

Pastoral Orientations in Human Trafficking

The role of the church

- There must be cooperation between the Bishops and civil authorities to discover best practices in ensuring the will of the governments reaches the victims in a direct, effective and tangible way.
- Cooperation must increase among Bishops Conferences, individual dioceses, religious congregations and Catholic organizations to make existing programmes more effective and create new ones.
- The Church must work with other Christian churches, communities other religions, especially in service to the poor, the least, the elderly, and the excluded.
- This translates into a much stronger message of the interconnectivity of everything within Hope in the Future and Live Simply with human trafficking a key marker of structural sin. The message must be got across via Episcopal proclamations, and deanery and clergy that prayer and outreach are inseparable.

Parishioners

- People need to simplify their needs, control their habits, reign in their appetites.
- Consumers must become aware that they enjoy the benefits and services traffickers provide and accept the impact of their behaviour and the moral values violated in it.
- Catholics must assess Governments by the extent to which safeguarding and valuing the human person guides their economic policy.
- This translates into a change of style in homilies, a change of emphasis from inward to outward looking, all parish groups and activities linked under the banner of Hope in the Future, and each with a mission statement about how the group contributes to being a missionary parish. Each parish will have a SPOC for third party reporting on human trafficking, usually the safeguarding officer. There will also be a trafficking rep, where possible the role being part of the Caritas rep role.

Education, particularly schools and young people

- Specific programmes of education and self education should be offered at the community level.
- Youth should be educated to embrace a responsible sexual life, show an ethical respect for other persons, use the internet with discrimination, and inform themselves about the origins and production of the goods they purchase.
- This translates into major changes in the way Catholic children are educated about our Catholic faith – original sin (not Adam and Eve but first contact with imperfect humanity) and structural sin (living in a world of complicity with exploitation). Safeguarding against County Lines must be an essential component of education along with education on human trafficking generally. This needs to be a key part of the Director of Education's role with awareness amongst Caritas school social workers.

Catholic employers and Diocesan supply chains

- The Church should encourage both sides of the commercial relationship – entrepreneurs and end-users– to engage in this ethical reflection and then to make the changes that are called for.
- Catholic business leaders should put the Church's teachings into practice by providing decent working conditions and adequate pay.
- All Church offices, religious congregations and Catholic organisations should devote the necessary training, resources and expertise in order to properly monitor their procurement policies and employment contracts, to ensure that these are respectful of fundamental human rights and dignity.
- The demand for cheap goods based on cheap labour needs to be promptly and properly addressed, both by raising public awareness
- 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.
- This translates into a strong message to Catholic employers about Catholic employers to tackle the supply chain issue from both sides. It also means that the Diocese must ensure that suppliers are ethical particular with respect to supply chains.