

Stop Trafficking !

Anti-Human Trafficking Newsletter



Awareness

Advocacy

Action

January 2011 Vol. 9 No. 1

This issue highlights what trafficked victims suffer and methods that bring them healing.

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‘VICTIM’ TO ‘SURVIVOR’

Torture of Maids in Kuwait, Jordan and the United Arab Emirates

In November 2010 two reports told of Sri Lankan maids who were tortured using nails. In the Kuwaiti case a 38-year-old maid had 23 nails hammered into her body by her Kuwaiti sponsors when she would ask them for her wages. She had nine nails removed in a Sri Lankan hospital, and was scheduled to undergo additional surgeries to remove the rest.

In the case from Jordan a maid reported to the Sri Lankan consulate in Amman that she was forced by her sponsors to swallow six nails. A similar case had been reported in August 2010 involving a Sri Lankan maid who had over 20 nails inserted into her by her Saudi employers.

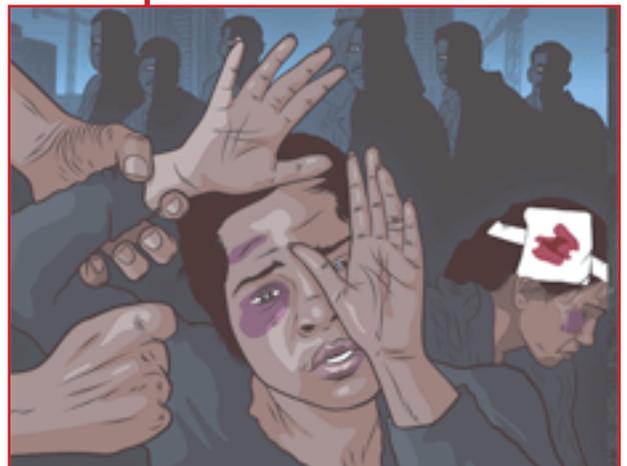
The ‘*sponsorship*’ system that governs employment and immigration status of foreign workers in Kuwait, Saudi Arabia and Jordan creates a near-total dependence of the worker on the sponsor. Workers’ contracts can be terminated at will by the sponsor, but not by the worker who is not allowed to change employers. Workers cannot leave their employer, even in cases of abuse, unless they are desperate enough to risk imprisonment, followed by deportation. Domestic workers are the most vulnerable migrant workers since their employment

is away from the public eye and the government’s ability and willingness to prevent abuse is close to zero.

(<http://www.migrant-rights.org/2010/11/15/sri-lankan-maids-in-kuwait-and-jordan-tortured-with-nails/>)

In early 2010 a Jordanian police spokesman said that “*police recovered the bodies of two young women of Asian appearance from a public waste bin north of Amman.*” The bodies of the women, whose identity and nationality was unclear, were found in plastic bags. Initial investigation suggested the women were strangled to death. They had probably been working as maids. (<http://www.migrant-rights.org/2010/01/23/jordan-bodies-of-two-asian-women-found-in-dumpster/>)

In September of 2009, Jordan included migrant workers under the protection of its labor laws, but abuse
Maids cont. pg. 2



Source: <http://www.migrant-rights.org/>



Awareness

Statistically, about 70,000 migrant laborers work as domestic servants in Jordan, the great majority of them women. Of these, 30,000 come from Indonesia, 15,000 from the Philippines and 25,000 from Sri Lanka, according to labor ministry figures.

Maids *cont. from pg. 1*

of migrant workers remains rampant. In July 2009 Indonesia pulled out its workers from the country due to repeated claims of abuse and non-payment. (<http://www.migrant-rights.org/2009/07/04/indonesia-pulls-migrant-workers-out-of-jordan/>)

Following a rise in reports about cases of abuse of Filipino workers in the region, a three-member delegation of the *Philippine House Committee on Workers Affairs* visited the United Arab Emirates, Saudi Arabia and Jordan in 2009 and found egregious violations of migrant rights in all three countries.

The delegation met with runaway overseas Filipino workers (OFW) who reported cases of physical and sexual abuse, withholding of passports, and difficulties to escape their abusive employers. These workers were awaiting deportation while staying in shelters at Philippine consulates and embassies. At the time, there were 500 OFWs awaiting deportation across the region. Many were unable to return home because their employer held their passport, and sometimes even pressed fictitious charges against them.

The delegation was overwhelmed by the magnitude of problems faced by the domestic workers, who *"were treated as modern-day slaves"*. Every domestic worker the delegation met in the five cities they visited urged a ban on sending domestic workers to the Middle East. (<http://www.migrant-rights.org/2009/11/30/philippine-fact-finding-mission-calls-for-a-ban-on-sending-maids-to-the-middle-east/>)

'The Dancing Boys of Afghanistan'

In the documentary film, *The Dancing Boys of Afghanistan*, an Afghan journalist exposed an ancient practice that has been brought back by powerful warlords, former military commanders and wealthy businessmen. Known as *"bacha bazi"* (literal translation: *"boy play"*), this illegal practice exploits street orphans and poor boys, some as young as 11, whose parents are paid to give over their sons to their new *"masters."* The men dress the boys in women's clothes and train them to sing and dance for the entertainment and sexual pleasure of themselves and their friends.

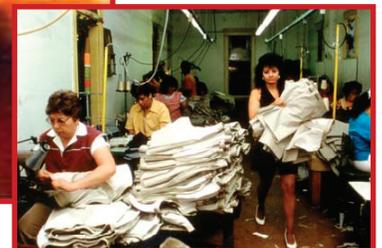
"It's a disgusting practice. ... It's a form of slavery, taking a child, keeping him. It's a form of sexual slavery," said the U.N. special representative for *Children and Armed Conflict*. *"The only way to stop 'bacha bazi' is if you prosecute the people who commit the crime, and that is what we need, because the laws are there in the books against this practice."* However, it was shown that police and government officials also took part in the practice. *"Many of the people who do this work for the government,"* said a person who compiled a report on *'bacha bazi'* for UNICEF. *"They speak out against it but are abusers themselves. ... I personally cannot mention any names because I am scared."*

The journalist spoke with some dancing boys who feared they would be beaten or killed. *"If they stray, they get killed,"* said a 13-year-old dancing boy. *"Sometimes fighting happens among the men who own the boys. If you don't please them, they beat you, and people get killed."* An airplane mechanic recently sued the British-based company, *DynCorp*, alleging he was fired because he had uncovered evidence that Dyncorp employees were involved in *'sexual slavery'*.

(www.pbs.org/wgbh/pages/frontline/dancingboys/)
(http://www.huffingtonpost.com/david-isenberg/its-dj-vu-for-dyncorp-all_b_792394.html)



Forced to work — in back alley sweatshops, alone as maids in wealthy homes, as child soldiers, or as girls prostituted off street corners or boys dancing in women's clothes — trafficked women, boys and girls often suffer the same symptoms as torture victims.





Awareness

“Symptoms of trauma can be easily overlooked and often manifest themselves in behaviors that seem to reinforce the belief that girls are willing participants rather than victims.”

ECPAT-USA, Inc.

“When neither resistance nor escape is possible, the human system of self-defense becomes overwhelmed and disorganized. Each component of the ordinary response to danger, having lost its utility, tends to persist in an altered and exaggerated state long after the actual danger is over.”

(pg. 34, *Trauma and Recovery*, Judith Lewis Herman 1997)

Portrait of a Victim

Some of the *physical injuries* victims suffer include: bruises, broken bones, limb amputation, headaches, hearing loss, back problems, visual impairment, respiratory problems, sexually transmitted diseases, and malnourishment.

Psychological damage includes: helplessness, shame and humiliation, shock, denial, disbelief, disorientation and confusion, anxiety disorders, drug and/or alcohol addictions.

Ways Traffickers Control Their Victims

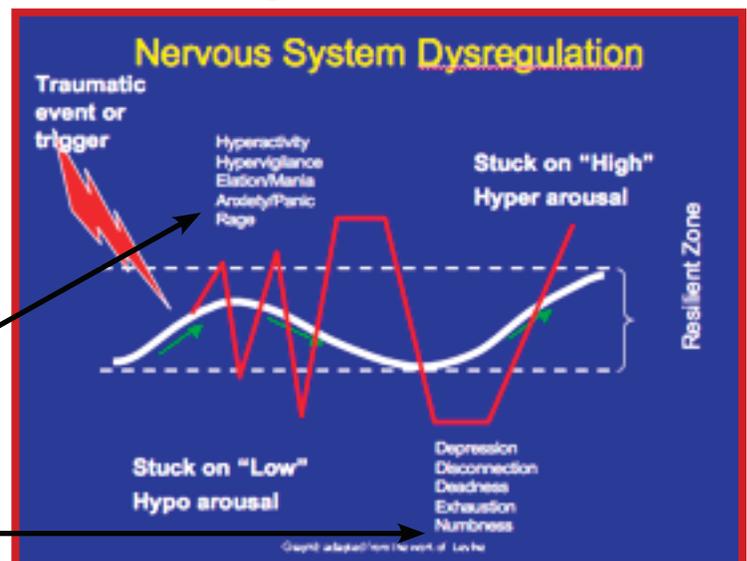
- *Captivity, confinement and isolation.* Victims have been isolated from friends and family, even to being locked in rooms and trunks of cars.
- *Use and threat of violence.* Victims have been beaten, raped, tortured, assaulted and threatened with weapons.
- *Fear, shame, self-blame and hopelessness.* Victims have been so traumatized, they blame themselves for their abuse and/or see no way out of their situation.
- *Dependency.* Victims have become physically, financially or emotionally dependent on the trafficker. They bond emotionally with their abuser (a.k.a. Stockholm Syndrome).
- *Distrust of law enforcement.* Victims are told, if found, that law enforcement will arrest or harm them.
- *Debt bondage.* Victims are trapped in never-ending cycles of fabricated debt and made to believe they cannot leave until their debt is paid off.
- *Misinformation/false promises.* Victims are promised love, money, safety if they stay with the trafficker.
- *Lack of knowledge of social systems.* Victims often don't know how and where to seek help. (Source: U.S. Dept. of Health and Human Services)

Traumatic Symptoms & the Nervous System

Hyperarousal symptoms can include: anger, panic and phobias, irritability, hyperactivity, frequent crying and temper tantrums, nightmares and night terrors, regressive behavior, increase in clinging behavior, or running away.

Dissociative responses can include: daydreaming, inability to bond with others, inattention & forgetfulness, shyness, physical symptoms like eyes widening and/or pale skin, complaint of being cold, or flat affect. It should be noted that, though hypoarousal may look like calmness, it is actually a state of high nervous system arousal.

These various symptoms arise when residual energy from a traumatic experience is not discharged or released from the body. The nervous system (NS) unconsciously and continually evaluates risk. Traumatic events unbalance the NS, which affects perceptions of safety, danger, or life threat.



The graphic (right), adapted from work of Levine, is part of the presentation *‘Healing Trafficked Victims’* featured on pg. 4

- | | |
|----------------|---------------|
| Hyperactivity | Depression |
| Hypervigilance | Disconnection |
| Elation/Mania | Deadness |
| Anxiety/Panic | Exhaustion |
| Rage | Numbness |



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Healing Trafficked Victims

On December 6, 2010, the U.S. Dept. of Health and Human Services (HHS) conducted an online WebEx training. Dr. Laurie Leitch of the *Trauma Resource Institute* spoke on “Enhancing Resiliency Among Trafficking Victims.”

According to Dr. Leitch, trauma produces a process that is self-perpetuating even in the absence of ongoing external stressors or threats. The process leads to an alteration in the cycle of balance in the mind and body. The person’s character structure develops around the dysregulation. Although insight is helpful, it may not lead to balance in the nervous system. For many, the symptoms cannot be “talked away” during therapy.

Developmental Trauma

Formed through interactions with authority figures (parents, teachers, pimps, police), this trauma involves harmful relational demands. The child slowly develops character defenses that are functional initially but dysfunctional over time. These defenses are partially, if not totally, unconscious.

Shock Trauma

This trauma is characterized by brief, sudden, massive impact on the person (rape, beating, emotional abuse). Such trauma requires more reflexive (automatic) defenses including extreme survival mechanisms, such as: tonic immobility (the “freeze response”) or dissociation (the “fragmented self”). Shock trauma requires a different treatment approach or the child will be re-traumatized.

Sex-trafficked individuals tend to have both types of trauma. The person often has a history of: sexual abuse/incest, physical abuse, neglect, traumatic attachments with caregivers/ or the family of origin, traumatic bonding with pimps or abusers, forced displacement, running away, betrayal of the social contract, loss of physical health, loss of a sense of self, loss of a sense of safety in the world, loss of trust in authority, loss of ability to self-soothe due to a dysregulated nervous system, harmful self-soothing behaviors including alcohol and drug abuse, eating disorders, cutting, sexual addiction.

The presentation, both audio and video, can be viewed until March 6, 2011, at the following link: <http://console.mxlogic.com/redir> (Then paste the following in the window after ‘redir’) ?1vjpuuvpjdCzAQsTusoKr9PCJhbcllS7o2YfVv5ltxxW4u298g19ON1E8owo2NMS9d1o4h3gUVx55x5dxdE8oy85umejogKWyXpVdVfmjhOMrLRPhOUe7c8CzBBYTsSlzaA_xPIqQC2JIXNcDjyDj9J5CXXxJ5cQsI9K9EIfCQQPob6Azho7vrzhoUq8o5Ywq81Efd4olBoGrDUvf5zZBoSyrhdEK3zhOCPssrVj9s

Capacitar: Empowerment for Healing



Capacitar (the word is Spanish for ‘to empower’) is an international network of empowerment and solidarity. Begun in 1988 *Capacitar International* teams teach simple wellness practices (See pg. 8 col. 3), team building and self-development to awaken people to their own wisdom, strength and resources. From personal healing and transformation people are then able to reach out to families and communities to heal injustice and create a more peaceful world.

Capacitar’s logo comes from a pre-Columbian design of the lotus, symbol of spirituality. The image represents creativity and empowerment — people rooted to the earth, with arms raised to the energy of the heavens, hands joined in solidarity around the world, with the seed of life nurtured and growing within.

Trauma Resource Institute

The mission of the *Trauma Resource Institute* (TRI), a non-profit corporation, is to take people from despair to hope through simple skills-based interventions based on cutting edge research about the brain.

As a trauma educational organization TRI is committed to the following values:

- Every individual, child and adult, has a natural-born resiliency.
- When a traumatic event has resulted in symptoms, individuals are entitled to treatment that is gentle, effective and culturally-sensitive.
- High quality trauma education and intervention must be available to diverse populations and cultures.
- Treatment of individuals suffering from traumatic stress reactions must be accessible and affordable to all members of society. (See pg. 5 for the theory on the *Trauma Resiliency Model* - TRM).





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Trauma Resiliency Model (TRM)

TRM is designed to stabilize the human nervous system and to reduce and/or prevent the symptoms of traumatic stress. It is an integrative mind-body intervention, which focuses on the biological basis of trauma and the automatic defensive ways the body responds to threat and fear. TRM emphasizes that human responses to threat are primarily instinctive and biological.

After a traumatic experience, there can be a cascade of physical, emotional, cognitive, behavioral and spiritual responses. TRM explains these common responses from a biological perspective, which reframes the human experience from what is often one of shame and pathology to one of hope and biology.

TRM is a comprehensive treatment that offers concrete and practical skills coupled with education about the biology of trauma. TRM's goal is to reduce or eliminate the symptoms of trauma by returning the body and mind back to balance. TRM can be used to treat any person who has experienced or witnessed any event that was perceived as life threatening or posed a serious injury to themselves or to others. It is helpful for workers as it can reduce vicarious traumatic reactions and be used for self-care.

TRM helps release sensations associated with traumatic experiences to restore balance to and re-set the nervous system and deepen the Resilient Zone (*Shown in diagram on pg. 3*). Steps include: tracking (using observation as a diagnostic tool); grounding (being fully present in the moment); resourcing (using positive or neutral factors to create non-traumatic sensations); resource intensification (expanding details of the resource to build positive or neutral sensations); titration (working with small increments of arousal); pendulation (alternating between traumatic and resource sensations); shift and stay (shifting to a resource and staying in the resource state); completion of defensive responses (inviting completion of motions, vocalizations, actions that were blocked during the event).

Forming local cooperatives helps prevent human trafficking. Women from the Ivory Coast are able to raise cocoa and Rwandan women sew dresses for local markets.



The healing process affords the victim the opportunity to release traumatic energy, regain the capacity to commit energy to developmental growth, renegotiate missed developmental steps, develop healthy attachment patterns, and focus on a future where they see themselves as effective and competent.

Fingerhold Practice

The theory behind the practice, taken from the art of *Jin Shin Jyutsu*, is that through each finger runs a channel or meridian of energy connected with the different organs of the body. By holding each finger one is able to drain and balance the energy flow. Many of these finger holds are done naturally without consciousness. Often people hold a particular finger when they feel fearful, anxious or angry.

During the practice, working with either hand, the person holds each finger with the opposite hand 2-5 minutes. She breathes in deeply, while recognizing and acknowledging the strong or disturbing feelings or emotions she holds inside herself. Then she breathes out slowly and lets go, while imagining the feelings draining out her finger into the earth. She imagines breathing in a sense of harmony, strength and healing; then she imagines breathing out slowly, releasing past feelings and problems. As she holds each finger, she will feel a pulsing sensation, which indicates that the energy is flowing and balanced. Usually the strong feeling or emotion passes.

A person may hold the fingers of someone else who is angry or upset. The fingerholds are very helpful for young children or may be used with people who are very fearful, anxious, sick or dying.

• **Thumb**

The Thumb is for tears, grief, and emotional pain. Often babies or small children suck their thumbs or hold it for comfort. The finger hold does not repress tears or sorrow, but allows the energy to move through until one feels calm. Hold the thumb. Breathe deeply, exhaling all grief and sorrow. Then inhale, breathing in peace and comfort. Hold until you feel a pulsation of energy.

Finger Holds *cont.* pg. 6



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Finger Holds *cont. from pg. 5*

• **Index Finger**

The Index Finger is for fear. It is important to listen to fear as one would listen to a guide. Fear can tell us many things about our environment, our physical well-being, our edge of growth. It is what we do with fear that is significant. If danger is present, rather than being paralyzed by fear, hold the index finger so that a wise decision can be made in the situation—to flee, to stay, or to react. With traumatic stress a person may continually feel fear or panic in their body-mind-spirit. Use of the index finger is a good way to learn how to work with fear, rather than be a victim in the grip of fear. While holding the index finger, exhale letting go of fear, and inhaling courage and strength of being.

• **Middle Finger**

The Middle Finger is for anger and rage. Appropriately in many cultures there is the custom of “*giving the finger*”. Anger is a natural and normal emotion in many situations. Anger can result in violence toward others or ourselves. Acting with nonviolence means that we recognize the injustice and anger in a situation, and we choose instead to act with justice and peace. Repressed anger, or denial of our own depths of anger can result in passive-aggressive behavior or in many physical symptoms in the body, including arthritis, ulcers, migranes, and knots in the shoulder muscles or other parts of the body. While holding the Middle Finger, exhale letting go of all anger and rage. Then inhale compassion, energy, and passion.

• **Ring Finger**

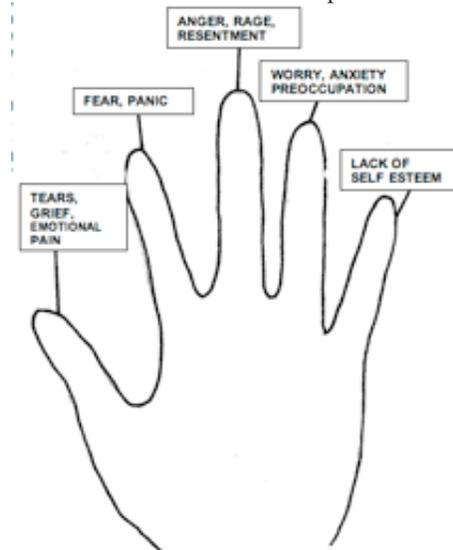
The Ring Finger is for anxiety and nervousness. Many people uncon-

sciously play with their ring fingers worried about many things, bothered by constant mental chatter. The ring finger can help to discharge unnecessary worry and anxiety, saving energy for action. Breathe deeply holding the Ring Finger. Exhale, letting go of all worry and anxiety. Inhale a deep sense of peace and security in the midst of life’s problems.

• **Small Finger**

The Small Finger is for self-esteem when feeling like a victim of circumstances. Holding the small finger is a way to take control of feelings of unworthiness and low self-esteem. To let go of being a victim, it is important first to recognize what one gets out of being a victim — attention, pity, others’ concern. Moving to a state of power and self-appreciation brings many rewards and a true sense of worth in the eyes of others. Hold the Small Finger and breathe deeply. Exhale and let go of insecurity and unworthiness. Breathe in gratitude and appreciation for the gift of life.

(http://www.capacitar.org/pubs/capacitar_practices.html)



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‘Yellow Roses’

“It’s just coming at you from all angles with everyone saying how you’re supposed to look and what you’re supposed to do...When I didn’t automatically fit in and I saw that people were making fun of me, I’d just go home and cry...On the inside I just hated myself and I thought, why am I not enough?”

Today’s teenage girls and young women live in a world far different from the one their mothers grew up in. Their self-esteem is often at the mercy of the media, technology and their peers. How is it shaping who they are, how they feel about themselves, and the kind of women they will become?

“*Yellow Roses*” takes you into their world and lets you watch and listen as they courageously share their fears, their struggles, even their most personal experiences and feelings, with a candor that is both touching and refreshing. This compelling feature-length documentary is an emotional and sometimes shocking look into the everyday lives of ordinary girls who live on any street in any city in the country.

“*Yellow Roses*” is a must-see for teenage girls and young women, as well as their parents. But anyone who cares about young people and contemporary culture will find watching it a moving and memorable experience.

“*Yellow Roses*” is taken from hours of interviews with young women from various areas of the United States. It not only explores the often-troubling dilemmas that confront today’s young women, but also reveals how many of those interviewed eventually found hope and peace. Based on a documentary concept titled “*Priceless Value*” by writer Steve Feazel, “*Yellow Roses*” was produced as part of a faith-based education program that will be marketed to churches, youth groups and community organizations both in the U.S. and other countries. For more information about the film see: <http://www.yellowrosesfilm.com/>



Advocacy

'Daring Deed'

Written by an asylee to express the hope she regained during her time in a shelter.

An old man once I saw
Told me — in life you must have a sword —
To fight the battle and win the war.
Then I packed my bag, ready for the journey ahead.
Hid all my fears, prayed for courage instead,
I came to know — it's more than a daring deed.

My happiness was sold.
My blood ran cold, as I said 'Good bye' to the place I called home.
At the back of my mind I knew
All the barriers of mountains as an obstruction to my hope.
Now I know — it's more than a daring deed.

I come from a different side of the world
Where some seeing me, with anger they would growl.
If only they knew, they wouldn't push or hurl.
Love, care and respect is all I've ever been taught;
Believing in others may be more than a daring deed.

After days and nights, haunted by fears,
After walking through hills and valleys,
After having shaking legs that bleed, being here — I call it lucky.
Wish there could be a way, showing how you gave me
new direction.
I know — telling is more than a daring deed.

I wake up in the middle of the night,
Make a prayer to the One above; have closed my eyes so tight.
There is one thing here, no doubt, what is inside or out.
Wanting not to become a ghost town, I whisper to him as
I kneel down,
'Please send me a savior to walk me through here after!'

My prayers reach the King of kings
How he works I have no definition.
Through you he displayed his action.
You showed me I can melt my obstruction,
Gave me hope for education, for being something in the nation.

At once, I got all these incredible souls.
It sometimes makes me wonder —
Is this one of my dreams I see?
Like the one of Newton and me having tea?
If so, 'please don't wake me up.'
I know — holding on is more than a daring deed.

As I search deep down for the special word
That describes you best, I realize with what you do
It's beyond the royalty of the world, and that is true.
No need for a special word — God already made you unique,
Having the ability to change others so quick.
I know — explaining is more than a daring deed.

What I thought and what I came to know of you —
Oh, how little they relate. Just like yellow and blue.
Seeing your empowerment is like discovering another
chemical code
That is going to change the future I know;
I now realize, is more than a daring deed.

I was a bird with a broken wing, couldn't fly.
Looking through a window — is that my way to die?
Then I came here; saw life in a different light.
You brought the sky close, gave me hope to fly.
Don't know if you know how big your deeds are.

May you go to the garden of joy and love.
The home of Allah (for your soul is above)
Is the path to the heavenly place.
And that is my prayer for you, guidance and grace -
It's a *Dua** every night. I never forget in any chance.
That's not all I say on this happy day.
Though there is little I know, I share best wishes with you.
*Prayer of supplication (F.A. - 2010)

'The Trafficking of Young Women'

The Conference, to be held at New York's *Fordham University*, will include speaker Rachael Lloyd, the founder of *Girls Educational & Mentoring Services* (GEMS), and a panel explaining the plight of young women who are sold into labor or sex slavery in New York, throughout the United States and worldwide.

The causes and "demand" issues of human trafficking will also be discussed. Afterward there will be time for questions, discussion and will end with a simple, but effective action.

Registration is required. The Conference will be held on March 26, 2011 at Fordham University (9:30 a.m. to 3 p.m.)
Contact Joan Dawber at jstandishd44@yahoo.com or Mary Heyser at mpheyser@gmail.com



Action

Franciscans' Collective Response to Human Trafficking

"We, the Oldenburg Franciscan sisters and associates, being women of prayer and committed to Gospel values, collaborate with others in responding to the needs of the world (*Sisters' Mission Statement*) and affirming the sacredness of life in all its stages (*Associates' Mission Statement*)."

"Therefore as human rights' advocates we denounce Human Trafficking – the recruitment, harboring, transporting, providing or obtaining, by any means, of any person for forced labor, slavery and servitude in any industry or circumstance. We respond through prayer, education and advocacy to foster the prevention of trafficking, the protection of victims, and the prosecution of the perpetrators of human trafficking."

"God placed us here on earth to be a living presence of the tenderness, mercy and compassion of God in our wounded world. We stand in solidarity for the dignity and human rights especially of trafficked victims."

Domestic Minor Sex Trafficking Deterrence & Victims Support Act of 2010

A bill aimed at lessening the sex trafficking of U.S. minors (S 2925: HR 5575) succeeded in Congress. The bill mandates that states treat minors caught in sex trafficking as crime victims rather than criminal defendants or juvenile delinquents and makes such minors eligible for compensation. The bill aims to improve the cross-referencing of missing children in the *National Crime Information Center* (NCIC) database and to lessen the 'demand' through more consistent law

New Law col. 2 bottom

Toll-Free 24/7 Hotline
National Human Trafficking
Resource Center
1.888.3737.888

Wear White on 1-11-11

National Human Trafficking Awareness Day (1-11-11) is part of *January's National Human Trafficking Prevention Month*. There will be varied anti-trafficking events taking place throughout the entire month around the U.S.

The *Tennessee Community Coalition Against Human Trafficking* (CCAHT) invites organizations, Churches, businesses and concerned citizens all across the country to unite together on Jan. 11th to be a light in the darkness.

**How can we all unite?
Just wear white.**

Charity events use colors to raise awareness about their cause and since the mission of those working against human trafficking is to be the light in that darkness...our color is white. It is a strong statement for one coalition to raise awareness about human trafficking by wearing white. But how much more powerful and significant it would be for an entire nation of participants to wear white on the same day, to be the voice for those who can't speak for themselves!

After the event, the CCAHT is creating an awareness video with images of participants wearing white on 1-11-11, so please e-mail a picture of your group wearing white, uniting to shine a bright light on human trafficking!

For details, see:

<http://www.ccaht.org/january11.html>

New Law from col. 1

enforcement. This bipartisan legislation would increase funding for victim services, provide law enforcement with more resources to combat sex trafficking of children, and would fund deterrence and outreach efforts.

Informative Web Sites:
 (Each contains information related to human trafficking)

The Dancing Boys of Afghanistan

<http://www.pbs.org/wgbh/pages/frontline/dancingboys/view/>

Forms of Torture/Counterparts in Pimp Control

<http://www.sharedhope.org/Resources/TheNationalReport.aspx>

Capacitar International, Inc.

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

Trauma Resource Institute

<http://www.traumaresourceinstitute.com/>

Jan. 11, 2011 Wear White!

<http://www.ccaht.org/january11.html>

Learn & Teach Methods for Healing Trauma

Capacitar practices include: acupuncture, active listening, body movement, breathwork, circle/drum massage, emotional freedom points, fingerholds for emotions, foot massage, hand massage, head holding, the labyrinth walk, meditation on compassion, ritual, tai chi, and visualization.

Explanations for each of these practices may be downloaded at:

http://www.capacitar.org/pubs/capacitar_practices.html

Stop Trafficking! is dedicated exclusively to fostering an exchange of information among religious congregations, their friends and collaborating organizations, working to eliminate all forms of trafficking of human beings.

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