



**FREEDOM
SEDER**

**Haggadah
Companion**



ACKNOWLEDGEMENTS

Dear Friends and Colleagues,

Welcome to CCJ's first of a kind "Freedom Seder". CCJ is most thankful to all partners who have contributed to the success of this unique event which has been a year in the planning. The Torah teaches that we are all created in the image of God "Btzelem Elokim". We hope that this thought provoking experience will remind us of this vision and lead us to action.

CCJ wishes to specifically thank those that have enabled the Freedom Seder to become a reality through their generous support of this project: The United Reformed Church, a donor who wishes to remain anonymous; and to Clifford Chance LLP for hosting the Freedom Seder, availing us of a wonderful venue and refreshments.

Finally CCJ wishes to thank Programme Manager Elliot Steinberg, for his vision to shed light on the plight of those still in slavery, through the creation of this dedicated resource and the management of the Freedom Seder.

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Director, CCJ

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The Haggadah Companion has been written and designed by Elliot Steinberg

STOP THE TRAFFIK
PEOPLE SHOULDN'T BE BOUGHT & SOLD

rené cassin
the jewish voice for human rights



The movement for
REFORM JUDAISM

Masorti
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Office of The
CHIEF RABBI



Tzelem
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liberal judaism

the
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community
ק'ק עשר השמים



THE FREEDOM SEDER AND THE CCJ HAGGADAH COMPANION

The Seder is a ritual which takes place at the beginning of the Jewish festival of Passover. At its most basic form, the Seder (Hebrew for “Order” referring to the specific order to the rituals involved) is designed to remind people of the story of the Exodus from Egypt through various retellings and symbolic foods, and includes a ceremonial meal at its centre. It highlights God’s redemption of the Israelites from slavery in Egypt to freedom. *In this way it often sparks reflections about the relative comfort of many of our own situations and compassion and empathy for those who are suffering.*

The Freedom Seder is a project being managed by the Council of Christians and Jews (CCJ) to *highlight the issue of human trafficking to Jews, Christians and people of all faiths and none.* It is building on Freedom Sunday, a global day of Christian worship, prayer and action on human trafficking which UK Jewish communities and partners have participated in from 2015.

The Freedom Seder will bring together elements of a traditional Jewish Seder and modern reflections on social justice. It will use the Seder as a springboard for thought and action on the issues of human trafficking and modern slavery. It is not a demonstration or a model, but an invitation to use the Seder as a framework to think more deeply and spiritually about these issues in an interfaith context.

The Haggadah is a traditional book read at the Passover Seder which details the order of the ceremony and the blessings that are made, providing a guide through the rituals. Some also include illustrations, reflections or other points that may stimulate discussion through the course of the Seder, and different movements and organisations have produced their own Haggadot or companions to read with the Haggadah with their own themes and messages.

Our Haggadah companion is *a resource that can be used alongside any Haggadah that highlights particular elements of the Seder to prompt thought and discussion on human trafficking and modern slavery, and what we can do to tackle and prevent them. It includes information and personal stories about trafficking, and reflections from religious and communal leaders.*

The Haggadah Companion will be used at CCJ’s national interfaith Freedom Seder in London and will also be available for use in local communities and by students and others to run their own “freedom seders” either within an interfaith context or with their own community.

SEDER - ORDER & DISORDER

The literal translation of the Hebrew word “Seder” is order – a reference to the strict order of rituals that the seder adheres to. This order of 15 sections of the ceremony is often spelt out at the beginning of the Haggadah to ensure that everything is covered, and everyone attending the seder can follow along. The list below is the full traditional Seder and coloured sections are those explored in this Haggadah companion.

1. **Kaddesh** - Sanctification of the festival
2. U'Rechatz - first washing of hands before karpas
3. Karpas - eating a vegetable dipped in salt water
4. Yachatz - Breaking the middle Matzah of the 3 Matzot on the Seder Plate
5. **Maggid** - The retelling of the Exodus narrative. Includes the 4 Questions, 4 Sons and the Biblical narrative
6. Rachtzah - Ritual washing of hands before the meal
7. Motzie - Blessing over food (traditionally bread but Matzah on Passover)
8. **Matzah** - Blessing over the Matzah
9. **Maror** - Eating bitter herbs
10. Korech - Eating Matzah and bitter herbs together
11. Shulchan Orech - The festive meal
12. Tzafun - Eating of the Afikomen, a hidden piece of Matzah broken from the middle Matzah.
13. Barech - Grace after meals
14. Hallel - Songs of praise to God - recited on all festive days
15. **Nirtzah** - Closing prayers

Victims of human trafficking and modern slavery often remark on the chaos and disorder that they experience as they are thrown into a situation in which they have no control. The order we choose to follow through the Seder is as much a manifestation and celebration of our freedom as the symbols and rituals it contains. As we follow the seder, we can consider the structures and routines that we are free to create in our lives and the security that this grants us, and reflect on the lack of order experienced by those who are still not free.

‘In every generation one is bound to regard oneself as though they had personally gone forth from Egypt’.

Babylonian Talmud, Pesachim 116b

THE 4 CUPS

It is traditional through the course of the Seder to drink 4 cups of wine or grape juice. One of the explanations given for this is that the 4 cups reflect 4 verbs used in Exodus 6:6 regarding the process of being freed:

- | | | | |
|------------------------|---------------|----------------------|--------------|
| 1 I shall take you out | וְהוֹצֵאתִי | 3 I shall redeem you | וְגֵאלְתִּי |
| 2 I shall rescue you | וְהִצַּלְתִּי | 4 I shall take you | וְלִקְחְתִּי |

While reflecting on these ideas and the complexity that freedom and becoming free represents, for each of the 4 cups we will also offer a story from someone who has been trafficked or enslaved, or from an organisation working to support people as they go through the process of becoming free.

THE FIRST CUP SOPHIE'S STORY

I was 18 when I met him. We didn't really speak very much but then we became really good friends - best friends. We went away for a few days to France and had a really nice time - laughed, joked around and then he said lets go to Italy, which I did. Everything changed there.

I was trafficked. I was fooled. I was deceived by a man who said that he loved me. The tragedy is that I believed him. Now I know that love is not shown by forcing me to work on the streets, beating me up, force feeding me and turning me into someone with no mind of my own. I had become like a frightened rabbit. I was terrified that he would kill me. Death too often felt like my only way to escape.

I couldn't believe it could happen, ever. I felt awful. I felt sick. They spoke about my youngest brother who was 13 at the time and said they'd find him, that they knew where he lived and that they'd take him. They said they'd kill me if I didn't do the work. It's like you're a dead person - nothing.

You're scared to do anything. Even if you go to try to run away they'll come and find you. You can't get to a plane because they have people at airports. You can't go anywhere, you're just stuck there. Most of the time he was there. If I had calls he would direct me about what to say.

I started to become ill quite a lot. I was so cold I ended up getting pneumonia and going to hospital. Luckily they kept me in for a week. I spoke to my mum who managed to find out some things that had happened. They came over and picked me up, and I got away. I have a new life but I am haunted by the faces of those who used me, those whom I did not choose, those for whom I was nothing more than a ten-minute thing.

I want people to know that this really does happen and it's not just something you hear about or see on tv. People are products. I was one of them. But I am a survivor.



“I am the Lord your God, who took you out of the land of Egypt, out of the house of bondage”.

This is one of the most powerful and iconic verses in the Bible - the very first of the Ten Commandments. Yet, it is perhaps surprising that this statement of absolute Divine authority refers to our time as slaves. Why not, “I am the God of your Forefathers” or “the God who created the world”?

In fact, there could be no more perfect introduction to the Decalogue than this reminder of the Exodus from our enslavement in Egypt. The powerful lesson here is that freedom is directly connected to responsibility. We were freed from slavery precisely in order that we could heed the word of God. In that sense, Passover is always a sharp reminder of our commitment to the world and an opportunity to ask ourselves whether we are using our freedom responsibly or not.

While human trafficking and modern day slavery persist, it remains clear that we are failing in this regard. Even one person, in any part of the world, denied his or her human rights and dignity, would be a source of the deepest shame to us. Yet, human trafficking is widespread. It affects virtually every country in every part of the world. Men, women and children are routinely deprived, humiliated and manipulated, just as we were once in Egypt, and every citizen of the world shares in the responsibility to help them.

That is why CCJ’s ‘Freedom Seder’ is such a valuable opportunity to reflect on how we can best act to end this scourge. I wish you every blessing in all of your continued endeavours.

**CHIEF RABBI OF THE UNITED HEBREW CONGREGATIONS OF THE COMMONWEALTH
EPHRAIM MIRVIS**

MAGGID - TELLING THE EXODUS STORY

הָא לַחֲמַא עֲנִיָא דִּי אֶכְלוּ אֲבֹהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל
דְּכָפִין יֵיתִי וְיֵיכֵל. כָּל דְּצָרִיךְ יֵיתִי וְיִפְסַח

Ha lachma anya di achalu avhatana b'ar'a d'Mitzrayim. Kol dichfin yeitei v'yechul. Kol ditzrich yeitei v'yifsach.

This is the bread of affliction that our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and celebrate Passover.

At the opening of the Seder is an invitation to anyone who is hungry or in need to join the festive meal and experience the freedom, security and happiness that the Passover celebration offers. This invitation is intrinsically linked to the communal memory of being persecuted – knowing what it is like to have little to eat.

The Haggadah asks us to keep our doors open to the most vulnerable in our society because it is the situation our ancestors have found themselves in. The implication of sharing the matzah, the bread of affliction, is that we too could find ourselves in need of somewhere to eat.

Trafficking is something that can happen to anyone – as many of the stories through this Haggadah companion show, a small change in circumstances can be the trigger for a conversation or relationship that can lead to a loss of control, exploitation and entrapment.

History is full of examples of humanity's tardiness when confronting oppression. The joy of freedom is always to be celebrated but we need to act more swiftly to relieve the pain that precedes it. Anything we can do to improve our current track record is to be welcomed. Greater alertness to issues of human trafficking, unjust detention and all forms of dignity-depriving exploitation is vital. This is something on which we must stand together with determination and boldness.

REVD DR HUGH OSGOOD, MODERATOR OF THE FREE CHURCHES

VICTIM SUPPORT

All potential victims of human trafficking are entitled to be supported under the UK Government's commitment to the Council of Europe's Convention Against Trafficking in Human Beings. Once a potential victim has, with their agreement, been referred into the National Referral Mechanism and received a positive initial decision regarding the possibility of them being a victim.

The Salvation Army, which holds the government contract to manage the support for victims of modern slavery and human trafficking, will provide safe accommodation or outreach support if accommodation is not necessary.

The Salvation Army works with 11 other partners to provide support to victims during their 45 day Recovery and Reflection period. During that time they are helped to look at their future options and move on safely. In the last year over 5,000 victims have been supported in this way.

It is a galling fact to accept that there are over 29 million slaves in the world today - that there are more people enslaved than even at that moment in history when President Abraham Lincoln passed his thirteenth amendment, or when William Wilberforce succeeded in changing British law to make the trade of human flesh illegal. In every city and town across the world, men, women and children continue to be lied to, entrapped, violently subdued, forced and and transported to work for a multitude of criminal industries, reaping the perpetrators and leaders of the trafficking trade and the others it feeds, billions each year.

Making Herstory has come into direct contact with victims of trafficking - mainly women and young girls - who have been drugged, duped and beaten into the sex trade, cruel domestic servitude and even false marriages sanctioned by so-called religious leaders which are in effect nothing more than the legalisation of incessant rape and torture. It is every single human being's duty to put a stop to this "trade" - whatever their stance on faith. But as people of faith whose very prophets fought and died to free those that were enslaved by man-made injustices, whose holy texts reiterate the duty we hold as believers to work for the wellbeing of our fellow human beings, we have perhaps a double incentive to mobilise whoever we can to end this black side of humanity and our corresponding global histories.

THE 4 QUESTIONS

מה נשתנה הלילה הזה מכל-הלילות?

*Ma nishtana halayla hazeh mikol haleilot?
Why is this night different from all other nights?*

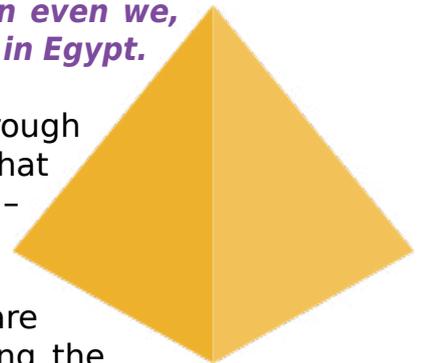
It is traditional for the youngest participant at the Seder to ask the 4 Questions – Why is tonight different from all other nights? The 4 questions focus particularly on the oddities of the Passover rituals: Why tonight do we only eat unleavened bread? Why do we eat bitter herbs? Why do we dip vegetables twice (once in salt water and another time in charoset)? Why do we eat reclining to the left? All of these are good questions – especially for those unfamiliar with the Seder – and are a way to engage young people in the Seder and spark discussion around the table.

The Haggadah then answers:

עֲבָדִים הָייְנוּ

Avadim hayinu - We were slaves to Pharaoh in Egypt, and God took us out of there with a strong hand and an outstretched arm...*If God had not taken our ancestors out of Egypt, then even we, our children and our children's children would still be slaves in Egypt.*

The answer sets in motion the retelling of the Exodus story through symbols and allegory as well as Biblical quotations. It shows that the people who are enslaved are not able to free themselves – in the Biblical Exodus, God rescued the Israelites from slavery because there was no one else who could. Modern slavery and human trafficking, by contrast, is something that we are able to act against by highlighting the issue and considering the complex ways in which we contribute to and benefit from the enslavement industry. It is our responsibility as free people to work for the freedom of people currently entrapped and trafficked.



Human relations depend upon the treating of each individual with respect, and trafficking is a classic example whereby the powerful abuse the powerless, where the strong take advantage of the weak. The Hebrew Bible and its prophets condemn frequently the oppression of “the widow and the orphan”, that is those whose economic circumstances force them to live at the margins of society and who face economic exploitation as a result.



RABBI DANNY RICH, CHIEF EXECUTIVE OF LIBERAL JUDAISM

Human trafficking is a grave crime against humanity. It is a form of modern day slavery and a profound violation of the intrinsic dignity of human beings. It is intolerable that millions of fellow human beings should be violated in this way, subjected to inhuman exploitation and deprived of their dignity and rights. This outrage should concern each one of us, because what affects one part of humanity affects us all. Virtually every part of this world is touched in some way by the cruelty and violence associated with this criminal activity.

If we are to combat this evil then we must work together to prevent the crime, support the survivors and prosecute the criminals. The knowledge that churches have of their local communities puts them on the frontline in this campaign. Freedom Sunday provides churches with an opportunity to join together with others around the world in a day of worship, prayer and action on human trafficking. Freedom Sunday challenges us and resources us to take action to prevent the crime of human trafficking in our local and global communities.

MOST REVD JUSTIN WELBY, ARCHBISHOP OF CANTERBURY

Human trafficking and modern day slavery is a stain on our civilization. Islam abolished slavery over 1400 years ago, and it encourages people to respect common humanity and stand up against undignified treatment of fellow human beings.

IMAM QARI ASIM, LEEDS MAKKAH MOSQUE

GOD HEARD OUR VOICE

As it is written “God heard their groaning and God remembered his promise to Abraham, to Isaac and to Jacob”. (Exod. 2:24)

In his commentary on the Haggadah, former Chief Rabbi Jonathan Sacks writes “In the Torah the word Shema means more than ‘to hear’. It means ‘to listen, pay attention, and act accordingly’”.

Many people who are trafficked or enslaved are not able to attract attention to themselves or cry out without putting themselves into increased danger. This makes it even more important that we “pay attention and act accordingly” to the signs that something is wrong.

Significant signs:

- Is the person lacking in self-esteem or do they seem anxious or fearful?
- Does the person act as if instructed by another? There may be control over their movement.
- Is there any evidence to suggest deception or coercion may be taking place?
- Is the person in possession of their legal documents? They may be held by somebody else.
- Does the person seem to be bonded by debt or is money deducted from their salary?
- Do they have any injuries that may be the result of controlling measures?
- Have there been any threats against the individual or their family members?
- Is the person distrustful of authorities?

If you are concerned by some of these signs in your community or area, contact the police, local social services or the [modern slavery helpline: 0800 0121 700](https://www.modernslaveryhelpline.org/).

If you see something that looks a bit out of place, something feels wrong but you’re not sure that it constitutes criminal activity – enter your information into [The STOP APP](https://www.stopthe Traffik.org/). STOP THE TRAFFIK’s “STOP APP” provides a space to record any data about any incident that you feel may be related to human trafficking. This data will be collated with other grass-roots, street-level data collected through the STOP APP along with world leading analytics, to develop intelligence-led initiatives that will prevent trafficking and protect vulnerable people. The app is available on the Apple App and Google Play Stores by searching “The Stop App, End Human Trafficking”.

THE 10 PLAGUES

*“The Work of My hands is being drowned in the sea, and you would sing hymns”?
- Babylonian Talmud, Tractate Megillah 10b*

It is traditional to recite the list of the 10 plagues that God inflicted on the Egyptians, acknowledging that other people suffered even as the Israelites gained their freedom. Rabbinic tradition comments that even while in this case the Egyptians were the “enemy” – the oppressors – the suffering of any person must be marked with empathy, compassion and regret. For this reason, there is a custom of spilling a drop of wine onto a plate or napkin for each of the plagues as they are recited. During the recitation of the 10 plagues, it seems appropriate to consider what human trafficking is and how it causes people to suffer. As we spill wine from our own cups, we recognise that our own happiness and freedom cannot be complete as others are still enslaved.

Human trafficking is the recruitment or movement of a person by deception or coercion for the purpose of exploitation. People are bought and sold for:

1. Sexual Exploitation
2. Forced Labour
3. Street Crime & Begging
4. Domestic Servitude
5. Drug Cultivation & Trade
6. Human Organ Harvesting & Trade
7. Debt Bondage
8. Illegal Adoption
9. Warfare and Conflict
10. Forced Marriage

Human trafficking is the world’s fastest growing global crime and is one of the largest sources of income for organised crime. Profits are high and risks are low. It constitutes a global marketplace in which people are the product and everyone has a price tag. It is based on an international conveyer belt of transactions and exchange, with sophisticated trade routes and communication networks. Those who are trafficked are often invisible, always powerless, and are put to work.

1 **Sexual exploitation** can be committed against both women and men and people of all ages and constitutes a range of experiences. In some cases it may involve single-owner slavery where the victim is the sole property of one owner. In others it may involve trafficking for the purposes of prostitution. In all cases the victim is unable to make their own sexual choices and are entirely under the control of another person.

2 **Forced labour** is any work or service that someone is forced to offer against their will, often for the profit of someone else. It often occurs in labour intensive industries such as manufacturing, construction, agriculture and fishing. There is often the threat of violence or punishment if services are not performed to particular standards

3 **Street crime and begging:** Forcing others to engage in criminal activities is often a lucrative and low risk enterprise as, if discovered, it will most likely be the victim, not the trafficker, who is punished for the crime. A 2012 baseline assessment by the UK Human Trafficking Centre (UKHTC) found 2,255 potential victims of trafficking. Of these, 16% were identified as being trafficked for the purposes of criminal exploitation. [Source: Antslavery.org Trafficking for Forced Criminal Activities & Begging Exploratory Study]

4 **Domestic servitude** is a particular form of forced labour particularly referring to domestic workers including maids, carers, housekeepers, au pairs and servants, among others. Such workers may be offered education or a fair salary but upon beginning work this does not materialise, or may fear speaking out as they do not have the necessary paperwork to live or work in that country. They are often required to be available for work 24 hours a day and may be subject to threats of violence or other abuse.

5 **Drug Cultivation and trade** is another side to trafficking for criminal enterprise. The best known example of trafficking for drug cultivation in the UK is of people trafficked from Vietnam to grow cannabis, though there are other source countries and drugs produced. Victims are often isolated, living in cramped conditions and subject to long working hours.

6 **Human organ harvesting and trade** can take many forms. A person can be coerced or deceived into giving an organ, or they may agree a price to sell the organ which they then do not receive. In some circumstances organs can be removed without the victim's knowledge as part of other treatment. The victim may be transported for the medical procedure and have little control over what happens. [Source: UN GIFT]

7 **Debt Bondage** is different to forced labour as the victim may voluntarily agree to work as a repayment for their debt. Once they start to work they receive little or no pay towards their debt repayment and are unable to ever pay the debt back. This may be done through inflating interest unreasonably or paying a lower sum than agreed against the debt. If the victim dies, their debts may be passed on to their children to continue working to pay off.

8 **Illegal adoption** involves a child being abducted and transferred to an orphanage or into an adoption scheme, to be taken by another family, often with some form of monetary arrangement. This adoption in turn may relate to other crimes including benefit fraud, or the child may be put into forced or bonded labour.

9 **Warfare and conflict** can often be a trigger for a spike in instances of trafficking as people are displaced or become vulnerable. Traffickers can prey on people trying to leave a conflict zone but trafficking can also work the other way with people being trafficked, willingly or unwillingly into conflict zones to become soldiers or slaves to people who are fighting.

10 **Forced marriage** can take a number of forms and serve various purposes. Some people are trafficked and forced into marriage for their citizenship or residency rights (e.g. an EU- national being forced to marry a non-EU national) with traffickers obtaining payment for this service. Others are forced into marriages and then into domestic servitude or other forms of forced labour, with the marriage as another form of bond. Victims of forced marriage can be of any age.

DAYENU - IS IT EVER ENOUGH?

The song *“Dayenu”* recounts “how many good things God has done for us” in the process of the Exodus from Egypt. It lists different aspects of the Exodus and Jewish history including bringing the Israelites out of Egypt; splitting the Red Sea; giving Manna in the Desert or giving Shabbat and each line says if He had done that [and only that or finished there] it would have been enough.

Human trafficking and modern slavery are issues too vast to be solved immediately or individually, but that does not mean that small actions that can be done individually or communally are not enough. Individual small actions may seem ineffective but cumulatively can have significantly greater impact. We will only be able to stop human trafficking and modern slavery collectively, by considering how we fit into the global supply chains, becoming aware of where trafficking and slavery exist in our communities and campaigning to support victims and prosecute traffickers. Together, we can end human trafficking and modern slavery.

HOW CAN WE TAKE ACTION?

LEARN THE SIGNS

Learning the signs of human trafficking is important to help identify a victim of human trafficking. See page 9 of this resource for some of the key signs that may indicate someone is a victim of trafficking and you might want to consider approaching STOP THE TRAFFIK or similar organisations for further training on spotting trafficking in your communities. The Church of England Clewer Initiative is using the Church Diocesan network to host training and may be another local collaborative partner to consider.

Remember that it is not your job to confront a possible trafficker or victim of trafficking as doing so may put yourself or others in danger. If you are suspicious of trafficking or slavery in your community you can contact the police or the Modern Slavery Helpline (0800 0121 700) who will be equipped to take that forward.

CAMPAIGN

Trafficking and modern slavery are present in the chains and processes of a number of industries and as consumers we are empowered to challenge companies to combat this. From chocolate to tea there are campaigns available to tackle trafficking across different industries.

Human trafficking remains an ongoing and deep seated problem in the fashion industry. It is a little known fact that among India's garment workers there are over 200,000 young women and girls who have been trafficked to work in the cotton industry in the Tamil Nadu region.

To end the trafficking of young women and girls in Tamil Nadu, and to eliminate human trafficking from across the whole cotton supply, STOP THE TRAFFIK is asking retailers and brands to take action by committing to the Make Fashion Traffik Free Protocol. The Protocol outlines commitments in three key areas which are vital to prevent trafficking in the supply chain. These are:

- 100% Transparency across their whole supply chain
- Ensuring labour rights are abided by across the whole supply chain
- Auditing of the above to ensure it is in place and effective
- Reporting on all of these to demonstrate impact, progress and how and what remedial action was taken if necessary.

You can get involved by joining the [Global Blanket Campaign](#): Sign your name on a 5.5 inch x 5.5 inch fabric square, decorate it for a personal touch, share your square on social media saying [#IWantTraffikFreeFashion](#) and send the square to STOP THE TRAFFIK's offices: 1 Kennington Rd, SE1 7QP

CONNECT

Trafficking occurs when a person is moved from a community into a community and we will only prevent human trafficking when we work together. We need faith and community groups, government, and business to generously work together and share information to disrupt this crime and protect the most vulnerable.

Get to know those in your community who have a duty of care to those vulnerable to trafficking. Find out what they are doing to prevent it and how you could get involved. Some examples include

- Police
- Community Leaders
- Social services
- Education services
- Politicians and local councillors

Why not bring them together for a community event and create a plan to take action together against trafficking?

THE SECOND CUP

HAI'S STORY

15 year old Hai grew up in a village in Vietnam and did not go to school. When his father died, Hai tried to make a living in the capital selling plastic bottles for recycling. A man approached him and said he could earn lots of money in Europe. Hai would have to raise several thousand dollars for an agent to take him. His mother took out a loan against their house and an uncle raised the rest.

After 14 months of travelling, Hai was dumped at a service station in England. Here he was met by another Vietnamese man called Cuong who drove to a house in Scotland. ***Hai was told that he now owed more money for the trip, plus interest. He would have to water cannabis to pay off his debt and be able to send money to his mother and sisters.*** Hai was asked why he could not work in a restaurant, as promised, but Cuong said this was his only option.

Cuong left Hai alone in the house with instructions and locked the doors from the outside. Cuong returned to the house every few days with bits of food and water. Hai asked Cuong if he could go home but Cuong hit him and said he must go nowhere or the police would arrest and beat him.

Three months later, the police raided the house. Hai was arrested and taken into custody. When asked questions, he was confused and too scared to tell them anything. A solicitor advised him to plead guilty. Hai was sentenced to 24 months in an adult prison and told he would be deported after he had served his sentence.



* Story provided by Anti-Slavery International



Trafficking a fellow human being into the unimaginable pain and suffering of slavery, captivity and exploitation is a crime against human dignity, freedom and God. It is utterly forbidden in Jewish law and the conscience cries out at the very thought of such a terrible wrong.



RABBI JONATHAN WITTENBERG, SENIOR RABBI FOR MASORTI JUDAISM IN THE UK

PESACH, MATZAH, MAROR

Rabban Gamliel used to say 'whoever does not discuss these three things on Passover has not kept the Seder properly: Pesach (the Passover offering); Matzah; Maror (the bitter herbs)'.

Pesach

'You shall say, "it is a Passover offering to God, because He passed over the houses of the children of Israel in Egypt. He struck the Egyptians with a plague, but he spared our houses and the people kneeled and bowed down"' Exod. 12:27

At a Modern Seder the Passover sacrifice is only referred to rather than shown or consumed. This is because sacrifices are only permitted at the Jerusalem Temple and since its destruction the Rabbis have wanted to be careful that people are not partaking of the Pesach sacrifice. At the same time, its presence on the Seder plate reminds us of our fortunate position as free people.

Matzah

'They baked the dough that they had brought out of Egypt into Matzah (unleavened) cakes, because it did not rise - they had been driven out of Egypt and could not wait; and they had also not prepared any other food'. Exod. 21:39

The Matzah, as well as being the "bread of affliction" is a reminder in the Exodus story of the Israelites' quick escape from Egypt; that they could not wait for the bread they were baking to rise. When someone is trafficked, they often need to move very quickly with no control over where they are going. They are often left without provisions which gives greater power to the trafficker who has total control over any resources the victim might be able to access. When eating our matzah, we can reflect on our own freedom to choose how, what and when we want to eat and the power that we lose when this right is restricted.

Maror

'They made their lives bitter with hard work, with mortar and bricks, and all kinds of work in the field. All the work they made them to was backbreaking'. Exod. 1:14.

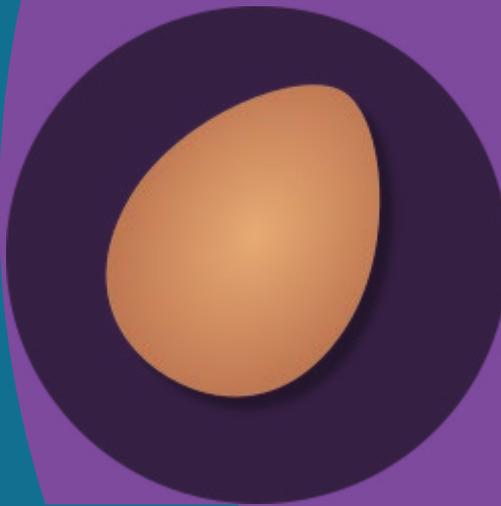
Though the Haggadah doesn't specify what the bitter herbs should be, traditions include horseradish or lettuce. The bitter taste is meant as a reminder of the hardship experienced by the Israelites in slavery. This empathy can be extended to considering the suffering of those who are still enslaved or in bonded labour. Slavery and trafficking for the purpose of labour can take many forms and covers a wide range of industries from textiles to fishing and manual labour in factories or on farms. Debt bondage is a specific form of slavery in which a person is employed to pay off a debt, but 'the value of these services as reasonably assessed is not applied towards the liquidation of the debt or the length and nature of those services are not respectively limited and defined'. While we recall the Biblical Exodus story and the slavery and bitter hardships it describes, we should be aware that these conditions and experiences still exist in our world.

THE SEDER PLATE

Maror - Bitter Herbs - מרור



A roasted or burnt egg is symbolic of the chagigah – the other offering eaten at Passover as a festival sacrifice. It is not eaten as part of the Seder (though some traditions eat an egg with saltwater as part of the Seder meal). Eggs are also a symbol of renewal and new life. In the context of reflecting on slavery, it represents the hope for freedom and the ability to start again after the experience of being trafficked or enslaved.



Beitzah - Burnt Egg - ביצה

Due to a debate as to what constitutes “bitter herbs” many Seder plates include two kinds: maror - often lettuce and chazeret - often horseradish



Chazeret - Bitter Herbs - חזרת

Karpas - Vegetable - כרפס

A green vegetable that is dipped in saltwater and eaten early during the Seder. The saltwater symbolises the tears of the Israelites in slavery. As with the eating of the charoset and bitter herbs together, the juxtaposition of the flavours fresh vegetable and the saltwater represent the complexity of the experience of slavery, and the contrast with ones experience as a free person (without saltwater). This complexity and contrast is as relevant to our understanding of and empathy for victims of modern slavery as for the retelling of the Biblical narrative.



Zeroa - Shank Bone - זרוע



A sweet, brown, paste-like mixture that represents the mortar used in the building of the Pyramids detailed at the beginning of the Exodus story. It is traditionally made from ingredients including apples, nuts and sweet Kiddush wine. It is interesting to consider how the sweetness of the mixture contrasts with the hard labour it represents and relates to, and it is traditional to eat some of the charoset with the bitter herbs to connect between these two.



Charoset - "Mortar" - חרוסת

THE THIRD CUP SUSI'S STORY

Susi migrated to Qatar from the Philippines and was employed as a cleaner and a nanny. She has described how as a single mother it was very hard for her to get work and to support her two children. "There were many days on which we did not eat".

In Qatar, Susi worked every day of the week from 6am to 11pm. She earned equivalent to £240 per month and sent her entire salary home to her children. It was still never enough.

After a year, her employers took Susi to have her picture taken and to sign some forms. She was told she was going to the UK with her employers. She had no say in the matter and no one asked her if she wanted to go. Susi explained that she didn't know anything about the visa type on which she entered the UK. Her employer travelled with her to the UK and held her passport all the way, including through immigration control. Once in the UK the employer kept her passport.

In London, Susi shared a room "like a storeroom" with two other workers. She was told she was not allowed any calls to her children and had no time off. She was not allowed out, even to go into the garden. The door was locked. Susi was trapped.

After a few months, Susi found her passport when she was cleaning. She also discovered where the spare key to the house was kept. Finding her passport gave her the courage to escape.



“ ICJW was formed in 1912 by a group of Jewish women from around the world. One of their main objectives was to fight against women's slavery and prostitution, particularly the trade in impoverished young Jewish girls.

Sadly over 100 years later ICJW is still involved in fighting trafficking, although it now encompasses all ages, genders, countries and ethnicities. At the Commission on the Status of Women in New York in March, our ICJW representatives to the UN will be organising a side event entitled "Human Trafficking and Labour, Accessorising our lives at the cost of Others". Sadly the work continues.

”

PENEPOLE CONWAY, CHAIR OF THE STATUS OF WOMEN COMMITTEE
INTERNATIONAL COUNCIL OF JEWISH WOMEN

“POUR OUT YOUR WRATH”

Pour out Your wrath on the nations that do not acknowledge You, and on the kingdoms that do not call Your name. For they have devoured Jacob and laid waste his habitation. (Ps. 79:6-7). Pour out Your indignation upon them, and let Your fierce anger overtake them (Ps. 69:25). Pursue them in wrath and destroy them under the heavens of the Lord (Lam. 3:66).

This section of the Haggadah was added during the Middle Ages as a response to anti-Jewish persecution. Though it is difficult to read it represents the anger felt by victims of persecution to those who have wronged them, and the desire for a response. In a Modern context, it brings greater empathy for those who have been persecuted, trafficked, abused and enslaved, and reminds us of a need to bring those abusing other people to justice.

In one edition of the Haggadah, a corresponding piece was included to be recited alongside the piece above. It reads:

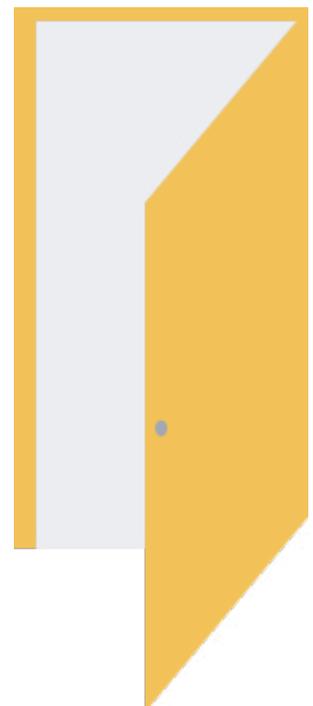
Pour out Your love on the nations who have known You, and on the kingdoms who call upon your name. For they show loving-kindness to the seed of Jacob, and they defend Your people Israel from those who would devour them alive. May they live to see the Tabernacle of peace spread over Your chosen, and to participate in the joy of Your nations.

This piece offers thanks to people who work to defend those who were persecuted and reinforces the importance of offering support to those who have been victims. It also reminds us of the work already being done to rescue those who are being trafficked or are otherwise victims of slavery and the need to expand these g'milut chasadim – acts of loving-kindness.



At this point in the Seder, the door to the room or the front of the house is opened and a special cup of wine is poured as an invitation to the Prophet Elijah to join the Seder.

Having a fifth cup of wine at the Seder that is not drunk can be seen as a symbol for freedom that can be achieved in the future but has not been achieved yet. It provides us with an opportunity to consider those who are not yet free and whose freedom we must continue to work for.



At a 2014 meeting of the Santa Marta Group - whose purpose is “Preventing Human Trafficking and Modern Day Slavery” - Pope Francis explained why this must be a responsibility for everyone, including Christians. He said “I exhort the international community to adopt an even more unanimous and effective strategy against human trafficking so that in every part of the world men and women may no longer be used as a means to an end, and their inviolable dignity may always be respected.” I think this statement has a particular poignancy when we remember that most trafficking is for sexual exploitation.

The Pope’s statement forms part of the Declaration of Commitment of the Santa Marta Group which brings together law enforcement agencies and other bodies since this is an area that requires robust systems of collaboration. It follows on from work done by the Bishops’ Conference of England and Wales which has created the Bakhita Initiative which operates on a number of levels including Bakhita House which provides vital services for women who have escaped human trafficking and the new Centre for the Study of Modern Slavery at St Mary’s University in London.

THE MOST REVD KEVIN MCDONALD, ARCHBISHOP EMERITUS OF SOUTHWARK

We are told to feel as though we personally were brought out from the land of Egypt. Why do we put ourselves in this role at Pesach? Because today we are luckier than millions of our fellow human beings who are still not free.

Human trafficking and modern day slavery are stains on humanity. It is so easy to feel as if slavery is consigned to stories or history; a struggle that has already been won. If only that were the case.

It is our duty to be the strong hand taking on this great injustice and to be the outstretched arm reaching out to those who need help. It is abhorrent to think of the suffering one person is able to inflict on another in the process of human trafficking. At this time, at this celebration of our freedom, we must be moved to action so that, one day, we can not only celebrate our freedom, but the freedom of all humankind.

RABBI LAURA JANNER-KLAUSNER, SENIOR RABBI TO REFORM JUDAISM

THE FOURTH CUP ELSA'S STORY

When only 12 years old, Elsa's father died suddenly and her mother abandoned her. Determined to earn extra money to keep both her and her brother in school, Elsa worked as a housekeeper, a caretaker, a receptionist, a shopkeeper - anything she could find.

But traffickers actively prey on girls like Elsa - vulnerable girls who are alone and afraid, and they were ready and waiting for her. The traffickers offered Elsa a job in a bar that promised good pay but, once there, Elsa was given a skimpy uniform and, night after night, men paid to take Elsa away to their hotel rooms, where they could abuse her as they pleased.

Her nightmare eventually became routine - she was trapped with no way out. With the help of police, International Justice Mission (IJM) rescued Elsa and 15 others from that place of fear. Now living in a shelter, Elsa is in her second year of college studying business administration, dreaming of opening her own ice cream shop.

When recently asked to describe herself, Elsa answered with one word: Strong.



NIRTZAH - CLOSING

The structure of the Seder is such that it takes participants on a journey, reflecting the Exodus from Egypt, from suffering to redemption, from shame to praise.

The Seder ends with the line Next Year in Jerusalem and recalls the Roman forced exile of Jews. It reflects the loss of power and control that people who are trafficked - who are forcibly moved and whose personal rights are removed - experience. In this context, Jerusalem symbolises freedom.

That it is recited at the end of all Seders, regardless of one's location or experience, reminds us all that there is always more to be done and that there are still people who are not free. It brings us back full-circle to the beginning of the Seder and reminds us of our collective responsibility to work for freedom for all.

This year **we** are slaves. Next year may **we** be free.

THEOLOGICAL REFLECTIONS: REDEEMED AND RESCUED

The trafficking of human beings is documented long before bible and can be found for example in the code of Hammurabi (Babylon 1800 BCE) with, for example the provision for failing to pay debt meaning that one can sell oneself or one's family into bonded labour for a period of years, and one can sell a slave for forced labour (law 118).

Stories about slavery, forced labour and selling women into prostitution can be found across the literature of the ancient world. Even bible assumes it to be a given, and speaks of providing regulation and framework so that the conditions of how people may sell themselves into labour and the obligations of the owners of the slaves are made more clear, including the obligation to treat them well and to send them back to freedom.

Judaism tends to be framed in terms of obligations rather than of rights, but it never considers that there is a hierarchy of value of human beings. Right from the beginning we have a history of the world which tells us that all human beings are created in the image of God; that everyone descends from one creation, that our first identity is that of humanity.

The most frequent commandment in the Hebrew bible refers to the treatment of the stranger – this must be done with fairness and sensitivity, for they are like you. According to Rabbi Eliezer in the Talmud (Baba Metzia 59b) the Torah “warns against the wronging of a ger in thirty-six places; other say, in forty-six places.” The stranger may be poor, they may be outside of the community in some important way, but they are not to be treated any differently from the resident poor, nor must any law be different for them than that for the native born Jew. They must not be mistreated, nor taken advantage of in any way. And even more than that, there is a commandment to love the stranger. Leviticus 19:18 tells us

לֹא־תִקֶּם וְלֹא־תִטּוֹר אֶת־בְּנֵי עַמֶּךָ וְאֶהְבֶּתָּ לְרֵעֶךָ כְּמוֹךָ אֲנִי ה'

You shall not take vengeance nor bear a grudge against the children of your people, and you shall love your neighbour as yourself, I am the Eternal. (Leviticus 19:18)

Behaving towards others in a loving way (i.e. treating them as you yourself would want to be treated) is embedded in Jewish texts from the beginning. And in Deuteronomy the command to love the poor and the stranger is rooted in being the way that God behaves, and is therefore the behaviour we must strive to emulate:

כִּי ה' אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים הַקָּל הַגָּדֹל הַגִּבּוֹר
וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד: עֲשֵׂה מִשְׁפָּט יְתוֹם
וְאֶלְמָנָה וְאֶהֱבֶה גֵר לָתֵת לוֹ לֶחֶם וְשִׂמְלָה: וְאֶהְבֶּתֶם אֶת־הַגֵּר כִּי־
גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם:

For the Eternal your God is God of gods and Chief of chiefs; God, great mighty and awesome, who shows no partiality and accepts no bribes. God defends the cause of the orphan and of the widow, and God loves the stranger, giving to them food and clothing. And you must love those who are strangers, for you yourselves were strangers in the land of Egypt.

(Deut 10:17-19)

So for bible, while some are slaves and some are free, there is still a requirement for the proper treatment of everyone who is vulnerable in society, and God is watching and there will be consequences. And what would this look like? I think there is a clue in the same passage in Leviticus (19:29) pertaining on the whole to how other societies behave:

אַל-תַּחַלֵּל אֶת-בִּתְּךָ לְהַזְנוֹתָהּ וְלֹא-תִזְנֶה הָאָרֶץ וּמְלֵאָהּ הָאָרֶץ זִמָּה

Do not profane your daughter to make her a prostitute, so that the land does not become prostitute and the land filled with wickedness”

There is a connection made between the sexual trafficking of vulnerable women and the state of the land which has its own rights and its own covenant with God. The bible is very clear here – a society where there is trafficking of women for sexual purposes is one that is very sick. The act of trafficking is not an individual act with no repercussions, it is an act that damages the very core of society. It undermines the social covenant of obligations we have to each other and it undermines how the world works. We know from enough examples in bible that when the land becomes too badly treated it will react and cleanse itself from the behaviour of its inhabitants – so the connection within the verse is very powerful to the reader who understands: traffic in vulnerable women for a sexual purpose is one of the worst abominations, the consequences of it could be the destruction of the people.

The revulsion towards sexual trafficking and the importance of combatting it can be seen also in an extraordinary text in the Yerushalmi (Jerusalem Talmud):

“A certain ‘pentakakos’ (five time sinner/habitual sinner) appeared before Rabbi Abbahu [in a dream]. If he [the sinner] would pray, then rain would fall. R Abbahu sent for him and asked him “what is your trade?”. He replied “I work in the theatre. I commit 5 transgressions a day....R. Abbahu said to him “what good have you done?” He replied “I was working in the theatre and a woman came by and wept. I asked her what was wrong and she responded that her husband was imprisoned and she wanted to release him [raising funds by means of prostituting herself]. I sold my goods and gave her the money saying “this is for you, release your husband and do not sin” R. Abbahu said to him, “Indeed you are worthy that your prayers will be answered” (JT Taanit 64b)

So a man whose life was in the theatre and was looked upon as dissolute and degenerate, having saved a woman from prostitution is called by a prominent rabbi someone whose prayer would be heard by God.

It would be wonderful to be able to stop the trafficking of human beings for forced labour, for sexual slavery, to help the wealthy get and stay wealthy on the back of the vulnerable. It would be wonderful but it is not the only aspiration we can have. One by one, case by case the vulnerable need to be redeemed and rescued, and whoever we are – even habitual sinners – we can put our effort towards this. And together we can demonstrate how society is undermined and destabilised by allowing such trafficking to continue. We can demand of our legislators and law enforcers that they seek out the perpetrators and the victims, prosecute the one and protect the other. We can look out for signs of trafficking in our own neighbourhoods and report it. We can stop using services that may be working on the back of trafficking. We can make a difference. The book of proverbs (24:11) reminds us “Deliver them that are near to death; and those that are ready to be slain - will you forbear to rescue them?”

Rabbi Sylvia Rothschild

CREATED IN GOD'S IMAGE

I was sitting in a lecture at theological college, about ten years ago and in the days when people were handed out photocopied articles for discussion, when I found myself reading the 'wrong side' of the intended text. I was transfixed by an article on human trafficking. I'd never heard of it before but knew instantly that I had to find a way of acting against what I saw as unbelievable behaviour. Perhaps my being half Czech and reading about Eastern European girls touched an area of my heritage that I hadn't previously explored. I determined to be accountable for my response.

However, the reality of family life with young children and priesthood ahead of me resulted in my putting any immediate thoughts of action to one side. Then about four years ago I suddenly found my excuses falling away and I determined to make my actions count. Little information was in the press at this time so I undertook some individual research and managed to join the Human Trafficking Foundation Forum. My eyes were opened to the scale of the problem. In my naive Curate's way I was surprised that the Church of England didn't appear to be represented on the Forum (they were of course) so I approached Church House and began to report back my observations and findings. This ultimately led to my being asked to represent the Church in the preparation of the Freedom Sunday resources.

Continuing involvement in an ecumenical project of this nature is an immense privilege, as all are encouraged to share the best of their traditions. United in our purpose of awareness raising to eradicate modern day slavery energises and inspires us to bring out the best in the other.

Together we believe:

“that human beings have a unique place in God’s creation. Created in God’s image (Genesis 1:26-27), humanity reflects the glory of God and is given dignity and worth... Reflecting the nature of God we seek for relationship and fellowship both with God and with each other. We are created with an innate longing for deep spiritual communion with our Creator (Psalm 42:1). God’s creative purpose for humanity also brings responsibility. Humanity is entrusted with the care of the rest of God’s creation (Genesis 1:28 -30). We are also called to value all people, since every individual is created, known and precious to God (Psalm 139:13-17).

Human trafficking strikes at the heart of what it means for humanity to be created in God’s image. It dehumanises those who are trafficked, denying them their God given value and worth and robbing them of their dignity and autonomy. Motivated by profit and greed, traffickers makes commodities of human beings.

Trafficking of fellow human beings is not new. The Bible tells the story of Joseph who was sold by his own brothers (Genesis 37:28). Joel records how the defeated nation of Israel was scattered and its people traded (Joel 3:3). Amos describes poor people being sold, trampled on, denied justice and oppressed by their own people (Amos 2:6-7). Yet God’s concern for justice is also made abundantly clear in the Bible.”

Above all I believe that the merit of the Freedom Sunday resources lies in the hope that they bring, as encapsulated in the introduction to the resources:

“The spirit of the Lord is upon me, because the Lord has anointed me: he has sent me to bring good news to the oppressed, to heal the broken-hearted, to proclaim liberty to the captives, and release to the prisoners...” -Isaiah 61:1 The prophecy of Isaiah is a promise that can be fulfilled today: ‘release’ for those enslaved by the traffickers. There is more: when released, they deserve ‘healing’ through re-connecting with a community that honours, protects and cares for them and values each as an individual and child of God. This is “good news”, and it is news that we can share with others. By promoting Freedom Sunday resources we become part of making Isaiah’s prophecy real today.

Revd Jane Vlach

Vicar, All Saints Witley, Diocese of Guildford

PASSOVER & CONTEMPORARY SLAVERY

Every Passover, Jews are told to relive the Exodus at our seder tables as though we were there, as though we came out of slavery: it is our foundation story.

We say at the seder table: ***“We were slaves to Pharaoh in Egypt - now we are free”*** (Devarim: 6:21).

With our liberation came an obligation to except the morality of the Torah: a code as to how we treat our neighbour and our fellow humans. We can compare this to the foundation myths of other ancient cultures that are not stories of a slave people but narratives of cities founded by sons of gods or semi-mythical creatures that then go on to conquer all.

The Jews’ gift is a moral code that sets out their relationship to G-d, each other and the rest of humanity. Based on our experience of being strangers in a strange land, this complex moral code offers a special place to the stranger in our midst. Our experience as slaves is reflected in our duty to give sanctuary to the slaves fleeing from other nations: uniquely amongst ancient Middle Eastern codes, the Torah forbids the return of runaway slaves who escape from their foreign land and demands that former slaves be treated equally to any other stranger.

Certainly, the Torah and the Talmud allow for slavery. These difficult texts need to be contextualised in a world of slave-keeping nations. Jewish law differs from the norm of the time: setting out complex rules of how to treat slaves with compassion, when to release slaves and providing a narrative of the enslaving impact of slave keeping on slave holders. As such, the Torah narrative is not an endorsement of slavery as a good, moral or Jewish activity, but provides a path away from it.

The category of obligations in Judaism known as *Kvod habriot* or human dignity, a central tenet of our belief, tells us to find the Divine spark within each of us. The Talmud (Jerusalem Talmud, Chagigah 2:1; Midrash Genesis Rabbah 1:5) states: “One who gains honour through the degradation of his fellow human has no share in the World to come. All the more so if one gains honour at the expense of the honour of the Eternal One.”

The eighteenth and nineteenth century saw abolitionist campaigning to eliminate the slave trade and slavery first from the British Empire and then the United States. The twentieth century saw those hard fought principles enshrined in international instruments as human rights norms accepted by the United Nations, through regional frameworks (e.g the European Convention) and national legislative bodies.

Slavery should be no more, yet there are tens of millions of men, women and children enslaved around the world; including an estimated 13,000 individuals in the UK today. This slavery takes different forms: slavery by descent, bonded labour, forced migrant labour and forced prostitution.

Like many, I was unaware of the extent of modern day slavery until I met Helen Bamber, the Jewish nurse who attended to victims of Bergen Belsen and went onto found the charity committed to victims of torture and human trafficking. Her foundation helped women brought to the UK under false pretences, where they became sex slaves, sometimes raped over 20 times a day, and locked in houses by their controllers.

When we close our eyes to this suffering we close our eyes to our mission as Jews or as Christians, we close our eyes to someone’s daughter (or son) and ultimately to the image of G-d (Tselem Elokim), being harmed, being desecrated in our midst, somewhere in the great metropolis in which we reside.

Perhaps, in our ever shrinking global village we cannot enjoy freedom if injustice remains. At the Passover meal, we still taste the bitterness of slavery by eating bitter herbs, and the tears of its victims by partaking salt water.

In choosing freedom, we are commanded to embrace a moral society, based on compassion and justice.

The Exodus narrative inspires millions around the world. We have the ability to end slavery so let’s make it happen. To quote the Hagaddah:

“This year we are slaves, next year we will be free people”

Alexander Goldberg
Jewish Chaplain to the University of Surrey
Consultant Chief of Heritage at the United Synagogue

APPENDIX 1: SUSTAINABLE DEVELOPMENT GOALS

Established in 2015 by the UN, The Sustainable Development Goals (SDGs) marked a significant step towards a globally unified vision for sustainable development. But the SDGs mark more than just a unified vision, they also set out 17 key goals that aim to end extreme poverty, fight inequality & injustice and fix climate change. It would be impossible to achieve this without ending slavery and trafficking where the vulnerable are coercively kept in situations of oppression and poverty. So to fulfill the SDGs we also need to end slavery and trafficking. Two particular goals mark a significant recognition of this and a victory for the anti-trafficking community:

SDG 8: Decent Work and Economic Growth

8.7: “Take immediate and effective measures to eradicate forced labour, end modern slavery and human trafficking and secure the prohibition and elimination of the worst forms of child labour, including recruitment and use of child soldiers, and by 2025 end child labour in all its forms”.

This reflects a global recognition that together we must end all forms of modern day slavery including human trafficking.

SDG 16: Peace, Justice and Strong Institutions

16.3: “Promote the rule of law at the national and international levels and ensure equal access to justice for all”.

Although it may not be obvious at first, this goal is crucial to any anti-trafficking theory of change. Laws against slavery and trafficking exist in just about every country across the world. What doesn't exist is effective law enforcement. By enforcing these laws (SDG 16) we can help accomplish SDG 8 and, in turn, the eradication of extreme poverty.

By achieving these goals, by enforcing laws to eradicate slavery and trafficking, we can accomplish some of the key components of the SDGs, allowing our global community to build a more sustainable world.

What Next?

Creating legislative measures is one way to tackle modern slavery and human trafficking. However, legislation on its own will not solve the problem, the whole of society needs to be engaged in tackling the issue. Spotting the signs of trafficking in our communities, together with some of the simple action points included on pages 12-13 will help faith communities find simple ways to join the fight to end this global crime.

APPENDIX 2: THE MODERN SLAVERY ACT 2016

** Information provided by Rene Cassin*

What is it and when did it come into force?

- The MSA is the newest piece of UK legislation that attempts to tackle ongoing slavery issues in the UK
- The Act extends to England and Wales
- Theresa May sponsored the bill when she was Home Secretary
- The law came into force on the 29th October 2015

Main Features - What does it do?

- It consolidated existing slavery and trafficking offences and ensures that perpetrators receive suitably severe punishments for modern slavery crimes
- It established an Independent Anti-Slavery Commissioner – Kevin Hyland is the first to take on this roll
- It built in provision for independent child trafficking advocates
- It provides mechanisms for seizing traffickers' assets and channelling some of that money towards victims for compensation payments
- It created a new statutory defence for slavery or trafficking victims compelled to commit criminal offences
- It stipulated that any business supplying goods or services to the UK and has a turnover of over £36 million must publish an annual slavery and trafficking statement in order to show they have ensured that slavery does not occur within their business

Progress

- As the MSA is relatively new, there is not a lot of data on outcomes
- There was a 40% increase in potential victims identified by the police force and specified NGOs in 2015 – up to 3,146
 - The government believed this to be as a result of better awareness of modern slavery and the improved focus of law enforcement
- 884 modern slavery crimes were recorded and 117 offenders were prosecuted in 2015
- As Prime Minister, Theresa May pledged £33.5 million to create a five-year International Slavery Fund focused on high-risk countries

Critiques

- Parosha Chandran, a leading practitioner in the field of modern slavery, believes the act is poor on victim protection
 - It is an enforcement-based Act, rather than victim-based. For example, potential victims of trafficking are entitled to 45 days of government-funded accommodation and support. Many NGOs have highlighted the lack of support that victims receive after this period
- Problems with the transparency in supply chains:
 - There are no repercussions for companies that do not comply and fail to publish the statement
 - If companies find slavery within their supply chains, there is no law requiring them to act on it
- The MSA did not address the issues with 'tied visas' also known as 'the domestic overseas worker visa'

WE, THE UNDERSIGNED, ARE GATHERED HERE TODAY FOR A HISTORICAL INITIATIVE TO INSPIRE SPIRITUAL AND PRACTICAL ACTION BY ALL GLOBAL FAITHS AND PEOPLE OF GOOD WILL EVERYWHERE TO ERADICATE MODERN SLAVERY ACROSS THE WORLD BY 2020 AND FOR ALL TIME.

IN THE EYES OF GOD, EACH HUMAN BEING IS A FREE PERSON, WHETHER GIRL, BOY, WOMAN OR MAN, AND IS DESTINED TO EXIST FOR THE GOOD OF ALL IN EQUALITY AND FRATERNITY. MODERN SLAVERY, IN TERMS OF HUMAN TRAFFICKING, FORCED LABOUR AND PROSTITUTION, ORGAN TRAFFICKING, AND ANY RELATIONSHIP THAT FAILS TO RESPECT THE FUNDAMENTAL CONVICTION THAT ALL PEOPLE ARE EQUAL AND HAVE THE SAME FREEDOM AND DIGNITY, IS A CRIME AGAINST HUMANITY.

WE PLEDGE OURSELVES HERE TODAY TO DO ALL IN OUR POWER WITHIN OUR FAITH COMMUNITIES AND BEYOND TO WORK TOGETHER FOR THE FREEDOM OF ALL THOSE WHO ARE ENSLAVED AND TRAFFICKED SO THAT THEIR FUTURE MAY BE RESTORED. TODAY WE HAVE THE OPPORTUNITY, AWARENESS, WISDOM, INNOVATION AND TECHNOLOGY TO ACHIEVE THIS HUMAN AND MORAL IMPERATIVE.

POPE FRANCIS, HER HOLINESS MATA AMRITANANDAMAYI (AMMA), VENERABLE BHIKKHUNI THICH NU CHAN KHONG (REPRESENTING ZEN MASTER THÍCH NHẤT HẠNH), THE MOST VEN. DATUK K SRI DHAMMARATANA, CHIEF HIGH PRIEST OF MALAYSIA, RABBI DR. ABRAHAM SKORKA, RABBI DR. DAVID ROSEN, DR. ABBAS ABDALLA ABBAS SOLIMAN, UNDERSECRETARY OF STATE OF AL AZHAR ALSHARIF (REPRESENTING MOHAMED AHMED EL-TAYEB, GRAND IMAM OF AL-AZHAR), GRAND AYATOLLAH MOHAMMAD TAQI AL-MODARRESI, SHEIKH NAZIYAH RAZZAQ JAAFAR, SPECIAL ADVISOR OF GRAND AYATOLLAH (REPRESENTING GRAND AYATOLLAH SHEIKH BASHEER HUSSAIN AL NAJAFI), SHEIKH OMAR ABOUD, MOST REVD AND RIGHT HON JUSTIN WELBY, ARCHBISHOP OF CANTERBURY, HIS EMINENCE METROPOLITAN EMMANUEL OF FRANCE (REPRESENTING HIS ALL-HOLINESS ECUMENICAL PATRIARCH BARTHOLOMEW)

THE GLOBAL FREEDOM NETWORK FAITH LEADERS DECLARATION. YOU CAN ADD YOUR NAME: WWW.GLOBALFREEDOMNETWORK.ORG/DECLARATION/

STAY IN TOUCH

**PLEASE LET US KNOW
HOW YOU AND YOUR
COMMUNITIES HAVE USED
THESE MATERIALS
AND HOW YOU ARE
TAKING ACTION.**

