

Ending Trafficking and Modern Day Slavery

Chapter Objectives

1. Readers will conceptualize the evolving trends in combatting trafficking locally and globally.
2. Readers will highlight the continuum of activities anti-trafficking advocates, activists, and practitioners.
3. Readers will hypothesize on current trends and patterns that will affect human trafficking and modern day slavery.
4. Readers will elaborate on their knowledge in the following 3 P's: *preparation, partnership, and promise* as it relates to trends in human trafficking and modern day slavery.
5. Readers will be called to action for advocacy and change.

I take a step backward and come into contact with the podium, letting myself lean for a moment as I take in the view. Hundreds of women and girls crowd together in the largest lecture hall of the university. Some are wearing their native garb, colorful materials that are hand woven, painted by shells, and embellished with bells that chime with every step. Some are in worn jeans and feminist t-shirts declaring political stances unapologetically. There are little girls in batik dresses running up and down the aisles, older women with white hair held back from their faces, large hoop earrings dancing at their ears, and teens whose sneakers and high heels create a staccato rhythm. All of them wear a small, geometrically shaped purple rose. It is in their hair as an adornment, or on their lapel, or made into a pendant. As I move forward to pick up the microphone again, a group of women has come up to the stage to triumphantly unfurl a banner mirroring the purple rose, its satin petals written with the names of survivors and victims.

(Continued)

(Continued)

In 2005, grassroots women's groups came together to make a commitment in sisterhood and solidarity to fight against the commodification and sale of women and children through sex and labor trafficking. Women leaders from all over the world, survivors from different regions, and girls from right down the street gathered because it was time their voices were heard. One voice rises above the rest, and in her characteristic New York inflection, her speech reaches its crescendo, declaring, "We cannot afford to vacillate, we cannot afford to hesitate, we cannot—because women are dying, girls are dying. It is time to fight, now more than ever." The rallying cry of Philippine author, Ninotchka Rosca brought the audience to their feet as she raised her fist to the chants of "Makibaka, Huwag Matakot:" the chant of Philippine feminists meaning, "Struggle On, Do Not Fear."

Ten years later, in a classroom of social work graduate students and my fellow anti-trafficking warriors, I watch again. The students confer, they diagram elaborate plans on dry erase walls, they debate, and they create. They are in the middle of a social innovation lab where, as professors and advisors, we direct them to tackle society's wicked problems, challenge them to think outside of the box, to partner, and to dream about how to put their plans into action. It is a tall order for 15 weeks of class especially for some students who have never engaged past their textbooks and hypothetical cases. But, they rise to the challenge and they do not vacillate, they do not hesitate, because people are still dying and it is still time to fight.

—Annalisa Enrile

WHAT WE HAVE LEARNED SO FAR

This book was designed as an overview of human trafficking, modern day slavery, and anti-trafficking initiatives. While we have tried to be as comprehensive as possible, by now, you know how fast the issues in this area shift and change. Also, though we have attempted to take a global perspective, there are many unique details and systems for every country, that those we have included should only serve as exemplars when applicable to the context, content, and materials. While there are many variables, there are basic areas of knowledge that every practitioner should be aware of as they provide services, advocate, research, or create policy for these issues, survivors, and/or victims. These basic areas include understanding the root causes and antecedents of trafficking, especially those factors that make people more vulnerable and at risk. We have identified root causes as poverty, patriarchy, militarism, colonialism, imperialism, and demand. The only way to understand the full and continuing consequences, is to understand the historical and structural basis of how these causes continue to aid in the proliferation of trafficking and modern day slavery.

The book has also used the lens of transnational feminist theory. Our transnational feminist perspective necessitates the position that we believe that all sexual and labor exploitation should cease. Though that has not been the pattern of belief in the mainstream

discourse, we feel that we should be clear that we think that the sale of human beings is not an inevitability. Thus, we dispute anything that has to do with this type of commodification and abuse. Feminist Andrea Dworkin worked to eradicate prostitution and in doing so, stated that this was the only way to simultaneously end sex trafficking since both situations were predicated on the same premise of exploitation. Dworkin states, “The girls and women who are bought and sold for sex and *equality for those women* cannot exist simultaneously” (Hoffer, 2010, p.1832). While we maintain the utmost respect for perspectives that champion sex work and liberal standpoints of regulating sex work, our position is to end exploitation all together. Likewise, we do not equivocate semantics over the nuances of language that have created loopholes or excused some types of abusive labor situations as not being “exactly” trafficking or modern day slavery. To the broadest extent possible, we label labor trafficking and modern day slavery to the spirit of the definitions as outlined by the United Nations, with more leeway toward examining the actual circumstances that people live in. For the most part, we view that “slave like conditions” and slavery are the same thing, even when they do not fit legal definitions.

This book has also utilized an ecosystems lens throughout, paying close attention to the totality of systems involved and the person in environment model, which centers individuals within their contexts. This same model can also be used for focus areas that are larger such as communities, groups, and organizations. We believe that there is no way to be truly exhaustive but that an ecosystems lens does offer the most promise in terms of being able to at least map out the literal and figurative territory where situations of trafficking or modern day slavery are occurring. An ecosystems lens also fits appropriately within the paradigm of collective impact models to address social issues that have been resistant to change. Collective impact requires the involvement of a number of different actors, including stakeholders, service providers, businesses, survivors, victims, companies, government entities, to name a few from varying parts of the systems involved. The “Freedom Ecosystem” that business consulting firm Deloitte proposes is aimed at the whole configuration of trafficking, even though current examples of successful collective impact projects have only been aimed at single portions of problems such as the cocoa industry and conflict diamonds. The ambitiousness of the Freedom Ecosystem is the next step in the process, bringing to scale what we know works.

Built on the conceptual and political foundations of what is presented are what we hope have been practical applications. While it is important to understand how the situation is defined and continues to be conceptualized, it is imperative that practitioners are able to provide actual services in the areas of clinical intervention, policy formation and implementation, as well as advocacy and activism. When possible, we have pooled our experiences and presented them here, representing over a quarter century of work in all aspects of the anti-trafficking and abolitionist fields. At the same time, we do recognize that there have not been any rigorous studies that would constitute evidence based practices, but what is being used that demonstrates promise we have included as “best practices” or “promising practices.” In a review conducted by the Campbell Collaboration, it was discovered that out of 19,398 citations related to sex trafficking, only 20 studies contained empirical research that was relevant for their review. Of the 20, only 4 of them were actual evaluations. None of them met a score of 3 or higher in the Maryland

Scientific Methods Scale, which is widely recognized as a strong scale to assess strength of evidence (Farrington, Gottfredson, Sherman, & Welsh, 2002). The purpose of the review was to establish best practices in approaching cross border sex trafficking, but because there were no studies that fit the criteria, there are no conclusions on what we should consider best practices. However, there was also nothing that refuted any of the work that is currently being done (van Der Laan, Smit, Busschers, & Aarten, 2011). Currently, there is has not been a systematic review of the literature for Labor Trafficking. In the absence of such research and evaluations, we can only rely on anecdotal evidence and practical experience, both of which we have tried to include in this book. text.

EVOLVING TRENDS

Trafficking and modern day slavery has not remained a static phenomenon. On the contrary, at times it seems as if it has picked up momentum, grown exponentially, especially in areas of conflict, economic depression, and disasters, all which make certain populations (poor, rural, women, etc.) more susceptible to trafficking. As this example illustrates, there are new threats that intersect with and exacerbate trafficking. Transnational criminal syndicates such as the Yakuza in Japan and the Mexican cartels have become templates for business for localized, regional street gangs. San Diego, California, at the border of the United States and Mexico has witnessed the shift from gangs trafficking in drugs to gangs trafficking primarily in sex. One gang member said, “it’s better business. You can use a girl over and over. You can even trade her with your homie when you are done with her and keep your inventory fresh” (De Los Reyes, personal communication, 2014). In one of the first studies of its kind, the National Institute of Justice found that in the San Diego area alone, over 110 gangs were involved in sex trafficking with 85% of the pimps/traffickers that were interviewed being gang affiliated (Carpenter & Gates, 2015).

Natural disasters also represent a growing threat, leaving children exposed to trafficking, especially the selling of babies through sham adoptions. This predicament came to light after the 2010 earthquake in Haiti. Soon after the earthquake, hundreds of children were taken out of the country, supposedly to be “adopted.” With such widespread devastation, the paperwork, certificates, agreements, and contracts of adoption were difficult to substantiate. There were also thousands of children who were left orphaned when their parents were lost or killed. Seemingly out of nowhere, couples asserted that they were in the middle of the adoption process and demanded their children. While this might have been true, traffickers used the circumstances as a guise to get large groups of children out of the country and sell them for sex and labor. Because of the case of Haiti, UNICEF (United Nations International Children’s Emergency Fund), began to recommend that after a natural disaster all foreign adoptions be put on hold for at least a year while the country rebuilds and recovers.

Conflicts and other forms of unnatural disasters also leave communities at risk to trafficking. Conflicts such as civil wars create situations of dire impoverishment, displacement, loss of national identity, and disruption of family systems. For example, the Syrian conflict since 2011 has resulted in millions of Syrian refugees outside of the country and

internally dislocated. Three out of four Syrians lived in poverty by the end of 2013 along with the added burdens of high inflation rates for basic market goods and inaccessibility of services. The level of vulnerability to trafficking is extremely high in these humanitarian situations where there is a lack of migration policies or refugee resettlement services. Syrian cases of trafficking have been reported in labor exploitation, domestic servitude, conscription in armed conflict, forced marriage, and sexual exploitation (Healy, 2015). The political and social situation is aggravated by cultural and religious mores, which do not protect women and girls. Da'ish militants in Syria have also been reported as kidnapping boys into the armed conflict as child soldiers and abducting thousands of girls for forced marriages and sexual slavery. This is only one example of conflict occurring in a world where there are over 20 identified significant or critical conflicts (Council on Foreign Relations, n.d.).

An ongoing threat is also the trafficking of organs, which is on the rise. Organ transplants began in 1954 with the first transplant but even in the 1980's, they were considered risky procedures and the proliferation of such transplants did not become a standard medical procedure until the development of immunosuppressive drugs, or a practice in over 90 countries until the turn of the 21st century (Shimazono, 2007). However, as early as the 1980's stories of the black-market organ trade from Brazil and India started to surface in light of limited legitimate sources of organ procurement (Scheper-Hughes, 2001; Salahudeen et al., 1990). The most common organ trafficking is the live kidney trade (Shimazono, 2007). By the 21st century there were more verified cases of people selling their kidneys in what has been dubbed as "medical tourism" and the trafficking trade of organs between donor exporting countries (Egypt, China, India, Pakistan, and the Philippines) and demand countries (the United States, Canada, Israel, the United Kingdom, and various European countries). Countries such as the United States, Israel, and South Africa were also included as places where operations were taking place. In some places, such as South Korea, the Philippines, and South Africa, hospitals are built as five star hotels, catering to the first world not just for organ trafficking but for other types of "medical tourism" such as plastic surgery and fertility treatments (Kelly, 2013). Organ trafficking constitutes almost 1.2 billion dollars in illegal profits per year (Ambagtsheer, Zaitch, & Weimar, 2013) even though it is prohibited worldwide and protected under the Palermo Protocols.

Developments and threats in trafficking further stress the need to expand trends in response such as multidisciplinary teams working to tackle the grand challenge of ending trafficking and modern day slavery for good. We have discussed how this might look at the macro level, using ecosystems approaches that bring together crucial actors who may influence transformative structural change. However, this type of multidisciplinary team approach begins at the micro levels of prevention and intervention. Public health and human services have demonstrated the power of having various perspectives handle cases by providing a holistic view of wellness so that all things are considered in a strengths-based approach as opposed to one based on deficit and illness. HEAL Trafficking, an independent, interdisciplinary network of health professionals working to combat trafficking created a public health tool kit. This tool kit includes information on identification, resources, and how to respond in a health care setting, especially emergency rooms (Stoklosa, Personal Communication, 2017). Similarly, intensive case managers who focus

on those who have been trafficked or enslaved count on being able to bring in different practitioners and providers to the case to ensure that nothing that the victim or survivor needs is missed. These actions can expand because we know the promise that new ideas and outlooks bring to the solution set. Because trafficking and modern day slavery affects everyone, it then follows, that we begin to include everyone in the conversation and the solution. For example, celebrities have played prominent roles in social change movements, using their public following to influence and access spaces of change. Celebrities have included Julia Ormond, Demi Moore, Ashton Kutcher, Kathy Ireland, and Mira Sorvino who have used their status and fame to help raise awareness. In the most scenarios, celebrities can amplify awareness raising campaigns and bring these issues to the forefront, but celebrity can also bring together and curate networks to fight trafficking especially in the areas of policy and advocacy (Haynes, 2014). For example, actress Julia Ormond not only used her fame to bring to the public forefront trafficking issues such as the illegal fishing trade, agricultural trafficking, and other labor trafficking situations, she helped write and pass the California Transparency in Supply Chains Act (Asset, 2014).

Another trend in confronting trafficking and modern day slavery is the overall move to innovative methods. While the previous chapter focused on programs and projects that are targeted to specific areas, the move toward social innovation in every area of trafficking is already happening. International grants and U.S. based initiatives and resources have increasingly prioritized redefining how anti-trafficking work is being carried out. For instance, one of the persistent challenges is in estimating prevalence rates and identifying trafficking victims due to a number of reasons. Partnerships from all fields are working to reconceptualize how we use traditional methods and develop more “untraditional approaches.” Predictive analytics is currently being employed as a way to crunch big data into something usable that will help shed light on trafficking in ways that will actually help foresee incidences before they can occur (Heimpel, 2014). The time to stubbornly hold onto ways of practice that we are used to because they have been long standing operating procedures is at an end. Practitioners on the front line and those with decision making powers are seeing that we need new tools, even those that seem far out of the box, or that reinvent the box entirely.

CHANGING ROLE OF SURVIVOR ADVOCATES AND/OR ACTIVISTS

The biggest changes in the fight against trafficking have been within the population of survivors. Formerly, the voices of the trafficked, the survivors themselves have been subsumed under concerns of retraumatization, confidentiality, and other considerations of protection. While these are still concerns, they are not enough to keep survivor voices from the forefront of anti-trafficking efforts. This is more than a tactic or strategy; it is a true shift in movement building. In a collection of survivor narratives, Murphy (2014) provides a showcase of trafficking through the eyes of those most affected. The collection begins with “an open letter to the anti-trafficking movement” penned by Minh Dang, a survivor of sexual exploitation. It is this missive that outlines, from the perspective of survivors, principles for the anti-trafficking movement and the changing relationship with survivors. To

honor her words and her agency, we have used her narrative verbatim, followed by our commentary (Murphy, 2014, p. x111–xxii).

1. *Principle Number 1: Rehumanize Survivors.* As we incorporate survivors into the anti-trafficking movement and encourage them to be at its forefront, we need to recognize their humanity. Find a way to relate with survivors. You do not need to have gone through what they went through to imagine what they might experience. Also, share your own story. When asking survivors to share their story, publicly, pay attention to how this process may contribute to their continued dehumanization
2. *Principle Number 2: Get Out of the Box.* I invite our movement to join me in breaking down the boxes that we live in. I invite us to challenge the restrictions we put on our ways of being and thinking. Let's think outside of the box about how we do our work. What is *not* being said? Whose story is *not* being told?
3. *Principle Number 3: Sing a New Song.* It is time for us to sing a new song—to raise our voices in unison and drown out the old verses. In the “doings” of our movement, we now have our own recycled song—that of the three P's: *prevention*, *protection*, and *prosecution*. Although I do not minimize the importance of these three P's, I suggest that we transition to embracing three additional P's: *preparation*, *partnership*, and *promise*.
 - a. *Preparation.* Prevention efforts include training of law enforcement and service providers, but I also argue that preparation goes beyond learning statistics and warning signs. Preparation must include a self-reflective and emotional component. How prepared are people to hold the horrors of human trafficking? How informed are people of their motivations? What stereotypes are we reinforcing? I am adamant about training and supporting those who serve in communities and those who work for social justice. How will we sustain this movement for the long term? How will we ensure that those who do work do not succumb to their despair but find ways to embrace it, share it, and move on?
 - b. *Partnership.* I urge all of you to continue to partner with survivors—to ask survivors not just about their stories but also about their policy recommendations, their ideas for improved intervention, as well as their hopes and concerns for the movement. I also ask that members of our movement do not seek to divide and separate survivors by focusing only on sex trafficking or on labor trafficking or to overemphasize international survivors or domestic survivors; rather, I ask that you face the complexities of this issue, refrain from reducing diverse experiences into a neat package, and portray both the similarities and differences in the survivor experience. Partnership is defined as having joint interest; I ask that you build relationships with survivors and find joint interests with them.
 - c. *Promise.* I speak not of contract or agreement that one makes with another but rather of *potential*. Prevention, prosecution, and protection do not address much about the future for survivors of human trafficking. What about their hopes and

dreams and their potential to live life beyond their years of slavery? They must consider long term support and services to ensure (re)acclimation to freedom. We must consider the potential for thriving, not just surviving.

4. *Principle Number 4: Address Emotional Poverty and Profits.* I argue that we are at a time of extreme *emotional poverty* and that traffickers receive *emotional profits* from their deeds. Emotional poverty does not just happen; it is developed over many years. Financial gratification is only temporary. Money doesn't buy happiness, so a trafficker may seek to earn more and more money, hoping that it will fill that emotional hole. And while they are on an impossible quest to extinguish their feelings of emptiness by using other people as objects of gratification, many people's basic human rights are robbed, spit on, and disrespected.
5. *Principle Number 5: Peace is in the Pain.* Grieving for my losses will help me pursue goals that are possible rather than goals that are impossible (like making up lost time). Grieving frees me of the pain and burden I've carried for so many years and opens up space for new adventures and joy. Grieving brings me true peace with what I have suffered and where I am now. In our movement, how do we sit with the grief of survivors? Or do we even sit at all? Are we too eager to "take action" that we forget sitting and listening are actions? Grieving is not just for survivors. Grieving is for all of us. We live in a world where violence pervades our everyday ways of relating with each other. We have experienced violence, and we have enacted violence—whether big or small. What losses does the anti-trafficking movement need to recognize? What sorrows are we avoiding?
6. *Principle Number 6: Survivor Stories Are Not Enough to Sustain This Movement.* I am adamant that any pursuit of social justice must coincide with our own pursuit of personal justice. Individual healing and community healing must go hand in hand. My story is not enough to sustain this movement. It is surely not enough to sustain you. In the words of aboriginal activist Lilla Watson, "If you have come here to help me, you are wasting your time, but if you have come here because your liberation is bound up with mine, then let us work together."

The salient points that Minh Dang raises should be used as a guideline to construct work within the anti-trafficking movement. The principles fit many of our trauma informed protocols as well as provide insight into the ways in which survivors can and wish to take part as well as take leadership. Particularly important is the emphasis that she places on the ability to connect not just as survivors to nonsurvivors but within the entire context of intersectionalities, which exist and play a part in our progress against trafficking. Dang also highlights those areas that we do not often deal with because they are somewhat "slippery" and difficult to initiate into practice. While these are certain challenges, she also is able to clearly articulate her unique perspective as a survivor who has an acute understanding of having to maintain her own healing daily as well as carry on the message of the overall movement. This is something that all practitioners should pay attention to as the chances of retraumatization and triggering mechanisms are high and not fully

understood. What is also very clear is that survivor participation needs to move beyond the mere sharing of narratives and to leadership and advisement on their own experiences and recommendations based on those experiences. While we are in the pursuit of evidence based interventions and actions, we cannot ignore the experiences and opinions of those who have lived through and survived trafficking and modern day slavery.

Case Vignette: Women's Rights Defenders

Tina was born in Jakarta, Indonesia. She was the oldest child of a family that would grow to seven children. Tina's mother worked in a garment factory as a contractual laborer. When she was off contract or they did not have work for her, she would take in laundry or piecework. Tina would often help her mother with these duties as well as watch the younger children. Her father was a taxi driver and often worked long hours so the family rarely saw him except for when they went to temple together, which was not often. Her parents were originally from Bali and had come to Jakarta to find work. They practiced Hinduism, which was difficult because Jakarta is mainly Muslim. Still, Tina's parents attempted to keep as much of their spiritual beliefs and pass them onto their children as they could.

Tina grew up in an urban poor neighborhood. Although it was difficult to grow up with very little, and often the children had to find work to contribute to the family, they were happy together. Tina was even able to go to school off and on, but was not able to graduate because her mother became ill. When Tina was 14, her mother passed away. They never had enough money to go to the doctor's so they were not sure what she died of. Tina's father worked harder for the family. Tina lied about her age and got a job as a laundress in a rich household. If the family was having a party, they would let her work as a waitress or kitchen staff. Tina did not mind because the money helped her brothers and sisters go to school. However, she was uncomfortable on the nights when they asked her to stay late. The master of the house often hosted his friends and she was uneasy about being around so many men. One night, they asked her to stay until very late and one of the men offered to drive her home. She insisted on walking, but her boss became angry what he viewed as her ungratefulness and insisted she ride with his friend. On the way to her home, he pulled the car over and raped Tina. Bleeding and injured, Tina went home. She cleaned herself up and never told her father or her siblings.

Tina returned to work because she needed the money but she also looked for work elsewhere. She was very despondent and depressed. She had trouble sleeping but, it was difficult for her to get up every day and do everything she needed to do for the family. One day her younger sister invited her to go to a program at her school. Tina usually didn't do this because she always tried to work as much as possible, but she thought it would make her feel better. The program was sponsored by a local nonprofit who offered different social services and classes. Tina picked up a brochure for a women's group. It was interesting to her and she thought she might try doing something to help her move on.

(Continued)

(Continued)

Tina attended a women's meeting one evening after work. The meeting was in a small office and when she got there, she realized it was a workers' union. At the meeting, the facilitator introduced the group as being one where "women gave other women support." It was that general. They sat in a circle and were invited to talk about their lives. As the women shared, they talked about their problems with money and also with work. One woman talked about how she was working in a factory when the foreman pulled her off the line and raped her in his office. She did not cry as she spoke, but Tina started to. She found herself telling the women about her experience. They comforted her and then the facilitator told Tina that she had legal rights. She explained what her rights were and that it was hard because she worked in a private home. There was no union for domestic workers as there was for factory workers. Tina did not say much because she was scared. Everyone knew that it was dangerous to organize in Jakarta; the government went out of their way to break up union activities and other people's organizations. She went home thinking she would not return, but soon found herself going to meetings at least once every other week.

At the end of March, the women's group started planning for a big protest rally to be held May 1st for International Workers Day. She said that she did not think she could attend. However, two weeks later, two of her sisters were unfairly dismissed from work. They were accused of stealing from the factory, but they were only removing remnants of the fabric, which they were told to do by their supervisor. They had no one who would believe them. Tina felt this was unjust and decided that one way she could feel like she was doing something for her sisters was to help for the worker's day march. On the day of the march, Tina carried a sign that she made with the slogan "Worker's Rights are Human Rights." Afterward, she told the other women that she "felt like she was taking her power back."

Soon Tina worked with the group every spare moment she had. She was especially good at working with women who had been trafficked, mainly for labor but also for sex. It was not easy work for her. Often, she would find herself very angry when other women shared their experiences, particularly if they had to do with sexual assault, and it would make her work harder. Pretty soon, Tina was not only organizing and participate in rallies, she was also speaking at them. Her father was unhappy about her work because he was scared for her. "It's not good, the government will see you as a rebel," he told her. She dismissed his worries and started to work with the group full time. They paid her a modest allowance and she also made money from speaking engagements and donations. Tina still helped provide for the family but her brothers and sisters were older and could help out more. Tina became an outspoken activist and was often on television and radio. She worked tirelessly and was often fatigued, but she never complained.

One night, her father's fears were realized when their home was stormed by police who were looking for Tina. She was accused of destroying property at one of the factories whose picket line she was demonstrating at. Tina protested saying that she was not even there on the day in question, but they still took her into custody. Her family was not told where she was detained. Three days later, her father was informed that she was moved to another facility because on an "altercation with another

detainee." Her father went to her women's organization, who demanded that the police tell them what happened to Tina. Eight weeks later, Tina's family was told she was at a local military facility and given a pass to visit her. Tina's father was accompanied by a human rights' attorney who volunteered for her women's organization. When they visited her, she looked very thin and her hands would shake. She told them that she was being treated well and that she was fine. When the guard wasn't looking, Tina slipped the lawyer a carefully folded piece of paper that read, "I have been raped and beaten. Please get me out of here." By this time, Tina faced trumped up charges for vandalism, theft, assault, and attempted murder. Later, the lawyer explained to her father that the accusations were fabricated; that Tina was becoming a strong voice for workers in the country and the government wanted her silenced. Because of the power of the government, the women's organization decided that they needed help for Tina that was beyond their reach. They contacted Women Human Rights Defenders International Coalition (WHRDIC), a network that supports and protects women human rights defenders as they fight for others. WHRDIC supports women activists, but also men who are defending women's rights. They help with building international solidarity, provide resources and tools, and urgent responses to cases such as Tina's.

CALL TO ACTION: END TRAFFICKING AND MODERN DAY SLAVERY NOW!

There are some skills that can't be manualized and formulated. For instance, we are just beginning to understand how to integrate restorative and transformative justice models into the domain of trafficking and modern day slavery or how to apply faith based notions of compassion. We are just beginning to see the promise in cutting edge technologies such as global positioning systems (GPS) and artificial intelligence (AI). We are challenged to operationalize sweeping concepts such as social justice, transformation, and even love. Of course, there are and will continue to be prevention and intervention methods evolve in our different practice areas. If we are smart and forward thinking, these areas will begin to intersect with one another by necessity and not just because we contrive them so. Eventually these skills that are currently difficult to operationalize and put into practice will become part of our vernacular. Twenty years ago, no one operated with a trauma-informed lens. Fifteen years ago, empathy was not considered a skillset. Five years ago, we did not recognize transcendental meditation as part of a treatment plan. But, leaps in neurobiology, insights into attachment, sociological expansions in defining culture and ritual, and a growing reliance on multidisciplinary approaches have created a new site for us to experiment with, and refine, our praxis. As practitioners, we must not only be flexible to change as more knowledge is built and more avenues to healing are discovered and formulated, but we must rise to the challenges presented to us.

There is no doubt that the list of challenges is a mile long when it comes to how to fight trafficking and modern day slavery. We have mentioned many throughout this book and there are probably ten more for every one that we have included. Many of the challenges

are not unique to trafficking and modern day slavery, but encompass overall social problems that our world experiences. We could eradicate trafficking if we lived in a world where the basic human rights of people were not denied. We could rid ourselves of modern day slavery if we created just labor and work environments. If society ceased to put price tags on everything or construct everyone as a commodity, we would stop believing there was monetary value and a profit to be made on human lives. We are challenged to create a slave free world, but this cannot be done without focusing on the deep complexities and web of intersections that protect, and in fact, thrive off its existence.

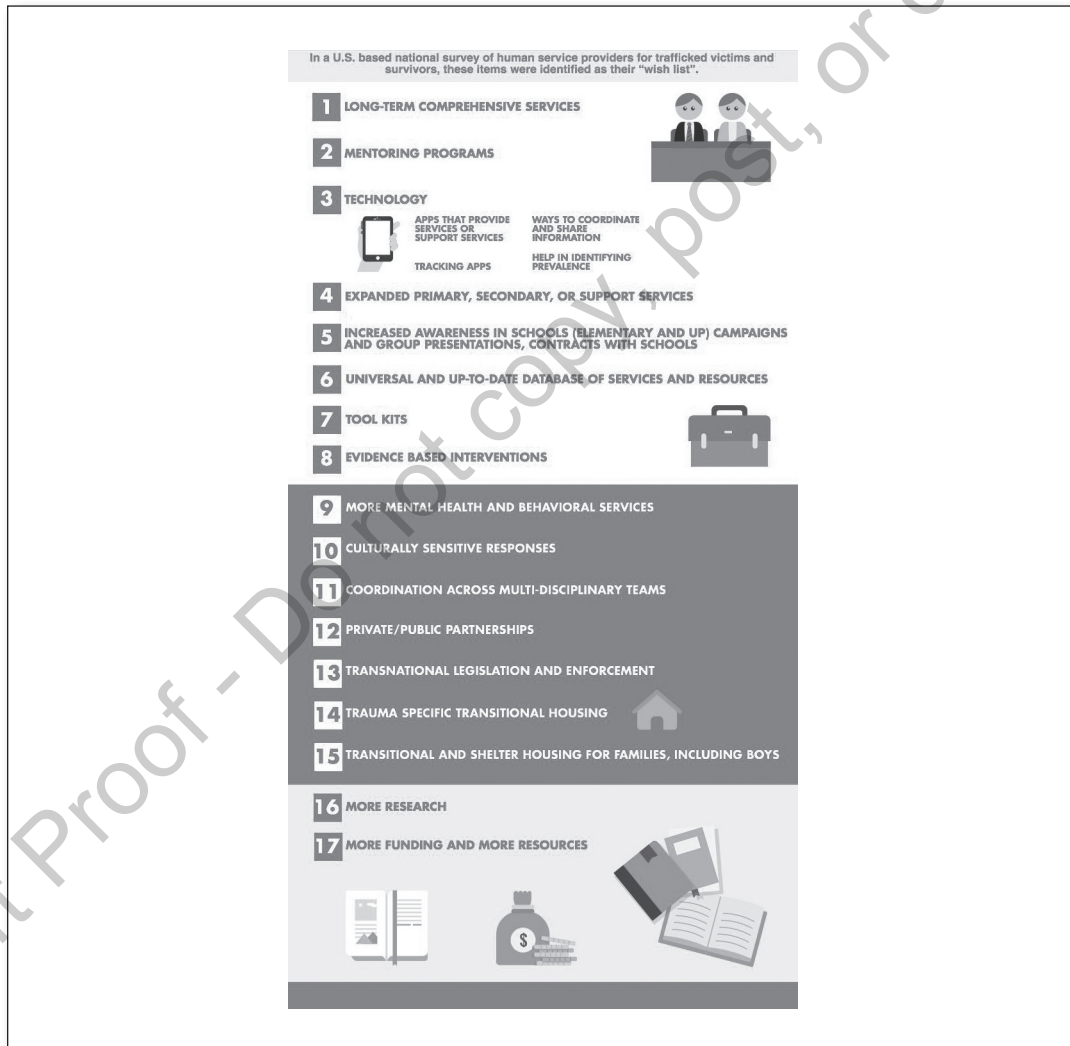
One of the first things that we must do is to supplement and continue to build our knowledge about trafficking and modern day slavery. As we discussed earlier, there are virtually no studies that constitute strong evidence based methodology so this must be remedied. Another area where we can do better would be in how we define and perceive the issue. We can return to a human rights framework without losing the need for enforcement or protection. It does not have to be an either/or proposition. This is one of the reasons that multidisciplinary teams are so important. This type of work also includes better coordination, sharing of information, communication, training, and of course, innovations. Finally, one of the most concrete ways that impacts our work is the issue of funding. We have to begin to shift funding into areas that are underserved, but underfunded. Most of the money and research in the trafficking field has been focused on direct assistance to victims and not on development, equality, or human rights (Chuang, 2006). In general, the priority given by the U.S. government to trafficking is woefully underfunded—roughly \$150 million annually compared to the \$30.5 billion spent on the “war on drugs” (Krulak, 2016). Increased funding that goes toward research, organizations, community efforts, and policy advocacy, support for new ideas, and ongoing training will make the biggest differences.

We are working in areas where we see and hear about the worst that humanity can do to one another. This is the part of the book where we can talk about self-care and secondary trauma, but let’s go one step beyond that and talk about *purpose*. Why do we insist on doing this work? Why do we elevate it to proportions that are much more than clinician and client, than practitioner and patient? Wouldn’t it be easier to treat these situations as we would any other population that needs our help—with objectivity and clinical detachment? But, it is impossible. There is no way that you can do an assessment of someone who has been trafficked and not feel a continuum of emotions. We are not advocating a blurring of boundaries or an enmeshing of relationship. Indeed, we are well aware and fully endorse that all professional ethics and standards be followed. But, we are suggesting being honest about our realities; that there is something qualitatively different about working with individuals who have been trafficked because it connects with our own lives and perhaps even to the basic calling to the work that we do. This is why we have to talk about purpose—what brings us to this work and how we remain mindful of that. This may leave us vulnerable as practitioners because it takes vulnerability to hear the present tense of people’s trauma and to share in that. However, in doing so, practitioners are able to craft a shared space that is about connection and transformation (Brown, 2012).

There is no prescriptive plan of action that is the answer, just as there is not one practice methodology that has proven to work in all instances. If that were the case, our job would be easier. Because of this, our approach should be broad and open, but consistent, multidisciplinary, and best practice driven. Trafficking and modern day slavery is an

incredibly complex, monster of a problem. Our attempts to bring it down to size, to make it simpler and more manageable have failed. We need to let it be as big as it is, as wicked or grand as it currently is. That is the only way that we will understand the sheer expanse that our practice needs to cover. It is important to sharpen our ability to map the edges of this phenomenon because that is the place our practice is most effective—at the edges,

Figure 15.1 Wish List



Source: Honey Imbo.

fighting to control its expansion, seeing the full scope so that we can stop it all together. When and where does our work begin and end? It is different for all of us as our entry points are defined by our job descriptions, our professional and theoretical approach, and the positionality of our industry in this area. Our work doesn't end until trafficking ends. This is why we have to focus and fight for absolute eradication, because anything less than that is remediation and temporary band-aids.

A child slave who escaped and eventually founded "Challenging Heights," an organization that helps child slaves, James Kofi Annan states, "There are many children who are in the same situation, suffering similar abuses and enduring the same conditions, and I stand privileged to do something for them." We are privileged to be in the position to do something for those who are trafficked and enslaved. We are also privileged to be in the position to prevent and stop this horrific trade. But to do so, we must practice a certain amount of bravery within our fields, recognizing each opportunity as not just one of service, but of advocacy and change.

Survivor Statements: In Our Own Words . . .

Over the course of writing this book and over the years of working with this issue, we have had the privilege and honor of speaking to countless survivors. We believe there are no words that we can say that are more powerful than their articulation of this complex wicked problem, interpretation of their experiences, and what prioritize as the most important for solutions and the future as whole. Though we cannot include a transcript of all the words we have been gifted, we would like to share some with you:

"We were kept in the refugee camps. I don't know what was worse, the war where we came from or not being able to leave this refugee camp. We all thought it would be better but there is no work and no learning. We are all trapped here like animals because that is how they see us—animals. I hear them sometimes at night; they take the girls, especially the pretty ones and we never see them again. We can't look for them because if we leave, then anything can happen to us and no one will be responsible. But, how can we keep existing like this? We have a right to move on and heal. We have a right to freedom." —Wai, age 14, Burmese Refugee, Chaing Mai, Thailand

"We never knew when we would get food and it was never enough. Sometimes the older women would give us more, but I always thought maybe they needed it more. When it was the harvest it was the worst because we worked almost 24 hours a day. It was strange you know- spending all day picking food, but never knowing when you were going to get to eat." —John, age 16, Agriculture Labor Trafficking, Cambodia.

"I have a daughter. She is only 3. I have to provide for her. I don't want to have to do this, but I don't have a better choice. So, I dance, and I force myself to sleep with men I don't know who make do things I never do. I don't want my daughter not to have any choices like me. This is all I can give

her. There are 8 of us. We had to live together because our trafficker took our passports. Always, we were scared of being deported. I did it for five years because I kept thinking it was my only choice, but it wasn't really my choice you know? No one chooses this—to be a slave for sex, for my body. But, I had a daughter to raise. I wanted to make it better for her than I had." —Kat, age 22, Philippines, Sex Trafficked to Singapore.

"There were 18 to us in one room. Imagine that? Eighteen of us and we slept in bunk beds and on the floor. We barely had anything, but anything we had was always shoved near our sleeping area. We carried all our belongings because at first we didn't know each other. We were so tired from work that we did not care that there were so many people in the room. We just fell asleep until we had to go back to work. We worked sometimes for 16 or 18 hours a day. It was hard for me because my job was dangerous and I used to think that I could fall or cause an accident. I had to concentrate to make sure I stayed alive. I never thought of leaving because we needed the money, but I also didn't want to admit that I got myself trapped. Even after the police raided us and caught our traffickers, I kept thinking, I mean wishing, I still had work even if it was very hard." —Ahmed, age 26, Indian Construction Worker, Modern Day Slavery, Saudi Arabia.

"He threw me around like I was a toy. He hit me, too. He told me, *I can do what I want. I paid for you. I own you for tonight.* I thought, how could someone own me? How can this be true? Sometimes I still dream of that. No one should ever be *owned.*" —Toni, age 32, Dutch Sex Trafficking Survivor, Amsterdam, Netherlands

"There were whispers that we should run away, but everyone was too scared. One day I decided I was more tired of being scared than I was even of the abuse. I kept thinking, *I don't want to die like this. I need to see my family again. I have to try. If I get caught, death cannot be worse than this.* So, I tried and we got away. I'm not saying that everyone can do it, but for us, we had enough. We had to try." —Tricia, age 34, Sweatshop Labor Trafficking, Mexico.

"I forgot what the rest of the world looked like. We would go into the mines when it was still dark outside and come back as the sun was setting. My world was only dirt and digging and tunnels and darkness. They would put us on buses and take us away from everything except the mines. When we were saved, I couldn't believe it. The lawyers, they told us not to talk about it, but we have to. I want everyone to know what happened to us because if we hide it we are as bad as the slavers." —Mariano, age 41, Mining Labor Trafficking, Brazil.

"I wanted to make my parents proud, go to school, and be a doctor. But, we never had any money for school and I barely graduated before I had to work to help the family. I thought going abroad to work would be the best thing. But, I was locked up and made to work hours and hours every day. I was so scared because my boss said that he would call immigration to deport me if I ran away or complained and then my family would starve. I was so scared I believed it. I only ran away because one night he beat me so badly I could not walk. I thought then, I have to fight to live. My family needs that more." —Jeanette, age 49, Haitian Migrant Worker, New York City.

"I want to play in the sunshine and forget all the bad men. Someday, I want to fly free like a kite." —Chynna, Nepalese Sex Trafficking Victim, age 8, Kathmandu, Nepal.

DISCUSSION QUESTIONS

1. What are ways you can increase funding for researching in the anti-trafficking movement?
2. What are ways you can reconceptualize the shifts in perspectives of survivor advocates?
3. After learning about the evolving trends in the movement, what tools do you need to stay up to date?
4. How can you advocate for survivors of trafficking in your respective fields? What supports or resources would you need to do this?
5. Imagine it is 2030. How has the issue of trafficking and modern day slavery changed? How would we respond to the issue differently at that time?

CHALLENGE

Think about all the ways in which you can take action to fight human trafficking and modern day slavery. Make a list of 12 things you can do. During the next year, try to do at least one thing from your list every month. You are one your way to being an anti-trafficking warrior—fight on!