

To be silent is to be unfaithful

A resource pack for the church on human trafficking

"Detectives Free Dozen Sex Slaves Held in City"

Newspapers and TV bring us stories of "human trafficking" – people bought and sold, transported across the world, forced often into prostitution, living in fear.

It seems to take us back to a bygone age, of slavery. It's 200 years since the UK Parliament outlawed at least our part in the slave trade. We are right to celebrate the role of Christians like Wilberforce and Newton in focussing public attention on the realities and scandal of slavery, and the need for change. Human trafficking is today's slavery, and the challenge is to build a movement for change by making people aware of what's happening now.

In 2003, there were around 4,000 victims of trafficking working in prostitution in Britain; there are probably many more today. And this is not just something that happens on TV, in another world, but there are trafficked people living in fear just down the road from you.

This pack aims not just to help you discover what's going on – the facts and the people – but to help you see this in light of your faith; it also suggests what you can do to help make a difference.

It is based on a report presented to the General Assembly of the Church of Scotland in May 2007, but the message of that report can't be left there.

Over to you ...

To be silent is to be unfaithful

Contributors

Sally Beaumont
Graham Blount
Fiona Buchanan
Irene Crosthwaite
Liz Gibson
George Lind

Maggie Lunan
Naomi McAuliffe
Elaine MacRae
Donald Martin
Muriel Pearson
Alison Twaddle



©Church of Scotland
The Guild; Church and Society Council; World Mission Council
121, George Street, Edinburgh, EH2 4YN Charity Number SC011353
Phone: 0131 225 5722 www.churchofscotland.org.uk
Published 2007

Contents

| | |
|--|----|
| How to use this pack..... | 1 |
| Trafficking in Human beings – Some major themes – Introductory exercise..... | 2 |
| Case Studies..... | 4 |
| 1. Sabina’s story | |
| 2. Close to home | |
| 3. A community responds | |
| Bible Studies..... | 10 |
| Worship Materials | |
| Prayer..... | 16 |
| Meditation..... | 17 |
| Sermon outline..... | 18 |
| Resources..... | 19 |

How to use this pack

This pack has been designed to be very flexible. It can be used as a resource to help churches to respond to the often hidden problems of human trafficking.

This material can be used to prepare church services or to provide information and activities for Bible Study Groups, Youth Groups, Guilds or ecumenical groups.

Please feel free to photocopy the resources.

Use it to:

- ❖ Raise awareness of the issues
- ❖ Pray for the people who are abused
- ❖ Campaign to stop human trafficking

Trafficking in Human Beings – Some Major Themes

Aim

To enable discussion round the issues related to human trafficking.

Preparation

Photocopy Sheet A so that you have one copy for each group (see below).
Cut the sentences into strips and put each set of sentences into an envelope.

At the meeting

- ❖ Split people into groups with between 5 and 12 in each.
- ❖ Sit round a table if possible.
- ❖ Explain that each group is to appoint a person to read out the sentences from the envelope then discuss them.
- ❖ Place the cut up sentences in the order of importance agreed by the group (allow up to fifteen minutes for this part of the exercise).
- ❖ Invite each group to read out which statement they think is the most important and why. If there is time, repeat with the second most important.
- ❖ Discuss.
- ❖ Return the sentences to envelope (unmarked, so that they can be used again) and give back to the facilitator.

Sheet A

Poverty in many countries leads to trafficking.

The victim is a casualty not a criminal.

Awareness-raising is vital.

**Trafficking for sexual purposes is a male issue. If there was no demand
there would be no supply.**

There is a need to make trafficking visible.

Effective legislation is needed.

A place of safety is required to enable recovery.

Churches together can attempt to counter exploitation and trafficking.

Case studies for small group use

Case Study 1 : Sabina's Story

Notes for group leader

Preparation

Have enough copies of the story (sheet B) for everyone in the group and ask them to read it over themselves.

Invite people to give a one word reaction to what they have read, without entering into any discussion at this stage.

Allow a moment or two for people to reflect on the story before opening up the discussion. If it's felt appropriate, a prayer could be offered at this point.

Exploration and discussion of the story

Suggested questions for consideration:

- ❖ Sabina was 12 years old. Imagine a 12 year old known to you - perhaps a family member, neighbour, or someone in your church. Hold an image of that person in your mind and then list the bare facts of what happened to Sabrina.
- ❖ Think about those who used Sabina, their motives and their attitude towards her. One of her clients eventually decided to help her. What do you think made him do this?
- ❖ Sabina's life has now been turned around. What positive life expectations does she now have, and what lasting pain will remain with her?

Final thoughts

Sabina's story raises huge issues and the group may wish to follow these lines of thought into a general discussion of trafficking in its various forms. This needn't be curtailed, but it might be helpful, before leaving Sabina's story, to spend a few moments in silence reflecting on her particular circumstances and praying for her and those who are helping her.

Sheet B

Sabina's Story

Sabina, from the Bangladeshi village of Kamdevpur, was sold into sex slavery at the age of 12 (into a brothel in India) and was for 6 long years forced to work as a prostitute. Every night she had to allow herself to be violated by 10 to 15 different men, sexually abusing her as they wished in many unspeakable ways. She was helpless to resist. She often contemplated suicide, but eventually she convinced one of her regular clients to help her escape and she made her way back to Bangladesh. Sabina has now been back from India for 3 years. She says she will never go back. She hates even the thought of the place. As she says: "That is where I lost my life really. When I stay alone in my house I cry for this lost innocence. But even though I am poor, I am feeling pleased to be back in Bangladesh, for I am free from sexual and psychological torture."

Last year through a church 'Women and Child Trafficking Prevention Project', her life took a turn for the better and she was offered the opportunity to take three months training in tailoring and embroidery. She successfully completed the course, which she hoped would make her financially self-reliant, improve her standing with her parents and help her to recover her dignity. These dreams are now coming to fruition as on graduating she was given an interest-free loan from CBSDP-Meherpur that she used to start a small tailoring business. She now regularly goes to market to buy cloth and to sell the clothes she has made from it. In addition she has also used her loan to begin to rear goats and chickens to raise further income.

(Sabina's story comes from James Pender, an Ecumenical Mission Partner of the Church of Scotland.)

Case Study 2 : Close to Home: a story of trafficking in Scotland

Notes for group leader

Preparation

You will need copies of the story (sheet C) for everyone. Give these out and allow everyone time to read over the story.

Many people may be under the impression that trafficking doesn't happen here, so, as a starting point, it might be worth drawing attention to the quotation at the beginning of the story and asking how many of the group shared that sense of shock.

Exploration and discussion of the story

Suggested questions for consideration:

- ❖ The first part of the story focuses on the situation of a woman trafficked to Scotland. Look at the 'I' statements at the end of paragraph three. Think of a time when you have felt any of these emotions. Where did you find help, advice or encouragement – and how does this woman's experience compare?
- ❖ This woman has a Christian faith. How might that sustain her and how might it add to her anguish?
- ❖ Look now at the befriender's words in the second part of the story. What kind of risks does a befriender in a case like this take?
- ❖ This trafficked woman has now linked with a local church. Can you think what your church might do to help someone in her position?

Final thoughts

Case studies are, by definition, specific in their focus. Discussion begun in the case study could range far and wide, but it might be helpful to close consideration of a particular story with a time of silent reflection or prayer before moving on to more general, 'big picture' issues or further group activities.

Sheet C

Close to home – a story of trafficking in Scotland.

“It is frightening to think this is happening just down the road – not just on TV” (Church of Scotland Guild member.)

There are trafficked women in Scotland. One such woman came from abroad, finding herself abandoned by the trafficker at an airport because she was ill. Having bought her, he did not want attention drawn to himself, so after passing through immigration, he disappeared. She was alone, scared and did not even know she was in the UK. Since the age of 12 she had been abused and then sold in her own country. She ran away and did go to the police but they did not help her.

Her life continued to be terrifying until she met a woman who was a business woman and a trader. However this woman too forced her to sleep with men and without receiving any money she was then sold to the man who brought her to Europe.

She is being befriended, but she is still a troubled woman, who is struggling to put her experience in the context of her Christian faith. These are her words: "I am confused. I cannot concentrate. I feel like I am going crazy. I sleep badly and have flashbacks. I do not feel complete and I am scared".

“As a member of the Church of Scotland I have been befriending her. Through the statutory services I was asked to make contact with her, as the officer who was supporting her felt unable to answer her questions on Christian Faith. I have listened and hopefully helped her. We have always met in a neutral place organised by the officer. I have been in regular contact with her by phone and particularly when she was detained in Dungavel.

However, when I suggested to the officer that I would like to visit her in the flat she is occupying, this was deemed not acceptable. The officer went on to explain that when she visited she was always accompanied by a fellow officer, as there was the possibility that the trafficker knew of the trafficked woman’s whereabouts. The officer felt that it would be too dangerous. I am still digesting this opinion but feel that as a Christian I should have no such qualms. There might be risk but it is one that I personally would be prepared to take.”

(This story is from the report of the Church and Society Council to the 2007 General Assembly of the Church of Scotland)

Case study 3 : A community responds : Pradhan's story

Notes for group leader

Preparation

You will need copies of the story (sheet D) for everyone. Give these out and allow everyone time to read over the story.

It's worth noting that this case concerns a different aspect of trafficking from that of the sex industry, which more normally springs to mind in the UK context. There are several players in this story so it might be helpful to clarify the various relationships at work in the family and community.

Exploration and discussion of the story

Suggested questions for consideration:

- ❖ Invite those of the group who are parents to share the kinds of dreams they have for their children. Does educational opportunity figure in our culture as a means of attaining a better standard of living or chance in life?
- ❖ Which people do group members feel are most at fault in this story; and what possible excuse might there be for their actions?
- ❖ Consider the role of the village group. What are the stumbling blocks they face in their efforts and what sustains and keeps them motivated?
- ❖ Has this kind of direct action on specific cases disappeared from our community life? Would we respond in similar ways or leave things to "the authorities"?

Final thoughts

This case study comes from the Church of North India, one of our partner churches. It might be useful – and challenging - to think about what we can learn from our partners where their experience has, so far, been more immediate than ours.

Sheet D

Pradhan's story

Pradhan was like any other child in his village in the district of North India. When he was not at school he played outside with his younger brother and also helped his widowed mother with the chores. She had dreams to fulfil – to see her sons educated and settled in life. They were poor but life was happy, until one day in September 2005 Pradhan's maternal uncle visited and persuaded his sister that he could secure a better life for his 12 year old nephew if she would let him take the boy back with him to Boropukhoria in West Bengal.

She agreed to let Pradhan go back with his uncle Dhena and his friend. Altogether four children went from the village, but they only stayed one night in Boropukhoria. The next day they left for Kalimpong where Pradhan was handed over to Mr Ashok Sahani in exchange for money. The child is reported to have died on 4 November when a fire broke out in the room where he was sleeping. Ashok informed Pradhan's uncle of his death and handed back some money. The body was cremated without the knowledge of Pradhan's mother.

A local campaigning group in Boropukhoria managed to obtain confessions from Dhena and his friend Ladhana, a well known trafficker who sends women and children to different parts of India through a chain of agents. Dhena was sent to Pradhan's village to inform his sister about her son's death, but he didn't return and further enquiries revealed that he had lied to her, saying that all the children from the village were doing well in their new life.

The Boropukhoria group confronted Dhena and Ladhana with the relatives of the children and they confessed their role in trafficking them but refused to name the families which had bought them. The villagers sought help from the police but they have been repeatedly fobbed off by officialdom. The whole matter has now been reported to the district Magistrate, but months later the children had still not been found.

This story is retold, by permission, from the report of the Church of North India's Project on Tackling Newer Emerging Vulnerabilities Leading to Trafficking of Children and Women in Eastern Himalayan Region. 2005

Contextual Bible Studies (CBS)

Introductory Notes

A fresh approach to sharing Scripture in groups:

CBS offers a fresh approach to the sharing of Scriptures in groups. It was developed in the townships of South Africa during the Apartheid era and has been adapted for the context of contemporary Scotland by a small ecumenical team.

CBS seeks to engage the participants / community in a reflective dialogue with the Scriptures and with people's lived experience, and to inspire action for change.

Running a CBS session:

CBS sessions take a 'conversational' approach to sharing the Scriptures.

We recommend that, where possible, the facilitation of the session be led by two people. The facilitators have the responsibility of creating a favourable atmosphere for sharing, including preparing the space, selecting introductory and closing prayers, and organising the reading of the text out loud. Their particular role is to enable the conversation to flow, and encouraging everyone to take part, without letting any one person dominate or allowing the group to wander off the text or theme.

The questions provided here are structured to encourage the conversation. They begin with careful attention to the particular Scripture text before going on to look at what the text might have to say to the contemporary context. We also offer guidelines about when to look at a question in a small group of three, and when to work in the full group. We would often use a flipchart to write up participants' insights and comments.

Suggestion for a Session Plan:

- Aim for 60 – 90 minutes for a session
- Prepare well
- Set the scene – you could use some of the stories and information from the 'Human Trafficking Pack'
- Begin with a suitable opening prayer
- Have the Scripture passage read out loud (preferably twice)
- Follow through the questions (feel free to adapt as required)
- Finish with thanks and a closing prayer

We recommend making a copy of the chosen text for each participant. This could be read in parallel with the version of the Bible that you normally use.

Background information for Option1

When we come to look at the Bible Study on Psalm 137, the background is the Exile of God's chosen people from Judah into Babylon. After a series of military/political alliances and rebellions in Judah's association with the opposing superpowers of the day (Egypt and Babylon), Jerusalem, its capital city and spiritual home, was invaded in 597BC by the cruel forces of Babylon. The city was burned, its walls razed and its people taken into exile - away from two of their main identifying features - the land and the Temple. The political and spiritual background to the Exile is succinctly summarised in II Kings 24: 1-4. The content and style of the Psalm reflects the author's bitterness and sorrow at the whole experience.

Additional Resources:

CBS 'Conversations – The Companion'. In partnership with the Scottish Bible Society the CBS Development Group have produced a 'companion' which explains the approach and provides facilitation training exercises. Copies are available from the CBS group or from the Scottish Bible Society.

As part of the 'Conversations' project, a number of people across the country have trained as facilitators. There may be a small team available near you. Also, a database of questions from 200 CBS sessions is available online at: www.scottishbiblesociety.org/conversations

CBS CONTACTS:

| | | |
|-----------------|---------------|--|
| Maureen Russell | 01505 872905 | maureenrussell@hotmail.com |
| Stephen Smyth | 0141 418 0751 | sesmythfms@clara.co.uk |

Contextual Bible Study

Issue: Human Trafficking

Option 1: Psalm 137 'Lament over the Destruction of Jerusalem'

In groups of 3, then feedback to the whole group.

Q1: What jumps off the page at you from this text?

Full group

Q2: What do you know about when and why this Psalm was written?
(Exile in Babylon c.597 – 537 BC)

Q3: Name all the feelings and emotions that you can identify in this text.

Q4: What main feeling or emotion does this Psalm call up in you personally?

Q5: How best could this Psalm be used in personal and public worship to raise awareness of the issue of human trafficking?

In groups of 3, then feedback to the whole group.

Q6: Try to imagine the feelings of a victim of human trafficking. How might they use this Psalm?

Full group

Q7: What do you know of the reality of human trafficking and its victims in your own area?

In groups of 3, then feedback to the whole group.

Q8: In the light of our shared reflection, what challenge might be addressed to the Christian community, locally and internationally, in response to the issue of human trafficking?

Full group

Q9: Look at the suggested uses for the pack (page 1). How relevant are these suggestions to the local challenges which you have highlighted?

Psalm 137

Text: NRSV

Lament over the Destruction of Jerusalem

- ¹ By the rivers of Babylon -
 there we sat down and there we wept when we remembered Zion.
- ² On the willows there we hung up our harps.
- ³ For there our captors asked us for songs,
 and our tormentors asked for mirth, saying,
 "Sing us one of the songs of Zion!"
- ⁴ How could we sing the LORD's song in a foreign land?
- ⁵ If I forget you, O Jerusalem, let my right hand wither!
- ⁶ Let my tongue cling to the roof of my mouth, if I do not remember you,
 if I do not set Jerusalem above my highest joy.
- ⁷ Remember, O LORD, against the Edomites the day of Jerusalem's fall,
 how they said, "Tear it down! Tear it down! Down to its foundations!"
- ⁸ O daughter Babylon, you devastator!
 Happy shall they be who pay you back what you have done to us!
- ⁹ Happy shall they be who take your little ones
 and dash them against the rock!

Contextual Bible Study

Issue: Human Trafficking

Option 2: Matthew 18 verses 1 - 10 'Who is the greatest? / Leading others astray'

In groups of 3, then feedback to the whole group.

Q1: What jumps off the page at you from this text?

Full group

Q2: What phrases or ideas in this text do you find as offering hope to the victim?

Q3: What phrases or ideas in this text do you find as posing challenges to the community?

In groups of 3, then feedback to the whole group.

Q4: What would you say are the main teachings of Jesus that are contained within this passage?

Full group

Q5: In a few minutes we will go on to look specifically at the issue of victims of human trafficking. First, who else today might be considered as 'these little ones' who are not to be 'looked down on' or 'caused to sin'?

In groups of 3, then feedback to the whole group.

Q6: Now, how might we understand victims of human trafficking as being 'looked down on' or 'caused to sin'?

Full group

Q7: What do you know of the reality of human trafficking and its victims in your own area?

In groups of 3, then feedback to the whole group.

Q8: In the light of our shared reflection, what challenge might be addressed to the Christian community, locally and internationally, in response to the issue of human trafficking?

Full group

Q9: Look at the suggested uses for the pack (page1). How relevant are these suggestions to the local challenges which you have highlighted?

Matthew 18:1-10

Text: NIV

Who is the greatest? / Leading others astray

¹ At that time the disciples came to Jesus and asked, "Who is the greatest in the kingdom of heaven?" ² He called a little child and had him stand among them. ³ And he said: "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. ⁴ Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven.

⁵ "And whoever welcomes a little child like this in my name welcomes me. ⁶ But if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea. ⁷ "Woe to the world because of the things that cause people to sin! Such things must come, but woe to the man through whom they come!

⁸ If your hand or your foot causes you to sin cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands or two feet and be thrown into eternal fire. ⁹ And if your eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell.

¹⁰ "See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.

Worship materials

Prayer – A Confessional Meditation

O God we are silent before you,
Silent because there is so much we would say and we don't know where to begin.
(silence)

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

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

Silent because our sin is a sin of silence.
(silence)

O God in the silence let us hear your voice

(silence)

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

You lift us from our knees with your word of forgiveness
You enable us to stand with the promise of your presence
You call us to walk forward in the company of our Lord
You give us courage to open our mouths and to break the silence.

To break the silence with words of love
To break the silence with words of compassion
To break the silence with words of hope
To break the silence with words of courage
To break the silence with words of power,

And in breaking the silence we begin to break the chains that bind our sisters and our
brothers.

With our words

With our action

With our love

May we bring the sound of justice

May we release the captive

Unbind the prisoner

And set free our sisters and brothers

May we open our hearts and welcome them in and may we fill the earth with sound, sound of
our rejoicing.

Amen

Meditation

A candle or candles can be lit during this meditation which can use one or many voices. Either the candle lit at the beginning or one candle lit with every sentence of prayer. It can be used with two speakers or five or six. It was first used at morning worship at Cornton Vale Prison for Women.

Jesus taught us that all are included in his love, that no one is unworthy or on the outside but all are welcomed in, in to the circle of love.

Jesus taught us that nothing is impossible in his name that if we have faith then we can move mountains. In his love we can look beyond the place where the earth and the sky meet and see hope calling our name and urging us forward into a new tomorrow.

What if I learned to think before I speak.

What if I tried harder to understand.

What if I stopped being afraid.

What if I walked a mile in your shoes.

What if I really found my voice.

What if I really believed I was valuable.

What if we held out our hands to each other.

What if we were all quiet for a while, and listened.

What if we could draw a line under yesterday.

What if we could speak of how great our hurt is, our pain, of how angry we are....and know that someone was listening.

What if we can find the courage to keep on going, trying, striving to make a difference.

What if we really trusted God.....if we allowed ourselves to live in Jesus and he to live in us.

What if there were no more tears and no more pain.....

What if we really prayed for each other.....if we tried each in her own way to bring the light into the darkness.

What if we looked into each others eyes and allowed the connection to happen.....a moment of holiness.....hearts touching hearts.

What if we allowed God to forgive us and to free us to truly love and live.

This is the miracle

in this day

with all that it brings of pain and frustration,

of hurt and hopelessness,

of new opportunities,

of challenges,

of possibilities,

there is love and there is God.

Sermon Outline

Notes for a sermon on the nature of our responsibilities towards each other and how our action or lack of action can affect others' lives.

The readings which form the basis for these thoughts are :

The Old Testament reading: Genesis 37:12-30

This is the moment in the story of Joseph where his brothers take matters into their own hands. They throw him in a pit and then sell him off to some traders who take him to slavery in Egypt. Reuben, the eldest, participates in putting Joseph into the pit with the intention of returning later to lift him out but by the time Reuben returns it is too late and Joseph has been sold.

The New Testament reading: Luke 15:11-32

The parable of the prodigal son is one of the best known and loved stories ever told. It is a story which speaks to all of us, with most people relating to the prodigal son himself, knowing their own weakness and wrongdoing and feeling in their lives that sense of the forgiveness of God and his love expressed in Jesus Christ which brings healing and newness of life. However much is often made of the elder brother and his response to the homecoming of the son, and many would also relate to something in that older brother's attitude

The stories can be juxtaposed, focusing on the actions of each elder brother:

Reuben, who didn't mean any harm, but whose silence, inaction and indeed active participation in the assault on Joseph led to Joseph's being sold into slavery. When Reuben did decide to act, it was too late. So a son is lost, a brother is sent into slavery far away, and a whole family suffers because of it, for what took place that day, while never spoken of, is never forgotten.

The older son who stays at home, does all the right things, but in his heart has no real understanding of his father's love, and who resents the forgiveness and reconciliation shown to his younger brother. This man has no desire to welcome home the lost, his heart is closed. So a son who has been lost is welcomed home by a loving father, but his brother has neither forgotten nor forgiven the fact of his going, nor the mistakes he has made, and in his heart harbours resentment at his brother's return from servitude.

The story of Joseph ends with Joseph both forgiving and saving his brothers. Joseph has learned the hard way what love is and what it is about.

The story of the prodigal son has no real ending, we are left to wonder – did the older brother come round? Was there real reconciliation and understanding, did they work together helping and loving each other? It has been said that the parable is left open because the story is about us and it is an ongoing story of how we treat each other.

Both stories are about family, and the breakdown of family life, about the intricacies of relationships and of our ability to misunderstand and misuse each other, of our lack of tolerance for each other and of misunderstanding of love. Both stories involve a refusal to act and interact with each other which leads to pain and hurt and slavery; slavery of the person and of the heart.

God's word teaches us that we are a family, all of us, and that we are responsible for each other, no matter who the other is. We are called to act, not to be silent, not to be passive, not to be frightened to stand out from the crowd, but to act and to love.

Additional Resources

Governmental Organisations

Home Office UK Action Plan

www.homeoffice.gov.uk/documents/human-traffick-action-plan

UK Human Trafficking Centre

www.ukhtc.org

Operation Pentameter

www.pentameter.police.uk

Joint Committee on Human Rights - Human Trafficking Report

www.publications.parliament.uk/pa/jt200506/jtselect/jtrights/245/245.pdf

Crime Reduction Toolkit – Human Trafficking

<http://www.crimereduction.gov.uk/toolkits/tp00.htm>

UK Organisations

Amnesty International:Amnesty’s trafficking campaign in Scotland

<http://www.amnesty.org/content.asp?CategoryID=10562>

Anti – Slavery International

<http://www.antislavery.org/>

Churches Alert to Sex Trafficking across Europe (CHASTE)

<http://chaste.org.uk/>

Poppy Project

www.poppyproject.org

EAVES Housing

www.eaves4women.co.uk/POPPY_Project/POPPY_Project.php

Sojourners

<http://www.sojo.net/>

International Organisations

Coalition Against Trafficking in Women

<http://www.catwinternational.org/index.php?srccd=100ad4>

Humantrafficking.org

<http://www.humantrafficking.org>

Global Alliance Against Traffick in Women

<http://www.Gaatw.net>

Stop the Traffik

www.stopthetraffik.org/default.aspx

European Organisations

European Women's Lobby

<http://www.womenlobby.org/site/hp.asp?langue=EN>

OSCE

www.osce.org/activities/13029.html

Council of Europe

www.coe.int/t/DG2/TRAFFICKING/campaign/default_en.asp

European Commission

http://ec.europa.eu/justice_home/doc_centre/crime/trafficking/wai/doc_crime_human_trafficking_en.htm

Children

Save the Children

www.savethechildren.org.uk/child_slavery_briefing.pdf

World Vision

<https://www.worldvision.org.uk/server.php?show=nav.864>

End Child Prostitution and Trafficking (ECPAT) International

www.ecpat.net www.ecpat.org.uk

Asylum System

Asylum Aid

<http://www.asylumaid.org.uk>

Asylum Support

<http://www.asylumsupport.info>

Academic Resources

Child and Woman Abuse Studies Unit

www.cwasu.org

BBC Guide to Human Trafficking

<http://news.bbc.co.uk/1/hi/uk/5343036.stm>

<http://news.bbc.co.uk/1/shared/spl/hi/guides/456900/456985/html/default.stm>

Selling Olga by Louisa Waugh

www.word-power.co.uk/catalogue/0297850709

ISBN: 0297850709