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Slavery: Our Demand and Our Response

Patrice M. Colletti, SDS

Welcome to slavery in the twenty-first century. Twenty seven million men, women and children held against their will and used, like a car or a cow or a piece of machinery, so their slave holder can earn a “profit.” The profits from slavery today are huge. Human trafficking and slavery are the second most lucrative illegal enterprise, after only drug trafficking.

Owning a slave is easier today than ever before. The initial investment and overhead costs are low, the profit is high. Slaves are used until illness or age make them unprofitable. They are then discarded and replaced with new ones. Slaves today are disposable.

This is real life: a healthy young male to work your fields or a strong twelve-year old female to sell for sex costs less than a used car. This was real life for nearly one

their “goods.” This was real life for a young woman in Wisconsin, forced to work 20 years in domestic slavery for a respected husband and wife physician couple, finally freed after a tip to law enforcement. This is real life in your state and mine, in this country and around the world.

“How can this be?” you wonder.

“Aren’t all of us created in the image and likeness of God?” It is tempting to look at this evil and place the blame solely upon the slave owners. After all, it’s their fault, isn’t it?

Our Demand

If only it was that simple. We forget that we exist in, and indeed, are part of, a world where women and children are marginalized, where people are treated as commodities, and where profit is valued above all else. This is not only “them” “out there.” We ourselves demand cheap clothing, fresh fruit at all times at good prices,

violence. We begin to believe that the sexualization and portrayal of women as “valuable” only in certain clothes or with certain body shapes is the norm. Think this is not true? Shop for clothes for a ten year old girl, watch *Dancing with the Stars* or even look around at church on Sunday and consider how young women and

girls are dressed. The clothing itself is not the problem; it’s that we so unquestionably accept the symbolism, without awareness of what it says and teaches about the value of women and girls.

Our own ac-

tions and values form the base for slavery’s continuing growth without us ever realizing it. Our political and social policies exacerbate poverty and reinforce social and economic inequality. We invest in war, create forced migration, and deny equal access to education and meaningful employment opportunities. As painful as it is, our own consumerism and the social structures built upon the interests and wants of those who have power and resources—that would be most of us reading this publication—form a seemingly



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Our own actions and values form the base for slavery’s continuing growth without us ever realizing it.

hundred middle class teens from suburbs and rural towns, freed from a prostitution ring in Ohio using interstate rest areas to sell

manufactured goods at the lowest possible cost, and services of every type at the very best bargain. We become desensitized to sex and

justified “demand” that makes human slavery and exploitation a tacitly acceptable business response. We demand. The market responds. We rarely consider the outcomes.

Our Response

It’s easy to be overwhelmed with this almost invisible, very complex, reality. We may feel guilty, yet we stumble with how to respond. We are tempted to say “I’m powerless to change things.”

However, we have a definite and defined role. Human slavery calls out for the very salvation promised by the Gospel. The Good News is focused right here and now, calling the entire world to liberation from exactly this type of oppression, placing both the suffering Jesus and the Risen Christ in our midst. Recognizing and responding to the reality of slavery in our world is a locus for the in-breaking of the Reign of God in this moment and place in human history.

Salvation demands social justice. Archbishop Oscar Romero of El Salvador clearly articulated this link to the Gospel, noting that “the Church would betray its own love for God and its fidelity to the gospel if it stopped being... a defender of the rights of the poor... of every legitimate struggle to achieve a more just society...that prepares the way for the true reign of God in history.”

The Hebrew prophets announced God’s special love for the poor and called God’s people to a covenant of love and justice. The life and words of Jesus Christ, who came “to bring glad tidings to the poor... liberty to captives... recovery of sight to the blind” (Lk 4:18-19), and who identified himself with “the least of these,” the hungry and the stranger (cf. Mt 25:45) are fundamental to our way

of life. This commitment to the poor, to those at the margins of our society, arises from the truth of what God has revealed to us. God is relational; therefore, we who are made in God’s image share this communal, social nature and are called to reach out and to build relationships of love and justice.

Today’s Abolition Movement

The abolition movement of our history books took conscience, courage, and a belief in doing what

was right even against the laws and the norms of the day. Today’s abolition movement calls us to nothing less. Our call is not easy—slavery is politically, socially, and economically complex. A mere

dozen years ago, we could probably claim ignorance. Today, this is simply impossible. Slavery forms the plots for *CSI: Miami* and *Law and Order* and makes newspaper headlines every single day.

Today, slavery is as close to us as the \$12.95 blouse or shirt we wear, the steel in our cars made with pig iron mined by slaves, or the tomatoes in our stores harvested by men and women under the burden of debt bondage. Abolition of slavery requires an emancipation far more complex than that of the 1863 Emancipation Proclamation. It calls us to a faith response fully mindful of the unfolding of salvation history in our midst. Abolition of slavery truly is too big for us alone; it calls us to participate, deeply and completely, in making the Gospel real. ~

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CHILD SOLDIERS REBUILD THEIR LIVES

The entire lifetimes of the young people of Gulu, Uganda—bordering Sudan—have been marked by armed conflict. Nearly 30,000 children have been abducted, many forced to become child soldiers. The new Ocer Campion Jesuit College, a joint project of the Eastern Africa and Wisconsin Jesuit Provinces, is one sign of hope in the region. For the past four years, local young adults—many of them former abductees and child soldiers—have been working to clear land and build the new secondary school. “They have a wonderful spirit of ‘ownership’ for the project,” says Tony Wach, SJ. “It’s rebuilding people after 23 years of terrible insecurity.” The first phase of the school opened in February. www.ocer.adventuredock.com



Human Trafficking: A Community Issue

Chris Killmer

ask your average American what they know about human trafficking and the response will likely be something to the effect of “you mean sex slaves in Thailand?” What few know is that human trafficking happens in our own communities—and it’s not just forced prostitution. Human trafficking, simply put, is slavery.

Ricardo’s Story

Take for example the case of Ricardo.* While working in the fields near his village in Guatemala, Ricardo was approached by a recruiter who promised him work in the United States with a large salary, subsidized housing, and free meals. He was presented a contract, but it was in Spanish. Ricardo speaks Xinka, an indigenous language, and has never learned English or Spanish. A few months later, Ricardo received his passport and visa to go to the U.S. from the recruiter. He never heard from the recruitment company again.

Upon arrival at a labor camp in Oregon, Ricardo’s documents were taken from him. He was told he had to work 20 hours a day, rather than the 10 he had been promised. Furthermore, he was told he owed the employer for money they paid the recruitment company. If he wanted to earn money he would first have to work off \$2,500 in fees for travel to the U.S. and the issuance of his visa. Adding insult to injury, Ricardo was told the trailer he lived in with 11 other migrant workers was not free and

that his “living expense” was to be deducted from his paycheck. He would also have to pay for his own meals and could only buy food from the farm operator. Ricardo threatened to quit but was told if he left he would be deported and that he had no rights in the U.S. When Ricardo tried to leave, he was stopped by armed guards who said they would shoot him. He was beaten and told “you are a dog... you must stay here”. Unable to speak either English or Spanish and afraid of the guards, Ricardo felt helpless.

Stories similar to Ricardo’s take place around the U.S. everyday. Trafficking victims may be forced

those forced into prostitution.

Sofia’s Story

Take for example Sofia. Promised work in the Pacific Northwest, Sofia traveled from Oaxaca to the U.S. Sofia’s trafficker arranged for her to be mugged before she left Mexico. Arriving at a “safe house” in Arizona, she was told that without money she would need to prostitute herself to pay off her debt. Sofia’s documents were taken away from her and she was told if she tried to escape they would kill her younger sister. When Sofia protested she was brutally raped. Sofia was forced to work in a hotel near her “safe



Chris Killmer is the Program Coordinator for Catholic Charities of Oregon’s Outreach and Support to Special Immigrant Populations Program and a member of the Oregon Human Trafficking Task Force.

Trafficking victims may be forced to work in private homes, the restaurant industry, or almost any business.

to work in private homes, the restaurant industry, or almost any business. Victims face threats of deportation or being reported to the police. Furthermore, they are often subjugated to extreme physical and sexual violence. Traffickers psychologically manipulate victims

house” for 14 hours a day. Each night she was forced to have sex with 15 men in the hotel. She was told it was to pay off her debt.

The horrors of sex trafficking are not limited to those who are brought into the United States. U.S. citizen children are trafficked

on a daily basis around the country. These children are recruited by pimps in schools and from malls. Such young women are often vulnerable due to homelessness, poverty or trouble at home.

The horror stories of trafficking victims all share a common thread. Each survivor will say

“I was a slave”. Even after victims escape it is a rough road to
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Migrant workers picking strawberries.

through emotional abuse and maintaining power and control over their victims. Then there are

* Note: While the stories of Ricardo and Sofia are based on actual events, details have been changed for reasons of privacy and safety.



Judy Byron, OP is the Program Director of the Intercommunity Peace & Justice Center and the Coordinator of the Northwest Coalition for Responsible Investment.

Could I Have a Human Trafficking Footprint?

Judy Byron, OP

Shortly after being born we imprint our birth certificates with our first footprints, tiny feet that throughout our lives will leave a footprint on our global community. In response to climate change we become aware of our carbon footprint. When faced with the fact that 1.1 billion people do not have access to clean water we begin to calculate our water footprint. In our efforts to be responsible consumers we can ask ourselves, “Do I have a human trafficking footprint?”

Clothing

When I put on my shirt this morning did I wonder where the cotton was grown and harvested? Could it have been Uzbekistan, the third largest exporter of cotton in the world? Did I know that every autumn the government orders that schools be closed and

that hundreds of thousands of students and their teachers go to the fields to pick cotton for two months? Here the children, some of whom are as young as seven, are exposed to pesticides, inadequately housed, suffer injuries and are punished for not picking their quotas. What can I do about this trafficking of children?

While most clothing labels indicate the country in which the product was made, very few indicate where the cotton was grown. Since 2007 the Northwest Coalition for Responsible Investment has been a member of a coalition of shareholders

working with retailers to condemn the use of forced child labor and to refuse to sell products containing Uzbek cotton. Individuals can join this effort by reading *Slave Nation: State Sponsored Forced Child Labour in Uzbekistan's Cotton Fields* and then by asking companies to insure that what they sell is clearly labeled with the country of origin of the cotton fiber.

Produce

What do my food choices tell me about my human trafficking footprint? Perhaps I already look for the Fair Trade label guaranteeing that the grower of my coffee was paid a fair price. But what about the human trafficking footprint of the low-cost produce I search for in the weekly ads? Do I consider the farm workers and the

conditions of their employment?

The Coalition of Immokalee Workers (CIW), a community-based organization working to eliminate modern-day slavery conditions from Florida agriculture, focuses its efforts on the major food-buying corporations. Its first victory was with Taco Bell, a campaign of several years that



Boys forced to work in Uzbekistan cotton field.

resulted in the company agreeing to improve the wages and working conditions for Florida tomato pickers. This gave the CIW the

In our efforts to be responsible consumers we can ask ourselves, “Do I have a human trafficking footprint?”

impetus to persuade fast-food companies McDonalds, Burger King, and Subway to sign the “Fair Food Agreement.” Whole Foods was the first company in the supermarket industry to agree to work with the CIW, and this April the food service giant Aramark signed the agreement.

Individuals can work in partnership with the CIW by joining the Alliance for Fair Food to advocate for socially responsible purchasing in the corporate food industry.

DEMANDING SLAVE-FREE CHOCOLATE



Next time chocolate lovers in the United Kingdom and Ireland take a bite out of a Kit Kat bar, they can be assured that it was produced without slave labor. The decision by Nestle UK to seek fair trade certification for Kit Kat bars followed years of pressure from consumers. “UK consumers are increasingly interested in how we source and manufacture their favorite products,” said Nestle managing director David Rennie. Moving to fair trade is “one of the ways in which we are committing to improving the lives of as many cocoa farming families as possible.” There will be no increase in cost for the fair trade Kit Kat bars in the UK. Ask the big 3 American chocolate companies to go slave free at <http://tiny.cc/bigchocolate>.

On the local level consumers can reduce their footprint by buying local, seasonal food directly from farmers through Community Supported Agriculture (CSA) or farmers' markets.

Chocolate

We are delighted to read the news that "Dark Chocolate is Healthy Chocolate." But what about the other headline, "The Dark Side of Chocolate?" Behind that headline are the faces of a million children employed in dangerous and abusive conditions in the West African cocoa farming sector. An estimated 200,000 to 800,000 children are trafficked there each year.

In 2001, Representative Eliot

Engel and Senator Tom Harkin responded to reports about the abuse of children in cocoa farming by introducing legislation to require a "no child slavery" label on chocolate products sold in the U.S. Instead, the chocolate industry agreed to the Harkin-Engel Protocol, which committed them to develop and implement certification standards to guarantee that their cocoa beans are grown and processed without child labor.

Almost 10 years later, just as we were enjoying our chocolate Easter eggs, BBC aired *Chocolate: The Bitter Truth*. A reporter, posing as a cocoa dealer, found evidence of child trafficking and labor in the cocoa supply chain in West Africa. Since assessments continue

to indicate that not enough progress has been made on eliminating child labor, is it time to acknowledge that the Protocol is a failure and label the chocolate?

Now is the time to move Hershey, Mars and Nestle beyond the "no child slavery" label to the Fair Trade label which supports the livelihoods of farmers and the well-being of children. We can all write to the chocolate manufacturers and tell them, like this 8th grade student at St. Anthony School: "*I absolutely love all the products that your company produces but my hatred of slavery outweighs it. I know how wrong it is and I'm prepared to stop purchasing any product that was produced by a slave.*" ~

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recovery. Precious few programs exist to provide services to victims. Furthermore, it is an uphill battle to keep services operating with limited funds from various government grants. For the victims, the process of putting such extraordinary trauma behind them is long and grueling, requiring years of mental health counseling. Undocumented victims must wait, often years, for their immigration paperwork to be processed. During that time they are without the safety net of services U.S. Citizens take for granted.

Standing in Solidarity

Yet hope springs eternal. Across the country, new laws have been passed increasing criminal penalties for traffickers, educating the community, and providing needed services to victims. (see box) Federal legislation continues to be improved and a

bill has recently been introduced in the Senate to direct funding towards shelters for domestic minor sex trafficking victims. Furthermore, a grassroots effort has developed to stop human trafficking and stem the demand for free labor.

In the final analysis, we cannot end trafficking until we end the root cause of trafficking—the belief that human life can be bought and sold as a commodity.

It would be convenient to believe that slavery was abolished with the thirteenth amendment to the U.S. Constitution. Tragically, slavery continues to exist. Human Trafficking will continue to flourish until citizens demand an end to this blight on their community. Regardless of your our faith or background, surely we can all stand together in solidarity behind the belief that slavery is wrong and must truly be abolished. ~

A NEW CROP OF ANTI-TRAFFICKING LEGISLATION

Since the passage of the federal Trafficking Victims Protection Act in 2000 and the 1st state law in Washington in 2003, new legislation has been introduced across the country. Recent successes include:

Increased Penalties

Colorado – Adds human trafficking to Organized Crime Act (April 2010)
Washington – Increases penalties for buyers of sex and traffickers (April 2010)

Community Education

Oregon – Requires posting of hotline information in businesses serving alcohol (March 2010)
Pennsylvania – Establishes advisory committee (April 2010)

Survivor Services

Washington – Develops services for child victims of sex trafficking (April 2010)

Human Trafficking Snapshot: Modern Day Slavery

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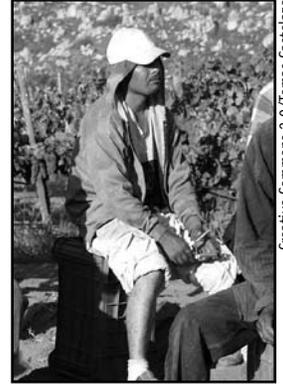
Child Labor:

The main job of children is supposed to be to learn, grow and play. Sadly, the U.N. estimates 1.2 million are sold into servitude each year to work in industries such as fishing, cocoa and rice plantations, brick kilns, factories, housekeeping and on the streets.

Agriculture:

Some agricultural workers are forced to work for little or no pay under threat of violence.

Others are victims of fraud by recruiters and forced to work to pay off their passage to the U.S.



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Our DEMAND

Treating people like

commodities\$



for cheap products

HUMAN TRAFFICKING

- 27 million victims
- 80% of victims are female; 50% children
- Fastest growing criminal industry (\$32 billion annual profit)
- Slavery is illegal in every country but exists in every country

A seemingly endless SUPPLY



Our pervasive culture of **Sex**

of vulnerable people

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Forced Soldiers:

Since 2001, hundreds of thousands of children have been forced into military service or sex slavery by government forces or armed groups in 19 countries.



Sweatshops:

Workers in sweatshops in the U.S. and abroad are forced to work long hours in slavery-like conditions with little pay in unsafe conditions.

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Sexual Exploitation:

Millions of women and children are trafficked into the commercial sex industry each year. From forced prostitution to sex tourism and child pornography, sex traffickers and buyers treat human beings as commodities for pleasure and profit.

Domestic Servitude:

In suburban towns and big cities, victims of domestic servitude suffer behind locked doors. Forced to work 15 to 20 hours per day as nannies or housekeepers, they are subject to the constant threat of violence and sometimes sexual assault.



Stop the Demand: Reflection Process

Invite a small group for reflection and conversation about human trafficking. Ask them to read this issue prior to the gathering. Adapt the process according to your group's needs, reflecting on one or all of the questions. You may also wish to use the prayer on the back page.

Facilitator: Human traffickers use force, fraud or coercion to exploit other human beings for profit or pleasure. In all forms of human trafficking, traffickers rely on society's demand for their "product." In our conversation together, we will explore how we participate in or support systems that demand human trafficking.

Take a few moments to read over the following questions, inspired by this issue of AMOS. After the reflection, I will invite us into a conversation about ways we might be called—collectively and individually—to work for an end to human trafficking.

Reflection Questions

"Perhaps I already look for the Fair Trade label guaranteeing that the grower of my coffee was paid a fair price. But what about the human trafficking footprint of the low-cost produce I search for in the weekly ads?"

– Judy Byron, OP

- ☞ How often do you look for the fair trade label? What changes could you make in your shopping habits, such as buying local and seasonal food?

Resources for Action

Learn More About the Critical Issues

www.ipjc.org/links/trafficking

Downloadable resources (including continuum of action), websites, books/dvd listing

www.stopenslavement.org

Monthly "Stop Trafficking" newsletter

Child & Forced Labor

<http://tiny.cc/dolreport>

List of Goods Produced by Child or Forced Labor

www.ejfoundation.org

Slave Nation: State Sponsored Forced Child Labour in Uzbekistan's Cotton Fields

"We become desensitized to sex and violence. We begin to believe that the sexualization and portrayal of women as 'valuable' only in certain clothes or with certain body shapes is the norm."

– Patrice Colletti, SDS

- ☞ Do you see signs of the commodification of women and girls in the marketplace? What contributes to this environment? How might you act, individually or collectively, to shift this cultural view?

"Government policies shape the way in which law enforcement and social providers address trafficking. Citizens can greatly influence those policies."

–Erin Murphy

- ☞ As a faithful citizen, do you consider human trafficking a priority for legislative action? How is human trafficking connected to other issues such as poverty, economic justice and globalization?

Reflection to Action

- ☞ After reading this issue of AMOS, what change of heart or movement towards action have you experienced? ~

SURVIVORS SPEAK OUT

Survivors of human trafficking often find that it is difficult to tell the stories of their enslavement. At the Coalition to Abolish Slavery and Trafficking in Los Angeles, CA, survivors are finding their voice through the Survivor Advocacy Caucus. This program empowers survivors to speak publicly on behalf of all victims of trafficking. Survivors testify at public hearings and community events to raise awareness and advocate for stronger laws and services. "I did not feel hopeful of what my future was going to be because I could not see what was going to happen tomorrow," says Lulu, a survivor of trafficking. "Now, I feel hopeful. I can dream." www.castla.org

<http://capwiz.com/ipjc/go/childlabor>

Ask Congress to stop the demand for products made by child and slave labor

www.chainstorereaction.com

Ask your favorite brands to ensure their products are slave-free

Sex Trafficking

www.unanima-international.org

Stop the Demand campaign resources

<http://capwiz.com/ipjc/go/survivors>

Support federal funding of services for sex trafficking survivors



Terri Kimball is the Director of the Domestic Violence and Sexual Assault Prevention Division for the City of Seattle.

From Risk to Safety: Domestic Minor Sex Trafficking

Terri Kimball

293,000 American youth are currently at risk of becoming victims of commercial sexual exploitation, according to the U.S. Department of Justice. Meanwhile, the average age of entry into prostitution today is just 11 to 13.

In most states, children who become involved in prostitution are arrested. They are taken to juvenile detention, where they may be charged with juvenile prostitution, a low-level (misdemeanor) crime. However, most are released a few days later, often to return to their “pimps” and “the life.”

Victims of Crime & Exploitation

The legal response to youth involved in prostitution is beginning to shift. They are victims of crime and exploitation by others.

Police, advocates, and outreach workers observe that most youth

...the average age of entry into prostitution today is just 11 to 13.

involved in prostitution, mostly girls under the age of 18, were first “pimped” shortly after they hit the streets.

Once under control of their pimps, some of whom are gang members, they

are controlled through beatings and intimidation, with all of their earnings taken by the pimp. They may be forced to engage in 10 to 12 sex acts with different men each day and required to meet a monetary quota imposed by the pimp. It is very hard for a youth involved in prostitution to escape



Woman used in prostitution, forced to give all earnings to her trafficker.

Then I got picked up by a pimp.” –19-year old witness statement in a pimp trial.

Services & Safety

The moral, legal, and ethical dilemma for criminal justice responders is that if they don’t arrest youth involved in prostitution, they will stay in the hands of their exploiters. Often, law enforcement’s only option is to arrest youth with the hope that they will gain safety and access to services. The problem, however, is that the services are very limited. According to the 2009 *National Report on Domestic Minor Sex Trafficking*, only five residential facilities specific to this population currently exist (see box).

A new residential program will open in Seattle, Washington in June 2010. The new program is in response to a study commissioned by the city government which identified the need to create a safe, structured residential recovery program for youth involved in prostitution.

The program will be provided by Youthcare, a local non-profit agency under contract with the City of Seattle. All youth entering the program will receive wrap-around services to address their every need. Staff will assist the youth to set and achieve their personal goals, including education, housing and employment. We are optimistic that this program will provide a much needed option for law enforcement and outreach workers and wonderful results for these very deserving youth. ~

her exploiters, even if she wants too—and she may not want to. As difficult as her life may be with the pimp, it may seem better, safer and more predictable than when she was alone on the street. Many American victims of commercial sexual exploitation are runaway or thrown away youth who live on the streets. They may come from homes where they have been abused or abandoned.

“I never met my father. When I was 14 my mother was arrested and jailed for beating me. Between the time I was 14 and 16 I was in 17 different placements throughout the child welfare system. I finally ran away for good when I was 16. The only possession I had that mattered to me was my cell phone. I owed \$300 on the bill and they were ready to cut it off. I decided I could make quick money My first time out, I made \$150.

PROTECTIVE SHELTERS FOR CHILD SEX TRAFFICKING VICTIMS

- ⊗ Girls Educational & Mentoring Services, New York City
- ⊗ Standing Against Sexual Exploitation, San Francisco
- ⊗ Children of the Night, Los Angeles
- ⊗ Angela’s House, Atlanta
- ⊗ Letot Center, Dallas

New Abolitionist Movement

Erin Murphy

I am an abolitionist. It may sound like a thing of the past, yet slavery thrives today. With over 27 million slaves in our world, more than the entire Atlantic slave trade 200 years ago, the need for an abolitionist movement is greater now than ever.



Students participate in IPJC's monthly human trafficking vigil in Seattle.

The enormity of human trafficking is overwhelming. However, when I connect to others in my community, I feel hope. As a part of the new anti-human trafficking coalition in my community, I am directly connected to attorneys, social service providers, politicians, professors, faith leaders, and others who advocate for change.

Anti-human trafficking coalitions are surfacing in cities all around the United States. Coalitions have inspired three exciting new developments: *localizing the issue*, *building inclusive bridges*, and *advocating for domestic structural change*.

Localizing the Issue

Images of young girls in Cambodia forced to prostitute themselves elicit strong reactions of horror and outrage. Yet similar stories in the U.S. are often met with even greater disbelief as the

perceived far-off atrocities are brought close to home.

When slavery becomes visible in your backyard, it is impossible to ignore. In my own city, there are certain street corners I can no longer pass in daylight without envisioning the girls who I know will crowd that corner in the early morning hours—American girls suffering emotional manipulation and coercion, leading them to sell their bodies.

The closer the issue is to home, the more the sense of responsibility to *act* grows. By emphasizing the local nature of slavery, we hear and see the issue all around us, motivating us to advocate for change.

Building Inclusive Bridges

Social justice coalitions are most powerful when they channel diverse collective power, harnessing a variety of skills and efforts into a united movement. They can inspire all members of a community to active participation. It is an opportunity to build bridges between common divides, such as “liberal” and “conservative” or “religious” and “secular.”

One way coalitions build collective, inclusive power is by encouraging all members to be activists and leaders. This approach particularly benefits young people, who often find mentors within the coalition.

Advocating for Domestic Structural Change

Structural change is the most effective way to address the root of human trafficking. Govern-

ment policies shape the way in which law enforcement and social service providers address trafficking. Citizens can greatly influence those policies.

⌘ The California Coalition to Abolish Slavery championed Assembly Bill 22 in 2005, to comprehensively address the “3 P’s”—Prosecution, Protection and Prevention.

⌘ The New York Anti-Trafficking Coalition saw their advocacy efforts rewarded when SB 502 was enacted in 2007, making it easier to convict traffickers.

⌘ The Seattle Against Slavery Coalition advocated for legislation that shifts responsibility from prostituted minors to buyers and traffickers. Signed by the Governor in April 2010, SB 6476 focuses on child protection and nearly triples fines for traffickers and buyers.



Erin Murphy is the Policy Director for the Seattle Against Slavery Coalition. A double Masters student, Erin is studying public policy and international studies at the University of Washington.

TRUCK STOP CAMPAIGN

Truck Drivers are in a unique position to spot human trafficking. As they transport goods to market, traffickers are driving the same highways to transport victims across state lines. Traffickers also “market their services” to truck drivers who often stay overnight at truck stops. The Defenders USA, a coalition of men working to end the demand for human trafficking, has organized a campaign to educate truck drivers about the reality of human trafficking. “Some are surprised at the depth of violence perpetrated against the victims or their ages,” said Defender Larry Hawley of Miami, Florida. “Others are happy to see someone bringing visibility to the issue as they encounter it frequently at truck stops.” www.thedefendersusa.org

We are an abolitionist movement and we are working to end human trafficking. Join us and help to end slavery in our world, one city at a time. ~



Building Community, Creating Change—Benefit Dinner

Thank you to everyone who joined us on April 22nd to celebrate, support and sustain the ministry of the Intercommunity Peace & Justice Center. We honored the following community builders:

In Our Church...

We can be confident that the Roman Catholic Church is in good hands with **Tricia Whittmann-Todd** leading a parish where everyone is welcomed and honored. Her preaching is always an invitation to transformation. On Easter Sunday when the children were baptized she enthusiastically challenged us to



live our baptismal call to be priest, prophet and king. Royalty, she proclaimed is a call to share and redistribute wealth, prophecy a call to share power, and priesthood she preached is the call we all received to share responsibility for the life and care of the community.

When given the choice of retiring or ministering in an inclusive Vatican II Church community, **Father Patrick**

Clark chose to give his all to empowering lay leadership and making our church life-giving. He is a life-long educator and learner, a priest who calls us to bring our diverse perspectives and theologies to the dialogue as we imagine and create a renewed church.

"Applause and gratitude for the great celebration! It was an inspiring show of solidarity among all of us there, and an opportunity for us to see the evidence of your continuing efforts to further peace and justice, not only in the NW, but throughout the world." —Diana Bader, OP

In Our World...



For **Kate and Ralph Maughan**, opening their hearts to the needs of the global community took them to Nicaragua where they worked in an orphanage which is a home for children who live in conditions of extreme poverty. A partnership with Maryknoll in Thailand and Burma found them installing solar panels and working in an AIDS hospice. These days they can be found at

St. Mary's Food Bank caring for those in need in our local community, or at IPJC fixing a faucet or trimming our jungle.

Young Adults...

In the summer of 1999 as a high school junior **Hilda Guiao** took the plunge, IPJC's Seattle Urban Plunge, a week-long immersion experience of urban poverty, social analysis and community building. Thus began her quest which has led her to pursue a degree in theology, and to partner with IPJC to build diverse communities through leadership in plunges, Women's Justice Circles and Justice Cafes.



Take IPJC Into the Future

Build Community, Create Change

- ⌘ Participate in your company matching program
- ⌘ United Way designation, write in "IPJC"
- ⌘ Consider a living trust
- ⌘ Designate IPJC in estate planning or will
- ⌘ Give a gift of stock
- ⌘ Donate in honor or memory of a significant person in your life



If you registered online for the NW Women's Convocation, or used our website, you have benefited from **Abhishek Gupta's** generous giving of time and talent. He has applied the skills and expertise he gained through his work at Microsoft to help launch IPJC into the 21st Century communication. Truly he is committed to supporting community-based global change through technology.

peace & justice center

Immigration March, May 1st



Women's Justice Circles

Justice for Women newsletter at www.ipjc.org

Spring highlights from 11 circles:

Seattle—Sojourners: Addressed housing discrimination in a presentation to the Seattle Human Rights Commission.

Lima, Peru—Centro Maria Rosa: Creating green spaces

Everett: Spanish educational forum on dating violence

Spokane—St. Margaret's Shelter: Organized a bus stop change

Prosser: Organized a Spanish language interactive workshop on finance



Thank You Lea!



Thank you to Lea Aromin, our University of Washington School of Social Work intern. Lea facilitated Women's Justice Circles, organized advocacy events and supported our Justice Cafés for young adults.



∞ IPJC is a partner with Seattle Against Slavery, a new grassroots coalition. In May, we participated in the first ecumenical **Freedom Prayer Gathering**, with other Christians from protestant, evangelical and emerging churches. It was a wonderful opportunity to build bridges in the work to end human trafficking.

Stop the Demand from Seattle to Trinidad

IPJC's work to stop the demand continues to build momentum.

∞ We gather the **first Sunday of the month for a silent prayer vigil** in Westlake Park, downtown Seattle at 1:30 PM. Monthly vigils also take place in Jonestown, MS, Los Gatos, CA, Spokane, & Tacoma. Contact IPJC for a "tool kit" to start a vigil in your community.

∞ The **Stop the Demand Bus Ad Campaign** will launch in Pierce County/Tacoma on Father's Day. Contact IPJC for information on starting a bus ad in your city.

∞ NWCRI signed on to letters to hotels and sponsors of the **World Cup in South Africa**, alerting them to patterns and opportunities for sex and labor trafficking at such events.

∞ **IPJC volunteers** connect to the larger movement. Lisbee Mumford leaves this month for India where she will coordinate aftercare services with Made by Survivors. Courty Stanton was selected to attend the UNANIMA Youth Workshop in New York with young adults from the global community.

∞ Our website allows us to broaden our outreach, with **4,000 downloads of human trafficking resources** in the past year. Our high school workshop was presented in Port of Spain, Trinidad as part of National Safety Week. "The principal liked it and wants it to be presented to all the students in the school," Gloria Sones, public safety officer.

Saturday, July 10, 2010

Public Witness Against Human Trafficking—Portland

South Park Blocks, Shemanski Park—3:00pm (located at SW Salmon St & SW Park Ave)

Sponsored by the Sisters of the Holy Names, co-sponsored by the Intercommunity Peace & Justice Center

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Prayer for Conversion of Heart: Human Trafficking

Set Up

Chairs around a small table—with a cloth, candle and basket of small stones.

Leader: Let us begin by observing a moment of silence in solidarity with the more than 27 million men, women and children in slavery-like conditions today. [moment of silence]

Leader: Human trafficking can be an overwhelming reality, but we must not forget that our God is bigger.

Reader: “A new heart I will give you, and a new spirit I will put within you; and I will remove from your body the heart of stone and give you a heart of flesh.” (Ezekiel 36)

Leader: Let us pray that God will convert the hearts of all human traffickers.

Response Prayer

For those who have become so hardened that human suffering no longer tugs on their hearts.
R. “Give them hearts of flesh.”

For those so long consumed with greed that they no longer recognize the inherent value of the human person. **R**

For those so caught up in seeking pleasure that they buy sex or exploit other human beings. **R**

Leader: Let us pray for all of us who participate in systems that continue the demand for human trafficking.

That we will change our consumer choices and habits to promote fairly traded products.

R. “Give us hearts of flesh.”

That we will demand corporate responsibility and slave-free products and services. **R**

That we will challenge others when they use language that demeans or objectifies women and girls. **R**

Leader: Let us end by taking a few moments of quiet to reflect on this question:

What prayer of conversion is stirring in my heart?
[quiet reflection]

Distribution of Stones

Leader: I now invite each of you to take a stone from the basket. As you take your stone, share one word or phrase that reflects the stirring of your heart. [pass basket]

All: Loving God, we take these stones home both as a reminder of your promise to us and of our commitment to pray for an end to human trafficking. We ask for conversion of heart for all human traffickers, and for courage to recognize and respond to our own role in society’s demand for human trafficking. We pray this in solidarity with all victims of human trafficking.
Amen.



A Matter of Spirit is a publication of the Intercommunity Peace & Justice Center

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