



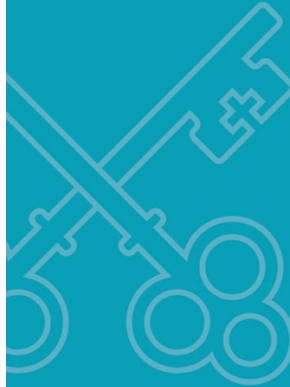
SUMMARY OF THE PASTORAL ORIENTATIONS ON HUMAN TRAFFICKING OF THE HOLY SEE

Published on 17th February 2019

PASTORAL ORIENTATIONS ON HUMAN TRAFFICKING

*"Isn't this surely the fast worth choosing:
releasing those unjustly bound,
undoing their heavy burdens?
letting the oppressed go free,
breaking every yoke?"*

- Isaiah 58





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Note: this summary is composed exclusively of original extracts from the Pope's document.

TABLE OF CONTENTS

INTRODUCTION	2
DEFINITION	5
UNDERSTANDING HUMAN TRAFFICKING: THE CAUSES	6
1. COMMODIFICATION AND EXPLOITATION	6
PUTTING THE FAMILY BACK AT THE CENTRE OF THE BUSINESS MODEL	6
THE ROLE OF THE CHURCH AND FAITH IN FIGHTING AGAINST FALSE GODS	7
2. THE DEMAND ASPECT	7
CRIMINALIZING THE DEMAND THAT DRIVES HT, ESPECIALLY RELATED TO SEXUAL EXPLOITATION	8
ACKNOWLEDGING HUMAN TRAFFICKING: OUT OF THE SHADOWS	8
3. RELUCTANCE TO ACKNOWLEDGE THE DIRE REALITY OF HUMAN TRAFFICKING	8
4. IDENTIFYING AND REPORTING HUMAN TRAFFICKING	9
THE DYNAMICS OF HUMAN TRAFFICKING: AN UGLY, EVIL BUSINESS	10
5. THE BUSINESS CONNECTION	10
6. WORKING CONDITIONS AND SUPPLY CHAINS	10
7. HUMAN TRAFFICKING AND MIGRANT SMUGGLING	11
RESPONDING TO HUMAN TRAFFICKING: ROOM FOR IMPROVEMENT	11
8. BOLSTERING COOPERATION	11
9. PROVIDING SUPPORT TO HUMAN TRAFFICKING SURVIVORS	12
10. PROMOTING REINTEGRATION	13
CONCLUSION	13

INTRODUCTION

The Orientations¹ are for use by Catholic dioceses, parishes and religious congregations, schools and universities, by Catholic and other organizations of civil society and by any groups willing to respond.

The Migrants & Refugees Section (M&R) began functioning on 1 January 2017. It was established by Pope Francis and is under his direct guidance for the time being.

¹ The original of the Holy See's Pastoral Letter on Trafficking in Human Beings is available at the following address: <https://migrants-refugees.va/documents/en/email/pastoral-orientations-on-human-trafficking.pdf>



SUMMARY OF THE PASTORAL ORIENTATIONS ON HUMAN TRAFFICKING OF THE HOLY SEE

Published on 17th February 2019

Its mission is to assist the Bishops of the Catholic Church and all those serving these vulnerable groups.

To address the trafficking and enslavement of human beings, during 2018 M&R held two consultations with Church leaders, scholars and experienced practitioners and partner organizations working in the field.

This six-months process resulted in the present Pastoral Orientations on Human Trafficking, approved by the Holy Father.

The Pastoral Orientations are deeply grounded in the Church's reflection and teaching and in its long-standing practical experience responding to the needs of men, women, boys and girls caught up in human trafficking and in slavery, both past and present.

At the beginning of 2015, Pope Francis dedicated his annual Message for the World Day of Peace to Human Trafficking:

"We are facing a global phenomenon that exceeds the competence of any one community or country," and therefore, "we need a mobilization comparable in size to that of the phenomenon itself..."

We need to ensure that our institutions"—and indeed all our efforts—"are truly effective in the struggle against all these scourges."

The variety of its forms, the heterogeneity of its victims and its many types of perpetrators make HT a very complex problem.

From a Christian anthropological viewpoint, indeed, the sanctity of human life, from conception until natural death, and the inalienable dignity of each and every human being, constitute the starting point and the central focus of every initiative. "The Bible teaches that every man and woman is created out of love and made in God's image and likeness (see Gen 1:26). This happens when the deity of money is at the centre of an economic system rather than man, the human person. Yes, at the centre of every social or economic "system must be the person, image of God, created to 'have dominion over' the universe. **The inversion of values happens when the person is displaced and money becomes the deity.**

Catholic communities should denounce this false deity; even more, they should be the 'yeast' within societies by promoting significant changes at the local level, towards the integral human development of all. Stakeholders can also do this by establishing an economy of communion.

People who generate the demand of services and objects linked to HT, share real responsibility for the destructive impact of their behaviour on other human persons, and for the moral values violated in the process.

Intergovernmental organizations, in keeping with the principle of subsidiarity, are called to coordinate initiatives for combating the transnational networks of organized crime which oversee the trafficking of persons and the illegal trafficking of migrants. Within the Church, greater cooperation among Bishops Conferences, individual dioceses, religious congregations and Catholic organizations would make existing programmes targeting HT more effective and give rise to new ones.



SUMMARY OF THE PASTORAL ORIENTATIONS ON HUMAN TRAFFICKING OF THE HOLY SEE

Published on 17th February 2019

Churches, Christian communities and other religious organizations which enjoy the trust of those who have been trafficked should be prompted to cooperate in police investigations and legal processes. Experience has shown that it is much easier for them to grow to trust religious sisters, and other Church personnel.

The Church is committed to promoting values and business models that truly enable persons and peoples to fulfil God's plan for humankind and to facilitate participation in the economy by all. Many more, every day, carry the weight of an economic system that exploits human beings, imposing on them an unbearable 'yoke', which the few privileged do not want to bear. The demand for cheap goods based on cheap labour needs to be promptly and properly addressed, both by raising public awareness and through legislation. To encourage a fair economic model promoting the integral human development of all, legislation should require all companies, particularly those working transnationally and outsourcing in developing countries, to invest in the transparency and accountability of their supply chains. Catholic business leaders should put the Church's teachings into practice by providing decent working conditions and adequate pay to support one's family.

Concerning migrations, the most radical form of prevention is, thus, upholding the right to remain in one's country and place of origin and ensuring that people have access there to basic goods and integral human development.

Local Churches, religious congregations and Catholic-inspired organizations which have pioneered support programmes for HT survivors, are urged by Pope Francis to enhance and professionalise their efforts and coordinate them better, while reminding others of their responsibilities. Pastoral workers serving HT survivors should always recall the importance of addressing their spiritual needs, recognizing the healing power of faith.

If the human family wishes to stamp out HT, society itself will have to change.

In order to bring HT to an end, all people will need to simplify their needs, control their habits, rein in their appetites. 'Simplicity, moderation and discipline, as well as a spirit of sacrifice, must become a part of everyday life, lest all suffer the negative consequences of the careless habits of a few,' and this 'implies avoiding the dynamic of dominion and the mere accumulation of pleasures.'

Conversion is needed in Christian communities too, which are called to support every effort to eliminate the demand that sustains the whole HT chain. In addition, youth should be educated to embrace a responsible sexual life within the context of faithful and life-long marriage, to show an ethical respect for other persons, to use the internet with prudence and discrimination, and to inform themselves about the origins and production of the goods they purchase.

After considering the legal definition of human trafficking that has been endorsed in international law, each of **the ten sections of the Orientations:**

- analyzes the cruel facts and challenges of one facet of the phenomenon.



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1. They begin with establishing why HT takes place and why the depravity of slavery persists in the 21st century.
2. Then, why HT remains so hidden.
3. Third, how HT operates.
4. Finally, what can be done, and how it can be done better.

The M&R Section invites everyone to engage vigorously in learning, communication and action about preventing and healing Human Trafficking.

DEFINITION

For the most part, these Pastoral Orientations accept the definitions set forth in the Palermo Protocol while introducing the basic conviction that HT is both criminal and seriously sinful because it constitutes coercion or abuse leading to exploitation that harms the dignity of the person.

The Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children supplementing the United Nations Convention against Transnational Organized Crime⁷ (Palermo Protocol) provides the current internationally-agreed legal definition of HT.

It is worth noting, however, that since the Palermo Protocol supplements the Convention against Transnational Organised Crime, it is applicable only to offences that are transnational in nature and involve organized criminal groups. Still, the definition provides a useful minimum or starting-point for further reflection and action against this scourge.

Since purely domestic crimes fall exclusively within the domestic jurisdiction of each State, the Palermo Convention focuses on those instances of human trafficking involving movements across national borders and on actions by organized criminal groups. But activities of just as despicable a nature and with the same horrific consequences for victims can occur within a single country and can be perpetrated by individuals (such as a relative, an acquaintance, a so-called friend) who are not involved in organized crime.

In recent times the expression modern slavery has often been used as a synonym for HT. Although persons who are trafficked frequently become enslaved, HT is more subtle and exists on a broader spectrum than the stark example of slavery (see § 9, above)

Furthermore, adding the adjective modern to slavery can be misleading as it might suggest that this phenomenon is nowadays different from what occurred in the past. Slavery is dehumanizing and revolting in whatever era, in whatever form, even if over the ages it seemed to be accepted as a fact of life.



SUMMARY OF THE PASTORAL ORIENTATIONS ON HUMAN TRAFFICKING OF THE HOLY SEE

Published on 17th February 2019

UNDERSTANDING HUMAN TRAFFICKING: THE CAUSES

1. COMMODIFICATION AND EXPLOITATION

The economic, social and cultural phenomena that are shaping modern societies need to be subjected to profound ethical assessment.

HT takes control over its victims and puts them in locations and situations where they are treated as commodities, to be bought and sold and exploited as workers or even as 'raw materials' in multiple and unimaginable ways.

These are manifestations of immoral social, cultural and economic systems and practices, which promote consumerist attitudes and increase inequalities within and among regions:

- Coincidentally, our times have witnessed a growth of individualism and egocentricity, attitudes that tend to regard others through a lens of cool utility, valuing them according to criteria of convenience and personal benefit.
- The exploitation of others has perversely but quietly been accepted as a means to achieve one's own pleasure and gain.
- Although the language used may reference the laws of the market, relentless competition results in reducing—by any means—the costs for any good and service.

The consequence is that human trafficking deprives many people of their identity and dignity, and commodifies them to the advantage of a few.

PUTTING THE FAMILY BACK AT THE CENTRE OF THE BUSINESS MODEL

If the human family wishes to stamp out HT, society itself will have to change.

In order to bring HT to an end, all people will need to simplify their needs, control their habits, rein in their appetites. 'Simplicity, moderation and discipline, as well as a spirit of sacrifice, must become a part of everyday life, lest all suffer the negative consequences of the careless habits of a few,' and this 'implies avoiding the dynamic of dominion and the mere accumulation of pleasures.'

It is vital to safeguard the dignity of the human person, in particular:

- by offering everyone real opportunities for integral human development;
- and by implementing economic policies that favour the family.

When business ethics prescind from these two pillars, it inevitably risks losing its distinctive nature and it falls prey to forms of exploitation; more specifically, it risks becoming subservient to existing economic and financial systems rather than correcting their dysfunctional aspects.



SUMMARY OF THE PASTORAL ORIENTATIONS ON HUMAN TRAFFICKING OF THE HOLY SEE

Published on 17th February 2019

As clearly stated in Catholic teaching, policies and measures to counter HT must aim at the integral human development of all persons, and should rely on a people centred and holistic approach.

Man is the source, the focus and the aim of all economic and social life.” No economic and political exercise can obviate the centrality of the human person, whose dignity and fundamental rights must be the ultimate goal of all policies and economies.

THE ROLE OF THE CHURCH AND FAITH IN FIGHTING AGAINST FALSE GODS

All over the world the Church is committed to denouncing the commodification and exploitation of people, resulting from the “throw— away culture” which the Holy Father repeatedly condemns and links to the god of money.

This happens when the deity of money is at the centre of an economic system rather than man, the human person. Yes, at the centre of every social or economic “system must be the person, image of God, created to “have dominion over” the universe.

The inversion of values happens when the person is displaced and money becomes the deity.

Catholic communities should denounce this false deity; even more, they should be the “yeast” within societies by promoting significant changes at the local level, towards the integral human development of all. Stakeholders can also do this by establishing an economy of communion.

You can share more profits in order to combat idolatry, change the structures in order to prevent the creation of victims and discarded people, give more of your leaven so as to leaven the bread of many. May the “no” to an economy that kills become a “yes” to an economy that lets live, because it shares, includes the poor, uses profits to create communion.

2. THE DEMAND ASPECT

In public discourse, much attention is paid to traffickers who provide the supply side of HT, although few are arrested and far fewer still convicted.

Little is said about the consumers: the factor of demand, which traffickers continue to meet. The consumers constitute a huge mass who seem largely unaware of the exploitation of persons who are trafficked, yet enjoy the benefits and services they provide.

People who generate the demand share real responsibility for the destructive impact of their behaviour on other human persons, and for the moral values violated in the process.



SUMMARY OF THE PASTORAL ORIENTATIONS ON HUMAN TRAFFICKING OF THE HOLY SEE

Published on 17th February 2019

CRIMINALIZING THE DEMAND THAT DRIVES HT, ESPECIALLY RELATED TO SEXUAL EXPLOITATION

To reduce the demand that drives HT, accountability, prosecution and punishment are needed along the entire chain of exploitation, from the recruiters and traffickers to the consumers.

The buying of so-called sexual services, in all forms including pornography, internet based cyber-sex, strip clubs and erotic dancing venues, is a serious offence against human dignity and human integrity, and an affront to human sexuality.

States should consider criminalizing those who take advantage of prostitution or of other uses of sexual exploitation provided by those who have been trafficked

Conversion is needed in Christian communities too, which are called to support every effort to eliminate the demand that sustains the whole HT chain.

ACKNOWLEDGING HUMAN TRAFFICKING: OUT OF THE SHADOWS

3. RELUCTANCE TO ACKNOWLEDGE THE DIRE REALITY OF HUMAN TRAFFICKING

Despite public commitments by States and non-state actors, and despite multiple awareness campaigns undertaken, **there is still widespread ignorance on the nature and the spread of HT.**

A first task [...] is to put into effect a strategy for ensuring greater awareness of the subject, breaking the veil of indifference that seems to cover the fate of this portion of humanity that suffers, that is suffering.

Certainly, there is a lot of ignorance on the topic of trafficking. But sometimes there also seems to be little will to understand the scope of the issue. Why?

Because it touches close to our conscience; because it is thorny; because it is shameful. Then there are those who, even knowing this, do not want to speak because they are at the end of the “supply chain”, as a user of the “services” that are offered on the street or on the Internet.

Persons who are trafficked usually remain invisible.

Furthermore, many of those potentially on the front line, such as law enforcement officers, public prosecutors, judicial authorities and social and health professionals, are often not sufficiently trained to identify HT.

People should be trained to deal with victims of HT with all the competence, discretion and sensitivity they require.



SUMMARY OF THE PASTORAL ORIENTATIONS ON HUMAN TRAFFICKING OF THE HOLY SEE

Published on 17th February 2019

In addition, youth should be educated to embrace a responsible sexual life within the context of faithful and life-long marriage, to show an ethical respect for other persons, to use the internet with prudence and discrimination, and to inform themselves about the origins and production of the goods they purchase.

Many people are prone to lament HT elsewhere, without realizing that it is also taking place in their vicinity as well as in cyberspace. Particular concern must be shown for migrant children and their families, those who are victims of human trafficking rings, and those displaced due to conflicts, natural disasters and persecution. All of them hope that we will have the courage to tear down the wall of “comfortable and silent complicity” that worsens their helplessness; they are waiting for us to show them concern, compassion and devotion.

4. IDENTIFYING AND REPORTING HUMAN TRAFFICKING

The identification and reporting of HT crimes are hindered by several factors:

- Police investigations are difficult and long.
- The obstacles to gathering evidence of this criminal activity also include widespread corruption and lack of cooperation by the authorities in third countries.
- Resources are inadequate to address the crime by law enforcement and courts.
- We need to consider other forms, for example, financial investigations
- It is often coupled with a lack of clear jurisdiction and lines of authority.
- Trafficked persons are often legitimately afraid to denounce and testify against the perpetrators. Facing real threats, they fear for their own lives or for the well-being of their families.
- To foster HT detection and reporting, law enforcement officers, public prosecutors, judicial authorities and social and health professionals should be well-trained and properly instructed on HT.

Churches, Christian communities and other religious organizations which enjoy the trust of those who have been trafficked should be prompted to cooperate in police investigations and legal processes. Experience has shown that it is much easier for them to grow to trust religious sisters, and other Church personnel.

The Church is committed to promoting values and business models that truly enable persons and peoples to fulfil God’s plan for humankind and to facilitate participation in the economy by all.

As appropriate, lawyers, civil society groups and faith-based organizations should be allowed to act as proxies of survivors in investigations and trials. The burden of proof should not rest on HT survivors alone. So long as the crime of HT continues to go mostly undetected, traffickers will operate with near impunity.



SUMMARY OF THE PASTORAL ORIENTATIONS ON HUMAN TRAFFICKING OF THE HOLY SEE

Published on 17th February 2019

THE DYNAMICS OF HUMAN TRAFFICKING: AN UGLY, EVIL BUSINESS

5. THE BUSINESS CONNECTION

In industries such as agriculture, fishing, construction and mining, HT has expanded through collaboration among numerous and various perpetrators.

- Modern finance, commerce, transportation and communications provide opportunities for the unscrupulous to enter into the system of entrapping and exploiting human persons.
- The crime is easily hidden within current business models.

There is an urgent need for ethical assessment of current business models, aimed at revealing the mechanisms of entrapment and exploitation adopted by companies.

Economic models, therefore, are also required to observe an ethic of sustainable and integral development, based on values that place the human person and his or her rights at the centre.

6. WORKING CONDITIONS AND SUPPLY CHAINS

“It is good for people to realize that purchasing is always a moral—and not simply economic—act. Hence the consumer has a specific social responsibility, which goes hand-in-hand with the social responsibility of the enterprise.”

Increasingly competitive markets compel firms to cut labour costs and access raw materials at the lowest possible price. HT is often hidden within the labyrinth of supply chains.

The demand for cheap goods based on cheap labour needs to be promptly and properly addressed, both by raising public awareness and through legislation. To encourage a fair economic model promoting the integral human development of all, legislation should require all companies, particularly those working transnationally and outsourcing in developing countries, to invest in the transparency and accountability of their supply chains.

Many more, every day, carry the weight of an economic system that exploits human beings, imposing on them an unbearable “yoke”, which the few privileged do not want to bear.

Frequently, workers have no choice but to sign contracts with exploitative conditions. A thorough ethical assessment of the human dimensions of supply, production, distribution and recycling rarely takes place.



SUMMARY OF THE PASTORAL ORIENTATIONS ON HUMAN TRAFFICKING OF THE HOLY SEE

Published on 17th February 2019

States must ensure that their own legislation truly respects the dignity of the human person in the areas of migration, employment, adoption, the movement of businesses offshore and the sale of items produced by slave labour.

Businesses have a duty to ensure dignified working conditions and adequate salaries for their employees, but they must also be vigilant that forms of subjugation or human trafficking do not find their way into the distribution chain.

Catholic business leaders should put the Church's teachings into practice by providing decent working conditions and adequate pay to support one's family.

7. HUMAN TRAFFICKING AND MIGRANT SMUGGLING

The most radical form of prevention is, thus, upholding the right to remain in one's country and place of origin and ensuring that people have access there to basic goods and integral human development.

In reality, the line between migrant smuggling and HT is growing thinner.

This begins with reminding parents and family members about their role as first protectors against traffickers.

Traffickers are often people without scruples, without morals or ethics, who live on other people's misfortunes, exploiting human emotions and people's desperation in order to subjugate them to their will, rendering them slaves and subservient. Suffice it to think how many very young African women arrive on our shores hoping to start a better life, thinking they will earn an honest living, and instead are enslaved, forced into prostitution.

People's basic needs are even more acute in situations of armed conflict or violence which often force them to flee without a minimum of preparation or protection.

When for whatever reasons they have decided to leave, or are forced to do so, smuggling and trafficking can be prevented if more accessible legal pathways for safe and orderly migration are provided.

There needs to be special and intense prosecution of organized crime engaged in people smuggling and trafficking nationally and transnationally, along with prosecution of connivance by local and national authorities.

RESPONDING TO HUMAN TRAFFICKING: ROOM FOR IMPROVEMENT

8. BOLSTERING COOPERATION



SUMMARY OF THE PASTORAL ORIENTATIONS ON HUMAN TRAFFICKING OF THE HOLY SEE

Published on 17th February 2019

In some cases, the lack of cooperation between States means many people are left outside the law and without the chance to assert their rights, forcing them into a position between being taken advantage of by others or resignation to becoming victims of abuse.

Intergovernmental organizations, in keeping with the principle of subsidiarity, are called to coordinate initiatives for combating the transnational networks of organized crime which oversee the trafficking of persons and the illegal trafficking of migrants. Cooperation and coordination among national and international institutions are crucial.

Cooperation is clearly needed at a number of levels, involving national and international institutions, agencies of civil society and the world of finance.

States should share relevant information on HT with other States and develop joint responses in terms of prevention, protection and prosecution

While the Catholic Church has already taken some important steps towards effective coordination among its own institutions, there is room for improvement.

Within the Church, greater cooperation among Bishops Conferences, individual dioceses, religious congregations and Catholic organizations would make existing programmes targeting HT more effective and give rise to new ones.

Moreover, cooperation among the Churches in the places of origin and of return of HT survivors could improve reintegration programmes.

9. PROVIDING SUPPORT TO HUMAN TRAFFICKING SURVIVORS

Appropriate shelter and decent work are important priorities, as well as access to the services of social workers, psychologists, therapists, lawyers, medical practitioners, hospital emergency department personnel and other professionals.

Their many needs begin with the physical, psychological and spiritual; they need to heal from trauma, stigma and social isolation. They are human people, I stress this, who are appealing for solidarity and assistance, who need urgent action but also and above all understanding and kindness.

Health providers often need to be specifically trained in order to identify the symptoms and to treat the unique, albeit multi-dimensional consequences of HT.

Local Churches, religious congregations and Catholic-inspired organizations which have pioneered support programmes for HT survivors, are urged by Pope Francis to enhance and professionalise their efforts and coordinate them better, while reminding others of their responsibilities. Pastoral workers serving HT survivors should always recall the importance of addressing their spiritual needs, recognizing the healing power of faith.



SUMMARY OF THE PASTORAL ORIENTATIONS ON HUMAN TRAFFICKING OF THE HOLY SEE

Published on 17th February 2019

10. PROMOTING REINTEGRATION

After trafficked persons have been released and repatriated to their place of origin, reintegration needs to follow, but such national and international programmes are quite rare.

The reintegration of HT survivors in society is no simple matter, given the traumas they have suffered. The task of “humanitarian and social workers [...] is to provide victims with welcome, human warmth and the possibility of building a new life.

Without full reintegration, the terrible trajectory of HT will not be dismantled, nor will stigma and suffering be left behind, nor the HT survivor made whole or offered a chance to live a life worthy of his or her human rights and dignity.

CONCLUSION

‘I have always been distressed at the lot of those who are victims of various kinds of human trafficking. How I wish that all of us would hear God’s cry, “Where is your brother?” (Gen 4:9). Where is your brother or sister who is enslaved? Let us not pretend and look the other way:

- There is greater complicity than we think.
- This issue involves everyone!’

In accordance with Pope Francis’s repeated exhortations and encouragement, may these Pastoral Orientations serve as a framework for planning, establishing, conducting and evaluating the whole range of actions aimed towards the important and urgent goal of overcoming HT.
