



**End Violence  
Against Children**  
THE GLOBAL PARTNERSHIP

## Share Your Story

Is your faith community taking action to prevent and end child trafficking? Email [volunteer@unicefusa.org](mailto:volunteer@unicefusa.org) to share your story with us.

# Interfaith Toolkit to End Trafficking

UNICEF USA



Rakib Hosain Sabbir, 9, is hugged after a cricket game at Labsha Government Primary School in Satkhira Sadar, Bangladesh.



# Contents

Welcome Letter.....	<b>3</b>
Introduction.....	<b>4</b>
The Issue.....	<b>5</b>
Faith Values.....	<b>6</b>
Action Steps.....	<b>9</b>
In Focus: The Migrant Crisis .....	<b>11</b>
Conclusion .....	<b>13</b>
Resources .....	<b>14</b>

A child enters the  
Kanyanukare Catholic  
Church in Rwimby  
subcountry in Uganda for  
"Health Family Day."



Dear Friends,

When I consider the individuals and advocates who have some of the most powerful impact on the protection, well-being and survival of the world's children, I think of faith communities. Across religious traditions, communities of faith often share common values, such as the motivation to end injustice, promote peace and serve the needs of vulnerable groups. These common values unite faith communities across the United States and encourage collaboration to end all forms of violence against children — including child trafficking.

Child trafficking has been likened to modern-day slavery. This form of abuse and exploitation is not only a grave violation of child rights, but an issue that affects entire communities in the United States and abroad. Faith communities have a unique capacity to be on the front lines of defense for children who are most vulnerable to trafficking and other forms of violence.

Your commitment to serving the needs of children and other vulnerable groups is essential in effecting change to prevent and end child trafficking. Within this toolkit, you will find strategies for action we have developed to help protect the dignity of every child. Therefore, I invite you to share this resource with your friends and fellow community members and work together to take collective action. In the spirit of unity, let us embrace the common values we share and use them to create a better, safer future for the world's children.

On behalf of UNICEF USA, I am grateful for all that you do to put children first.

Shalom,

A handwritten signature in black ink that reads "Caryl M. Stern".

**Caryl M. Stern**

President and CEO, UNICEF USA



# Introduction

A belief in human dignity, a dedication to end injustice, and a commitment to care for the marginalized are core principles that unite all communities of faith. These principles are also essential in effecting change to end violence, exploitation and human trafficking.

Faith-based organizations and religious groups are important partners in UNICEF's work to protect children across the globe. UNICEF works very closely with religious communities whose tenets include an interest in the safety and well-being of all people, especially of children. Communities of faith are important advocates for the rights and protection of vulnerable groups, and key players in preventing and ending the exploitation of children.

The End Trafficking Project at UNICEF USA aims to raise awareness about child trafficking and mobilize communities to take meaningful action to help protect children. Individuals across faith traditions are vocal to assert the injustice of exploitation, the importance of hospitality and the imperative to respond to the needs of the vulnerable. That is why the End Trafficking Project views faith communities as especially powerful allies in the fight to end child trafficking.

Violence against children is not inevitable. Every child has the right to grow up free from violence — and we all need to work together to realize that vision.

—Dr. Susan Bissell, Director of the Global Partnership to End Violence Against Children

The purpose of this toolkit is to educate faith leaders, faith-based organizations and houses of worship on the issue of human trafficking, and equip them with the tools and resources to take action against it. The toolkit contains resources from several faith traditions, including scriptural examples from major religious texts, and offers ideas for local faith communities to combat human trafficking.

The faith values highlighted in this toolkit are based on the understanding, interpretation, and guidance of our interfaith partners and do not necessarily encompass the full breadth of views within each major religious tradition. In addition, while UNICEF works very closely with religious communities around the globe, the faith values in this toolkit do not represent the views of UNICEF or UNICEF USA.



Children play at UNICEF-supported 'Rodnik' shelter for child trafficking victims in the city of Almaty, Kazakhstan.

© UNICEF/UN04583/PIROZZI



# The Issue

Human trafficking is the systematic exploitation of the world's most vulnerable people. It occurs in every region of the globe and is facilitated through a wide range of venues. Though data on the issue is difficult to capture, an estimated 40 million people are victims of forced labor and human trafficking today.

The ILO estimates that there are

**10 million**

children subjected to modern slavery.

Internationally defined by the Protocol to Prevent, Suppress and Punish Trafficking in Persons (2000), human trafficking is the act of recruiting, transporting, transferring, harboring or receiving a person, by the *means* of force, fraud, or coercion, for the *purpose* of exploitation.<sup>1</sup>

Child trafficking does not require the presence of force, fraud, or coercion (i.e. "means") because a child<sup>2</sup> is unable to give consent to being exploited, even if the child is aware of and agreeable to the act of being recruited and/or transported. Therefore, child trafficking breaks down into two elements:

- **Act** (what is done): recruiting, transporting, transferring, harboring or receiving a child
- **Purpose** (why it is done): exploitation in sex and labor markets, domestic servitude or for the removal of organs

Trafficking and forced labor are extremely profitable, generating an estimated \$150 billion in yearly profits.

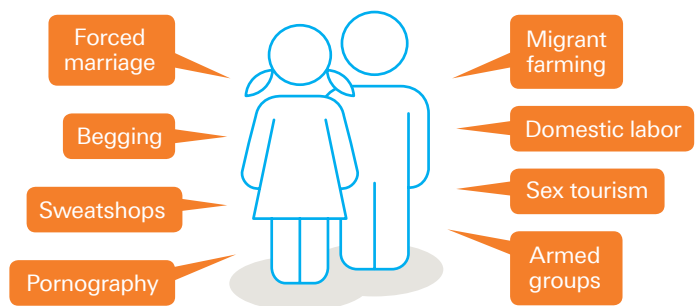


Three-year-old Michel waits at a UNICEF-supported center that provides support for trafficked children.

© UNICEF/UNIT121792/DORMINO

Individuals can be trafficked into forced labor, debt bondage, child labor, domestic servitude, pornography, sex tourism, forced marriage, forced begging, armed conflict and more.

## Forms of Child Trafficking



<sup>1</sup>Exploitation includes, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude or the removal of organs.

<sup>2</sup>A "child" is considered any person under the age of 18.



Children sleep in Proshanti, a shelter and rescue center for child trafficking victims in Dhaka.

© UNICEF/UN191021/NOORANI

# Interfaith Statement to End Trafficking

Together, in honor of our faith traditions, we acknowledge that child trafficking and modern-day slavery violate the fundamental conviction that all people are equal and deserving of the same freedom, respect, and dignity. In solidarity with victims and survivors, we are determined to inspire spiritual and practical action by all global faiths to end the abuse, exploitation, and trafficking of all children everywhere.

## Faith Values

Across religious traditions, common values inspire faith communities to promote peace and end exploitation.

### Buddhism

Buddhism perceives the world as interconnected and sees all beings from the viewpoint of Oneness. If one is suffering, all are suffering and therefore each person is compelled to help relieve the suffering of others to the best of his or her ability. *Ahimsa*, or the principle of non-violence, is one of the most basic values of Buddhism and refers to action based on loving-kindness and compassion, not merely the absence of violence. In addition, the Dalai Lama uses the term “universal responsibility” to describe a sense of concern for the welfare of others. Buddhists believe that all are responsible for those who suffer, and are thus responsible to do whatever they can to stop violence against others. This is the root of social action and social justice in Buddhism.

### Christianity

Christian tradition is rooted in values of compassion, serving others, love and social justice. These concepts are informed by Biblical teaching and the instructions of Jesus Christ to his disciples and followers. Jesus taught that all people are of equal value in the sight of God, and that followers must “love your neighbor as yourself” (Matthew 22:39). This theme is continued in the Gospel of Luke when Jesus gathered children around Him, fed them, and told his followers that it would be better for them to have a millstone around their necks than to bring harm to children.

In Hebrew Scriptures, Micah 6:8 states: “He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” Therefore, the call of a Christian is to both compassion and to action. Christianity teaches that what pains the heart of God must pain the heart of His followers; therefore, the call to do justice and work to eradicate violence is

a mandate. This is the responsibility of those who profess Christianity, as directed in Scripture: “Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy” (Proverbs 31:8-9).

In today’s Catholic Church, Pope Francis has spoken out against child abuse, human trafficking and the sufferings of children in persecuted areas. His encyclicals condemn the injustice perpetrated against the vulnerable. He calls upon all to open their doors literally to those in need. In so many ways, he says no Christians can close their minds and hearts to those in need.

***“Human trafficking is a crime against humanity. We must unite our efforts to free victims and stop this crime that’s become even more aggressive, that threatens not just individuals, but the foundational values of society, international security and laws, the economy, families and communities.”*** – Pope Francis

### Hinduism

According to the Hindu Vedas, one should never commit violence against another living being, as all beings have an inherently divine nature. Hinduism exalts the value of human life and therefore stresses that the abuse, torture or exploitation of children is not only prohibited but abhorred. For Hindus, children are viewed as a precious gift, and protection of children from all types of harm is not only important, but is deemed a sacred duty, as described by the Vedic Injunction “*Ma Himsyat Sarva Bhutani*” meaning no violence towards others. Hindus are also guided by the values of *seva* or selfless service unto others, *satya* meaning truth, and *sanyam* referring to self-control and negation of desires.

The Hindu belief system also embraces the theory of three debts. *Pitritrina* is the debt to the ancestors, which can only be repaid by perpetuating one’s family and raising children with utmost attention and care. *Daivarina* is debt to God, which can only be repaid by performing rituals and reciting the scriptures.



The third debt, *Samajrine*, is the debt to the society, which instructs selfless service to the community. According to Swami Vivekananda, a modern day sage, "He who wants to serve the Father must first serve the children." Swamiji further stated: "All souls are potentially divine" hence discrimination based on caste, religion, race or gender is unacceptable.

## Islam

Muslim tradition is rooted in the concepts of social justice and serving others. The Qur'an and the Sunnah put great emphasis on these important commitments, as well as on the idea that all people are equal. Prophet Muhammad taught kindness, mercy and compassion toward all people, especially women, children, orphans and refugees. Islam establishes a legal framework designed to protect human rights, including the right to live in a secure society, free from violence and exploitation. For children, security is of the utmost importance. The Prophet's teachings and the Holy Qur'an emphasize ending oppression and protecting the vulnerable:

***"God commands justice, the doing of good, and kindness to kith and kin, and He forbids all***

***shameful deeds, and abominations and oppression: He instructs you, that ye may remember."*** – Ah-Nahl 16:90

***"It is not righteousness that ye turn your faces toward East or West; but it is righteousness to spend of your substance...for the ransom of slaves...."*** – 2:177

***"Human beings are born free, and no one has the right to enslave, humiliate, oppress or exploit them, and there can be no subjugation but to God the Most High."***

– Cairo Declaration on Human Rights in Islam, 1980

## Judaism

Jewish tradition is rooted in the concepts of *tzedakah* and *chesed*. These overarching values of generosity and compassion form the foundation of Jewish teachings on social justice, while the remembered journey to freedom from slavery helps establish the foundation of Jewish empathy for the most vulnerable. The Torah instructs Jews to "protect the stranger" and end oppression, while the rabbis of the Talmud emphasize that redeeming captives is one of God's greatest commandments, as they



Children meet religious leaders at the Grand Mosque in the city of Niamey, Niger for the Youth Forum on Child Rights, supported by UNICEF.

© UNICEF/UN199646/PIROZZI



must seek to restore human dignity. Thus, Judaism commands Jews to seek and provide protection not just for themselves, but also for others.

This embrace of human dignity and of the inherent equality and value of human life are essential Jewish values. The Hebrew Bible's telling of the Creation story reads, "So God created humankind in God's own image ... male and female God created them" (Genesis 1:27). The text explains that men and women are both created in the Divine image and are equal in the eyes of God. No one is above or below the other, and Jews must find God in one another and treat one another as equals. Furthermore, Jewish tradition continuously reminds Jews of their ancestral history, that Israelites were once slaves in Egypt, and that God redeemed them "with an outstretched arm and a mighty hand" (Deuteronomy 26:8). Each year at Passover, Jews around the world retell the story of the Exodus from Egypt and are reminded of the importance to protect the vulnerable, welcome "the stranger," and reflect on the suffering of slavery. Because the redemption of slaves is at the foundation of Jewish identity, Jews are implored to help and free the oppressed.

Rambam, the great 12th-century Jewish scholar, goes further and teaches that if humanity fails to help the slave, they are violating the commandments to "not harden your heart," "do not stand idly by the blood of your neighbor," "do not rule over your worker harshly" and "love your neighbor as yourself," to name a few. (Rambam, *Laws of Gifts for the Poor*, Chapter 8, Halacha 10)

***"Slavery is happening in our communities, but often we do not see it. Simply by becoming aware of the possibility of slavery in our neighborhoods and learning to recognize signs of slavery, we can begin to end this shameful modern institution."***

– T'ruah

## **Unitarian Universalism**

Unitarian Universalism (UU) is grounded in the idea that each person's life has inherent value and that justice, equity and compassion must guide all human relations. As a non-creedal faith, Unitarian Universalism values the individual's lifelong quest for truth and meaning. There is a deep connection between Unitarian Universalist spirituality and social activism, as the Unitarian Universalist faith calls religious seekers to work for a better world in which all living things may thrive. These values stand in stark opposition to any forms of slavery or trafficking that exist in the world. Unitarian Universalists affirm and promote **seven key principles** that call for collective action to prevent and end trafficking and exploitation.

***"As liberal, religious people guided by compassion, and committed to social justice and the UU vision of a world without slavery, we call all peoples to urgent action to address human trafficking ... as we reaffirm our commitment to the inherent worth and dignity of every person, and to the interdependent web of all existence, of which we are a part."***

– UU United Nations Office 2007  
Intergenerational Seminar Statement



A girl works at a charcoal production yard near the city of San Pedro where workers are exposed to dangerous charcoal fumes.

© UNICEF/UNI98928/KAMBER



# Action Steps

## Educate

### Learn and share the facts about child trafficking.

Learn what child trafficking looks like in your community and who is vulnerable. You can find [educational resources](#) on the End Trafficking Project webpage, where you can download child trafficking curriculum and factsheets in both English and Spanish. Then find opportunities to educate your faith community on how to identify, respond to and prevent trafficking by hosting awareness events, distributing educational materials or dedicating a religious service to meditation, prayer and taking collective action.

## Prevent

### Ensure that children do not become victims.

Faith communities are particularly equipped to support prevention by addressing the root causes of trafficking, such as poverty, unemployment, home insecurity and displacement, among others. Serving the needs of marginalized or vulnerable groups can reduce the risk of exploitation. Faith leaders can also prevent exploitation by practicing active listening with community and congregation members and paying attention to the physical, emotional and environmental cues that may be [human trafficking indicators](#).

## Advocate

**Advocate for stronger legal protections.** Faith communities can play an influential role in advancing anti-trafficking efforts by advocating for strengthened legislation. You can demonstrate that trafficking is a priority issue by contacting your local and federal lawmakers and encouraging them to support anti-trafficking legislation such as Safe Harbor laws. You can learn more about advocating with UNICEF USA by going to [act.unicefusa.org](http://act.unicefusa.org).

## Report

**Call the National Human Trafficking Hotline.** If you see something, say something! Call the National Human Trafficking Hotline at 1-888-373-7888 if you believe you have information about a potential trafficking situation. Hotline calls are answered live, 24 hours a day, 7 days a week, by specially trained and experienced English- and Spanish-speaking Hotline Advocates. All reports are confidential and may remain anonymous. Promote the National Hotline by sharing our [hotline postcard](#) in community resource lists and including it in service programs or bulletins.

## Refer

**Be aware of the local service providers in your area.** The online [National Human Trafficking Referral](#)

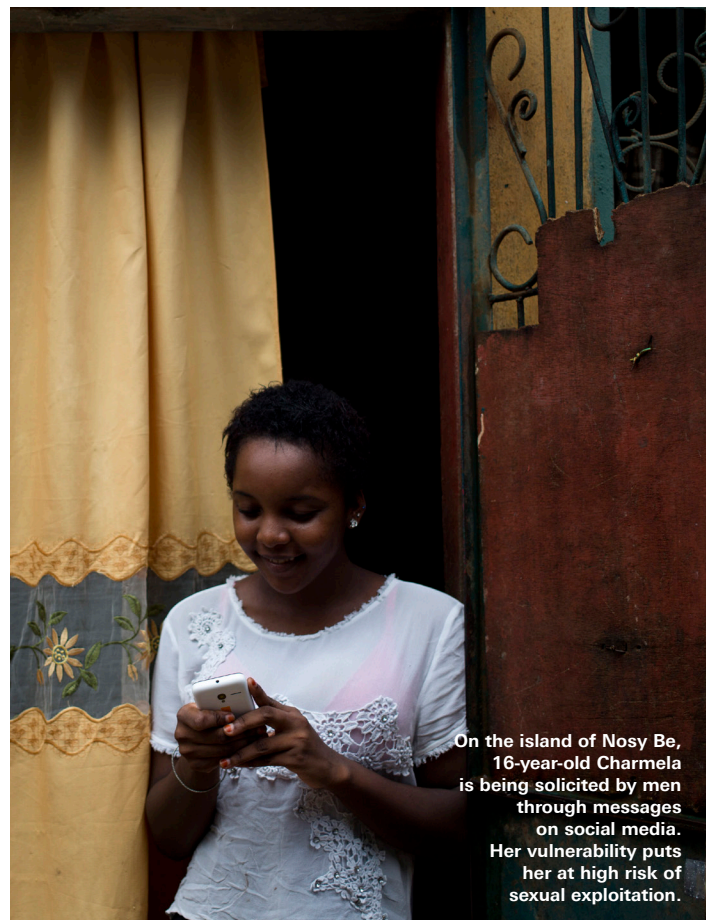
**Directory** is designed to provide access to critical emergency, transitional and long-term social services for victims and survivors of human trafficking. Learn what organizations and services exist in your community and refer any individuals in need of assistance.

## Welcome

**Create a welcoming environment for trafficking survivors.** Cultivate a welcoming community for survivors of trafficking, whether they have disclosed their experience or not. For many survivors, having a strong faith community is an invaluable source of social, emotional and spiritual support. Faith communities should be sensitive to the elements of trauma that survivors may have experienced.

## Dedicate

**Dedicate a service or gathering to reflect on child exploitation.** Faith communities of all traditions believe in the power of prayer and reflection. Show solidarity with victims and survivors by holding prayer or meditation services, Shabbat dinners, Iftar meals or worship events to focus on the issue of child trafficking. Leaders can highlight the faith values and scriptural examples that call for an end to exploitation and share ways to take action collectively. Consider aligning a religious service with [International Awareness Days](#) such as [World Day Against Trafficking in Persons](#).



On the island of Nosy Be, 16-year-old Charmela is being solicited by men through messages on social media. Her vulnerability puts her at high risk of sexual exploitation.

© UNICEF/UN015583 /PRINSLOO

## Partner

### Build partnerships within your community.

Combatting child trafficking requires the collaboration of many groups within your community. Join your local task force or interfaith coalition and partner with civil society organizations or local anti-trafficking organizations to prevent, reduce and respond to trafficking. Encourage members of your congregation employed in the law enforcement, social service, hospitality and service, and healthcare sectors to receive and promote human trafficking awareness and response training.

## Volunteer

### Volunteer your time and skills with UNICEF USA.

Encourage members of your faith community to volunteer their time and talents with UNICEF USA or other community service organizations that respond to the needs of vulnerable groups. Consider serving as tutors, mentors, teachers, clinicians, attorneys, drivers and other roles. To become a volunteer with UNICEF USA, [fill out our registration form](#).

## Donate

**Support UNICEF's work to end child exploitation and trafficking.** Your faith community can play an important role in preventing child exploitation and trafficking. [Donate to UNICEF USA](#) to support UNICEF's global efforts to protect children or host a fundraiser. Visit our [fundraiser and event application](#).

## Be Conscious

**Buy ethically sourced items and support ethical business practices.** Communities of faith can influence corporate policies by pushing for companies to develop ethical business practices that identify and prevent exploitation like forced and child labor and human trafficking. Consider swapping out items like coffee, paper and chocolate for ethically-sourced alternatives.

## Be Mindful

**Use language that is mindful of diverse experiences.** By acknowledging that victims and survivors may not identify with a singular experience or narrative, faith communities can have a major impact on reducing harmful stereotypes and increasing inclusivity. Faith leaders should be mindful of how words and

You may never know what results come of your action, but if you do nothing there will be no result.

– Mahatma Gandhi



Psychologist Romand Alce provides counseling for trafficked children and children living on the streets in the Dominican Republic.

© UNICEF/UNI121797/DORMINO

attitudes affect those victimized by, or most at risk to trafficking.

## Sign

**Sign the Joint Declaration of Religious Leaders Against Modern Slavery.** In 2014, faith leaders from across the world representing seven different faith traditions came together to pledge an end to modern slavery and human trafficking by 2020. [Sign the declaration today](#) to add your voice to this interfaith commitment.

## Join

**Join the Global Partnership to End Violence Against Children.** Faith groups and committed individuals can join the Global Partnership to End Violence Against Children (End Violence) to prevent and respond to violence and make societies safe for children. In an effort to achieve Sustainable Development Goal (SDG) 16.2, to end all forms of violence against children by 2030, End Violence aims to build political will, accelerate action and strengthen collaboration among governments, civil society organizations, the private sector, and more. [Apply to be stakeholder](#) and check out [INSPIRE: Seven Strategies for Ending Violence Against Children](#).



# In Focus: The Migrant Crisis and Child Trafficking

## Situation

As of January 2017, an estimated **50 million children** have been uprooted from their homes and forcibly displaced, both within their own countries and across borders. More than half — a shocking 28 million children — have been displaced as a result of conflict, and the numbers continue to increase. Migrant children and women, especially unaccompanied minors and those without documentation, are extremely vulnerable to trafficking, abuse and exploitation. In both transit and destination countries, migrants and their families often find themselves victims of discrimination, poverty and social marginalization.

These factors, especially when compounded by insecurity caused by armed conflict, create an environment for trafficking networks to thrive. Once trafficked, children face a multitude of dangers,

including violence and sexual abuse. Their social and educational development is often stunted. They may even be arrested and detained, often with no access to their families or support services.

## The Role of Faith Communities

Showing hospitality to the “stranger” or “sojourner” is an important interfaith value and a teaching that calls faith communities across traditions to respond to the needs of the world’s most vulnerable groups. Faith communities have a shared responsibility to address the

Wherever the poorest children are, wherever the most vulnerable children are, wherever the forgotten children are, that is where we must also be — in even greater measure.

– Anthony Lake, Executive Director, UNICEF



A young boy carries an overstuffed bag at the Vojvodina transit center where his family registered their “intent to seek asylum.”



acute vulnerabilities of children and families on the move. By influencing public opinion to prevent the rise of xenophobia and discrimination and fostering welcoming environments, faith actors can model the importance of inclusivity in preventing violence and protecting children from trafficking.

**Islam** The Holy Qur'an calls for the protection of the asylum seeker, or *al-mustamin*, whether Muslim or non-Muslim, whose safety is irrevocably guaranteed under the institution of *Aman* (the provision of security and protection). As noted in the *Surat Al-Anfal*: "Those who give asylum and aid are in very truth the believers: for them is the forgiveness of sins and a provision most generous." (8:43)

**Judaism** The Torah makes 36 references to honoring the "stranger." The book of Leviticus contains one of the most prominent tenets of the Jewish faith: "The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt" (Leviticus 19:33-34). The Torah also provides that "You shall not oppress the stranger, for you know the soul of the stranger, having yourselves been strangers in the land of Egypt" (Exodus 33:1).

**Christianity** In the Gospel of Matthew, Jesus teaches the value of hospitality with the message: "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me" (Matthew 25:25-36). The Letter to the Hebrews (13:1-3) states, "Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it."

We are made for goodness. We are made for love. We are made for friendliness. We are made for togetherness. We are made for all of the beautiful things that you and I know. We are made to tell the world that there are no outsiders. All are welcome ... we all belong to this family, this human family, God's family.

– Desmond Tutu

**Hinduism** In the Upanishads, the mantra "*atithi devo bhava*" or "the guest is as God" expresses the fundamental importance of hospitality in Hindu culture. Central to the Hindu Dharma, are the values of *karuṇā* or compassion, *ahimsā* or non-violence, and *seva* or the willingness to serve the stranger and the unknown guest.

**Buddhism** The concept of *karuṇā* is a fundamental tenet in the many different traditions of Buddhism. It embodies the qualities of tolerance, non-discrimination, inclusion and empathy for the suffering of others.

**Unitarian Universalism** Included within the core Principles of Unitarian Universalism are the promise of "justice, equity and compassion in human relations" (4th Principle) as well as "the goal of world community with peace, liberty and justice for all" (6th Principle). Both of these urge openness and welcoming to all, especially those who are suffering or in need of sanctuary.



Child refugees from Syria and Afghanistan wait at a holding center in Macedonia where UNICEF provides psychosocial support.

© UNICEF/UN033918/TORGONNIK



# Conclusion

Interfaith dialogue and collaboration are essential for addressing the trafficking and exploitation of the world's children. Religious communities are uniquely positioned to promote equitable outcomes for children, prevent violence, and respond with compassion to situations of abuse and exploitation. By working together to leverage their moral influence, people across faith traditions are able to mobilize key stakeholders to better protect children. In addition, religious communities of all faiths

have extensive networks with access to the most disenfranchised and vulnerable groups, such as those living as refugees and migrants. With this in mind, we recognize that faith communities are effective, powerful advocates to prevent, address and end child trafficking and other global issues affecting children. We hope this toolkit provides relevant guidance for faith communities with replicable ideas and examples of how faith actors can take collective action to end trafficking. We look forward to witnessing the progress that individuals, united and motivated by interfaith values, are able to achieve on behalf of the world's children. ●



Samoan children take part in a religious celebration at the Catholic Cathedral in Apia.

© UNICEF/UN105678/PIROZZI



# Resources

## Communities in Action

Congregations and faith communities across the U.S. are motivated by interfaith values to take collective action against child trafficking through education, advocacy and supporting local service providers. The following initiatives highlight a few examples of the diverse ways faith networks are having direct, local impact and addressing human trafficking in their communities. For more examples of faith communities in action, please see Additional Materials in the following section and [visit our website](#).

**The Amistad Movement**, an initiative by the United States Conference of Catholic Bishops, has been training and equipping immigrants for over three years with the educational resources necessary to identify victims of human trafficking in their communities, prevent exploitation and build bridges to law enforcement and other community activists. The Amistad Movement is inspired by the Catholic social principle of subsidiarity, which teaches that the best solutions to local problems are those which arise from, and are led by, the members of the affected communities.

**Heart Circle Sangha**, a Buddhist community in Ridgewood, New Jersey partners with **Sanar Wellness Institute**, a service provider dedicated to addressing gender-based violence and providing mental health and wellness services to survivors of trafficking and individuals vulnerable to exploitation.

**Marble Collegiate Church** in New York partners with **Thistle Farms**, a residential program and social enterprise focused on empowering survivors of trafficking by providing safe and supportive housing and the opportunity for economic independence. Marble's Missions, Outreach, and Hospitality Ministries support Thistle Farms through the sale of Thistle Farms' survivor-made products, providing monetary support, and sharing educational videos during worship services.

**The Passover Project** is an action-focused effort to engage synagogues, Jewish schools and Jewish communities in a network mobilized against human trafficking and modern-day slavery. The Passover Project was founded in collaboration by distinguished rabbis, Jewish educators, Free the Slaves and the We Were Slaves coalition. It offers congregational education such as "Next Year, Free! A Modern Slavery Curriculum," as well as opportunities for taking collective action through advocacy, conscious consumerism and volunteer opportunities.

## Additional Materials

- **Chicago Alliance Against Sexual Assault.** Faith-based Toolkits. [caase.org/toolkits](http://caase.org/toolkits)
- **Faith Alliance Against Slavery and Trafficking.** Resources and Toolkits. [faastinternational.org/resourcestoolkits](http://faastinternational.org/resourcestoolkits)
- **Free the Slaves.** *Faith In Action to End Slavery.* [freetheslaves.net/take-action/faith-in-action-ending-slavery/](http://freetheslaves.net/take-action/faith-in-action-ending-slavery/)
- **The Intercommunity Peace and Justice Center.** Downloadable Resources on Trafficking. [ipjc.org/links/trafficking.htm](http://ipjc.org/links/trafficking.htm)
- **Interfaith Center on Corporate Responsibility.** *Human Trafficking and Modern-Day Slavery.* [iccr.org/our-issues/human-rights/human-trafficking-and-modern-day-slavery](http://iccr.org/our-issues/human-rights/human-trafficking-and-modern-day-slavery)
- **Let My People Go.** Videos and Book Reviews for Church Leaders. [Impgnetwork.org/resources-1/](http://Impgnetwork.org/resources-1/)
- **National Trafficking Resource Center.** "Faith Based Partnerships to Combat Human Trafficking." [traffickingresourcecenter.org/sites/default/files/Faith-Based%20Partnerships%20to%20Combat%20Human%20Trafficking.pdf](http://traffickingresourcecenter.org/sites/default/files/Faith-Based%20Partnerships%20to%20Combat%20Human%20Trafficking.pdf)
- **Not On My Watch.** Resources, Trainings, and Campaign Resources. [shnintl.org](http://shnintl.org)
- **Rabbi Debra Orenstein, Free the Slaves.** "Next Year Free! A Modern Slavery Curriculum," 2016. [freetheslaves.net/wp-content/uploads/2016/02/Next-Year-Free-2016.pdf](http://freetheslaves.net/wp-content/uploads/2016/02/Next-Year-Free-2016.pdf)



Holding their scripts from the Qur'an, young girls return from Madarsa in a Pathan neighborhood in the Sind Province of Pakistan.

© UNICEF/UNI60701/NOORANI



- **T’ruah.** Modern-Day Slavery and Human Trafficking Campaign Resources. [truah.org/campaign/slavery-and-trafficking/](https://truah.org/campaign/slavery-and-trafficking/)
- **UNHRC.** “Partnership Note on Faith-based Organizations, Local Faith Communities and Faith Leaders,” 2014. [unhcr.org/539ef28b9.pdf](https://unhcr.org/539ef28b9.pdf)
- **UNICEF.** “Partnering with Religions Communities for Children,” 2012. [unicef.org/srilanka/2012\\_SL\\_Pub\\_Partnering\\_with\\_Religious\\_Communities\\_for\\_Children.pdf](https://unicef.org/srilanka/2012_SL_Pub_Partnering_with_Religious_Communities_for_Children.pdf)
- **UNICEF.** “Guidelines on the Protection of Child Victims of Trafficking,” 2006. [unicef.org/protection/Unicef\\_Victims\\_Guidelines\\_en.pdf](https://unicef.org/protection/Unicef_Victims_Guidelines_en.pdf)
- **UNICEF and International Islamic Centre for Population Studies and Research at Al-Azhar University (2016).** Peace, Love, Tolerance: Key Messages from Islam and Christianity on Protecting Children From Violence and Harmful Practices. [unicef.org/egypt/focus\\_11218.html](https://unicef.org/egypt/focus_11218.html)
- **UNICEF USA.** End Trafficking Project Resources. [unicefusa.org/endtrafficking/resources](https://unicefusa.org/endtrafficking/resources)
- **United States Conference of Catholic Bishops.** (2017). “National Slavery and Human Trafficking Prevention Month and Day of Prayer Toolkit.” [usccb.org/about/anti-trafficking-program/upload/Final-Trafficking-Toolkit-2017.pdf](https://usccb.org/about/anti-trafficking-program/upload/Final-Trafficking-Toolkit-2017.pdf)
- **World Health Organization.** INSPIRE: Seven Strategies for Ending Violence Against Children. [who.int/violence\\_injury\\_prevention/violence/inspire/en/](https://who.int/violence_injury_prevention/violence/inspire/en/)

## Acknowledgments

We thank the key contributors to this toolkit: Hannah Gould, End Trafficking Fellow, UNICEF USA; Rabbi Diana S. Gerson, Program Director, New York Board of Rabbis; Rabbi Joseph Potasnik, Executive Vice President, New York Board of Rabbis; Rachel Steinberg, Director of Global Cause Partnerships, UNICEF USA; Liza Barrie, Chief, Civil Society Partnerships, UNICEF; Mitchie Topper, Partnerships Specialist, Civil Society Partnerships, UNICEF; Susan Bissell, Director, Global Partnership to End Violence Against Children; Philip Dyer, Chief of Office, Global Partnership to End Violence Against Children; Sabine Van Tuyll Van Serooskerken Rakotomalala, Technical Advisor, Humanitarian and GVA Coordinator, Global Partnership to End Violence Against Children; Edgar Cruz, End Trafficking Fellow, UNICEF USA; Emily Pasnak-Lapchick, Manager, End Trafficking Project, UNICEF USA; Danielle Goldberg, Deputy Director of Community Engagement, UNICEF USA.

We wish to acknowledge the following faith leaders for their contribution to the creation and review of this toolkit: Anindita Chatterjee Bhaumik, LICSW, MSW; Rev. Dr. Michael B. Brown, Senior Minister, Marble Collegiate Church; Rev. Dr. Que English, Founder, Not On My Watch! Safe Haven Network International Chair, NYC Faith-Based Coalition Against Human Trafficking and Domestic Violence; Allison Hess, International Engagement Associate, Unitarian Universalist Association; Rev. Joan Hogetsu Hoeberichts, Abbot Heart Circle Sangha; Dr. Tahir Kukaj, Albanian Islamic Cultural Center; Susanah Wade, Director of Missions and Outreach, Marble Collegiate Church; Rev. Dr. Brian E. McWeeney, D.Min (Prin), Director of Ecumenical and Interreligious Affairs, Lay Ecclesial Movements and Community Outreach, Archdiocese of New York.

**UNICEF USA** supports UNICEF’s work through fundraising, advocacy and education in the United States. Together, we are working toward the day when no children die from preventable causes, and every child has a safe and healthy childhood. For more information, visit [unicefusa.org](https://unicefusa.org).

**UNICEF UNITE** is UNICEF USA’s grassroots movement, composed of volunteer-led and staff-supported local teams across the country advocating or taking action day in and day out to put children first. Join us by visiting [unicefunite.org](https://unicefunite.org).

**The Global Partnership to End Violence Against Children** aims to build political will, accelerate action and strengthen collaboration in an effort to end violence against children in all its forms (SDG 16.2). The partnership’s approach is rights-based, child-centered and universal, based on the conviction that violence is preventable, not inevitable. For more information, visit [end-violence.org](https://end-violence.org).