



UNBIND & LET GO

A THREE-PART CHRISTIAN EDUCATION SERIES
ON HUMAN TRAFFICKING

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INTRODUCTION

In John's Gospel, Jesus is called by his friends to the tomb of their brother, Lazarus. The scene is one of grief and hopelessness, until Jesus prays that God's glory might be revealed, calls Lazarus out, and says to his friends, "Unbind him, and let him go."

Unbind him, and let him go. This is how God has always restored to life those enslaved by death. It is the same command that calls us as Christians today to combat human trafficking, to pursue with compassion the restoration of victims, and to be agents of God's glorious, life-giving work in the world.

"Unbind and Let Go" is a Christian education series developed for congregational use. Blending Bible study with teaching about modern-day slavery, it provides participants with an introduction to the issue of human trafficking from a faith perspective.

This education series is intended to take place over three weeks, with each session lasting 60-90 minutes, depending on time allotted for discussion. We suggest that you open and close each session with prayer. Some sample prayers are provided in Appendix 1. Please feel free to use prayers from other sources and to invite members of the group to contribute their own prayers.

God bless you, and thank you for learning about human trafficking.

The Task Force Against Human Trafficking for the Episcopal Diocese of New York, 2019

SESSION 1: WHAT IS HUMAN TRAFFICKING?

HUMAN TRAFFICKING QUIZ

Attached at Appendix 2 is a quiz with 20 statements regarding human trafficking—each is either true or false. Take 5 minutes and have each member of the group take the quiz.

The answers, along with explanations including key facts and statistics, are also contained in Appendix 2. The facilitator may read aloud the answers and supporting information, or pass out the answer key. Allow for discussion.

How many did you get right? Did the answers surprise you? Did you have any misconceptions about what constitutes human trafficking and/or about the victims of human trafficking?

LEGAL DEFINITION OF HUMAN TRAFFICKING

Human Trafficking is defined under both U.S. and international law. There are some subtle differences between the two definitions, but each requires three key elements to be present:

Human trafficking is the **ACT** of harboring, recruiting, transporting, transferring, or receiving a person by the **MEANS** of force, fraud, or coercion for the **PURPOSE** of exploitation.

Human trafficking, at its most basic form, is simply the buying and selling of people for the purpose of exploitation. Traffickers use violence, threats, blackmail, false promises, deception, manipulation, and debt bondage to trap vulnerable individuals in trafficking situations.

It is important to note that a minor (anyone under 18) induced into commercial sex is a human trafficking victim whether or not force, fraud, or coercion is present. In other words, the MEANS is not required.

SUMMARY

In the U.S., victims of human trafficking can be divided into three populations:

- Children under age 18 induced into commercial sex.
- Adults aged 18 or over induced into commercial sex through force, fraud, or coercion.
- Children and adults induced to perform labor or services through force, fraud, or coercion.

SURYA'S STORY

Surya is a young boy from a small, rural town outside of Medan, the capital of the North Sumatra province in Indonesia. Throughout his childhood, Surya had to work on tobacco plantations to help his parents support the family. He attended school off and on, and at the age of 15, he left school permanently so that he could work more hours and earn enough to get his siblings through primary school. But no matter how many hours he worked, it seemed like he could never make enough money. Conditions in the plantations were harsh – the heat was nearly unbearable and pesticides from the fields made Surya's head and stomach ache.

At the age of 17, when Surya was offered the chance to live and work in the U.S., he jumped at the opportunity so he could make more money to send back to his family. His parents didn't want Surya to leave, but they thought a job in the U.S. might finally lift their family out of poverty. However, upon arriving in the U.S., Surya found himself in a completely different situation than he had expected.

Surya and several other victims from East Asia were deceived into working for a couple who forced them to work long hours in their garment factory in Los Angeles. They were all forced to live onsite so that their long hours wouldn't be noticed. The couple withheld all of Surya's identification and travel documents as well as his work visa so that he couldn't prove his identity or show how he came to the U.S.

Fortunately, after several months of working under constant fear of physical abuse and deportation, Surya and two others were freed by the FBI, which had been conducting an investigation of the couple's business.

The Coalition Against Slavery and Trafficking (or CAST, based in LA) was able to assist the FBI in coordinating a quick and supportive response. A CAST staff member accompanied the FBI when they helped Surya escape, provided crisis services, and placed him in a shelter program for men.¹

Discussion Questions

- What were some factors that made Surya vulnerable to trafficking?
- How did the couple take advantage of his situation? What tactics of control did they use?
- What made it difficult for Surya to leave his situation?
- What made it possible for Surya to leave his situation?

See Appendix 3 for answers.

JOSEPH'S STORY (GENESIS 37, 39-41)

Now consider the biblical story of Jacob's son, Joseph. Recall that Joseph was sold into slavery by his brothers, who were jealous that he was Jacob's favorite. With the exception of Rueben, the brothers originally plotted to kill Joseph but then decided it would be more profitable to sell him. So they sold him for 20 pieces of silver to a caravan of Midianite traders heading to Egypt.

Upon arriving in Egypt, the Midianites then sold him to Potiphar, one of Pharaoh's officials. Potiphar favored Joseph, saw that "the Lord was with him," and eventually placed Joseph as the overseer of his household. Potiphar's wife also favored Joseph and tried to seduce him. When Joseph refused her advances, she accused him of rape and had her husband throw him in prison.

In prison, Joseph again rose to a position of power overseeing other prisoners and grew a reputation for interpreting dreams. He was eventually summoned to interpret Pharaoh's

¹ Story received from UNICEF USA. Used with permission.

dream. Joseph interpreted the dream correctly, which set him on track to eventually become Pharaoh's most prominent advisor.

Discussion Questions

- Was Joseph a victim of human trafficking? What elements of human trafficking might be present in Joseph's story?
- Sometimes victims of labor trafficking are sexually abused by their traffickers, especially in situations of domestic servitude. How does this relate to the story of Joseph and Potiphar's wife?
- After being falsely accused, Joseph is thrown into prison. He, the victim, was treated like a criminal. How does this dynamic show up in human trafficking?
- Ultimately, Joseph rises to prominence and even reconciles with his brothers, forgiving them for selling him into slavery. How does this story bring hope to the tragedy of human trafficking?

SLAVERY FOOTPRINT

The website www.slaveryfootprint.org includes a test that measures your "slavery footprint." In preparation for next week's discussion, please take the online test. At the end, you can sign up to learn ways of reducing your slavery footprint.

SESSION 2: VICTIMS

SLAVERY FOOTPRINT

Discuss the results of your slavery footprint. Were you surprised? What did you learn about culpability for trafficking through the products we buy and businesses we support?

HUMAN TRAFFICKING REVIEW

Recap what you discussed in the last session. What are the key elements of human trafficking?

Last week we looked at Surya's story. In the U.S., labor trafficking victims tend to be foreign nationals. Most take what they believe to be a good, well-paying job for a limited time in the U.S., and many are here on legal visas. However, when they arrive, they find themselves in a different job, paid little to nothing, and forced to work 14-15 hour days with the threat of deportation and/or harm to them or their families.

Foreign nationals trafficked for sex in the U.S. experience the same deception and threats. However, most sex trafficking victims in the U.S. are U.S. citizens. Many are minors. The film, "What I've Been Through Is Not Who I Am," tells the story of one such victim.

FILM SCREENING: "WHAT I'VE BEEN THROUGH IS NOT WHO I AM"

ECPAT (End Child Prostitution and Trafficking) is an international organization that focuses on ending the commercial sexual exploitation of children. ECPAT-USA has produced a 20-minute film about the sex trafficking of domestic minors in the U.S. The film is accessible through ECPAT-USA's homepage (www.ecpatusa.org) or YouTube (www.youtube.com/watch?v=BmmRTjoL3R0). It can also be obtained on DVD from ECPAT-USA. Watch the film as a group.

Discussion Questions

- What made the primary character vulnerable to sex trafficking?
- How did her pimp lure her into trafficking? What kept her from leaving?
- What did you learn about safe harbor legislation and the movement to treat victims as victims instead of criminals?

- Why do you think victims are/were being criminalized?
- How does criminalizing those who are sexually exploited take the focus off the crime of the exploiters? How does it shift blame from the exploiters? From society at large?
- Force, fraud, and coercion are not necessary to prove the sex trafficking of a minor. Yet one or more of these elements are often present in sex trafficking cases regardless of the victim’s age. Can the promise of love be as powerful as the threat of physical violence? Can you understand how victims could stay with their traffickers?²

THE RAPE OF TAMAR (2 SAMUEL 13)

Tamar was the daughter of King David. She had a brother, Absalom, and a half-brother, Amnon. Tamar was very beautiful. Amnon fell in love with her and, over time, became “ill” with lust. Amnon sought advice from his friend Jonadab, who suggested that Amnon pretend to be sick and ask his father, King David, to have Tamar bring him food. Amnon followed Jonadab’s advice, and when Tamar came to tend to him, he raped her.

After having raped Tamar, Amnon was overwhelmed with hatred for her and ordered that she leave his presence. Tamar protested that he would compound the wrong he had done to her by sending her away; no other man would marry her since she was no longer a virgin. Nevertheless, Amnon ordered that she be removed. In grief, Tamar tore her robe, put ashes on her head, and left Amnon’s home weeping.

Absalom took Tamar into his house, where she remained a “desolate woman.” When David heard what Amnon had done to Tamar, he was angry but did nothing because of his love for Amnon. Absalom also told Tamar to “be quiet” and “not take this to heart.” Nevertheless, Absalom hated Amnon for what he had done to Tamar. Two years later, he avenged Tamar by having Amnon murdered. Absalom went into exile, eventually led a revolt against David, and was killed by David’s soldiers.

Discussion Questions

- Think about what you’ve learned about sex trafficking and the story of Tamar. What are the similarities between Tamar and trafficking victims?

² See Appendix 4 for a list of people especially vulnerable to human trafficking.

- Amnon rapes Tamar and then becomes angry with her and throws her out, discarding his victim and saying that he hates her. Why do you think he does this?
- What about David's response? He is angry but ultimately protects Tamar's abuser. How could he, or anyone, have helped Tamar after the rape?
- Consider David's history with Bathsheba (2 Samuel 11:2-27). While her husband Uriah was at war, David had Bathsheba brought to him, had sex with her, and then sent her away. He had no intention of marrying Bathsheba until he learned she was pregnant and he couldn't pass the baby off as her husband's. So he had Uriah killed and added Bathsheba to his collection of wives.
 - How might this family history help explain Amnon's treatment of Tamar?
 - What do these stories have to tell us about what we we're teaching and modeling for younger generations?
- Tamar is described as "desolate." Absalom ultimately avenges her by killing Amnon. Was this an appropriate response? Do you think it was helpful to Tamar? Was there a better alternative?
 - Righteous anger is the root of justice. How do we ensure that it leads to justice for those involved in human trafficking?
- We are often described as living in a "rape" culture that objectifies women—do you agree? How do the ways we as a society treat/view women impact human trafficking?
- How might we help shift attitudes towards women to combat the demand for commercial sex?

BEDPAGE.COM

Sex traffickers often use websites and social media to market their victims for sale. Before the next session, go to the site bedpage.com and look at the "dating" section for your state. Click on the ads and pray for those advertised.

SESSION 3: RESPONSE AND RESTORATION

BACKPAGE.COM

Discuss the results of your search on backpage.com. What did you find? Were you surprised? How did it feel to undertake this exercise? To pray for those being exploited?

READING: “RESTORED TO A LOVING GOD”

Read aloud the article, “Restored to a Loving God” by Jimmy Lee, printed in the Fall 2014 edition of *The Episcopal New Yorker* and attached as Appendix 5.

Discussion Questions

- Lee writes about identity as defined by belonging to God versus belonging to another person. Only God can own someone, which leads to freedom rather than bondage.
 - How has this message of true identity taken shape in your own life?
 - How is this message a message of hope for victims, and even perpetrators, of human trafficking?
 - How is this message reflected in the film, “What I’ve Been Through Is Not Who I Am”?
- Where is God in the stories we read and hear about trafficking victims? How about the ones that don’t have happy endings?

CALLED TO RESPOND

As Christians, we are called to respond to all kinds of injustices. Reflect on the following Bible passages.

“The Spirit of the Lord God is upon me, because the Lord has anointed me; he 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 prisoners; to proclaim the year of the Lord’s favor.” (Isaiah 61:1-2 / Luke 4:18-19)

“Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me. Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?’ And the King will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me’.” (Matthew 25:34-40)

“Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received.” (1 Peter 4:10)

“Speak out for those who cannot speak, for the rights of all the destitute. Speak out, judge righteously, defend the rights of the poor and needy. (Proverbs 31:9-9)

Discussion Questions

- Discuss the passages above. What are some ways you have engaged Christ’s call to respond to, and speak out against, injustices and abuses in the world?
- Think about the people in your life who have made a difference—how did they use their gifts to do something meaningful? How do they inspire you?
- Not every good deed has our name on it, but we serve a God who calls us by name. Is God calling you to respond to a specific area of injustice? How might you feel called to respond to the injustice of human trafficking?

WHAT CAN WE DO ABOUT HUMAN TRAFFICKING?

Part of our Christian call to respond to human trafficking is to be vigilant. Know where human trafficking takes place. Know who’s vulnerable. Know the red flags that signify a potential trafficking situation, and know who to call. See Appendix 4.



What ideas do you have for awareness raising and/or further action? Review the suggestions set forth in Appendix 6. There is less material to cover in Session 3 because we hope you will spend as much time as possible in exploring and crafting a response to human trafficking that your congregation can take.

APPENDIX 1: PRAYERS & LITURGICAL RESOURCES

Intercession: Litany for an end to human trafficking

- For the estimated 27 million women, men and children currently held in slavery-like conditions. May human dignity be restored to those who have been bought, sold or kidnapped for the monetary benefit of others.
- For those in bonded labor, in agricultural fields, mines and factories, who have been reduced to tools of production, commodities rather than human beings, we pray for a hopeful tomorrow.
- God of hope, guide our actions as we strive to make this dream for a hopeful tomorrow a reality. Help us to end human trafficking in our lifetimes.
- For women and girls, who make up the majority of sex-trafficking victims, and for changes in societal attitudes that deny the equality and dignity of women, we pray for a hopeful tomorrow.
- For victims of trafficking in our own local community—in domestic servitude, in local business, in forced prostitution. May we have eyes to see and take steps to make our community slave-free.
- For the success of efforts to stop the demand for human trafficking, may we as consumers support fairly traded products and stop the demand for cheap products at any cost. And for efforts to stop the demand for the commercial sex industry that turns women and children into commodities.

—Intercommunity Peace & Justice Center

Opening & Closing Litanies

To open:

Leader: Hear, O heavens, and listen, O earth; for the Lord has spoken.

One: Cease to do evil.

One: Learn to do good.

One: Seek justice.

One: Rescue the oppressed.

One: Defend the orphan.

One: Plead for the widow.

Leader: Hear, O heavens, and listen, O earth; for the Lord has spoken.

To close:

Leader: Hear, O heavens, and listen, O earth; for the Lord has spoken.

One: Over 20 million people are enslaved in human trafficking globally.

All: **Cease to do evil.**

One: 1/3 of trafficking victims are children.

All: **Learn to do good.**

One: Human trafficking is the fastest growing criminal enterprise in the world.

All: **Seek justice.**

One: New York is one of the top jurisdictions for human trafficking in the country.

All: **Rescue the oppressed.**

One: The average age a pimp recruits a girl into prostitution is 12-14.
For boys, it's 11-13.

All: **Defend the orphan.**

One: 4,000 children are being trafficked for sex in New York State.

All: **Plead for the widow.**

One: Nearly 18,000 foreign nationals are trafficked into the U.S. each year.

All: **Hear, O heavens, and listen, O earth; for the Lord has spoken.**

—based on Isaiah 1:16-17

A reading from Lamentations

Oh, God, remember what has happened to us;
consider and see our degradation.

The women in Zion have been raped,
the young girls in the town of Judah.

Youths have been put to the mill,
boys stagger under loads of wood.

Joy has vanished from our hearts;
our dancing has turned to mourning.

—Lamentations 5:1, 11, 13, 1

Prayers from liturgical resources for “Freedom Sunday”

Lord, have mercy on us, and by your Holy Spirit empower us to love you and all our neighbors by bringing freedom to all in bondage.

God of love and liberty, we pray that you may instill your will and your ways in all people, that justice may roll down like waters, and righteousness like an ever-flowing stream.

We give you thanks for the saints that have gone before, who gave their lives for the abolition of slavery and the freedom and dignity of all people. By your grace may we follow their example and the calling of your Holy Spirit, to share together in bringing in your will for the world.

Father, hear our prayer, through Jesus Christ our Lord.

Sending Forth

Go out in peace and bring freedom to all we find and affect. Be anointed to bring good news to the poor, proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free and proclaim the year of the Lord’s favor. Go out with the peace of God, the purpose of Christ, and the presence of the Holy Spirit to love and serve the world.

In the name of Christ. Amen.

—Stop the Traffik in partnership with Not for Sale

“To be silent is to be unfaithful,” from the Church of Scotland

O God we are silent before you.

Silent because there is so much we would say and we don't know where to begin.

silence

Silent because we cannot put into words what we feel about our own inadequacy.

silence

Silent because our confusion, our hesitancy, our indifference,
our lack of awareness has caused us to sin.

silence

Silent because our sin is a sin of silence.

silence

O God in the silence let us hear your voice

silence

O God in the silence we hear your voice and you call us to come forth.

You lift us from our knees with your word of forgiveness

You enable us to stand with the promise of your presence

You call us to walk forward in the company of our Lord

You give us courage to open our mouths and to break the silence.

To break the silence with words of love

To break the silence with words of compassion

To break the silence with words of hope

To break the silence with words of courage

To break the silence with words of power,

And in breaking the silence we begin to break the chains

that bind our sisters and our brothers.

With our words

With our action

With our love

May we bring the sound of justice,

May we release the captive,

Unbind the prisoner

And set free our sisters and brothers

May we open our hearts and welcome them in and

may we fill the earth with sound, sound of our rejoicing.

Amen

Franciscan Prayers

May God bless us with discomfort at easy answers, half-truths, and superficial relationships,
so that our lives may have depth and vision.

May God bless us with anger at injustice, oppression, and exploitation of people,
so that we may work for justice, freedom and peace.

May God bless us with tears to shed for those who suffer,
so that we may reach out our hands to comfort them and turn their pain into joy.

And may God bless us with enough faith and foolishness to believe that we can make a difference in this world,
so that we can do what others claim cannot be done.

Lord, make us instruments of your peace;
Where there is hatred, let us sow love;
Where there is injury, pardon;
Where there is error, truth;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

O Divine Master,
grant that we may not so much seek
to be consoled as to console;
to be understood, as to understand;
to be loved, as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life. Amen.

APPENDIX 2:

HUMAN TRAFFICKING QUIZ

HUMAN TRAFFICKING: TRUE AND FALSE

- | | | |
|---|----------|----------|
| 1. Human trafficking and slavery only occur in the developing world where poverty and lack of job opportunities are major issues. | T | F |
| 2. We know how many people are being trafficked in the world. | T | F |
| 3. 100,000 people are trafficked into the U.S. each year. | T | F |
| 4. The majority of those in prostitution chose that lifestyle. | T | F |
| 5. Most victims are kidnapped and kept under lock and key. | T | F |
| 6. The majority of human trafficking worldwide is for sex. | T | F |
| 7. Foreign national trafficking victims are always undocumented immigrants or here in this country illegally. | T | F |
| 8. Generally those most at risk of sex trafficking are middle class Caucasian girls on holiday in Europe. | T | F |
| 9. Human trafficking is the second fastest growing criminal enterprise in the world. | T | F |
| 10. People generally have an idea that they are being trafficked. | T | F |
| 11. Victims are usually trafficked by strangers. | T | F |
| 12. A “james” is someone that pays money for sex. | T | F |
| 13. Victims of human trafficking will immediately ask for help or assistance and will self-identify as a victim of a crime. | T | F |
| 14. Victims are generally excited to be rescued by the authorities. | T | F |
| 15. Only girls are trafficked for sex. | T | F |
| 16. In the U.S., the average age of recruitment into the commercial sex industry is 15. | T | F |

- | | | |
|---|----------|----------|
| 17. Victims of sex trafficking are generally treated as such by the authorities. | T | F |
| 18. Human trafficking is essentially a crime that must involve some form of travel, transportation, or movement across state or national borders. | T | F |
| 19. Good counter-trafficking laws ensure that human trafficking will be aggressively addressed in a given country. | T | F |
| 20. As people of faith and members of the general public, there is little we can do to help address this terrible crime. | T | F |

HUMAN TRAFFICKING: TRUE AND FALSE

ANSWER KEY

1. Human trafficking and slavery only occur in the developing world where poverty and lack of job opportunities are major issues. **F**

Human trafficking occurs in every country and has been reported in every U.S. state. Although poverty and lack of opportunity are highly correlated with human trafficking because they are often indicators of vulnerability, they alone are not isolated causal factors or universal indicators of a human trafficking victim.

2. We know how many people are being trafficked in the world. **F**

There is no way to know how many people are being trafficked. Estimates run between 20 and 30 million, with anywhere from a quarter to a third of those victims being children.

3. 100,000 people are trafficked into the U.S. each year. **F**

The U.S. Department of State estimates that 14,500 – 17,500 foreign nationals are trafficked annually into the U.S. The U.S. is one of the highest destination countries for human trafficking.

4. The majority of those in prostitution chose that lifestyle. **F**

The majority of those in prostitution are trafficking victims. Trafficking is defined by the absence of choice; it's slavery.

5. Most victims are kidnapped and kept under lock and key. **F**

A small minority of trafficking victims are kidnapped. More often, victims are held by the force of their trafficker's manipulation, rather than literally imprisoned.

6. The majority of human trafficking worldwide is for sex. **F**

According to UNICEF USA, only 22 percent of human trafficking worldwide is for sex. In the U.S., 75 percent of human trafficking is for sex.

7. Foreign national trafficking victims are always undocumented immigrants or here in this country illegally. **F**

Foreign national trafficked persons can be in the U.S. through either legal or illegal means. Although some foreign national victims are undocumented, a significant percentage may have legitimate visas for various purposes.

8. Generally those most at risk of sex trafficking are middle class Caucasian girls on holiday in Europe. **F**

The movie *Taken* does not represent the typical trafficking case.

9. Human trafficking is the second fastest growing criminal enterprise in the world. **F**

According to the International Labor Organization, human trafficking is the number one fastest growing criminal enterprise in the world. It is also the second most lucrative criminal enterprise in the world (behind drug trafficking), generating \$150 billion annually.

10. People generally have an idea that they are being trafficked. **F**

Victims often do not understand their experience as trafficking. They might not even know what trafficking is.

11. Victims are usually trafficked by strangers. **F**

Victims are just as often trafficked by people they know. This can include family members and even parents. Those involved in recruitment can even be other trafficking victims.

12. A "james" is someone that pays money for sex. **F**

A "john" is someone that pays money for sex. If a "john" pays money for sex with a minor, he is more accurately called a statutory rapist. Unfortunately, sex buyers are rarely held accountable, and we need stronger laws to deter them.

13. Victims of human trafficking will immediately ask for help or assistance and will self-identify as a victim of a crime. **F**

Victims of human trafficking often do not immediately seek help or self-identify as victims of a crime due to a variety of factors, including lack of trust, self-blame, or specific instructions by the traffickers regarding how to behave when talking to law enforcement or social services.

14. Victims are generally excited to be rescued by the authorities. **F**

Victims have been taught to be fearful of the authorities. For some sex trafficking victims, they have a relationship with their trafficker characterized by Stockholm Syndrome or trauma bonding (common in domestic violence situations) and will resist rescue.

15. Only girls are trafficked for sex. **F**

Boys are also trafficked for sex. There is a need for greater recognition of and research on the commercial sexual exploitation of boys.

16. In the U.S., the average age of recruitment into the commercial sex industry is 15. **F**

According to ECPAT-USA, girls are generally recruited between 12 and 14. Boys are generally recruited between 11 and 13.

17. Victims of sex trafficking are generally treated as such by the authorities. **F**

Police officers, immigration officers, prosecutors and defense attorneys are being trained on how to identify and treat trafficking victims, but there is a long way to go. Many states, including New York, have a “safe harbor law,” which provides that a minor being prostituted for sex is automatically a victim and cannot be arrested for prostitution. Nevertheless, victims are often treated as criminals by the authorities.

18. Human trafficking is essentially a crime that must involve some form of travel, transportation, or movement across state or national borders. **F**

Although transportation may be involved as a control mechanism to keep victims in unfamiliar places, it is not a required element of the trafficking definition. Human trafficking is not synonymous with forced migration or smuggling.

19. Good counter-trafficking laws ensure that human trafficking will be aggressively addressed in a given country. **F**

More people are slaves today than at any point in history. Counter-trafficking laws have to be enforced to be effective.

20. As people of faith and members of the general public, there is little we can do to help address this terrible crime. **F**

Educating yourself by taking this series proves otherwise. As you go, you will discover more ways of combating human trafficking.

APPENDIX 3:

“SURYA’S STORY” DISCUSSION ANSWERS

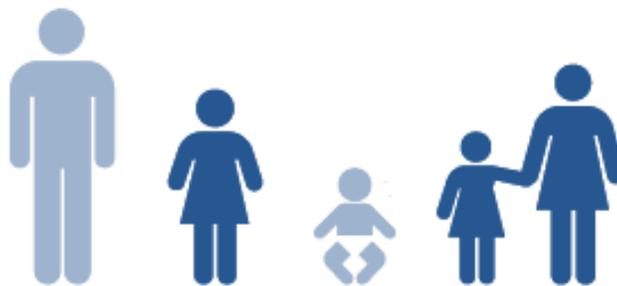
- What were some factors that made Surya vulnerable to trafficking?
 - Extreme poverty
 - Limited access to education
 - Family desire to live a better life
 - Being a child/minor
 - Labor conditions
- How did the couple take advantage of his situation?
What tactics of control did they use?
 - Made him live on the premises – he could not go outside
 - Withheld travel documents, ID, and work visa
 - Threatened deportation
- What made it difficult for Surya to leave his situation?
 - Could not leave the factory’s premises
 - Couldn’t speak English very well
 - Still a child/minor
 - Didn’t know how to get help
- What made it possible for Surya to leave his situation?
 - FBI knew the signs of forced, exploitive labor
 - Law enforcement system was able to recognize him as a victim and not as an undocumented immigrant/unaccompanied minor
 - CAST helped get him services

APPENDIX 4: RISK FACTORS, VENUES & WARNING SIGNS

WHO'S AT RISK?

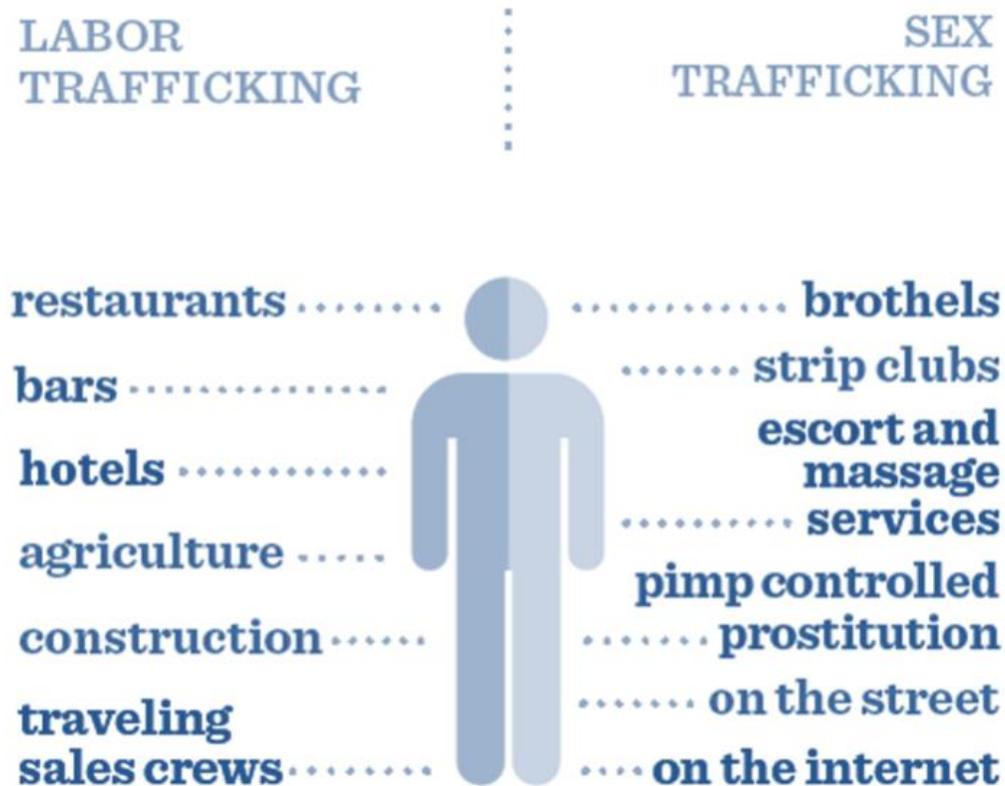
Some people especially at risk for trafficking are:

- Homeless and runaway youth
- Children within the foster care system or with histories of abuse
- Victims of domestic violence, sexual assault, or social discrimination
- Migrant workers and indigenous people
- Refugees of war or environmental disaster



Anyone can be
trafficked regardless of
class, education, gender, or
age when forcefully coerced
or lured by false promises.

COMMON VENUES



Where else are you aware that trafficking takes place?

KNOW THE SIGNS

- Minor (under 18 years old) engaged in commercial sex and/or in sexual situations beyond age-specific norms
- Truancy from school or chronic runaway
- Presence of branding—tattoo of “Daddy”, a man’s name, dollar sign, bar code
- Few or no personal possessions; inappropriately dressed for the weather
- No control of financial records or identification documents
- Limited knowledge of whereabouts
- Loss of sense of time

- Controlled or restricted communication
- Limited or restricted freedom to leave working or living conditions (including excessive or inappropriate security features at the home and/or place of work)
- Excessively long or unusual working hours
- Signs of trauma, fatigue, injuries or abuse
- Excessive fearfulness of law enforcement and/or other authority figures

Additional signs can be found online at:

www.polarisproject.org/human-trafficking/recognizing-the-signs

www.traffickingresourcecenter.org/what-human-trafficking/recognizing-signs

APPENDIX 5:

RESTORED TO A LOVING GOD, BY JIMMY LEE

“Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city... The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads. There will be no more night.”

[Revelation 22]

In the last chapter of the Bible (see above), we are given a picture of the restoration of our earth. I admit that when I first read this passage, I didn't understand what the deal was with the name on the forehead—I'm a follower of Christ, but even so, I'm not sure how I feel about having His name etched on my shiny brow! My wife, however, who is much more of a Bible scholar than I, told me that *“his name will be on their foreheads”* signifies ownership and likeness—that they belong to Him and reflect Him. It means that we are owned by God; that our identity is as His daughter or son, and we are to reflect who our owner is.

Unfortunately, there are others in this world—very far from God—who somehow believe that they are entitled to own another human being. In my work fighting human trafficking, perhaps the thing that gets me most angry is hearing stories of how traffickers think that way—and how they sometimes show that they do by tattooing their names, usually very big, on the women they control. There have even been instances of women being forced to get a tattoo of a bar code, to signify that they are nothing but commodities to be sold.

Recently my colleague Stella, our talented Director of Aftercare Services, sent me this message:

Last night, one of our residents showed me the tattoo of her trafficker's name on her stomach, which is in the process of being removed (two more procedures left). We sat in silence for a while and I started to think, how foolish this evil man was. No matter how hard he tried to make her his, he couldn't, because every single part of her being—blood, bone, and flesh—was already engraved with the words “GOD'S—fearfully and wonderfully made,” which can never be removed. Nothing in this world could enslave us, because we are His. As I shared this thought with her, we sat and cried... oh yeah, and then we prayed and laughed and said “stupid” about the stupid tattoo that will be completely gone in two more weeks!

Stella writes such a simple and profound truth. This trafficker decided to tattoo his name on a young woman's stomach to remind her that he owned her—and to remind those who paid for her body that she was his property. But he did not know that she was first and foremost a child of God, owned by a loving Father, made to reflect His goodness and love.

This brings to mind an amazing wildflower called the “Pink Elephant”, which I encountered recently on a vacation in Colorado. These plants, which bloom for a short time each year in wet Rocky Mountain meadows, became lodged in my head (and heart); and as I pondered why, I realized that the reason I was so drawn to them had something to do with the importance of knowing one's true identity: For a few weeks each year the Pink Elephant blooms, and does nothing except reflect the glory, creativity and pleasure of its creator—which is that each of us should bloom and reflect the goodness of our God. If a Pink Elephant were a person, we might say that “she lives life knowing her truest identity as beloved daughter, free to be who she was made to be”.

So it is in the work that we do with trafficked women, where my deepest joy is to witness restoration—a restoration in which a young woman who has been so abused in our city becomes a blessing to the city; a restoration in which this young woman chooses to accept her true identity, not owned by a trafficker but by a loving God.

Lee is executive director of Restore NYC, which works to end sex trafficking in New York and restore the well-being and independence of foreign national survivors (www.restorenyc.org).

APPENDIX 6:

IDEAS FOR FURTHER ACTION BY CONGREGATIONS

- Continue to educate yourself about the issue of human trafficking and take steps to raise awareness in your congregation and local community. For example, invite representatives of organizations engaged in anti-trafficking work to speak to your congregation, hold a film screening, or organize a book study group. A list of films and books that deal with human trafficking is offered in Appendix 7 for your consideration.
- Know the signs (see Appendix 4) and be vigilant; store the National Human Trafficking Resource Center (NHTRC) hotline number in your phone and report any incidents that cause you concern: 1-888-373-7888. NHTRC can also help with referring victims to services; it is a non-governmental organization and specifically not a law enforcement or immigration authority.
- Partner with local organizations that engage in anti-trafficking work and explore ways that your congregation can assist their work. Opportunities could include fundraising, donation drives, and/or mission initiatives. Contact the EDNY Task Force Against Human Trafficking for assistance with finding organizations in the Diocese of New York.
- Identify professionals in your congregation who can help expand and improve services to address legal, educational, medical, mental, and emotional needs of survivors. Identify business owners in your congregation who can be part of the reintegration process for survivors by providing them a means to support themselves. Connect these individuals to anti-trafficking organizations.
- Partner with organizations that serve those at risk of being trafficked. For example, become a mentor or help with after-school tutoring. Prevention is always better than a cure, and providing support now for a child who might be at risk of human trafficking can make a real difference and could mean one less victim.
- Support anti-trafficking legislation and encourage those in your congregation to do the same. Contact your members of Congress about pertinent legislation at www.unicefusa.org/mission/protect/trafficking/end.

- Travel responsibly. Prioritize doing business with hotels, travel agencies and airlines that have signed the Tourism Child-Protection Code of Conduct, a corporate social responsibility framework that helps companies in the travel and tourism industry protect children from sexual exploitation and trafficking. Learn more at www.ecpatusa.org/code.
- Advocate for the Tourism Child-Protection Code of Conduct at your local hotels; download the “NOT IN MY HOTEL” toolkit, available at www.diocesenyn.org/mission-and-outreach/human-trafficking.
- Follow organizations that engage in anti-trafficking work on twitter, Facebook and other social media platforms; show your support for their projects through your own social media accounts.
- Help stop the demand for commercial sex. Without a demand to buy sex, trafficking would cease to exist. Take on the issue of educating men and boys about sex trafficking and what it means to protect and respect our women and girls.

APPENDIX 7:

FURTHER RESOURCES

BOOKS

Bales, Kevin. *The Slave Next Door, Human Trafficking and Slavery in America Today*. University of California Press, 2009

Bastone, David B. *Not For Sale: The Return of the Global Slave Trade and How We Can Fight It*. New York, NY: HarperSanFrancisco, 2007

Parrot, Andrea and Nina Cummings. *Sexual Enslavement of Girls and Women Worldwide*. Westport, CT: Praeger, 2008

Bowley, Mary Frances. *The White Umbrella: Walking with Survivors of Sex Trafficking*. Moody Publishers, 2012

Brennan, Denise. *Life Interrupted: Trafficked Into Forced Labor in the United States*. Durham: Duke University Press, 2014

Clayton, Ellen Wright, Richard D. Krugman, and Patti Simon, eds. *Confronting Commercial Sexual Exploitation and Sex Trafficking of Minors in the United States*. Washington, D.C.: National Academies Press, 2013

De Stoop, Chris. *They Are So Sweet, Sir: The Cruel World of Traffickers in Filipinas and Other Women*. Limitless Asia, 1994

DiNicola, Andrea, Andrea Cauduro, Marco Lombardi, and Paolo Ruspini. *Prostitution and Human Trafficking: Focus on Clients*. New York: Springer, 2008

Falls, Abraham. *Human Trafficking: A Global Perspective of Modern Day Human Trafficking and Sex Slavery*. 2014

Hoang, Kimberly Kay. *Human Trafficking Reconsidered: Rethinking the Problem, Envisioning New Solutions*. New York; London: International Debate Education Association, 2014

Kara, Siddharth. *Sex Trafficking – Inside The Business of Modern Day Slavery*. Columbia University Press, 2009

Lee, Maggie, ed. *Human Trafficking*. Cullompton, Devon, UK: Willan, 2002

Lloyd, Rachel. *Girls Like Us: Fighting for a World Where Girls are Not for Sale, an Activist Finds Her Calling and Heals Herself*. Harper Collins, 2011

Masika, Rachel, ed. *Gender, Trafficking, and Slavery*. Oxford, UK: Oxfam, 2002

Mishra, Veerendra. *Human Trafficking: The Stakeholders' Perspective*. Los Angeles: SAGE Publications Pvt. Ltd, 2013

Raymond, Janice G. *Not a Choice, Not a Job*. Potomac Books, Inc., 2013

Shelley, Louise I. *Human Trafficking: A Global Perspective*. Cambridge, UK; New York, NY: Cambridge University Press, 2010

Skinner, E. Benjamin. *A Crime So Monstrous: Face-to-Face with Modern-Day Slavery*. New York, NY: Free Press, 2008

Smith, Holly Austin. *Walking Prey: How America's Youth are Vulnerable to Sex Slavery*. New York, NY: Palgrave Macmillan, 2014

Tiano, Susan, Moira Murphy-Aguilar, and Brianne Bigej Farnham, eds. *Borderline Slavery: Mexico, United States, and the Human Trade*. Farnham: Ashgate Publishing Limited, 2012

Zhang, Shelden X. *Smuggling and Trafficking in Human Beings: All Roads Lead to America*. Westport, CT: Praeger Publishers, 2007

Zimmerman, Yvonne C. *Others Dream of Freedom: Religion, Sex, and Human Trafficking*. Academy Series. New York: Oxford University Press, 2013.

For a listing of additional books on human trafficking:

<https://humantrafficking.wordpress.com/human-trafficking-books>

FILMS

“Tricked: The Documentary” (2013), *Directed by John Keith Wasson and Jane Wells*

This character-driven film considers the evolving sex trafficking landscape as seen by the main players: the exploited, the pimps, the johns that fuel the business, and the cops who fight to stop it.

“Not My Life” (2010), *Directed by Robert Bilheimer*

Filmed on five continents over a period of four years, *Not My Life* unflinchingly, but with enormous dignity and compassion, depicts the unspeakable practices of a multi-billion dollar global industry whose profits, as the film's narration says, "are built on the backs and in the beds of our planet's youth."

While acknowledging that trafficking and slavery are universal crimes, affecting millions of human beings all over the world, *Not My Life* zeroes in on the fact that the vast majority of trafficking and slavery victims are indeed children. This fundamental truth, says the film's director, Oscar® nominee Robert Bilheimer, raises profound questions about the very nature of our civilization. "What kind of society cannibalizes its own children?" Bilheimer asks. "Can we do these sorts of things on such a large scale and still call ourselves human in any meaningful sense of the term?"

Not My Life features dignified and inspiring testimony from survivors; depictions of trafficking, exploitation, and slavery in all parts of the world including forced labor in Africa; street begging and garbage picking in India; sexual trafficking in the United States and Southeast Asia; and various forms of child enslavement and abuse in both North and South America.

“Redlight” (2009), *Directed by Guy Jacobson, Adi Ezroni and Charles Kiselyak*

Narrated by Lucy Liu, REDLIGHT is a powerful feature documentary about child exploitation, an epidemic happening in every country around the world.

Filmed over a four year period, REDLIGHT focuses on the personal stories of young Cambodian victims and two remarkable advocates for change: grass-roots activist Somaly Mam and politician Mu Sochua. Both have since been nominated for the Nobel Peace Prize. The filmmakers Guy Jacobson and Adi Ezroni won the prestigious Global Hero Award for their work in Cambodia.

Using footage smuggled out of brothels and harrowing testimonials, REDLIGHT follows the plight of several current and former child sex slaves. Some are trying to regain entry into Cambodian society to find some semblance of normality after their horrific experiences. Other stories highlight the plight of victims who are attempting to bring the

perpetrators to justice. Their torturous yet ultimately heroic battles to find witnesses and take brothel owners to court are dramatically brought to life in this topical and moving feature documentary.

“Call + Response” (2008), *Directed by Justin Dillon*

CALL+RESPONSE is a first of its kind feature documentary film that reveals the world's 27 million dirtiest secrets: there are more slaves today than ever before in human history. CALL+RESPONSE goes deep undercover where slavery is thriving from the child brothels of Cambodia to the slave brick kilns of rural India to reveal that in 2007, Slave Traders made more money than Google, Nike and Starbucks combined.

Luminaries on the issue such as Cornel West, Madeleine Albright, Daryl Hannah, Julia Ormond, Ashley Judd, Nicholas Kristof, and many other prominent political and cultural figures offer first hand account of this 21st century trade. Performances from Grammy-winning and critically acclaimed artists including Moby, Natasha Bedingfield, Cold War Kids, Matisyahu, Imogen Heap, Talib Kweli, Five For Fighting, Switchfoot, members of Nickel Creek and Tom Petty's Heartbreakers, Rocco Deluca move this chilling information into inspiration for stopping it.

Music is part of the movement against human slavery. Dr. Cornel West connects the music of the American slave fields to the popular music we listen to today, and offers this connection as a rallying cry for the modern abolitionist movement currently brewing.

“Very Young Girls” (2007), *Directed by David Schisgall and Nina Alvarez*

The title of this film reflects the fact that in the United States the average age of entry into prostitution is just thirteen. The film takes us into the work of a former sexually exploited youth-turned-activist named Rachel Lloyd, who started the New York City organization GEMS (Girls Educational and Mentoring Services) to help victimized young women escape their pimps and find another way of life. We meet teenaged girls at different stages of this transition. Some have been so psychologically manipulated by their pimps that they feel compelled to return. Others have successfully broken with their pasts. As we come to know these girls better, they emerge as well-rounded individuals full of unexpected laughter and insight. One chilling element the film uncovers is a videotape—confiscated by police—of two pimps recording their activities with the intent of making a reality television show. Later we see Lloyd get recognized for her work at a human rights awards ceremony shortly after the song "It's Hard Out Here for a Pimp" wins an Academy Award.

“TRADE” (2007), *Directed by Marco Kreuzpaintner*

When 13-year-old Adriana (Paulina Gaitan) is kidnapped by sex traffickers in Mexico City, her 17-year-old brother, Jorge (Cesar Ramos), sets off on a desperate mission to save her.

Trapped by an underground network of international thugs who earn millions exploiting their human cargo, Adriana's only friend throughout her ordeal is Veronica (Alicja Bachleda), a young Polish woman captured by the same criminal gang. As Jorge dodges overwhelming obstacles to track the girl's abductors, he meets Ray (Kevin Kline), a Texas cop whose own family loss leads him to become an ally.

From the barrios of Mexico City and the treacherous Rio Grande border, to a secret internet sex slave auction and a tense confrontation at a stash house in suburban New Jersey, Ray and Jorge forge a close bond as they frantically pursue Adriana's kidnappers before she is sold and disappears into a brutal underworld from which few victims ever return.

Inspired by Peter Landesman's chilling NY Times Magazine story on the U.S. sex trade, "The Girls Next Door," TRADE is a thrilling story of courage and a devastating expose of one of the world's most heinous crimes.

“Cargo Innocence Lost” (2007), *Directed by Michael Cory Davis*

A compelling documentary, Cargo: Innocence Lost, unveils the dark underworld of sex trafficking through compelling interviews with some of the country's top officials on the subject, victims' advocates and victims themselves, who were rescued in Texas. Award-winning director and writer, Michael Cory Davis (Svetlana's Journey, Hollywood Film Festival 2005 winner, best short), makes his second directorial foray into this must-see, thought-provoking film that is interwoven with a raw, intense narrative based on numerous true stories from victims of the sex trade. Cargo: Innocence Lost explores how the business of sex trafficking has become a \$9 billion dollar a year industry and why it still remains a shrouded crime in our nation.

“Modern Slavery” (2007), *Directed by Thomas Robsahm and Tina Davis*

An encounter with people living under extremely restricted conditions, in Mexico, Russia, Brazil and Oslo. The film is also a critical investigation of the negative consequences of neoliberal economical politics. The project examines the claim that it's in the interest of certain economical and social forces to preserve modern slavery, and that these forces are supported by corrupt authorities and indirect participation by multinational companies.

“Not for Sale” (2007), *Directed by Robert Marcarelli*

The Documentary, based on the book *Not For Sale* by David Batstone, covers what modern-day abolitionists are doing to fight the rampant terrors of human trafficking in the US and abroad. Traveling over 120,000 miles across five continents, Producer and Director Robert Marcarelli and his film crew gathered undercover footage on this billion-dollar industry and interviewed the heroes that are determined to see it end. Not only does the film expose harsh realities, but it also breathes new hope into the issue by documenting the valiant work of contemporary emancipators and the practical steps they've taken to mount an anti-slavery movement. Stories told by the people who've lived them, these compelling accounts aim to inspire individuals to practical action. It's time the world knew the realities of slavery. It's time to spread the word that a new era for Abolitionists is at hand.

“Lives for Sale” (2007), *Directed by Larry Rich*

A one-hour investigative documentary exposes the painful, rarely seen human side of illegal immigration—including the growing black market trade in human beings.

“Trafficked” (2005), *Directed by Luigi Acquisto*

This one-hour documentary on the subject of sex trafficking from S.E. Asia into Australia tells the story of a former Australian Federal Police officer's ongoing investigation into the fate of two young Thai girls trafficked to Australia: Nikki, a thirteen year old Thai girl found in a Sydney brothel in 1995, and, Phuongtong Simpalee, a 27 year old Thai woman who died in custody at the Villawood Detention centre in 2000. The film will follow Chris Payne as he investigates stories of women and children caught up in prostitution's 'trade routes' in Australia, Thailand and Cambodia. Payne is a former Australian Federal Police officer who headed a special task force formed to combat sex trafficking in the mid-1990s.

“Born into Brothels” (2004), *Directed by Zana Briski and Ross Kauffman*

This documentary film traces the lives of several children in the Red Light district of India. The filmmaker, Zana Briski, is a New York based photographer who teaches a photography class to the children and attempts to enroll them in boarding schools in order to give them the opportunity for a better future. Most of the children, however, continue the lives that their parents had intended for them—prostitutes. Winner of the 2005 Academy Award for Best Documentary Film, *Born into Brothels*, was produced and directed by New York based filmmakers Ross Kauffman and Zana Briski.

“The Day My God Died” (2003), *Directed by Andrew Levine*

In Bombay alone, 90 new cases of HIV infection are reported every hour, and the victims are getting younger: two decades ago, most women in India's brothels were in their twenties or thirties. Today, the average age is 14. Narrated by Academy Award-winning

actor Tim Robbins, *The Day My God Died* puts a human face on these abstract numbers as it recounts the stories of several Nepalese girls who were forced into the international child sex trade.

The Day My God Died lifts the veil of secrecy on child sex trafficking using footage from the brothels captured with spy camera technology. The film tells the stories of Gina, sold into sexual slavery at age seven, raped by 14 men and beaten with sticks and aluminum rods; Anita, lured by a friend, then drugged and sold to a brothel at age 12, where she was beaten and threatened with being buried alive; Maili, trafficked at age 19 along with her infant daughter who was seized and used as "insurance" to keep Maili from fleeing; and Jyoti, sold at age 12, raped, choked and forced to drink alcohol to break down her resistance.

For a listing of additional films about slavery and human trafficking:

<https://humantrafficking.wordpress.com/human-trafficking-movies>

GOVERNMENTAL AGENCIES

- [Trafficking in Persons Report](http://www.state.gov/documents/organization/282798.pdf), published annually by the U.S. Department of State
www.state.gov/documents/organization/282798.pdf
- U.S. Department of State Office to Monitor and Combat Trafficking in Persons
www.state.gov/j/tip
- United Nations Office on Drugs and Crime (UNODC)
www.unodc.org/unodc/human-trafficking
- Interpol
www.interpol.int/Crime-areas/Trafficking-in-human-beings/Trafficking-in-human-beings
- International Organization for Migration (IOM)
www.iom.int/counter-trafficking
- Global Initiative to Fight Human Trafficking
www.ungift.org

ANGLICAN/EPISCOPAL RESOURCES

- www.ecfvp.org/tools/human-trafficking-resources-for-congregations
- www.churchofengland.org/our-views/international-affairs/human-trafficking/resources.aspx
- www.facebook.com/EpiscopaliansAgainstHumanTrafficking
- anglicanwomensempowerment.org/wp-content/uploads/2011/03/Human_Trafficking_Toolkit1.pdf