

Stop Trafficking !

Anti-Human Trafficking Newsletter



Awareness

Advocacy

Action

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This issue highlights the situation of women in human trafficking.



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Human Trafficking: The Women?

Wherever there is poverty, conflict and gender inequality, women's and girls' lives are at-risk for exploitation. The UN Office on Drugs and Crime (UNODC) published a *2018 Global Report on Trafficking in Persons*. It again shows that victims detected across the world are proportionately 49% adult women, 23%



girls, 21% men and 7% boys. Of the victims trafficked for sexual exploitation, 94% were women and girls. Also 35% of the victims trafficked for forced labor are women and girls. Trafficking of females – both women and girls - for sexual exploitation prevails in the areas where most of the victims are detected: the Americas, Europe, and East Asia and the Pacific. In Central America and the Caribbean, more girls are detected as victims of trafficking for sexual exploitation, while women are more commonly detected as victims of this form of exploitation in the other subregions.

Armed conflicts also increase the vulnerability to trafficking. Armed groups and other criminals may take the opportunity to traffic victims – including children – for sexual exploitation, sexual slavery, forced marriage, armed combat and various

UNODC cont. on pg. 2

Prostituted

At age 22 Karimova, an Uzbekistan woman, left her home to find work. When a woman offered her a waitressing job in northern Kyrgyzstan, she welcomed the opportunity. Instead, "They held us in an apartment and took away our passports. They told us that we'd be photographed again for our new employment documents, to be registered as waitresses. It felt strange, but we believed them."

Then, she and other women were put on a plane to Dubai, handed fake passports instead of their real ones, and sent to an apartment. "We were to be sex slaves and do whatever the clients wanted. The next day I was sent to a nightclub and told that I would have to earn at least US\$10,000 by the end of the month."



Photo:

Uzbekistan woman - UN Women/Rena Effendi

For 18 months, her life was consumed by the nightclub work.

Women cont. on pg. 2



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UNODC *cont. from pg. 1*

forms of forced labor.

Trafficking in persons for sexual exploitation occurs within all conflict areas considered, including sub-Saharan Africa, North Africa and the Middle East, South-East Asia and other areas. In some refugee camps in the Middle East, for example, it has been documented that girls and young women have been ‘married off’ without their consent and subjected to sexual exploitation in neighboring countries.

Abduction of women and girls for sexual slavery has been reported in many conflicts in Central and West Africa, as well as in the conflicts in the Middle East. Armed groups may also use women and girls as ‘sex slaves’ or force them into marriages to appeal to new potential male recruits. (pgs. 7-12) (https://www.unodc.org/documents/data-and-analysis/glotip/2018/GLOTiP_2018_BOOK_web_small.pdf)

Women *cont. from pg. 1*

Upon leaving the club one evening, Karimova saw a police car approaching, and instead of running away, she let the police arrest her. “I was deported back to Kyrgyzstan, and since my ID was fake, I spent a year in jail. I filed a police report, and three of the traffickers were captured”.

However, after being released from prison, Karimova was left to live on the streets, ashamed and unemployed. She went back to work in the sex industry until she was approached by *Podruga*, an organization that assists women subjected to sex and drug trafficking. “They offered me work. I wasn’t sure that I would fit in, but slowly I began to trust them,” she says.

Now, she works to prevent the exact situation in which she found herself. She visits saunas and other places where sex workers may be. “I often meet girls who dream of going to Turkey and Dubai, to earn more. I tell them, ‘please don’t go... There is nothing good for you there.’” She provides the women with health and safety resources and information about legal aid.

Exploitation as a Surrogate

A young woman from northern Myanmar was invited to work in a Chinese factory. With few job opportunities at home, she took the offer. Instead she was trafficked to birth babies. This form of *surrogacy trafficking* accounts for 20% of how Myanmar women are trafficked. In the building where she was kept there were more than 40 women on the floor, some as young as 16. “They give pills to the women and inject them with sperm so they carry babies for Chinese men,” she said. If there were any signs of resistance they were beaten and bullied. Once the baby is born, the woman would supposedly earn 1 million MMK (US\$ 632).

Her family had to pay a ransom to get her home.

(<https://www.unwomen.org/en/news/stories/2019/7/compilation-trafficking-survivors-share-stories>)

UNODC Profile of the Traffickers - Also Women

Regarding persons reported to have been arrested and prosecuted for trafficking, just over 35% were women. The subregion of Eastern Europe and Central Asia continues to convict more females of trafficking than males; similar patterns are recorded in Central America and the Caribbean. In East Asia and the Pacific, females accounted for about half of all convicted trafficking offenders. Countries in Western and Central Europe report small shares of women offenders, just above 20%. Countries in the Americas as well as in Africa and the Middle East generally reported that women comprised a little more than one third of those convicted of trafficking.

Developing countries may be able to convict only the *lower ranks of the trafficking network*, resulting in the conviction of those who normally control or recruit the victims, the so-called ‘*madams*’ in the context of sexual exploitation. These numbers may also reflect different roles women have in the trafficking process and the geography connected to these roles. Qualitative studies show women traffickers are particularly active in the *recruitment phase* of human trafficking.

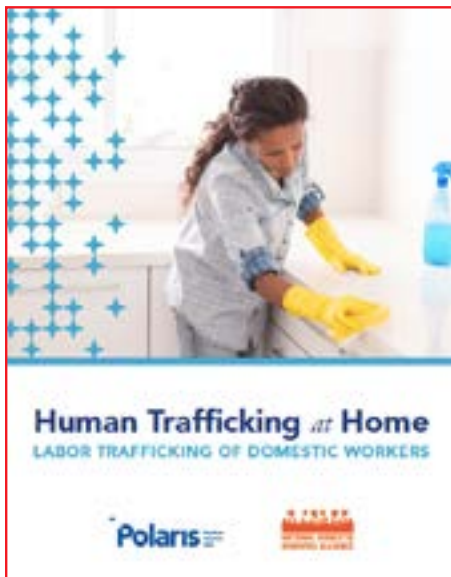
Traffickers make use of social media networks in different ways. Opportunists, who operate alone, may use social media primarily to identify and get in contact with potential victims. One example, drawn from a prosecuted trafficking case in Canada illustrates how a female trafficker used a social media platform to get in contact with a female victim while she was searching for apartments online. They got in contact and arranged to meet within 24 hours of the first contact, underlining the aggressive pace of the deceptive ploy. During the meeting, the victim received a drink spiked with sedatives and was then sexually assaulted. The perpetrator recorded the assault on video, using the recording to coerce the victim into sexual exploitation, which lasted several months. The case shows how perpetrators sequence their actions by identifying victims on social media, creating dependency, and subsequently entrapping them in exploitative situations. (UNODC, pg. 38)



Awareness

3 Exploiting Domestic Workers

In a 2019 Report, entitled 'Human Trafficking at Home', Polaris and the National Domestic Workers Alliance (NDWA) compiled qualitative and quantitative information about the realities of life for domestic workers in



order to put forward legal and societal recommendations and thereby curtail the labor trafficking of domestic workers in the U.S.

Most domestic workers in the U.S. are women and a significant number of them are immigrants or foreign-born. Throughout the economy, foreign-born workers are less likely to hold professional and management positions, more likely to be working in service positions and earn less than native-born workers. U.S. citizens who are domestic workers are more likely to be older adults and also more likely to be from minority communities. Many domestic workers have low literacy levels and are in situations of recent economic hardship. All of these demographic factors translate into a

lack of bargaining power or leverage in the workplace, which in turn translates to vulnerability to exploitation and trafficking.

That vulnerability is exacerbated by the structure of most relationships between employers and domestic workers. A subset of domestic workers are matched with employers through formal processes via employment agencies and have a more formal relationship as they are actually directly employed by the agency. However, most use informal, word-of-mouth referrals or increasingly, online channels, to promote their services and find employment. That means they likely have little verifiable information about what they are getting into when they choose to work for a particular employer.

Domestic workers rarely have colleagues who share their day-to-day experiences and can corroborate reports of abuse. Nor are there code inspectors or similarly situated government officials who are responsible for ensuring the workplace is adhering to health, safety and licensing regulations. Additionally, many domestic workers live in the houses of their employers. This creates an environment in which the worker may be isolated and have few opportunities to reach out for help. (pg. 7-8)

Who are the employers / traffickers?

A higher percentage of the alleged labor traffickers in all types of industries, and all categories of domestic work (employer and non-employer traffickers), are men. However, when one excludes the alleged domestic work traffickers, who are either family members or intimate partners of the

victim, women comprise a higher percentage of alleged traffickers. When employed in two-income households where there may be men, it is often the women who have oversight of the domestic worker and they are often reported as the employer. (pg. 21)

For victims of employer-traffickers, the most prevalent risk factor/vulnerability reported to the National Trafficking Hotline is having "recently migrated or relocated" to the U.S. (90.4%). These newly arrived domestic workers may not understand their rights in the U.S. This is particularly true among individuals who come from countries where abuse is normalized and tolerated, and also lack adequate systems for reporting abuse or holding traffickers accountable. Indeed, many move here with an employer who abused them in another country. They arrive in the U.S. unaware that they have rights and supports that were not available to them previously. The second leading risk factor reported is "self-reported economic hardship" (7.6%). Often, economic hardship is compounded by recruitment or registration fees would-be workers may have paid to secure their employment. In such cases, even when the victims are aware of their labor trafficking situation, they may be reluctant to leave the little income that they do receive because they have limited financial means to sustain them. The third leading risk factor is "recent financial debt" (4.8%). The fourth risk factor is "recent unemployment/ underemployment" (4.2%). The fifth leading risk factor is "unstable housing" (3.8%). Some domestic work positions include housing opportunities - a very attractive feature for workers, particularly in housing markets where affordable, safe accommodations are hard to find. The fear of becoming homeless may make it difficult to evaluate the risks that accompany the offer of housing. (pg. 26)

The majority of victims (97% for

Domestics cont. on pg. 4

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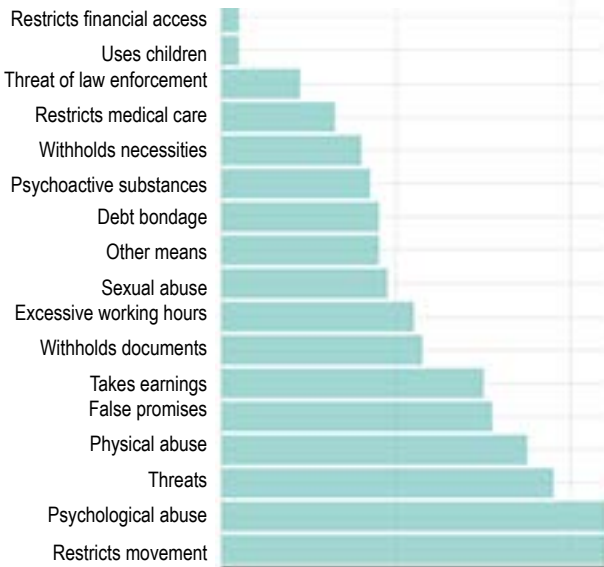
4

Male/Female Ratios in 3 Labor Trafficking Settings

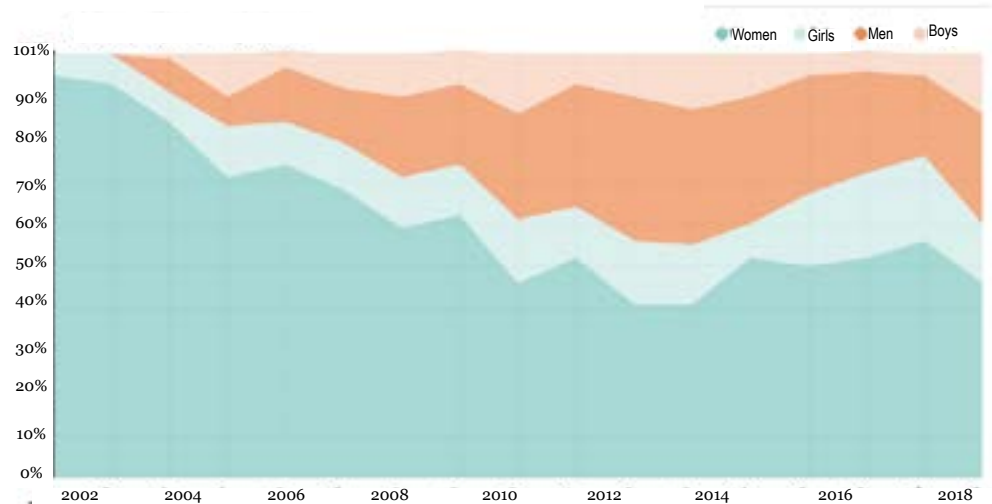
- 1. Construction
- 2. Domestic Work
- 3. Hospitality



Means of Control Used on Female Victims



Gender of Victims Identified Over Time



<https://www.ctdatacollaborative.org/story/human-trafficking-and-gender-differences-similarities-and-trends>

Businesses ‘Reinvent’ Servitude: Understanding the Status of Female Migrant Labour from Odisha in the Tamil Nadu Garment Industry’



The Rights Education and Development Centre (READ) undertook a study in 2019 to expose abuses in the Tamil Nadu textile industry, which has the largest labor-intensive workforce after agriculture.

There are a large number of medium and small manufacturing units located in 18 districts of Tamil Nadu. 11% of the country’s export earnings in terms of foreign exchange are through textile export. In recent years, the migration of workers from North Indian states is increasing and constitutes 15% to

35% of the textile workers.

In the Tamil Nadu garment and textile industry, there is a system of contractual employment of young, adolescent girls, mostly aged 16 and upwards. This practice of employing young female workers, known as the *Sumangali Scheme*, violates the international standards, as established in the Palermo Protocol and borders on ‘trafficking’. Exporters are strongly denying the existence of *Sumangali* practices in the textile and garment sector, while they admit the presence of hostel facilities for migrant workers, called the ‘*camp coolie system*’. Whatever the name used, young women workers are often employed virtually under forced labor conditions, as apprentices, but made to work for long hours, not paid the statutory wage, have poor working and living conditions, and poor health and safety standards. (pg. 9) (<https://arisa.nl/wp-content/uploads/BusinessReinventServitude.pdf>)

Domestics cont. from pg. 3

whom the information is known) were recruited through “advertisements or direct job offers” (word-of-mouth or informal referrals and social networks).

Another tactic was use of “fraud or misrepresentation of job” (73%). The third most prevalent recruitment tactic was employer-traffickers “posing as benefactors” (13%). (pg. 27)

(<https://polarisproject.org/resources/human-trafficking-home-labor-trafficking-domestic-workers>)



Awareness

5 Women & 'Sex Work'

In 2016 388 women signed a document submitted to the *UN Women* in response to its inquiry regarding “sex work” in relation to the UN 2030 Agenda of *Sustainable Development Goals* (SDG). In part, their response reads:

“We, the undersigned, aged from 18 to 61 years old, are surviving and are survivors of the sex trade, including prostitution, and are leaders in the movement to end violence and discrimination against women and girls. Collectively, we have experienced hundreds of years of abuse, violence, sexual violence, degradation, dehumanization as girls and women exploited in the sex trade, under the eyes of our respective governments. We were exploited and violated by sex buyers, pimps, traffickers and other others who bought us, sold us and profited from our exploitation, with impunity.

“Many of our sisters around the world have perished in the sex trade, mostly unaccounted for in large part due to the low status our respective countries and cultures have assigned us. We can never, and will never, interpret principles of human rights in relation to “sex work” because what we endured at the hands of sex buyers, pimps, brothel owners, traffickers and our other exploiters was neither “sex”, nor “work”, but an endless stream of violence, degradation and dehumanization imposed on our bodies and minds.

“Examining prostitution within the *Universal Declaration of Human Rights* and other international covenants, governments pledge to act as responsible members of an international community that strives to remedy the wrongs created by wars and conflict, violence and discrimination by those who have power over those who do not. Collectively, an overwhelming percentage of prostituted women and girls are Aboriginal, Indigenous, First Nations, or Native to their countries. We are African or of African descent; Latina or of Latin American descent; Asian or of Asian descent; minorities within our own countries, such as Roma or “untouchables” The almost universal colonization of Indigenous peoples had a doubly negative impact on those populations’ women and girls, who suffered the worst kinds of sexual violence and discrimination. If the goals of the 2030 Agenda are to leave no human being behind, then *UN Women* cannot ponder whether the sex trade is a viable form of employment in the lives of our sisters and daughters.

“The only policies that are viable in addressing prostitution within women’s rights is for governments to target the demand for prostitution by penalizing sex buyers; to provide comprehensive services to prostituted women and girls and offer them viable exit strategies to leave the sex trade.

Prostitution destroys every SDG. Without fully addressing the prostitution of women and girls, we guarantee that the UN and its member states will never achieve full justice and rights for women. We know of no woman who has developed her full potential or built economic security through prostitution; the minute she is no longer bought, she is bereft of income with no financial security. A “sex work” model gives state-sanctioned licenses to pimps, brothel owners and sex buyers, which is antithetical to human rights’ principles and the integrity of international law, including the *Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others* (the 1949 Convention), the *Convention on the Elimination of All Forms of Discrimination against*

Women (CEDAW), and the *Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children* (the Palermo Protocol).

The 1949 Convention articulates specifically that prostitution and trafficking and such slavery like practices “... are incompatible with the dignity and worth of the human person....” Article 6 of CEDAW states that “State Parties shall take all appropriate measures, including legislation, to suppress all forms of traffic in women and exploitation of prostitution of women.”

Article 9.5 in the *Palermo Protocol* calls on State Parties to take measures to discourage the demand that fosters the exploitation of persons that lead to trafficking, meaning that any national or international policies that call for the decriminalization of sex buyers are in direct contravention of the Palermo Protocol. We urge *UN Women* to analyze prostitution within these legal contexts as gender-based sexual abuse and exploitation.

“The vast majority of prostituted persons everywhere are female, and in the cases of women, most have been prostituted and sex trafficked since childhood. Prostitution is by definition an exploitative system of unequal gender relations, which operates to subjugate and oppress women. Many of us, as the undersigned, work in our communities providing front-line services to women and girls in prostitution. The factors that catapulted us into the sex trade are the ones that we see in the women and girls we serve: poverty, homelessness, childhood sexual violence or incest, racial or ethnic disenfranchisement, vulnerability after conflict or natural disasters, militarization of our regions, and always, an absolute absence of choice.

“Like us, these women and girls are bought, sold and used with impunity by adult men who are financially, socially and racially privileged in relation to them.



Awareness

UN Women *cont. from pg. 5*

“Our expertise shows that the best way to protect women bought and sold in the sex trade is to provide them with the services they urgently require: basic needs for their and their children’s survival (food, housing, clothing, medical services, childcare) and tools to help them rebuild their lives (education and training, psychological or psychiatric treatment and counseling, substance abuse rehabilitation).

“Also critically important is to advocate for laws and policies that exonerate them from police arrest and criminal punishment and instead hold their sex buyers accountable for the irreparable harm they perpetrate.

“A microscopic minority might claim that prostitution was a free and clear choice. Our colleagues who work with victims of intimate partner violence might also encounter women who are not capable or ready, for whatever reason, to leave their batterers. In neither case should governments develop laws and policies that exonerate perpetrators because of the so-called choices of these women. Taking a position that would lead to qualifying prostitution as a form of work would violate *UN Women’s* mission and irreparably contradict the principles of the 2030 Agenda. The global, multi-dollar sex trade is linked to organized criminal networks that profit immensely and illegally from the sale of women and girls for sexual acts, and that count on sex buyers to sustain such incalculable profits.”

(Blue document at: <http://www.cap-international.org/activity/abolitionist-responses-to-a-request-by-un-women-regarding-un-womens-approach-to-prostitution-2016/>)

- 35% of all internet downloads are porn;
- 33% of young people have seen porn by age 12;
- 88% of scenes in top rented and downloaded porn contain violence against women;
- 20% of sexts are photos of children, mostly girls, 15 years old or younger. (<https://www.culturereframed.org>)

Pornography & Teen Girls

Presence of Sexualization

- Adolescents watch and listen to media that contain a high level of sexual content, which disproportionately depicts women as sexual objects.
- 57% of adolescents ages 14–16, identified media as an important source of sexual knowledge.
- Women on TV are portrayed as sexually objectified in 45–50% of cases.
- Sexualizing of content in children’s TV programs averaged 24 incidents per program. Every episode had sexualizing content, 72% of which targeted female characters.
- Magazine advertisements featuring women as sexual objects are most common in men’s magazines (76%), closely followed in adolescent girls’ magazines (64%), and also in those intended for adult women (56%).
- Sexualization of girls in girls’ magazines has increased over time.
- Gender stereotypes in Halloween costumes, valentines, dolls, and action figures show that the most common cue for female-gendered characters was that the character was wearing revealing clothing. More than 50% of the female characters wore revealing clothing, while only 20% of the male characters did.
- In a study of 15 national stores, almost 30% of pre-teen clothing items (represented on store websites) had sexualizing characteristics.

Consequences of Sexualization

- While girls say they enjoy engaging in self-sexualizing behavior, they also

reported experiencing higher levels of sexual objectification by others when they do.

- Girls with higher levels of self-sexualization have been shown to have higher levels of body surveillance and body shame than those with low levels of internalized sexualization.
- Frequent exposure to sexually objectifying media has been linked to higher self-sexual objectification in girls.
- Consumption of music videos has been linked to greater acceptance of harmful beliefs about sex and sex roles. This exposure has been specifically linked to believing that when women say “no” to sex, they really mean “yes”.
- When a fifth-grade girl was dressed in sexualizing clothing, she was seen as less intelligent, less competent, and less moral than when she was dressed in childlike clothing.
- Adolescent girls with sexualized online profile pictures are regarded as less attractive and less competent by peers.
- Sexualization of female athletes has contributed to a devaluing of women’s athletic abilities and disrespect for women.
- Teens who consume more sexualized media have lower expectations of contracting a sexually transmitted infection (STI) or getting pregnant than teens who consume less.
- Boys’ exposure to sexualizing magazines increased the importance they assigned to girls’ body size and sexual body parts; it also made them more likely to endorse dating strategies that focus on appearance.
- In addition, studies that have been conducted with adults suggest that viewing sexually objectified women in media increased participants’ support for sexist statements. Traditional gender stereotypes increased tolerance for sexual violence. Following objectifying media exposure male participants showed increased harassment, rape myth acceptance, victim blaming, and decreased empathy for victims. (<https://www.culturereframed.org/wp-content/uploads/2019/01/CultureReframed-SexualizationOfGirlsReport-2019.pdf>)



Advocacy

Fight Human Trafficking through Networks

Cardinal Pietro Parolin, the Secretary of State of the Holy See (Vatican) and Head of the Delegation of the Holy See at the 74th Session of the U.N. General Assembly, spoke to the *Group of Friends United Against Human Trafficking* in New York. He highlighted the 2015 remarks of Pope Francis to the UN General Assembly that human trafficking is a global phenomenon that “*exceeds the competence of any one community or country. Solemn commitments are not enough.*” Efforts must be, “*truly effective in the struggle against human trafficking, the marketing of human organs and tissues, the sexual exploitation of boys and girls, slave labor, including prostitution,*” and other evils. “*In order to eliminate trafficking, we need a mobilization comparable in size to that of the phenomenon itself.*” Following are excerpted remarks from Parolin’s speech.

“We must state with candor, compunction and conviction that this mobilization has not been comparable in size to that of the metastasizing cancer of human trafficking. Our efforts until now have not been anywhere near as effective as they need to be. For the sake of those presently subjugated, the international community — as well as individual and regional governments at all levels, non-governmental organizations and individuals — must do much better.

“We must do better to prevent trafficking in persons by addressing what drives it. There has been significant progress in identifying and addressing many of the social, economic, cultural, political factors that make people vulnerable to human trafficking, in formulating comprehensive policies and programs, and in developing educational and awareness-raising campaigns. At the same time, several of the drivers of vulnerability have worsened, like armed conflicts and forced migration. Also there is a need for an honest and courageous examination of the cultural and ethical factors that augment the market demand to exploit other human beings, like the avarice that drives forced labor and the practices like pornography and prostitution that foster sexually addictive behavior and the commodification of other persons as objects of gratification.

“We must do better to protect and assist victims. Thankfully, there is now greater awareness and legal recognition that those entrapped in modern slavery are indeed victims rather than “silent partners” or, even worse, criminals. More services are in place to identify and liberate victims, regularize their situation and put them on the path to recovery. Because of the deep traumas suffered, however, there is need for greater recognition that the work of rehabilitation cannot be a brief program but requires a long-term investment to provide the healing and training necessary for the victims to begin a normal, productive and autonomous life. That investment must include a considerable expansion in the amount of residential treatment facilities.

“We must do better to prosecute those involved in the crime of trafficking. While there have been various advances in formulating adequate legal instruments to investigate, prosecute and punish traffickers, in unlocking the financial chains, understanding the connection to other forms of organized crime and corruption, and fostering cooperation at and across borders, there is, as we all know, still very few convictions. Most traffickers still operate with

impunity. Much greater sophistication and resources are required.

“Finally, we must also do better to promote partnerships among governmental institutions, the private sector, academic institutions, the media, civil society, and faith-based organizations to eradicate trafficking and rehabilitate survivors. Here I would like to mention two such worldwide partnerships that have arisen within the Catholic Church. The first is the *Santa Marta Group*, an international alliance of police chiefs and bishops working together, at all levels, to promote coordination between law enforcement and faith-based organizations in combatting human trafficking according to the specific competencies of each. The second is the *Talitha Kum*, a network of Catholic religious sisters founded ten years ago, which coordinates 51 networks of sisters in 92 countries on five continents. The *Talitha Kum sisters* coordinate with many other stakeholders where they are to help victims of sex or labor trafficking be emancipated, rehabilitated and reintegrated.

“The only adequate response to the global phenomenon of human trafficking is a worldwide mobilization of fraternity, solidarity, and commitment capable of remedying the globalization of indifference in which human trafficking thrives. Those enslaved are desperate for our efforts to be commensurate to the challenge. Let us not let them down, by building on the progress we have made and urgently translating our words into action.” (<https://holyseemission.org/contents/statements/5d8cc265889b8.php>)



Ten sisters were awarded the “10 Years Talitha Kum Award”: Estrella Castalone (+Philippines), Bernadette Sangma (India, not present), Eugenia Bonetti (Italy), Patricia Ebegbulem (Nigeria), Agnes Kanlaya Trisopa (Thailand), Jyoti Pinto (India), Nicole Rivard (Canada), Ann Scholz (USA), Louise Cleary (Oceania), and Maria Isabel Chavez Figueroa (Peru).



Advocacy

8

2019 Declaration



“We, 86 delegates from 48 countries, representatives of 52 Talitha Kum networks committed to work to end trafficking in persons on all continents, gathered in Rome at the International Union of Superiors General in thanksgiving and prayerful discernment from September 21 – 27, 2019 to celebrate the 10th anniversary of Talitha Kum; to evaluate the work done together according to the priorities set in 2016; and to define the priorities for *Talitha Kum International* to support anti-trafficking efforts for the period of 2020-2025.

“Human trafficking throughout the world takes many forms. As members of an international network and followers of Jesus Christ, we hear the call to respond to the root causes of human trafficking which transcend national borders. In order to live our mission and vision, we have identified three priority areas of structural injustice to address in the fight to end human trafficking.

“First priority: The power differential between men and women in all sectors: economic, social, familial, political, cultural and religious.

“We denounce the objectification and denigration of women that contributes to a global culture of exploitation and violence against women, reflected in human trafficking. According to the UN Office on Drugs and Crime, 72% of people exploited through human trafficking are women and girls. There are many forms of human trafficking including sexual exploitation, labor exploitation, and illegal organ removal. When it comes to sex trafficking, females make up an even higher percentage of victims.

“We call on the Church, as the Body

of Christ and an example to society, to witness to the value and dignity of women and girls by promoting their proper role in all sectors. May this commitment be reflected within the Church by involving women in decision-making processes, especially on topics that impact them. We call on Episcopal Conferences, Religious Brothers and Sisters, and Diocesan Clergy and laity to collaborate with women as equals in order to transform the culture of domination and to support the networks of Talitha Kum in their diocese and local communities. We call on governments around the world to ensure that law and policy promotes and protects the dignity and rights of women and girls.

“We commit ourselves to empower one another as leaders in the fight to end human trafficking; to strengthen our networks’ inclusive model of working together; to stand in solidarity with all who are oppressed, especially women and girls; and to promote the dignity and equality of all people.

“Second priority: The dominant model of neo-liberal development and unfettered capitalism creates situations of vulnerability that are exploited by recruiters, traffickers, employers and buyers.

“We denounce this unjust economic model that prioritizes profit over human rights, creates a culture of violence and commodification, and decreases funding for necessary social services, putting people at greater risk of being trafficked. This also affects programs of prevention, protection, support, integration and reintegration of trafficked people. We denounce the widespread corruption that allows this evil to continue.

“We call on the Church to continue to use Catholic Social Teaching to critique social structures and promote economic and social justice. We call on governments to adopt just alternatives to the neo-liberal model of development; to implement anti-trafficking laws; and allocate more funding for the support of long-term programs to prevent human trafficking and assist survivors in their process of healing to re/integrate into society. These programs should be created with input directly from survivors and those who work with survivors such as Talitha Kum networks.

“We commit ourselves to just and sustainable economic practices within our networks. We also commit ourselves to create spaces of interdisciplinary reflection, collaboration, and advocacy within the various ecclesial, interfaith, government, and international organizations according to Gospel values and Catholic Social Teaching.

“Third Priority: Unjust and inadequate immigration law and policy coupled with forced migration and displacement puts people at greater risk of being trafficked.

“We denounce the unjust immigration laws and policies rooted in a culture of racism and xenophobia which deny the basic human rights of people on the move. We denounce the dehumanizing political rhetoric which feeds hate, division, and violence. We denounce the harsh immigration policy that drives victims of human trafficking into the shadows, making the work of identification of victims and prosecution of perpetrators more difficult.

“We call on all Catholics and people of good will to take prophetic action consistent with Pope Francis’ call to pray for, welcome, protect, promote, and integrate migrants, refugees, and internally displaced people in order to prevent them from falling into the hands of traffickers. We call on governments to implement migration policy and border controls that prevent human trafficking and protect

Talitha Kum *cont. on pg. 9*



Action

9

Help to Parents

Culture Reframed launched a free online program that helps parents of tweens learn how to talk effectively with their children about online pornography.

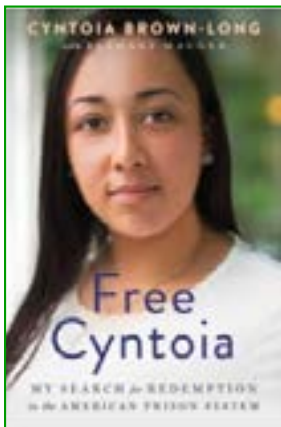
Go to: <https://www.culturereframed.org>



'Free Cyntoia: My Search for Redemption in the American Prison System'

Cyntoia Brown tells her story of being victimized and becoming free. Sentenced to life in prison for a murder she committed at the age of sixteen, her case became national news when celebrities and activists made the hashtag #FreeCyntoia go viral in 2017. She was granted full clemency on August 7, 2019 after having served 15 years.

(<https://www.amazon.com/Free-Cyntoia-Search-Redemption-American/dp/1982141107/>)



Toll-Free 24/7 Hotline
National Human Trafficking
Resource Center
1.888.3737.888
Text "BeFree" (233733)

Talitha Kum *cont. from pg. 8*

the safety, dignity, human rights, and fundamental freedoms of all migrants regardless of their migratory status.

"We commit ourselves to work across borders and boundaries through our networks in order to ensure safe migration and prevent recruitment of migrants by traffickers during their journey and accompany them on their return. We commit ourselves to use our collective voice and engage government officials to promote and enforce just immigration laws and policies.

"We know that only by working in collaboration and solidarity, weaving a web in love, will we be able to confront the structural issues that cause and perpetuate human trafficking. As members of the global Catholic Church, we affirm the *Pastoral Orientations on Human Trafficking* and will incorporate its directions into our work. We invite everyone to join us in prayer for successful implementation of this important work to end human trafficking. Together, we will create a future filled with prophetic hope by working together, forming a network of compassion and grace!" September 27, 2019 (<https://www.talithakum.info/en/news/final-declaration-talitha-kum-assembly>)

(Below) Plenary session.

(Bottom) Some sisters from the African Talitha Kum networks.



Informative Web Sites:
 (Each contains information related to human trafficking)

'Pastoral Orientations on Human Trafficking'

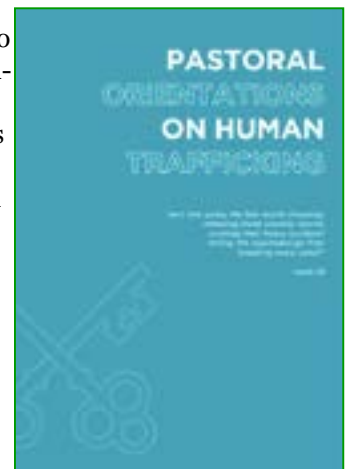
<https://migrants-refugees.va/documents/en/email/pastoral-orientations-on-human-trafficking.pdf>

Sexualization of Girls

<https://www.culturereframed.org/wp-content/uploads/2019/01/CultureReframed-SexualizationOfGirlsReport-2019.pdf>

'Pastoral Orientations'

The *Migrants and Refugees Section* of the Vatican's *Dicasterly for the Promotion of Integral Human Development* published the "*Pastoral Orientations on Human Trafficking*" to guide and strengthen the work of the Catholic Church across the globe in the fight against human trafficking. It can be a resource to strengthen partnerships with ecclesial institutions working to stem human trafficking.



Stop Trafficking! is dedicated exclusively to fostering an exchange of information among USCSAHT members, organizations and concerned persons, collaborating to eliminate all forms of human trafficking.

To access back issues, go to:
<http://www.stopenslavement.org/past-issues-chronological.html>

To contribute information, please contact:
schafer@stopenslavement.org

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