



THE FAMILY AND TRAFFICKING

EDITORIAL

Hong Kong conference

In November 2009, 32 women and men from around the Anglican Communion gathered in Hong Kong for a consultation on the human trafficking of children, with a particular focus on the girl child in Asia. The consultation was organised by the Office of the Anglican United Nations Observer and was supported by a grant from the Archbishop of Canterbury, with accommodation and board generously provided by the Primate of Hong Kong Sheng Kung Hui.

As a United Nations report presented to the consultation stated, trafficking is a world-wide

problem, driven by the same forces that drive the globalisation of markets, with no lack of demand and supply. In varying degrees and circumstances, men, women and children all over the world are victims of what has become a modern day slave trade. As one of the fastest growing criminal activities in the world, trafficking in persons results in serious breaches of human rights and dignity of trafficked persons. The UN has found that almost every country of the world is affected either as a source, transit, and/or destination country for women, children and men trafficked for the purposes of sexual or labour exploitation (domestic servitude and bonded labour). As the article from Canada reports, we must not forget that trafficking occurs within and across national borders, often with a consignment of people crossing many borders to reach their final destination. In North India, young girls from poor areas and girls belonging to lower castes are tricked to leave their families and move to cities for promised jobs, while others are forced into marriage.

What makes people at risk of trafficking in the first place?

Carrie Pemberton-Ford, founder of the Churches Alert to Sex Trafficking Across Europe (CHASTE) and now developing the Cambridge Centre on Applied Research in Human Trafficking (CCARHT), takes the debate about trafficking back a step. She challenges us to ask the question what makes people at risk of trafficking in the first place. Her experience listening to dozens of victims as the Director of CHASTE, is that often they were already vulnerable, many having experienced violence or abuse in their wider families or the loss of parents, war, the impact of severe economic deprivation or gender discrimination. Solutions need to tackle these issues as well as stemming the demand or criminalising the traffickers. For example, Bethune House provides assistance for women who



Challenging human trafficking.

Photo: Mari Lovonen.

have come to Hong Kong desperate to provide for their families and whose jobs are then stopped or who suffer abuse. The churches in Southern Africa and Zambia are using the 2010 FIFA World Cup to raise awareness of the human suffering which develops alongside the economic booms in tourism precipitated by such events, and in Nepal the Daughter Project offers counselling to girls and funds micro-enterprises to help families generate income so that poverty will not leave their children vulnerable to traffickers.

In her opening reflection for the Hong Kong consultation, Dr Maylin Biggadike applied Geneses 4:9 "The Lord said to Cain, 'where is your brother Abel?' He said, 'I do not know; am I my brother's keeper?'" What if God asks you, 'where are the 1.2 million children who were trafficked last year within their own countries as well as across borders?' What is your answer? Do you know where they are? Are you your sister's keeper... your brother's keeper?

Carrie Pemberton-Ford argues that only a fundamental revisiting of what makes us uniquely human and tied into one another's well-being will turn around the issues of human trafficking in our time. She says that will force us to face the inequalities of power in all its manifestations. It is a blueprint for envisaging a new way of being, and yet an old one, in which the love of neighbour is the love of self.

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What you might like to do next

- Read more about the consultation in Hong Kong at www.episcopalchurch.org/41685_116371_ENG_HTM.htm
- Read more about trafficking at www.unicef.org.uk/campaigns/campaign_detail.asp?campaign=21
- Remember those caught up in trafficking and those engaged in practical support in your prayers. You might like to use our prayer – see p12
- Find out what is happening in your own country. Is there anything practical your church community can do to help? Some of the articles might give you some ideas.

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THE NEXT IAFN NEWSLETTER

The next newsletter is to be on the theme of *Violence and the Family*, following a consultation in Oceania.

CANADA

Often when I am speaking on the subject of human trafficking to my colleagues, peers or friends, I get the usual reactions of shock and disgust, which are then followed by “but such things don’t affect Canadians, right?” The fact of the matter is no country in the entire world is immune to the effects of the crime of people trafficking.

I, like most Canadians, was naive about what human trafficking even was before I attended the Anglican United Nations Observers’ (AUNO) consultation on Human Trafficking in Hong Kong. Since then, after hours of intensive research and dedication to finding out more on the subject, I have become obsessed with educating the public and I have found that the Church is an excellent way to get more people involved.

During the season of Lent, I helped organise a *Not For Sale Sunday* after being inspired by the Reverend Dr Carrie Pemberton at the AUNO consultation. During the service, I spoke about my findings and of my experience in Hong Kong. I have since had many emails from parishioners who want to learn more so that they too can help in the education and

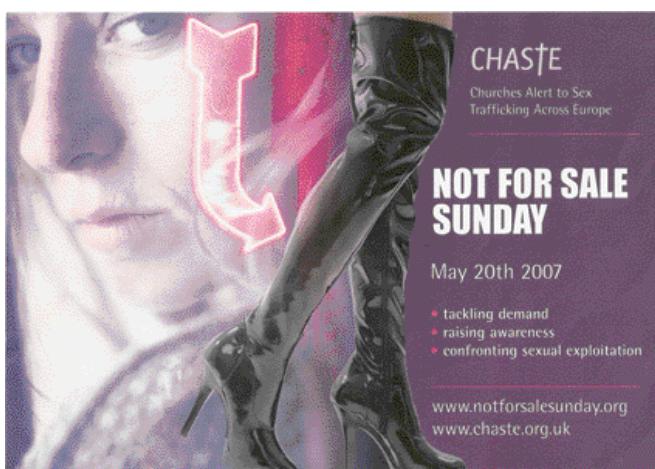
Human trafficking greatly affects every Canadian family because the women and young children being exploited could easily be one of our own friends or family members.

eradication of human trafficking. While Canada is a destination and transit country for thousands of victims of trafficking in persons, it is also a source country for the trafficking of young aboriginal females within our own borders. Because of the lack of resources on many Native reserves in Canada, many young females feel the need to leave to pursue higher education or better employment. Traffickers have been known to offer these young girls the opportunity to achieve these and then exploit them right here in our own cities.

Human trafficking greatly affects every Canadian family because the women and young children being exploited could easily be one of our own friends or family members. The Anglican Church of Canada has recently taken action through inter-faith partnerships to address the situation and ultimately aid in its eradication. The concern about human trafficking and the 2010 Vancouver Olympics pushed the issue to the forefront of many of us around the world, and especially the work of some individual Anglicans such as the Ven. Dr Ellen Clark-King of the Christ Church Cathedral in Vancouver British Columbia in advocating human rights has been an inspiration to me.

The Rev. Dr Maylin Biggadike’s opening sentence at the Hong Kong consultation “Am I my brother’s keeper?” is always in my mind when I speak on the subject of human trafficking, as it underlines our responsibility as part of the World Christian family to help our brothers and sisters who cannot help themselves. Education through partnerships is our strongest tool when combating the atrocity that is human trafficking and the Church is an asset for strengthening our resolve.

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Not for Sale Sunday Every church and faith community can raise awareness in their own communities about sex trafficking and the trafficking of men, women and children for slave-like labour. The *Not for Sale Sunday* movement, founded in 2007 and ecumenical in its inspiration, is there for every faith community. For resources to use at a special Sunday service see: www.notforsalesunday.org; twitter@n0tf0rsale



Raising awareness in Namibia.

Upholding the sanctity of life

Human trafficking is modern-day slavery. The scale of the problem:

- 600,000 – 800,000 people are trafficked every year globally (US Government, 2006)
- Globally, 1 million children trafficked annually (UNICEF)
- US\$ 32 billion annual profit, comparable to narcotics trafficking (UNODC)
- Trafficking in persons is the second largest criminal activity in the world, following illegal drug sales, and just ahead of arms sales.

This dry statistical account pales in comparison to the magnitude of the personal human tragedy that this social disease brings. It does not conjure up the picture of countless vulnerable youth being lured by too-good-to-be-true job offers

Confronting contemporary human trafficking, both at global and African level, calls for churches and other religious communities to speak with one voice and to act in unison – be it in the South or in the North.”

only to find their dreams trampled on in the dirty streets of big cities. It certainly does not show you the faces of young children begging on street corners in the hopes of making enough money to return to the only shelter and protection they have, however little. This does not present the men and women who work in private homes for very little income 24/7, with only a hard floor under a table in the kitchen to sleep. It does not capture with clarity the amount of bodies being mutilated for organ harvesting for the black market as well as being used for muti (traditional medicine or magic).

Take a look in the mirror. The face of human trafficking is staring right back. None of us can escape the soul-crushing effect of human trafficking. In a world where we believe in the interconnectedness of life, we share the suffering of this gross violation of human rights and none of us will be left unscathed.

In the words of Bishop Jo Seoka, a Bishop in the Anglican Church of Southern Africa and outspoken activist in the struggle against human trafficking, “I cannot over-emphasise that

halting this phenomenon of human trafficking calls for immediate action. Confronting contemporary human trafficking, both at global and African level, calls for churches and other religious communities to speak with one voice and to act in unison – be it in the South or in the North.”

In response, the Anglican Church of Southern Africa through its social development programme HOPE Africa, the Evangelical Lutheran Church in Southern Africa and Churches United Against HIV & AIDS in Eastern and Southern Africa, together with the Helsinki Deaconess Institute, launched a *Stop Human Trafficking* project in Southern Africa. The project takes the form of a campaign that will be implemented in South Africa and Namibia over the next three years with the following objectives:

- To mobilise the religious sector to join the global and local efforts to combat human trafficking.
- The campaign will implement an aggressive public media and communications drive to raise the challenges of human trafficking [with a special focus during the Soccer World Cup in June/July 2010] to the public at large.
- Aims to train 300 key community activists in South Africa and Namibia with the skills to raise awareness about human trafficking while also training them in the ability to launch local prevention campaigns.
- In addition, the project intends to build the capacity of religious institutions and leaders in combating human trafficking.
- Importantly, the project will facilitate support to victims of human trafficking through the support of safe spaces.
- The three-year project seeks to restore human dignity.

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IAFN is an Anglican forum for the exchange of information about challenges facing families in different countries and contexts, and the practical work being undertaken by churches and individual Christians. See website www.iafn.net for further information and how to receive the newsletters electronically or in the printed version.

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Carrying the message.

Photo: Bethune House.

Bethune House

There is an overwhelming sense of pressure on a mother to provide for her children in any society, but especially in a country like the Philippines where poverty runs so deep and jobs are scarce. Filipina women make the decision to seek employment overseas and leave their homes for numerous

She is so desperate to provide for her family and so eager to find a better life that she will believe the promises and lies told to her by the people she encounters along the way, because at this point she is willing to trust anyone.

reasons, but the most obvious are economic – the need to fund basic necessities like food, clothing and shelter. Often these women are educated, if not highly educated, yet there is no money to pay their wages even if they have a good job such as nursing or teaching. Others leave the Philippines because of personal issues with their family or husbands, departing to seek new opportunities and a better life. For people living in volatile areas like Mindanao, their reasons for leaving can come from political oppression and militarisation of their homelands. Some are even fleeing civil war.

When a family makes the decision to send their wife, mother, sister or daughter to a foreign country such as Hong Kong to be a domestic helper, it is not a decision made lightly. It comes at a cost both financially and emotionally. For a child, it means they will be growing up without their mother. When – and if – she does finally return home years later, they may not even

recognise her. For a husband, it means living without his wife for an extended period of time – creating opportunities for adultery. For all, a piece of their family is missing. But before she can even begin packing, she must provide an incredible amount of money to an agency to ensure that she will have somewhere to work when she arrives. This is often the first stage of exploitation for a female planning to work overseas. She is so desperate to provide for her family and so eager to find a better life that she will believe the promises and lies told to her by the people she encounters along the way, because at this point she is willing to trust anyone.

Sometimes these women fall prey to illegal recruitment. They might be recruited by an agent for teaching or domestic work, but when they arrive in Hong Kong or another country there is in fact no employer or job waiting for them. They may then become vulnerable to predators of the sex trade and end up being forced to work in night clubs or brothels, having their lives threatened if they do not comply.

The Mission for Migrant Workers is a walk-in centre located in St John's Cathedral that has been assisting migrant workers in distress since 1981. The Mission recognised the need for a temporary shelter and in 1986 established The Bethune House Migrant Women's Refuge to provide charitable assistance, counselling, emergency relief and a place of refuge for needy and distressed migrant workers in Hong Kong. Bethune House

When a new client arrives at our door, it is our job to comfort her, give her shelter, empower her with knowledge about her rights, and if possible help her to find some hope for the future.

caters to domestic workers whose employment has been terminated or who have been forced to leave for various reasons of discrimination, contract violations, sexual assault, physical abuse and labour-related conflicts. Most of our clients are from Indonesia or the Philippines, but we accept any migrant woman in distress – regardless of where she is from.

Church support

Bethune House is helped to provide assistance to these women through financial donations from various churches and organisations. St John's Cathedral promotes support for Bethune House through its daughter churches which have adopted the shelter as one of their yearly projects. These churches participate in fundraising activities that help to provide the project's daily costs and maintenance.

As part of the Episcopal Mission Volunteer Programme, I was sent to work as an intern for a year for the Mission for Migrant Workers and Bethune House. The experience has been both challenging and rewarding. My ministry involves a lot of listening to deeply tormented women. I cannot imagine being called to a more worthy place.

When a new client arrives at our door, it is our job to comfort her, give her shelter, empower her with knowledge about her rights, and if possible help her to find some hope for the future. Each one of our clients has a different story to tell, but they all share a common bond. Through interactions with each other in our shelter, they have learned that pain shared is pain lessened and are able to build lasting friendships with their fellow residents. Our hope is that we can



The support of friendship.

Photo: Bethune House.

continue to keep our doors open to future migrant women in need and extend God's love and mercy through our ministry to them.

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www.kuc.hk/mof/projects/bethunehouse/bethune_house

ENGLAND

Bradford Forced Marriage Project

Project summary

In 2008, discussions about the problems of forced marriage and the difficulties experienced by some women, particularly new migrants, in Bradford led the Bishop's Officer Sam Randall and a local university professor to discuss how this issue might be addressed and "brought into the light". They approached a local Community Centre that had been originally established to support South Asian women. This centre was keen to support a forced marriage project and a successful application was made to England's Faith in Action fund.

The goal of this project was to inform young people on their rights in Britain regarding forced marriages.

Young people aged 14-20 from the predominantly South Asian community were approached and a safe space was created for a seminar, which included: a divorced survivor of a forced marriage; a specialist from the police who provided guidance and legal advice; a woman from the Islamic Society of Britain who provided a summary on Islam's view of forced marriage; and a Christian community worker who shared the Biblical model of marriage. Nearly 25 young men and women participated in the project and other further discussion sessions were held on the same issues at the local university with an additional 15 students aged 20+ facilitated by the university

research specialist. All the contributions were recorded on audio for further research purposes.

Following the project, six young women aged 14-20 met weekly to write a radio drama based on what they had learned. The drama was then recorded by them at a local community radio station for possible broadcasting.

The goal of this project was to inform young people on their rights in Britain regarding forced marriages. The project had to be handled with great sensitivity due to community concerns. The UK Government has established the Forced Marriage Unit (FMU) as a joint initiative with the Home Office to operate nationally in supporting actual and potential victims; and internationally to rescue victims who may have been held captive, raped, forced into having an abortion or into a marriage. In 2009 FMU gave advice or support to 1,682 cases; 86% involved females and 14% males. Resources are available to assist both those at risk of forced marriage and to help professionals from the education, social, healthcare and statutory sectors identify those at risk.

The hope is that those who attended the project will in turn share what they have learned with their friends, so that young people realise that they do not have to be victims and they do have a voice.

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NORTH INDIA

Being silent is to be sinful

India is one of the major trafficking source and destination centres of the world. Major Indian cities receive minors and adolescence girls into the sex trade from the neighbouring countries of Nepal, Bangladesh and Bhutan, and in South India from Sri Lanka. Indian girls are also trafficked to Central and East Asia, and further to Europe. But accurate data for such cases are not available to establish the exact dimension of the issue.

Although trans-border trafficking is an affluent business for the traffickers, the legal documentation involved in crossing the borders of India has restricted the outflow of girls from India. But internal trafficking is a major issue. Young girls from economically backward areas, and girls belonging to the lower strata of the caste structure, are tricked to move out of their villages and families for jobs in cities as domestic helps. They are then forced into marriage, assaulted, raped and forced to enter the sex trade.



Teaching about trafficking.

Photo: DBSS-Eastern Himalaya Diocese, Church of North India.

The tribal communities of India are predominantly agrarian, living close to the forest. The life cycle is dependent on forest, land and water – collecting from the forest, cultivating crops and fishing. For 200 years, the Tea Gardens grown in this part (the Jalpaiguri and Darjeeling districts of West Bengal, India) have generated another source of employment as labourers.

The situation has now changed and the tribal peoples are gradually alienated from their resources, which have been the only way of life. They have always protected the forest and its animals. But others have now commercialised them and created an imbalance in the environment, and it is the tribal communities who pay the price. Non-tribal groups have

fraudulently taken away their lands. The Government has also taken away lands to establish its mega industrial and commercial projects. It has also introduced synthetic farming, subsidised chemical manures, fertilisers and hybrid seeds without imparting proper knowledge and providing necessary infrastructure for irrigation and marketing. Now, when the subsidies are over, it is very expensive for the poor tribal farmers to grow crops; they could not change to their traditional method of organic farming as the land will take some years to recover. Fishing, which has been one of the primary sources of earning,

has also stopped; at some places tribal people are not allowed access to rivers and the waters are polluted.

Another shock is the closing down of Tea Gardens in the area, and many of the community – skilled through generations only to work in the Tea Gardens – have no other option but to starve.

This situation of mal-adjustment means that the tribal communities became an easy prey of human trafficking. The mushrooming placement agencies in the mega cities of India, supplying girls for domestic work in the different cities, have appointed a long chain of recruitment and transporting agents working right to the grassroots. Some unemployed tribal young boys are also part of it, being paid Rs. 200 to Rs. 2000 for each recruitment and handing over the girls to transporting agents. The story continues with hundreds of girls being recruited every year for jobs as domestic help in cities, against a promise of lucrative returns. The dream starts for a better future for the young girls and their family. But when they realise they have been cheated, it is too late; some come back after encountering sub-human treatments but plenty are lost and never have the opportunity to be re-united with their families.

The Diocesan Board of Social Service, Church of North India is trying to create awareness among the humble and innocent villagers about the fraudulent operations of these placement agencies; sensitising the Government machinery to identify the areas of development and adequately distribute to peoples in need; working for the police to be more accountable in checking the activities of traffickers and to strengthen the link between the police and villagers. Vigilance cells have been constituted in each village, with the prime responsibility to track the outflow of their villagers, and assist in negotiating employment with the recruiter, inform the police about such outflow, to ensure that migration is safe, and also ensure safety at the work place. The Church is also trying to equip the villagers to be able to demand their rights for development.

A CASE OF FORCED MARRIAGE

Susan is 14 years old, a very ordinary tribal girl from a remote village in Jalpaiguri District of the State of West Bengal. Her mother died when her youngest brother (seventh child of her parents; Susan is third child) was born. Two of Susan's elder sisters are married and live in another village. Susan took care of her three younger siblings. Her father works as an agricultural labourer, a construction labourer in the city, fishes and sells his catch in the market. But even after every effort, he could hardly guarantee food for the family. It was always Susan who was the first to be hungry; she would boil roots from the nearby forest to feed her younger brother and sisters.

A man (not from the tribes) came one day and offered her father a job for Susan in North India for a monthly salary of Rs. 2000. Susan's father could manage to earn only Rs. 1000 in the best month of the year. He was convinced by the offer, but at first Susan did not agree to leave her family to work in unknown land among strangers. Finally she agreed on her father's insistence and to help her younger brothers and sisters with her earnings. She was transported with this contact person to Sajanpur in Uttar Pradesh. Susan was surprised and alarmed to learn that there were plenty of girls in this new village who belong to her tribal group and had been bought from different places and forcefully married to much older men. Before long, she realised she had also been sold by the contact man. Within a week of her arrival, everything was clear to her as she was asked to sleep with a man of 65 years. He was married and has a wife, but she was childless, so it was for Susan

One day, Susan had an opportunity to use the number her father had given her when she left and telephone a public calling booth. She asked her father to be called and explained what had



Village meeting.

Photo: DBSS-Eastern Himalaya Diocese, Church of North India.

happened to her. He tried to contact the local police station for assistance and register a complaint, but the officials in the police station locked him up, alleging he had sold his daughter, and the complaint was never registered. When he returned home, his

village Head advised him to contact our staff.

With the assistance of our staff, a complaint was registered in the local police station.



Hearing stories from returnees.

Photo: DBSS-Eastern Himalaya Diocese, Church of North India.

to give birth to a child for their family. Although frightened, Susan refused. She was locked up in a room and then raped by the old man and threatened that if she raised an alarm or continued to refuse, she would be killed. Helpless, she gradually surrendered and quietly accepted what was happening to her.

When Susan was contacted over the phone, she explained she had submitted and so the family had not tortured her anymore, except for her being forced to have sex with the old man.

It was feared that if the police took any action and the family holding Susan came to know about it, she would probably be killed. So it was planned that her father should invite the old man to come to his village to arrange his marriage with Susan. Eventually, the old man agreed and together with some relatives, brought Susan to the village. The police arrested all of them and recorded Susan's statement. Although all the family members were released in a couple of days, the man who was involved in raping Susan was kept for 90 days in police custody. A legal case has been initiated against him, but as usual with the judicial system of India, even after two years the police have yet to submit the charge-sheet. Meanwhile, Susan has given birth to a girl who is one year old and they are living, with Susan's father, in uncertainty about their future. Susan is awaiting justice for what has happened to her, and aspires to a better future for her daughter, a better world where the child could live with dignity.

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The face of care: Dr Lalita Edwards with a victim of trafficking.

Human trafficking has many faces. Some trafficking starts before birth. It is thought that only young girls are trafficked. However, I am sure that after reading these two stories you will change your mind and if you don't do anything else, you will at least pray for those of us working with trafficked people.

Through the Santvana Project we come across many faces of human trafficking. Maya [name changed] is one such person. Maya hails from a village in Hyderabad. At birth there was a lot of joy and festivity. However the scenario changed when both parents died and Maya was left an orphan at the age of 12 years. Not knowing what to do, Maya started working at a construction site as a casual labourer and, after two years, was brought to Pune by two very well-meaning friends who promised a much better job, even though Maya has not been to school. (I am purposely not using the words illiterate and uneducated). While in Pune, Maya was placed in a house and watched closely. A lot of time and efforts were invested in training. By this time Maya turned 18. One evening after a long preparation it was time for celebration. The celebration ended past midnight and brought much pain for Maya. When the stupor was gone, Maya found out that though she was born a boy, she had just been emasculated and was given a new identity and name. From that moment she was called Maya. She was given female hormones for over a year.

Maya's emasculation was performed locally and the scarring is very ugly. She is one of Santvana's beneficiaries. She came to us because she cannot earn money. When she entered the room there was a strong smell of urine. When I asked her, she said

that she is unable to pass urine and dribbles all the time which puts everyone off. Maya was taken to the Medical College hospital by our staff and she underwent a correction operation in April.

Just one different face of trafficking

S has lived in Santvana since September last year. She hails from a village of West Bengal. She was rescued from the Mumbai red light area by a Christian NGO because she is HIV positive and on anti-retroviral drugs. S comes from a very poor extended family. She was married to a casual labourer who could not take care of

his family of eight [father, mother, his wife and four daughters and himself]. He was also addicted to alcohol.

One day after a good thrashing from her husband, S cried and said, "I wish I could run away". Her mother-in-law heard and released her of her sufferings only to push her into more. She sold S to someone who promised her a good job in Mumbai. The family kept the older three girls and allowed her to take

her youngest child, a baby, with her. S was very happy to get away from her cruel husband but did not know that she

would have to dance to the tunes of many men. Yes, you have guessed right: S was sold once again to a brothel-owner and she had to earn money for them. She stayed there five years and contracted HIV and was thrown out when she started falling sick and was pregnant. Local Christians rescued her and helped her during the last phase of her pregnancy and after that placed her in Santvana. This is a happy ending, but many young girls don't have this ending. There are many more stories that can be told but I just would like you to know that no age, no sex is safe. Anyone can be trafficked.

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In addition to running medical clinics and outreach projects in the red-light district in Pune, Dr Lalita has pioneered work including caring for the children of female sex workers and creating the Santvana Home for orphan children blighted by HIV/AIDS.

U-Mul-Ga (Well Side) Project For Women Refugees from North Korea

Korea is a divided country where more than 1,000,000 separated people in South and North Korea have not met each other for about 60 years. In the circumstances of severe economic crisis, many North Koreans have fled from the North and moved to South Korea and other Asian countries such as China, where they are living difficult lives as refugees without any guarantees of security. Beside the financial difficulties and guilty feeling for their family left in the North, they have many difficulties in adjusting themselves to the new land because of the extreme anxiety, horror and psychological stress they experienced in the process of escape from North Korea. The number of refugees has been increasing since 2000, and 70% of the 20,000 refugees in South Korea are women.

As the Girls' Friendly Society (GFS) World Mission aims to "bear one another's burdens", GFS Korea offered a new role of exchange and a bridge in sharing the heavy burden of women refugees from North Korea. The main objective of the project is assisting the women to settle down and adjust well in the new land by providing opportunities of communication and actual support by employing them at "Well Side Café". For a period of six months, we will employ three women refugees at the café, train them, and introduce them to other places where they can continue to work. The café acts as employment bank and job and small business training centre.

The main objective of the project is assisting the women to settle down and adjust well in the new land by providing opportunities of communication and actual support by employing them at "Well Side Café".



Well Side Café - providing refreshment.

Photo: GFS.

The second objective is "building a bridge" to support women refugees from North Korea scattered in the Asian region. Most of them are penniless, so the women refugees are easily involved in prostitution or are sold to pimps. We need to save them from the hand of the traffickers.

The third objective is to bring more balance between the regions by establishing GFS branches in Asian countries which do not have the GFS organisation and by strengthening the Asian GFS societies which have been working rather passively



Support from the Church.

Photo: GFS.

until now. This activity could motivate establishing Anglican churches in Asian countries where no Anglican churches exist. The visit to Vietnam by our members last December for pre-surveying the bridge activity gave us proof of this possibility.

With 25 board members, one secretary general and many committees for various activities, the project has the following action plans.

1. Education for volunteers and supervisors
2. Counselling: Operating a counselling café (on and off-line)
 - On-line café: Operating an Internet café to share the difficulties of the refugees and to establish a safety connection for refugees in emergency
 - Off-line café: To provide a centre of employment as well as a place for rehabilitation in the following ways:
 - An actual business selling bread for hiring employees, not hiring employees for selling bread.
 - A physical and psychological space for GFS members and women refugees to talk and listen to each other.
 - A place to help the refugee women acclimate themselves to South Korean society.
 - To be a place for exchanging cultures between North and South Korea – eg Mother-Child Excursions twice a year.
3. "Building a Bridge" – collaboration with the World GFS, to support women refugees from North Korea scattered in the Asian area, and bring them to Korea for training and help.

Seoul Cathedral

We have opened a Take-out café (Café Grace) at the corner of the garden in Seoul Cathedral. This is a three-year project (2008 -September 2011), and is our ongoing project so that we can help the refugees to get out of difficulties – including financial difficulty – to live with hope, to improve their social status, to realise the gender equality in our society, and furthermore to put into practice the love of God and the GFS World Mission.

We hope our project will be correspondent with God's will and glorify God.

Contact address: GFS Korea (Umoolga Project), 3 Jung-dong, Chung-gu, Seoul, 110-120, SOUTH KOREA

Action of Churches Together in Scotland (ACTS) regards human trafficking as a form of human slavery and believes that the churches should be called upon to lead a campaign against it.

A group drawn from the churches was set up to assess the scale of the problem of human trafficking in Scotland and recommend action. It discovered that although there are very few reliable statistics, there is clear evidence from many of the charitable and government agencies working in the field that trafficking is taking place but with little hard evidence about the numbers involved. The group was aware that human trafficking can be in the form of exploitation of people for labour, sex and organs, but this article is confined to sex-trafficking which is a very profitable business and reaps large rewards for the perpetrators.

There have been very few successful prosecutions of traffickers in the United Kingdom – none in Scotland – despite large police operations. It is difficult to provide sound evidence to satisfy the courts. One reason is that rescued individuals cannot be held in police custody and once freed simply disappear – possibly to avoid deportation or family shame, or fearing threats to themselves or their families. The language barrier means there is a need for interpreters and as these almost always come from the country of the girls' origin, they are regarded with suspicion and distrust. The girls are unwilling to speak freely in front of them because of possible recriminations, and threats to their families back home.

There is an urgent need for "safe houses" where traumatised victims can be cared for and given time to gain sufficient self-confidence to reveal the evidence required for successful prosecutions and the current "reflection period" given to immigrants identified as victims is not long enough.

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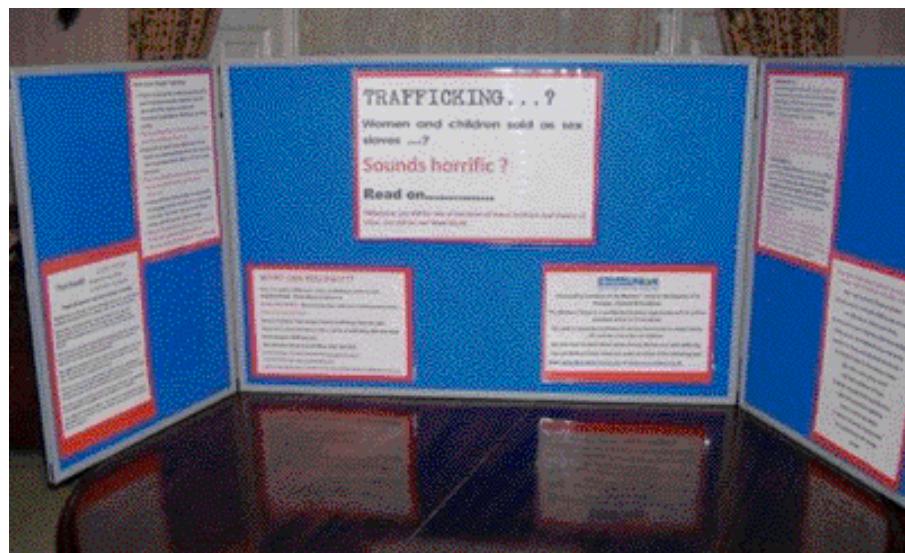
The difficulty of establishing the scale of the problem is increased because trafficking can be defined in a number of ways. The international definition, as agreed in the 2000 Palermo Protocol, requires there to be force, fraud or coercion of an unwilling victim. But many travel voluntarily in search of a better income, having been

tricked into paying for their travel with promises of a better life and good jobs.

Enquiries showed that the churches were aware of the problem and were trying to find ways to tackle it. These ranged from compiling information and study packs to organising conferences to publicise the grim realities of the trade.

There is urgent need for "safe houses" where traumatised victims can be cared for.

Churches had also put considerable effort towards persuading the British Government to sign up to the Palermo Protocol and to implement the measures recommended by the Council of Europe Convention on Action against Trafficking in Human Beings. The European Court of Human Rights has now commissioned an enquiry into the scale of the problem of trafficking in Scotland. As there is often an increase in the incidence of trafficking associated with major sporting events, this is a concern for us, as Scotland will host the Commonwealth Games in 2014.



Mothers' Union display boards with advice and information.

Photo: SMU.

The group's recommendations include the formation of an ecumenical group which should be set up as rapidly as possible; the setting up of a safe house in Scotland; Bibles and literature to be available in other languages and for churches to raise awareness and lobby governments. The Mothers' Union in Scotland has raised awareness by putting display boards discreetly at the back of churches with advice and information.

Contact Person: Charmian Paterson, Mothers' Union Office – C/o St. Andrew's, Dunkeld and Dunblane Diocesan Office, 28a Balhousie Street, Perth, PH1 5HJ, SCOTLAND www.muscotland.org.uk

The Reformed Church in Zambia (RCZ) is carrying out a sensitisation campaign to help prevent the human trafficking of vulnerable people. The 2010 FIFA World Cup is finally here and as a Church we want to focus on the pervasive crimes expected to accompany the economic boom in the South African tourism industry. An expectation is that the human trafficking of women and girls for sexual exploitation and child labour will be on the increase and young men and women are likely to emigrate to South Africa in great numbers during this period. For Zambia, this World Cup in South Africa poses a threat to the safety of our children, youth, girls and women. Our campaign strategy is to create awareness in the community and particularly the marginalised and vulnerable.

We conducted a survey in the surrounding area and discovered people are totally ignorant and unaware of human trafficking, which is going on unnoticed. Most vulnerable are girls and young women, children without parents who lack education and live in abject poverty. A monthly bread basket for an average family per month is now \$400 and many earn less than \$80 per month. Many stories are told of young girls taken away for better prospects of jobs and education and parents paid a lot of money. Sooner or later they do not hear of them. When we explain in our vernacular languages, people seem to know and relate to what has happened to someone or to themselves. Those involved in taking them away are people who are wealthy, those living abroad, successful businessmen, or others pretending to be wealthy.

The March was attended by at least 200-250 people – a surprising achievement for the Church which was commended for initiating the project.

Stakeholders' meeting

As a Church we are not the experts, so we held a stakeholders' meeting to which we called various organisations such as the human rights and drug commissioners, the victim support unit of the police, the school representatives, representatives from the Ministry of Education, the Government ministries of sports, community and child welfare, the financial houses, the women in law, religious and community leaders and the media organisations. The aim was to share information with them about the project we are embarking on and discuss how best they can come in to help. Searching questions were put forward, such as "Will the World Cup impact on us and if so who will be affected? What can we do about it? Is it really necessary? Is it worth it to fight together? What next after the World Cup?" We further informed our stakeholders in the meeting that we wanted to create partnerships with them, share information,



The March against human trafficking.

Photo: EYC.

experiences and best practices in order to make the work of each partner more effective and extend efforts beyond our local sphere of influence.

Activities

We have a small budget but we have lined up the following activities to fulfill our objective and prevent in a small way, or to help ensure a reduction in, the number of children and youth migrating to South Africa during the World Cup and beyond: youth forums and outreach, football tournaments, radio programmes, school debates and a road show.

The Launch: March against human trafficking

In May, our church and the Local Council of Churches – including the Independent Churches of Zambia, the Non-governmental Organisations such as St Francis Women's Care Group, local sports teams, two community radio stations, the football fraternity and Government ministries such as Education, Child Development, Immigration Department, Victim Support Unit marched together against human trafficking under the banner "STOP HUMAN TRAFFICKING" declaring that "IT IS SLAVERY and DEHUMANISING: IN SHORT IT IS SINFUL". The Anglican Church was present too, and the March was broadcast on our National Television the following day. The March was attended by at least 200-250 people – a surprising achievement for the Church which was commended for initiating the project – and the District Commissioner of Livingstone graced the occasion.

Please extend to us what you are doing and include us on your website.

We would like YOU to be OUR partners as we are NOT focusing on the FIFA WORLD CUP IN SOUTH AFRICA ONLY, BUT BEYOND.

Contact Person: Rev. Rodgers Nkhuwa, Reformed Church in Zambia, Livingstone Congregation, PO Box 60158, Southern Province, ZAMBIA

NEPAL

Church unity transforms Nepal

Child sexual exploitation is a growing issue in Nepal, but in 2007 Viva* could find only five churches engaging with the problem. Now there are over 70. Putting aside stylistic and denominational differences, these churches are putting the biblical principle of unity into practice and changing the fate of families all over the country.

Nepal has a lot of unprotected border areas, particularly in the south on the open border with India. This is a prime point for traffickers to take children across undetected. Some of the most impoverished areas are also along the borders, meaning that there is a much greater risk of children being sold. Traffickers deliberately target the poorest communities, knowing that people are desperate enough to do whatever it takes to provide for their families. They trick parents into sending their daughters to work as maids or au pairs in the bigger cities, where they are instead held captive and put to work in bars and brothels.

Close by, in Katmandu, Viva has a city-wide network of people and projects trying to help these children at risk. Made up of government bodies, churches, local projects and international charities, this group of people are all committed to helping the children in their city, and committed to doing that together. So in 2006 they began work to identify the places of highest risk along the Nepalese-Indian border and focused their efforts on engaging the churches in nine key areas. After almost a year of work, a small group of those churches officially came together as the Daughter Project and, together with Viva and the Katmandu network, committed themselves to raising awareness of child trafficking issues and to protecting and supporting affected children and families in their own communities.

Traffickers deliberately target the poorest communities, knowing that people are desperate enough to do whatever it takes to provide for their families.

Now, in 2010, there are more than 70 churches who have grasped hold of the vision and the Daughter Project is growing all the time. As well as offering counselling to girls who have been exploited, it also funds micro-enterprise initiatives to help families generate income so that poverty will not leave their children vulnerable to traffickers. The projects in the network are working to get more young girls into school, which will not only allow them to be more easily protected but will give them vital skills that can help them break out of poverty in the future. They are also holding educational sessions with parents and members of the community, where a very simple picture-based training course is used to teach people how to prevent trafficking in their own communities and how to intervene once they have recognised that abuse or exploitation is taking place.

The Daughter Project is an inspiring and very practical demonstration of what unity can accomplish. There are so many weak points across Nepal's borders, and so many channels



Girls looking at Daughter Project leaflet.

Photo:Viva Network.

through which children can be bought and sold, that one organisation alone would struggle to make a real impact. But over 5,000 adults and children working together through their 70 churches in nine communities – now that's a different story.

Editorial Note: Viva is an international Christian charity working in Africa, Asia and Latin America, bringing together over 25,000 workers, leaders and projects caring for children at risk. Viva is connecting, training and supporting these people through 43 city-wide networks, reaching over 1 million children around the world.

Contact Person: Beth Gaukroger, Communications Manager, Viva – Together for Children, Unit 8, The Gallery, 54 Marston Street, Oxford, OX4 1LF, ENGLAND www.viva.org

A PRAYER FOR THE TRAFFICKED

Father of all:

Your servant Joseph,
with his coat of many colours,
suffered capture and trafficking
before final reunion with his family.

Bless all who are trafficked today;
may their oppressors be reformed,
may the trafficked be sustained,
and may all of goodwill
strive earnestly to make them free:
through the liberating grace
of Jesus Christ our Lord.

Amen

The Revd John Bradford

**Visit the Family Network website:
www.iafn.net**