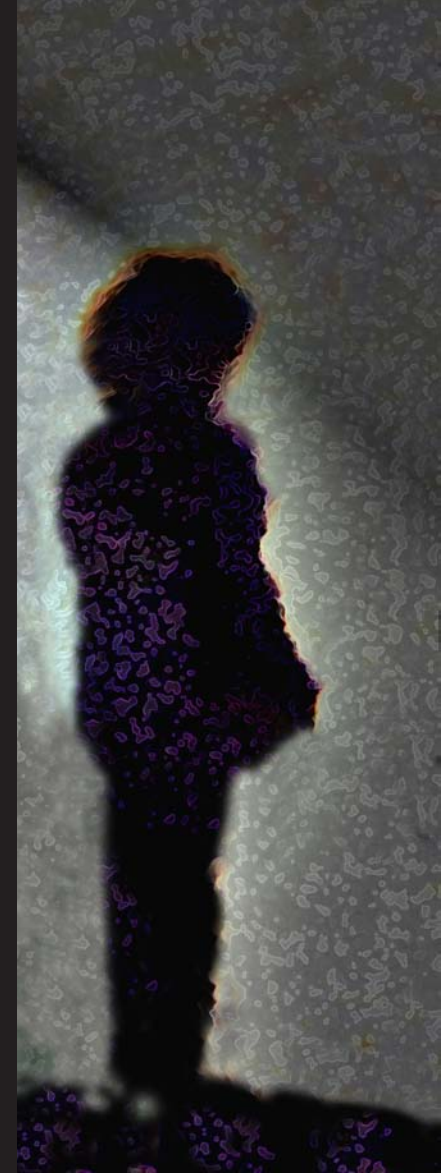
www.pcusa.org/humantrafficking

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www.pcusa.org/humantrafficking

"Human trafficking is a modern-day slave trade. It violates human rights and exploits innocent people."

- Sheikha Haya Rashed Al Khalifa, president, sixty-first session, U.N. General Assembly

Human trafficking is the recruitment, harboring, transporting, providing or obtaining, by any means, any person for forced labor, slavery or servitude in any industry or site such as agriculture, construction, prostitution, manufacturing, begging, domestic service or marriage.

Did You Know. .

- After drug dealing, trafficking in persons is tied with arms dealing as the second largest criminal industry in the world, and is estimated to be the fastest growing? (U.S. Department of Justice)
- An estimated 12.3 million people are being trafficked at any given time, and 56 percent of these are women and girls? (International Labor Organization)
- An estimated 1.2 million children are trafficked within and across borders? (UNICEF)
- Yearly income lost by people in forced labor worldwide due to unpaid wages and recruitment costs surpasses 20 billion dollars? (ILO)

And Now That You Know. . .

- Pray for the men, women and children both here and around the world whose lives are impacted by human trafficking.
- Find out if there is a trafficking network in your community.
- Volunteer at local agencies that serve victims of trafficking.
- Schedule a free, General Assembly Mission Council-sponsored Human Trafficking Awareness Training in your presbytery.
- Use the four-session study, "Sex Trafficking", available for purchase and download from The Thoughtful Christian, Presbyterian Publishing Corporation's online marketplace.
- Participate in the PC(USA) Campaign for Fair Food against modern-day slavery in the fields.
- Participate in the Red Hand Day initiative urging the enforcement of the UN's Optional Protocol Against the use of Children in Armed Conflicts.
- Find out about the Presbyterian Women's 2011 Global Exchange to India to learn more about the effects of human trafficking.

To learn more about all these opportunities, visit
www.pcusa.org/humantrafficking

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The new face of slavery

Slavery exists today—right in our own communities. But efforts to help those caught in the vicious web of human trafficking must go beyond good intentions.

By Noelle Damico

From boys sold into the fishing industry in Ghana to domestic workers enslaved and tortured in a Long Island home—slavery is alive and well today in a new form: human trafficking.

Though human trafficking is illegal under both federal and international law, a 2009 report by the International Labour Organization estimated that 12.3 million people were in forced labor around the world, 56 percent of them women and girls. Poverty, gender discrimination, violence, lack of free migration and conflict create the breeding ground for this vicious and profitable phenomenon.

LOST CHILDHOOD: This 9-year-old girl, sold to the owner of a brick-making factory in India, toils under the hot sun, making bricks from morning to night, seven days a week.

Girls are trafficked into the brothels of Thailand; farmworkers are locked in a truck, chained, beaten and forced to harvest tomatoes in Florida fields. Last fall a group of men from Latin America were freed after being trafficked for labor as line cooks in New York City. While working, the men were unable to leave the premises and were not given lunch or bathroom breaks. They were required to work 17-hour days at less than minimum wage. The men were denied medical treatment when sick and lived in run-down trailers with no access to hot water or food.

In modern slavery, men, women and children are held against their will through fraud or coercion and forced to labor in agriculture, construction, prostitution, manufacturing, begging or domestic service, or to enter into marriages. People are even trafficked for body parts. Trafficked persons in the United States may be U.S. citizens or foreign nationals (with or without work authorization). The law considers any person under the age of 18 engaged in commercial sex acts to be a victim of trafficking, regardless of the use of force, fraud or coercion.

Understanding the problem

Modern slavery does not happen in a vacuum; it occurs in those industries where human rights are degraded. For example, while slavery is not the norm within U.S. agriculture, it occurs along a continuum of abuse that can best be characterized as sweatshop conditions. These conditions can tip over into slavery as unscrupulous bosses squeeze a little more profit out of already desperate people by holding them against their will.

This “tip over” factor is central to understanding how people end

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up enslaved in the first place. As Luis CdeBaca, director of the U.S. State Department’s Office to Monitor and Combat Trafficking in Persons, explains, “There is less duping and kidnapping of naive victims than there is coercion of people who initially agreed to do the work.”

Several factors make it difficult to identify cases of modern slavery: cultural and linguistic barriers, the level of coercion experienced by trafficked persons and the fact that enslaved workers are often mixed in among other exploited (but not enslaved) workers.

In November 2007, on the very day an independent monitor certified Florida growers’ fields as “slavery

free,” an enslaved farmworker punched his way out of a truck in which he had been locked and ran to the authorities. There are many accounts of raids on brothels where trafficked women were misidentified as prostitutes, jailed and then released back to their traffickers. Undocumented workers have been rounded up, jailed and deported, even though some had been trafficked into the United States. The trauma of raids makes it less likely that trafficked persons will identify themselves to law enforcement officials.

The people in the best position to help identify and assist trafficked persons are other workers who are not trafficked (though they



LOOKING FOR A BETTER LIFE: Escaping desperate conditions of forced labor and political repression at home, many Burmese laborers flee to Thailand to work in the commercial fishing industry. But they are prey to traffickers who sell them to greedy ship captains and exploiters.



SEX FOR SALE: Bar girls, like these young women in Southeast Asia, are typically trafficked from rural communities and neighboring countries. They entice male patrons to buy drinks and may be beaten if they don't meet their quota. Other girls work in discos and massage parlors.

Our Christian faith can be a powerful healing resource for trafficked people. But resources of faith should be offered with care and only when requested, rather than required or imposed.

may be exploited). They know the relationships and people involved. Empowering people working in vulnerable labor sites has been one of the most effective ways to identify trafficked persons and get them the assistance they need.

No heroes necessary

In evaluating campaigns to combat human trafficking, it is important to ask: (1) How will this effort advance human rights for people who are both exploited and enslaved? (2) Are the people this effort is designed to help involved in its conception and implementation? An approach that respects human rights allows a trafficked person to choose whether, how and when to receive assistance. It ensures that assistance is extended in ways that respect a person's decisions, culture, religion and language.

In Mark 10:46–52, Jesus does not rush in and heal the blind man Bartimaeus, even when Bartimaeus begs, "Have mercy on me!" Instead, Jesus asks, "What do you want me to do for you?" He directs the question to Bartimaeus himself, not to his disciples or the crowd around him.

Renegade actions by groups that have made it their mission to rescue trafficked persons can disrupt evidence trails, make prosecuting traffickers more difficult and free enslaved people without certifying them to receive services and legal assistance to which they are entitled. In the United States, law enforcement and certified government agencies are best situated to investigate situations and free trafficked people, while ensuring their safety and rights. In nations where governments are negligent in addressing

human trafficking, the United Nations has established networks to assist trafficked persons. There is something appealing about imagining oneself as "the hero" who swoops in to condemn slavery and save its "helpless victims." But this approach simply replicates the violation that trafficked persons have already experienced, this time, purportedly, in the name of good.

Nor do people caught in modern-day slavery need us to be their saviors. Faith in Christ saved many of us at the worst moments of our lives and we want to share God's grace with others. Our Christian faith can be a powerful healing resource for trafficked people. But resources of faith should be offered with care and only when requested, rather than required or imposed.

People who have been trafficked have experienced severe trauma. Their captors may have manipulated the language and symbols of faith to hold them against their will and keep them compliant. In one case cited at a recent U.S. Department of Justice conference, a woman freed from domestic servitude ran from a safe house because it had a prayer room with a visible cross. She had been repeatedly beaten and raped beneath a cross by her trafficker, who proclaimed himself a Christian and took her to church each Sunday.

How Presbyterians are helping

As awareness of human trafficking spreads, Presbyterians are looking for ways to get involved. Many congregations have collected emergency supplies for trafficked persons. But collaboration is important to ensure that agencies receiving the supplies are not overwhelmed with donations and that trafficked persons get exactly what they need, not what we *think* they might need. In Houston, St. John's Presbyterian Church and other congregations coordinate their efforts with a government agency so that necessary items can be collected

quickly on an as needed basis.

Old Stone Presbyterian Church, just outside Columbus, Ohio, is supporting a home for trafficked children. To learn about best practices in assisting trafficked persons, the church joined Scioto Valley Presbytery in sponsoring free training offered by the Human Trafficking Roundtable, a group of Presbyterian Church (U.S.A.) staff representing various ministry areas of the General Assembly Mission Council (see “How to Make a Difference,” page 20). More than 100 professionals from area law enforcement, social services and congregations attended the training last fall. In February Presbyterian Women of Scioto Valley Presbytery hosted a panel discussion on human trafficking so members could become educated and active on the issue.

The Presbytery of Charlotte sponsored human trafficking awareness training for the community surrounding Charlotte, N.C., in 2009. Since then the presbytery has organized its own task force on issues of domestic violence and human trafficking and is working with a larger Charlotte-area task force to address human trafficking.

Jesus grounded his ministry in the Hebrew Scriptures’ call to repair economic and social relations—“to proclaim release to the captives . . . , to let the oppressed go free” (Luke 4:18–19). So followers of Jesus today are called to address the violations of human rights that cause human trafficking. But it is vital that our efforts go beyond good intentions, lest our actions be ineffective or cause harm to the very people we wish to help.

Noelle Damico, an associate for the Presbyterian Hunger Program, coordinates the Presbyterian Church (U.S.A.)’s Campaign for Fair Food and is a member of the Human Trafficking Roundtable of the PC(USA)’s General Assembly Mission Council.



LONG HOURS FOR LITTLE OR NO PAY: Young men sew beads and sequins in intricate patterns onto saris and shawls at a shop in Mumbai, India. The boys, who arrive by train from impoverished villages across the country, often work from 6 a.m. until 2 a.m. the next day.

Jesus does not rush in and heal the blind man Bartimaeus, even when Bartimaeus begs, ‘Have mercy on me!’ Instead, Jesus asks, ‘What do you want me to do for you?’



FORCED TO BEG: Street kids, runaways and children living in poverty can fall under the control of traffickers who force them into begging rings. Children are sometimes intentionally disfigured to attract more money from people passing by. The children are also vulnerable to sexual abuse.



HELPING CHILDREN AT RISK: A program near the Thai-Burmese border provides a day school for children from surrounding villages, a boarding school and an emergency shelter. It works closely with teachers, village leaders and religious leaders to identify families who are vulnerable to the networks of traffickers.

HOW TO MAKE A DIFFERENCE

3 key practices

1. **Learn.** We know more about human trafficking now than we did 10 years ago. Explore the real outcomes of efforts to help trafficked persons and consult the latest information.
2. **Don't go it alone.** Develop and coordinate your efforts to assist trafficked persons with experienced social service, legal and government entities.
3. **Keep trafficked persons in the decision-making seat.** Explain the options available and do not coerce them into help they don't want. Do not allow your desire to protect trafficked persons to override their ability to make choices about their own lives and situations.

Ways to get involved

- » Pray for trafficked persons, for all who work to assist trafficked persons, for work to prevent human trafficking, for traffickers to cease their practice and for a global economy that promotes human well-being.
- » Make discussions about modern slavery a part of your congregation's worship and educational life.
- » Observe National Human Trafficking Awareness Day each year on January 11.
- » Support advocacy campaigns, such as the Campaign for Fair Food (see pages 24–29), that are effective in addressing slavery and the conditions in which it flourishes.
- » Sponsor an all-day human trafficking awareness training session provided by the Human Trafficking Roundtable of the PC(USA)'s General Assembly Mission Council. For more information: www.pcusa.org/humantrafficking
- » Collect emergency supplies for trafficked persons at the direction of service providers who are authorized to work with trafficked persons by the state or federal government.
- » Become a conscientious consumer and investor. Learn as much as possible about the products you purchase, the corporations in which you invest and the condition of

employees and laborers in corporate supply chains.

- » Help provide emergency housing or jobs for survivors of human trafficking in collaboration with government agencies such as the U.S. Department of Justice or Rescue & Restore that have human trafficking initiatives in your area.
- » If you are a pastoral counselor with training in trauma, consider offering your services to the U.S. Department of Justice human trafficking task force in your area.
- » Hold a fund-raiser or collection to support the human trafficking work of the PC(USA) or give a donation: www.pcusa.org/give/E052101

Resources and contacts

- » PC(USA) resources on human trafficking: www.pcusa.org/humantrafficking
- » To learn about signs that a person has possibly been trafficked: www.state.gov/g/tip/id
- » National Human Trafficking Hotline: (888) 373-7888. Call to report a suspected incident of human trafficking.
- » UNICEF guidelines on respecting the human rights of children: www.unicef.org
- » Rescue & Restore (The Campaign to Rescue & Restore Victims of Human Trafficking), an initiative of the Administration for Children & Families (of the U.S. Department of Health and Human Services): www.acf.hhs.gov/trafficking
- » Mission Responsibility Through Investment, a committee of the PC(USA) involved in efforts to end slavery in the travel and tourism industries and to hold corporations accountable for safe and fair conditions in their supply chains: www.pcusa.org/mrti
- » Human Rights Update 2010, compiled by the PC(USA) Advisory Committee on Social Witness Policy: www.pcusa.org/resource/human-rights-update-2010
- » **More resources at www.pcusa.org/today**

Identify and Assist a Trafficking Victim

From the website of the U.S. Department of State:

<http://www.state.gov/g/tip/id/index.htm>

Everyone has the potential to discover a human trafficking situation. While the victims may sometimes be kept behind locked doors, they are often hidden right in front of us at, for example, construction sites, restaurants, elder care centers, nail salons, agricultural fields, and hotels. Traffickers' use of coercion – such as threats of deportation and harm to the victim or their family members – is so powerful that even if you reach out to victims, they may be too fearful to accept your help. Knowing indicators of human trafficking and some follow up questions will help you act on your gut feeling that something is wrong and report it.

Human Trafficking Indicators

While not an exhaustive list, these are some key red flags that could alert you to a potential trafficking situation that should be reported:

- Living with employer
- Poor living conditions
- Multiple people in cramped space
- Inability to speak to individual alone
- Answers appear to be scripted and rehearsed
- Employer is holding identity documents
- Signs of physical abuse
- Submissive or fearful
- Unpaid or paid very little
- Under 18 and in prostitution

Questions to Ask

Assuming you have the opportunity to speak with a potential victim privately and without jeopardizing the victim's safety because the trafficker is watching, here are some sample questions to ask to follow up on the red flags you became alert to:

- Can you leave your job if you want to?
- Can you come and go as you please?
- Have you been hurt or threatened if you tried to leave?
- Has your family been threatened?
- Do you live with your employer?
- Where do you sleep and eat?
- Are you in debt to your employer?
- Do you have your passport/identification? Who has it?

Where to Get Help

If you believe you have identified someone still in the trafficking situation, alert law enforcement immediately at the numbers provided below. It may be unsafe to attempt to rescue a trafficking victim. You have no way of knowing how the trafficker may react and retaliate against the victim and you. If, however, you identify a victim who has escaped the trafficking situation, there are a number of organizations to whom the victim could be referred for help with shelter, medical care, legal assistance, and other critical services. In this case, call the National Human Trafficking Resource Center described below.

911 Emergency

For urgent situations, notify local law enforcement immediately by calling 911. You may also want to alert the National Human Trafficking Resource Center described below so that they can ensure response by law enforcement officials knowledgeable about human trafficking.

1-888-3737-888 National Human Trafficking Resource Center

Call the National Human Trafficking Resource Center, a national 24-hour, toll-free, multilingual anti-trafficking hotline. Call 1-888-3737-888 to report a tip; connect with anti-trafficking services in your area; or request training and technical assistance, general information, or specific anti-trafficking resources. The Center is equipped to handle calls from all regions of the United States from a wide range of callers including, but not limited to: potential trafficking victims, community members, law enforcement, medical professionals, legal professionals, service providers, researchers, students, and policymakers.

1-888-428-7581 U.S. Department of Justice Worker Exploitation Complaint Line

Call the U.S. Department of Justice's dedicated human trafficking toll-free complaint line at 1-888-428-7581 (weekdays 9 AM - 5 PM EST) to report suspected instances of human trafficking or worker exploitation or contact the FBI field office nearest you. This call is toll-free and offers foreign language translation services in most languages as well as TTY. After business hours, the complaint line has a message service in English, Spanish, Russian, and Mandarin.

Also at this site, <http://www.state.gov/g/tip/id/index.htm> view a video clip featuring Luis CdeBaca, Ambassador-at-Large, Office to Monitor and Combat Trafficking In Persons. In May 2009, Ambassador CdeBaca was appointed by President Obama to coordinate U.S. government activities in the global fight against contemporary forms of slavery. He serves as Senior Advisor to the Secretary of State and directs the State Department's Office to Monitor and Combat Trafficking in Persons, which assesses global trends, provides training and technical assistance, and advocates for an end to modern slavery.

The Intersection between Domestic Violence & Human Trafficking: Worship Resources

Call to Worship...

One: We come together to worship and praise our Creator God.

All: We give thanks to God, our refuge and our strength in times of trouble.

One: As disciples of Christ we come together to serve God.

All: Our faith calls us to be a refuge to the poor and oppressed.

One: In the midst of the storms of life we come together in peace.

All: We offer refuge to those in distress and help to those in crisis.

One: We come together offering hope to all who come through our doors.

All: May our open hearts be a welcome refuge to all who enter.

One: As you brought the Israelites out of slavery, we affirm that the chains of human trafficking must be forever broken.

All: You are a refuge to the poor and the needy in their distress. You are a shelter from the storms of life.

One: We remember that Jesus was a refugee fleeing Herod, we affirm that our doors should be open wide to welcome the stranger.

All: We affirm our commitment to provide healing and hope to the world's most vulnerable people and to be a refuge to people in distress.

Prayers of Confession...

A.

Creator God, You formed us in your image and declared that it was good. But we have strayed from your direction and we have fallen into sin. We are guilty of closing our eyes to much that happens around us. We hear stories of the victimization of trafficking victims in other countries and even in our own communities. We are guilty of not breaking the silence about this issue. We do not speak out about forced prostitution, pornography in all forms, and forced labor. Open our eyes, Lord to see the abuse around us, open our ears, Lord, to learn and to hear about this issue and open our mouths to break the silence and speak out to end human trafficking around the world. Forgive us, Lord, and give us the strength that we need to make changes in this broken world. We pray in the name of Jesus, the Christ, who taught us a better way. Amen

B.

God of justice and mercy, we thank you for the abundant blessings that you provide for us. We confess that it is easy for us to forget these blessings. We pretend not to hear your children crying out for food. We close our eyes to the abuse around us and we pretend that it does not exist. We choose not to see our neighbors who are homeless. We

hear about human trafficking and we choose to ignore that reality and instead pretend that it only happens somewhere else. Forgive us, too, for ignoring those who live daily in abuse, those who cannot or who are afraid to open their mouth to speak and those who are oppressed by others. Holy God, show us ways to stand against the human brokenness of greed, sexual bondage, and sexual exploitation that creates the demand for women, men, and youth for exploitation and profiteering. We pray in the name of Jesus, the Christ. Amen

Assurances of Pardon...

A.

Our God is a God of new beginnings and fresh starts. Listen to the comforting words of grace in the Gospel. Our God so loved the world that God sent God's only son into the world so that everyone who believes in Him will not perish but will have eternal life. God did not send the Son into the world to condemn the world but in order that the world might be saved through Him. Believe the Good news! In Jesus Christ, we are forgiven. Amen.

B.

May the God of mercy who forgives us all our sins, strengthen us in all goodness and continue a good work in us. Jesus bore our sins on the cross that we might be dead to sin and alive to do all that is good. Believe the Good News! In the name of Jesus, the Christ, our sins are forgiven. Amen.

Prayers for Illumination...

A.

God of Justice and Mercy, give us understanding so that we can advocate for policies, practices, and laws that will create a more just society and world and bring an end to human trafficking. Open our eyes that we might better understand. Open us to the cries of victims. Open our hearts to move us to action. Amen.

B.

Precious Lord, bear witness to our commitment to bring the light of your love into the lives of those held in the bondage of human trafficking. Awaken in us a passion to be the hands and feet of Christ in this broken world. Move us to action to set those in bondage free. Amen.

Affirmations of Faith...

From A Brief Statement of Faith...

In life and in death we belong to God. Through the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit...

[We believe that] God acts with justice and mercy to redeem creation. In everlasting love, the God of Abraham and Sarah chose a covenant people to bless all families of the earth. Hearing their cry, God delivered the children of Israel from the house of bondage.

Loving us still, God makes us heirs with Christ of the covenant. Like a mother who will not forsake her nursing child, like a faith who runs to welcome the prodigal home, God is faithful still...

With believers in every time and place, we rejoice that nothing in life or in death can separate us from the love of God in Christ Jesus our Lord.

From A Declaration of Faith...

God has not taken God's people out of the world, but has sent them into the world to worship God there and serve all humankind. We worship God in the world by standing before our Lord on behalf of all people. Our cries for help and our songs of praise are never for ourselves alone. Worship is no retreat from the world; it is part of our mission. We serve humankind by discerning what God is doing in the world and joining in that work. We risk disagreement and error when we try to say what God is doing here and now. But we find guidance in God's deeds in the past and promises for the future, as they are witnessed to in Scripture. We affirm that the Lord is at work, especially in events and movements that free people by the gospel and advance justice, compassion, and peace.

Affirming God's Image in Us...

We believe that God created all of us in God's image.

That God loves our image and says, "That's good!"

That God sheds tears when our image is trampled upon.

We believe in Jesus, the Christ, who knows what it's like to be the outcast.

He was betrayed, even by those whom he loved.

He was beaten, degraded, and murdered.

We believe in the Holy Spirit who gives us courage to live in a broken world.

To lift our voices when and where people are held captives.

To use our actions and our resources to right the wrongs.

We believe...We pray...We speak...We act...knowing we are never alone.

Benedictions and Closing Words of Worship...

A. The work of liturgy begins...

Now the work of our liturgy begins. Go with uneasiness and anger where lies are spread and lives are shattered. Go with urgency and courage to speak the truth to power. Go with compassion, knowing that God gave you plenty of heart to do the work. Just Go! God goes with you.

B. After a time when communion is shared...

One: You, who have been fed and nourished at God's Table, go out with strength and courage to seek those who eat only the scraps from the floor and sip the water of their own tears.

All: We have shared the bread of life and the cup of salvation; we have heard the story of love.

One: What will you do with that abundance of food, drink, and love?

All: We will share it. It is not ours to keep. We will be alert for ways to give it all away.

One: Then go in peace, knowing that God goes with you. Amen.

C. We are the image of the triune God...

One: God created us.

All: We are created in the image of God.

One: Jesus gave his life for us.

All: We are redeemed people.

One: The Holy Spirit lives in us.

All: We will live knowing that we are created, chosen, & cherished people of God.

D. Choose Life...

One: Women, Children, Men: Choose Life!

All: Once our name was Victim. Now our name is Survivor!

One: Choose Life!

All: Jesus came to give Life. It is ours. Thanks be to God.

E. After a service where trafficking has been spoken of...

God of justice, protect all who are exploited worldwide for forced labor and sexual exploitation, wherever they are...hidden way... dehumanized... losing hope. Give us who live in freedom the eyes to recognize, the hearts to love, the hands to help, and the voices

to speak up and out. Go with courage, stay alert, be emboldened. The Spirit goes with you.

F. When the worship service has focused on children...

Jesus said to let the children come...eager to love and be loved...abounding in energy and spirit...with hands ready to grasp and feet ready to run. Let not one child be left behind. Let not one child believe they have been abandoned. Our task is not done until all are safe, huddled in the arms of a loving God.

*Call to Worship, Prayers of Confession and Assurances, and Prayers for Illumination were written by the Rev. Bonnie M. Orth, Mayfield Presbyterian Church, Mayfield, New York, Albany Presbytery.

*Affirmation of Faith, Benedictions and Closings Words of Worship were written by the Rev. Nancy K. Troy, Briargate Presbyterian Church, Louisville, Kentucky, Mid-Kentucky Presbytery.

For Many, Many, Many Women

Lord, we come before you once again to ask your blessings upon the many, many women of this world who struggle to bring meaningful and fulfilling lives to their families -- particularly the needs of the children they nurture.

There are many, many women who -- gather ill-fed children to their breast that are depleted of sustenance because they themselves have not received sufficient nutrients in their meager diets.

We beg your blessing upon them....

There are many, many women who -- carry their children to separation barriers, barbed wire fences and concrete walls in search of health care for their children only to be turned away with no care given at all or delayed at best.

We beg your blessings upon them....

There are many, many women who -- will face their first Mother's Day without a child, a child who has been lost to war in some faraway nation that they themselves may never see.

We beg your blessings upon them....

There are many, many women who -- will flee bands of raiders that seek to rape and humiliate them only to prove what they believe is their superiority over another family of your people.

We beg your blessings upon them....

There are many, many women who -- alone piece together limited resources to educate their children so that the entire family may someday have a life that is abundant with the necessities of living fruitfully.

We beg your blessings upon them....

There are many, many women who --

suffer physical, mental, and emotional humiliation at the hands of those who originally vowed to honor, cherish and love them in marriage vows both given and received.

We beg your blessings upon them....

There are many, many women who -- find that they have happily conceived a child when desired; yet others who unexpectedly conceive and must make decisions about an unintended pregnancy.

We beg your blessings upon them....

Lord, again we pray for the many, many women who are often the brunt of the ills of all societies -- both rich and poor. Give these women the strength to persevere, the fortitude of steadfastness, and a wisdom of what could be a more-sustaining life that is full with the security and acknowledgment your wisdom brings to help us all to find our way out of no way.

The Rev. Elenora Giddings Ivory, an Honorably Retired member of National Capital Presbytery, served with the World Council of Churches in Geneva, Switzerland, where she was director of Public Witness: Addressing Power and Affirming Peace. The prayer is from the book, "Prayers For The New Social Awakening; Inspired by the New Social Creed," Christian Iosso & Elizabeth Hinson-Hasty, editors. Used with permission.

Modern Day Slavery

“The spirit of the Lord God is upon me, because the Lord has anointed me; the Holy One has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoner.” —Isaiah 61:1

Human trafficking is modern day slavery. Human trafficking occurs when a person is lured, recruited or coerced, and forced to work under brutal and inhuman conditions. Trafficking happens all over the world. Traffickers target women, children, and men, in countries where living conditions are very poor. Victims are lured with false promises of good jobs and better lives in another country or even in their own country. Sometimes, victims are kidnapped. Once in the new location, victims are forced to work under terrible conditions. Victims may work on farms, in manufacturing, in sweatshops, as maids or nannies in private homes, or as sex slaves.

Women and children who are forced into sex work may be sold to pimps, locked up in rooms or brothels, drugged, terrorized, and raped over and over again. Being in a foreign country with no friends or family to turn to and having little or no money makes it hard, if not impossible, to escape. Today, many of the women sold into sex work come from Eastern Europe and Asia, where lack of jobs and poverty have made women and children easy prey.

In addition to sex work, trafficked victims may be forced into domestic work. These women may be held hostage in homes where they have to cook, clean, or take care of children for many hours a day, receiving little or no pay for their work. Many times, they have no contact with the outside world. Some fear that they will be deported.

The sin of human trafficking breaks God’s heart and should break our hearts as well. We must ask ourselves, what does the Lord require of us. The answer is given to us in **Micah 6:8**, *“To do justice to love kindness and to walk humbly with our God.”*

2011 Presbyterians Against Domestic Violence Network (PADVN)

A network of the Presbyterian Health, Education & Welfare Association
(PHEWA)

Human Trafficking Bulletin Insert

Rev. Bonnie M. Orth, PADVN Leadership Team

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Using the Stories of our Faith

The Intersection of Human Trafficking and Domestic Violence

Introduction:

Sometimes we become so familiar to the stories of our faith that we fail to recognize that many contain elements of domestic violence and/or human trafficking. Rather than being modern day tragedies, violence against persons has always been part of the human community...a part that God abhors. Using some of the selected scriptures below, read them again through the lens of what we would call “modern day slavery.”

Bible Study Methodology: (individual or group)

1. Read the biblical story slowly and try to imagine hearing this story for the first time.
2. Sit silently for a few minutes, perhaps with closed eyes, visualizing the story as it unfolds in your mind.
3. Are there aspects of the story that tend to “jump out” to you in new ways; things you are seeing for the first time?
4. Who has the power in the passage? Who acts? Who is acted upon?
5. Using the two power and control wheels in this packet, where do you see tactics used by abusers or traffickers in the biblical narrative?
6. Can you see the different kinds of slavery, both ancient and modern: Sexual Slavery, Forced Labor, Chattel/Property Slavery, Debt Bondage?
7. Does someone in the narrative right the wrong or bend the situation toward righteous?
8. Where is God in the narrative?

To Dig Deeper:

1. Check out additional resources from Presbyterians Against Domestic Violence Network (PADVN) and the Human Trafficking Roundtable to see how Presbyterians are involved in helping to stop the violence, both domestic violence and human trafficking.
2. Choose one of the books from the resources page in this packet, “Getting Involved,” to read and study as a group.
3. Using the newspaper, note the articles that reflect one of the forms of modern day slavery. Are there parallels to the biblical stories? What has changed? Not changed?
4. Look into the resources in your local community to see how your community is addressing these issues. Consider inviting someone to speak at your church.
5. Pray, preach, and teach about the violence that children, women and men face as victims of modern day slavery. Use stories of survivors to counteract the feeling that this is too overwhelming to address.

Biblical Stories

Abraham & Sarah in Egypt [Genesis 12:10-20]

Sarah, Abraham's Wife & Hagar, his Concubine [Genesis 21:1-21]

Joseph & his Brothers [Genesis 37-50]

Hebrews as Slaves in Egypt [Exodus 1:1-14]

Moses' mother and Sister Miriam [Exodus 1:8-2:10]

A Concubine's Killing [Judges 19]

Book of Ruth

Book of Esther

Onesimus [Letter of Paul to Philemon]

The Rev. Nancy K. Troy, Briargate Presbyterian Church, Louisville, Kentucky,
Mid-Kentucky Presbytery.

Genesis 37: 14-36 Comparisons between the enslavement of Joseph and modern Human Trafficking

Human trafficking is the enslavement of marginalized and/or vulnerable people for the purposes of gaining profit from the sale of the individual to perform work or a variety of acts demeaning to their humanity. A trafficked individual has been robbed of their identity, their dignity and their individuality and most likely imprisoned by their trafficker against their will. The loss of identity and dignity, along with the coercion of another to act against one's will, combined with sexual, psychological, financial and physical abuse are each intersecting points between Domestic Violence and Human Trafficking.

The biblical story; Genesis 37:14b-36, of Joseph being sold into slavery by his brothers, parallels the circumstances of many who are trafficked today and can serve as a framework to explore the issue of human trafficking and domestic violence within the worship life of the church today. *However, I offer a cautionary note in making too many parallels between the later section of the Joseph story (Genesis 40 to 50) where God's blessing in Joseph's life unfolds in marvelous ways. This type of narrative leap from slavery to becoming a royal advisor in a land of great prosperity tends to overlook the hopelessness and sense of despair that too many trafficked victims live through for years without hope of rescue. Such an approach would discount the danger and hopelessness that people who live in slavery feel.

Joseph is the next to the youngest son in a family of twelve male sons. His father Jacob has openly expressed his preferential love for Joseph over his other brothers, and in this narrative we come to realize that Joseph lords his special status with Jacob over the other eleven brothers for years, resulting in the growth of hatred and jealousy of Joseph amongst his brothers. (Background: read Genesis 37: 1-13) By the time that Joseph is a young man, communication between Joseph and the rest of his brothers has broken down and they begin to plot ways to kill him. Two of the brothers Reuben and Judah intervene in the story to keep the rest of the brothers from killing Joseph. In response they sell him to traders that happen by on the route to Egypt. The older brother, Reuben, in this story secretly plans to come back to the pit to release Joseph from his captivity but the wheels of an evil plot had already been put in motion. (Verses 29-30) This is a parallel issue for families even with good intentions who seek additional income by hiring their children out to what appears on the surface to be a relatively benign offer of employment only to realize that forces beyond the family's control are filled with evil motives and intentions unaware to the family.

It is not an uncommon occurrence for trafficked human beings to be sold by family members for a profit. In some cases this includes the parents of the child who are so poor and illiterate that they have no understanding of what will happen to their child, at other times the family has been deceived by the trafficker who assures them of finding good work elsewhere. Occasionally the trafficker is a distant relative or cousin who has gone off to make it on their own in a more prosperous country or community and returns to their place of origin with news of prosperous work and opportunity for younger, more vulnerable members of the community, including relatives. These children, young people, and women are taken away from their community of support and deceived, as was Joseph by his brothers, and sold for a profit to someone who treats them as a means towards achieving financial prosperity or as a commodity to be used for personal gain; anything but being treated as a child of God, with dignity and rights. Here can be found the points of connection between domestic violence and human trafficking. A cousin or distant relative that traffics a woman or child is trusted with the wellbeing of the individual and when that trust has been violated, the victim feels betrayed by the family connections. When distanced by miles, lifestyle and time, even the presence of a distant relative is the one connecting point with family for the victim and within the context of trafficking the victim feels completely betrayed by family. At minimum, the psychological

damage done by the trafficking relative to the victim is great. Victims of trafficking who are forced into any coerced labor, especially sex trade, and are beaten or starved into submission face the same types of human rights violations that victims of extreme types of domestic violence face.

Back to the Genesis story: Being thrown into a dry cistern without a personal means for escape rendered Joseph totally at the mercy of his brothers, his captors and eliminates any avenue of escape from slavery (Verse 24). Vulnerable people who are taken or shipped to a foreign land where they do not know how to speak the language, where they have no papers or currency to function in any kind of manner in the new society are totally at the mercy of their captors. Complicit relatives and other traffickers often engage in a means of deception towards the family to keep them from knowing the full intent of what will happen to their loved ones. Joseph's brothers engage in an elaborate plan of deception (Verses 31-35).

And, as is often the case in human trafficking, the original merchants in this story who bought Joseph, soon turn around and sell him to someone else, in this case Potiphar, an Egyptian (Verse 36). People who deal in human beings for profit do not care about the well being of the individual and even if they did, when the second transaction is made, there is even less an understanding by the one buying the enslaved person, or the one "consuming their services" only sees the slave as a commodity to be consumed and too often does not even consider their worth as a human being and the impact of their use of that person for personal gain.

Human trafficking is a demeaning and dehumanizing experience for the one who is enslaved and that person most often is given no opportunity to "buy themselves out of slavery." As a result trafficked individuals today live broken and devalued lives with very little hope of redemption. Women and girls who are deemed no longer "profitable" in the sex trade industry often cannot go back home. They are often tragically viewed as dirty or subhuman even by members of their own families. They are considered a shame to their family despite being forced into slavery and have no identity to reclaim and no place to call home. This, too, is the final violation that ties trafficking and domestic violence because the trafficker has robbed the victim of all family ties and hope of reconciliation. As a result they become nameless and faceless outcasts wherever they try to scratch out a living for the rest of their lives.

The hope is in the vigilant work of human rights-based organizations, such as those noted in this packet, and the power of God's transformative Spirit of justice at work through readers and church leaders as yourselves, in the arenas of education, advocacy and action.

Rev. Dr. Kevin E. Frederick, Pastor of Waldensian Presbyterian Church,
Valdese, North Carolina; The Presbytery of Western North Carolina.

Book Review

THE JOHNS: Sex for Sale and The Men Who Buy It

By Victor Malarek

Arcade Publishing. New York 2009

For a hard look at the sordid world of johns, pimps, prostitution and the use of the internet by predators, Victor Malarek's book is a remarkable, if troubling guide.

When families are unable to support themselves, they may sell a child or send a young female family member off with someone who promises work opportunities as a nanny, or as a restaurant, hotel or factory worker. As this book indicates, once these trafficking victims reach their destination, the jobs they were offered evaporate and they learn their fate: a life of slavery at the hands of their captors, with a brutal indoctrination into their duties, which are to serve the needs of the men who pay for sex.

Throughout Malarek's book we see that these men, the johns, who outwardly lead ordinary lives, are disturbingly different when they enter the world of sex for sale. Twenty-five percent of the world's johns are from the United States.

Victor Malarek, born in Quebec in 1948, spent many years as a reporter and writer for Canadian newspapers, receiving numerous awards as a top broadcast journalist. He is the author of six books including *The Natashas-Inside the Global Sex Trade*.

Malarek's research for his current book led him to the internet, where he learned how men use it as a "...one-stop shop for johns--a Yellow Pages directory, support group, and travel advisory rolled into one." (p. 9) Many of the men complain, he says, that the average women they meet take too much work or desire a commitment from them. But a prostitute causes no such problems.

The author notes that the john who pays a prostitute fantasizes that she wants to be with him and can't wait to fulfill his every wish. But in spite of the popular image of the 'happy hooker,' most prostituted women are afraid of those who send them out into the night, and find that they have no options. Women who are prostituted may be moved or sold at the whim of their pimps. Not all prostitutes are trafficked and they may remain in their local area, but they are too often not in a position to come and go at will or to choose not to submit to johns.

The pro-prostitution lobby, which advocates for legalized prostitution and contains some former or current women in the sex trade, receives much media attention, although they represent a tiny minority of women in the sex business, and according to Malarek, are funded by the shadowy world of pimps, porn producers and strip club owners. Malarek notes that "...most women want to leave but can't....For the majority, prostitution isn't a profession, it's a prison sentence....There is no romantic side to prostitution." pp.216-217.

While reading *The Johns* one cannot fail to notice that the price paid by the youngest victims is beyond comprehension. Malarek relates the story of an undercover investigator for the International Justice Mission. The investigator pretends he is interested in very young girls in a tiny Cambodian village. He is led to a small, ramshackle building. Three girls are called to come into the room. “They patter into the room in bare feet, wearing only paisley-print pajamas. They are between the ages of five and nine. They smile as if on command, but the deadness in their brown eyes is heart wrenching.” (p. 163) The investigator asks if he would be allowed to film his sexual activities and is given approval. Malarek adds “...it is a safe bet that virtually every john swilling beer at the roadside bars on any given day is in the village to rape children—children who should be in grade school, not a brothel.”

The author strongly believes that when the most important piece in the sex trafficking transaction—the men who pay for sex—no longer find themselves protected by traditions and laws that let them off lightly, and when their activities bring jail time, hefty fines, plus public humiliation and embarrassment, the price they pay for sex will become too great, and the sex trade will wither and die.

There is no doubt that *The Johns* provides a chilling look into the mindset of predators and into the misery of victims. But it also offers hope for justice for those who until recently have had no voice, with examples of countries that have seen prostitution rates decline dramatically.

Joan Fenton, Elder, Palo Cristi Presbyterian Church, Paradise Valley, Arizona, Presbytery of Grand Canyon.

Getting Involved: Resources and Advocacy Groups

Presbyterian Church (U.S.A.)

Several PC(USA) programs, through the General Assembly Mission Council (GAMC) and the Office of the General Assembly (OGA) educate about and advocate for the elimination of human trafficking:

PC(USA) Human Trafficking Roundtable:

<http://www.pcusa.org/media/uploads/humantrafficking/pdfs/roundtable.pdf>

Compassion, Peace & Justice Ministry: <http://gamc.pcusa.org/ministries/human-trafficking/>

Office of Immigration Issues: <http://oga.pcusa.org/immigration/>

http://oga.pcusa.org/immigration/pdf/human_trafficking.pdf

Presbyterian Women: <http://horizons.pcusa.org/archives/encore/encore2010.htm>

Horizons

The Thoughtful Christian: <http://www.thethoughtfulchristian.com/> (see Sex Trafficking study)

<http://dev.thethoughtfulchristian.com/New%20Site/Main/ProductDetails.asp?txtProductID=5054&txtCatID=3>

2011 Trafficking in Persons Report

This report, released yearly by the U.S. Department of State and mandated by the Trafficking Victims Protection Act, assesses the progress being made by nations in addressing human trafficking around the world and in the United States. Download at

<http://gamc.pcusa.org/ministries/human-trafficking>

The National Human Trafficking Hotline: 1-888-373-7888

The National Human Trafficking Resource Center (NHTRC) is a national, toll-free hotline, available to answer calls from anywhere in the country, 24 hours a day, 7 days a week, every day of the year. The NHTRC is a program of Polaris Project, a non-profit, non-governmental organization working exclusively on the issue of human trafficking. Visit the Polaris Project at <http://www.polarisproject.org>. They are not a government entity, law enforcement, or an immigration authority.

Amnesty International

Amnesty International is a global movement of more than 3 million supporters, members and activists in more than 150 countries and territories who campaign to end grave abuses of human rights. They are independent of any government, political ideology, economic interest or religion and are funded mainly by our membership and public donations. <http://www.amnesty.org/>
<http://www.amnesty.org/en/library/asset/ACT84/013/2010/en/f5abe611-b835-481a-be2f-4a4149fobbo8/act840132010en.pdf>

Apne Aap

Apne Aap (Hindi for “self-help”) works to empower the women and children of India’s red-light districts to escape sex trafficking. By providing them with education, healthcare and job skills, they break the cycle of poverty and discrimination that forces women into prostitution. They work with governments worldwide to end the stigmatization of those trapped in prostitution and criminalize those who exploit them. Source: <http://apneaap.org/>

ECPAT-USA

ECPAT, End Child Prostitution Child Pornography And Trafficking of Children for Sexual Purposes, is a network of organizations and individuals working together to eliminate the commercial sexual exploitation of children around the world. It seeks to encourage the world community to ensure that children everywhere enjoy their fundamental rights free from all forms of commercial sexual exploitation. Source: <http://ecpatusa.org/>

- **ECPAT’s “Support the Code/My Voice, My Choice” Letter/Card**

Add your voice by signing this card and sending it to travel companies, in support of the Code of Conduct for the Protection of Children from Sexual Exploitation in Travel and Tourism. Available in bulk or as download by contacting ECPAT-USA
<http://ecpatusa.org/take-action/promote-the-code/>

Equality Now

Equality Now works for the protection and promotion of the human rights of women and girls around the world. Working with grassroots women’s and human rights organizations and individual activists since 1992, Equality Now documents violence and discrimination against women and mobilizes international action to support efforts to stop these abuses. Our work is focused into four main program areas: Discrimination in Law, Sexual Violence, Female Genital Mutilation (FGM), and Trafficking. Source: <http://www.equalitynow.org/>

Freedom Network (USA)

Freedom Network (USA), which was established in 2001, is a coalition of 25 non-governmental organizations that provide services to, and advocate for the rights of, trafficking survivors in the United States. Since the enactment of the Victims of Trafficking and Violence Protection Act of 2000 (VTVPA), Freedom Network (USA) members have worked closely with trafficked persons to ensure that they receive necessary services guaranteed under the VTVPA and have also been engaged in monitoring implementation of the law.

Source: <http://www.freedomnetworkusa.org>

- **The Freedom Network (USA) offers free human trafficking awareness trainings**, in partnership with the PC(USA) Human Trafficking Roundtable, for presbyteries and other PC(USA) groups, on request. Contact the Rev. Noelle Damico (noel.damico@pcusa.org) for more information.

The Global Alliance Against Traffic in Women (GAATW)

The Global Alliance Against Traffic in Women (GAATW) is an alliance of over 100 NGOs working around the world to address human trafficking from a human rights basis. Members are direct service providers, human rights organizations, and self-organized groups of migrant workers, domestic workers, sex workers and trafficking survivors. GAATW researches and analyzes human trafficking patterns as well as the impact of anti-trafficking measures and advocates for the protection of the rights of trafficked and migrant persons through its members and its special consultative status to the Economic and Social Council (ESOSOC) of the United Nations. Source: www.gaatw.org

International Labour Organization (ILO): “At least 12.3 million people around the world are trapped in forced labour. The ILO works to combat the practice and the conditions that give rise to it. Forced labour takes different forms, including debt bondage, trafficking and other forms of modern slavery. The victims are the most vulnerable – women and girls forced into prostitution, migrants trapped in debt bondage, and sweatshop or farm workers kept there by clearly illegal tactics and paid little or nothing. The ILO has worked since its inception to tackle forced labour and the conditions that give rise to it and has established a Special Action Programme on Forced Labour to intensify this effort.”

Source: <http://www.ilo.org/global/topics/forced-labour/lang--en/index.htm>

International Organization for Migration (IOM)

The International Organization for Migration (IOM) has been working to counter the trafficking in persons since 1994. In this time, the Organization has implemented almost 500 projects in 85 countries, and has provided assistance to approximately 15,000 trafficked persons. IOM's primary aims are to prevent trafficking in persons, and to protect victims of the trade while offering them options of safe and sustainable reintegration and/or return to their home countries. Source: <http://www.iom.int/jahia/Jahia/counter-trafficking>

New Light

New Light is located at Kalighat (Ward 83) in Kolkata, India, a five minute walk from Nirmal Hriday, Mother Teresa's home for the dying destitute. This is one of the oldest red light areas of Kolkata housing sex workers from the city, the districts and neighboring countries like Nepal and Bangladesh. New Light, a secular nonprofit charitable trust, set up a safe shelter to protect and educate young girls, children and women at high risk. The program provides educational opportunities, recreational facilities, health care and legal aid for the children, girls and women in their community. Because of its geographical location and the shared porous borders with Nepal and Bangladesh, Kolkata has emerged both as a source and a destination area for trafficking. Most of the women engaged in sex work in Kolkata have arrived in its various red light areas through this very violent route of abduction, enticement and exploitation.

Source: <http://www.newlightindia.org/>

United Nations Children's Fund (UNICEF)

“To reduce vulnerabilities that make children susceptible to trafficking, UNICEF assists governments in strengthening laws, policies and services including legislative review and reforms, establishing minimum labour standards, and supporting access to education. UNICEF also works with communities to change norms and practices that exacerbate children's vulnerabilities to trafficking.”

“Protecting trafficked children requires timely victim identification, placing them in safe environment, providing them with social services, health care, psychosocial support, and reintegration with family and community, if it is proven to be in their best interest. UNICEF assists by supporting training of professionals working with children including social workers, health workers, police and border officials to effectively deal with trafficking. Additionally, UNICEF supports governments in setting standards in dealing with child trafficking such as developing and training responsible personnel on child friendly interviewing techniques.”

Source: http://www.unicef.org/protection/57929_58005.html

UN Office of Drugs and Crime (UNODC): “As the only United Nations entity focusing on the criminal justice element of these crimes, the work that UNODC does to combat human trafficking and the smuggling of migrants is underpinned by the United Nations Convention on Transnational Organized Crime and its protocols on trafficking in persons and migrant smuggling.” Source: <http://www.unodc.org/unodc/en/human-trafficking/?ref=menuaside>

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Resources compiled by Joan Fenton, PADVN Leadership Team, with assistance from members of the Human Trafficking Roundtable, General Assembly Mission Council, PC(USA).