

Threads of Solidarity

November
2018

THE ANTI-SLAVERY
COMMITMENT
OF THE CONFERENCE OF
RELIGIOUS OF
ENGLAND & WALES



THE **ARISE** FOUNDATION
Partnering local networks to stop slavery.



CONFERENCE
of RELIGIOUS
England & Wales

“

In May 2001, when over 800 leaders of women's congregations gathered in Rome at the UISG Assembly, they committed over 1 million sisters to work in solidarity worldwide as the living presence of God's tender mercy in a wounded world. They made a particular commitment to denounce the sexual abuse and exploitation of women and children at every level, with a special focus on preventing the trafficking of women. Over the years it has become clear that collaborative networks led by sisters are particularly important in combating trafficking, because sisters are trusted and are involved at every level with those who are most vulnerable and are often exploited and entrapped by traffickers.”

SR PATRICIA MURRAY IBVM

Executive Secretary - International Union of Superiors
General/Talitha Kum

“

Arise has spotted a gap here. The crucial work of sisters and their frontline networks have been forgotten for too long. They give their lives to this cause. Supporting their vocational commitment is a no-brainer and a fantastic bargain for those who have the eyes to appreciate its change-making power. We in the academic and policy communities have been saying for decades that we can't defeat slavery without strengthening civil society. These sisters are quietly, steadfastly showing the way.”

KEVIN BALES CMG

Professor of Contemporary Slavery, and Research Director of the Rights Lab at the University of Nottingham, co-founder and previously president of Free the Slaves.

A REPORT BY THE

ARISE FOUNDATION

FOR THE CONFERENCE

OF RELIGIOUS OF

ENGLAND AND WALES

Executive summary

CONTEMPORARY SLAVERY IS DESTROYING THE LIVES OF TENS OF MILLIONS WORLDWIDE.

IN THE **UK**, A NOBLE TRADITION OF SLAVERY ABOLITION HAS GIVEN RISE TO A FALSE IMPRESSION OF IMMUNITY.

YET AS MANY AS **13,000** PEOPLE ARE ESTIMATED TO BE LIVING UNDER SLAVE-LIKE CONDITIONS WITHIN THESE SHORES.

SOME RECKON THIS FIGURE TO BE A GROSS UNDERESTIMATE.

For generations, member institutes of the Conference of Religious of England and Wales (CoREW) have served the most marginalised members of society. Sometimes their work has been explicitly anti-slavery in intent. Sometimes their work has been anti-slavery in effect - addressing the reasons that slavery still exists today. More recently, some institutes have developed their mission statements to include an anti-slavery commitment.

The transformative power of their work is well understood by those who are close to it. But religious life is not known for broadcasting its impact. Perhaps for this reason, the worldwide anti-slavery efforts of religious - particularly women religious - are not well mapped, understood or appreciated.

Desire to address these and other concerns led to the Threads of Solidarity project which has three key aims:

1

TO MAP AS COMPREHENSIVELY AS POSSIBLE THE ANTI-SLAVERY WORK OF MEMBER INSTITUTES OF THE CONFERENCE OF RELIGIOUS OF ENGLAND AND WALES;

2

TO PROVIDE A PLATFORM FOR ENHANCED COLLABORATION BETWEEN THEM;

3

TO ENABLE THEIR UNIQUE CONTRIBUTION TO BE BETTER APPRECIATED AND THEIR VOICES HEARD.

Three key aims

Core results

People

172

Religious working against slavery

REPRESENTING



643.5 YEARS OF SERVICE

Properties



Value of properties offered for use

£16,457,340

Money



Donated (past five years)

£10,283,347



We know these figures do not capture all of the anti-slavery work of the CoREW membership. Some of those surveyed chose not to disclose their giving, and some did not include prevention work that would have fallen within the scope of this research.

Key conclusions & recommendations

Despite the breadth and longevity of its anti-slavery work, CoREW member institutes do not enjoy a high profile in policy and opinion-forming arenas. In the pursuit of its anti-slavery agenda, the UK Government has rarely, if ever, consulted CoREW's executive or membership.

The unfortunate result is that the unique perspective of religious has rarely been taken into account in policy formation. To address this, the report makes three general recommendations aimed at government, CoREW and the wider anti-slavery community:



In their policy related discussions around slavery, government and the wider community of NGOs should both consult CoREW and better support their work, including through financial means, reflecting the status of the CoREW membership as a major stakeholder in the anti-slavery movement.



CoREW should develop a national mechanism to:

- a) improve coordination between members engaged in domestic and international anti-slavery work, and;
- b) facilitate better transnational partnership with other regional and international networks.



The Arise Foundation and other similarly minded institutions should replicate this mapping exercise around the world in countries such as India, where many hundreds of sisters are engaged in frontline anti-slavery work to:

- a) facilitate improved coordination between networks and
- b) help raise awareness of their remarkable work among opinion formers and people of good-will.



Introduction

We at the Conference of Religious of England and Wales strongly welcome this report, which stands alone in its attempt to document the anti-slavery efforts of men and women religious in our country and give voice to their work.

Each religious institute, or family, has its own distinctive and special spiritual character or 'charism' which finds concrete expression in responding to the needs they see around them. Traditionally, this has been through education, relief of poverty, healthcare, and social work of different kinds, often serving those on the margins of society. The development into anti-trafficking work of sisters and brothers in the UK, therefore, has been influenced by pastoral needs on the ground which members of religious institutes were encountering in their ministries. Within religious life therefore the commitment to human trafficking has emerged in a number of ways:

- Individual religious involved in social ministry who identified the need and began to establish projects;
- For some religious institutes - like the adoratrices or good shepherd sisters, this is their charism, and their ministry with trafficked people flows from this;
- An International anti-trafficking working group of sisters and one religious brother was established in Rome in late 1998 and developed a resource kit, which was translated into 12 languages, for awareness-raising worldwide. In 2001 the International Union of Superiors General (UISG), the umbrella organisation representing the leaders of religious orders, issued a

declaration which was supported by over 800 Leaders of female religious institutions, committing sisters worldwide to work against human trafficking;

- Religious sisters have also been influenced by the emergence in 2000 of the UN protocol against human trafficking. Hence the efforts of religious institutions have been extended and strengthened through fruitful partnership between the Catholic church's various initiatives, governmental commitments and responses within civil society;
- In addition, Pope Francis asked the religious of the world to promote a day of prayer and action on the feast of St. Bakhita - february 8th each year.

In response to growing desire among our members, confirmed by this report, the CoREW will be setting up a UK network of religious involved in anti-trafficking work, which can be affiliated to international groupings such as Talitha Kum to further collaboration and support.



SR JANE MALTBY RSCJ,
Vice President,
Conference of Religious of
England and Wales

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Methodology & scope

The anti-slavery work of CoREW members varies widely both in institutional structure and programme design. Comprehensive data capture is a challenge.

The primary research instrument for this project was a survey, sent to representatives of every CoREW member institute. Data collected were checked against - and supplemented by - publicly available information (charity accounts, institute publications, websites, etc.). We collected data for the past five years to reflect the upsurge in public awareness around contemporary slavery which began at around this time.

There is no internationally agreed definition of slavery. In recent years, however, the Bellagio-Harvard Guidelines have enjoyed wide usage and were applied in this research. They are reproduced in truncated form at the back of this report.

When analysing what constitutes ‘anti-slavery’ work, then, we must include both work done to alleviate the consequences of these crimes and work done to prevent them.

It is important to mention that work undertaken by religious is rarely restrained by international legal definitions. Rather, religious life tends to respond to need as it presents. This

naturally has consequences for their charitable institutions. People who are suffering are rarely refused support by religious because they do not meet definitional thresholds. For this reason it is not unusual, for example, to find a project for trafficked people which also has others within it who were not trafficked. Where possible, the report has taken account of this.

Questions were designed around simple numerical metrics to give the most quantitative possible results. This approach is not without its limitations. The most valuable aspects of frontline anti-slavery work are the most difficult to measure, like the value of long-term loving accompaniment, or trust - crucial ingredients for successful and longer-lasting frontline work. Mindful of this, the survey also sought to capture more qualitative information in an effort to shed light on the specific nature of the contribution of religious life.

As far as possible results have been analysed according to the traditional pillars of anti-slavery interventions: prevention, prosecution, protection and partnership.

This report cannot claim to be comprehensive. In fact, we are certain that it underestimates the anti-slavery contribution of CoREW member institutes. There are a number of reasons for this. First, some institutes have a policy of non-disclosure regarding their donations reflecting the spiritual conviction that, in almsgiving, “the left hand should not know what the right hand is doing” (cf. Matthew 6:3).

Second, many of the projects run by CoREW member institutes have the effect of preventing slavery (for example, homelessness, poverty relief or education initiatives) but were not included in survey responses presumably because establishing which aspects were relevant in a non-slavery specific project would be onerous. This issue is treated in more detail in the Problem of Prevention section below.

Finally, where a key figure was no longer in post or had passed away, we found that there were sometimes gaps in knowledge or record-keeping.

Note on terminology

RELIGIOUS:

a member of a religious institute (see below), such as a Sister, Nun, Monk, Friar or Brother.

RELIGIOUS INSTITUTE:

an institute where the members make public vows to live a fraternal life in common according to the evangelical counsels (poverty, chastity and obedience) and the Rule and/or other norms of the institute.

CHARISM:

the nature, purpose, spirit and character of a religious institute, in accordance with the mind of its founder(s) and/or its sound traditions.

MINISTRY:

the particular activity undertaken by a religious, e.g. education, health care, relief of poverty, promoting justice, sacramental ministry, pastoral care, preaching, etc.

GENERAL CHAPTER:

the supreme organ of governance bringing together representatives of the whole institute. It elects the superior, sets directions and makes norms for the institute. In many institutes there are also provincial chapters (for a particular country or region) and/or local chapters (for a particular local community) which have similar functions at those levels.

CONFERENCE OF MAJOR RELIGIOUS SUPERIORS:

often simply called Conference of Religious: a body bringing together the leaders of Catholic religious institutes in a particular country or region, to deal with affairs common to all religious, encourage common initiatives, and to coordinate cooperation with the Conference of Bishops and individual Bishops. Depending on the Statutes of each Conference, religious of other Christian communities might be associate members.

CONTEMPLATIVE INSTITUTE:

a religious institute of monks or nuns devoted principally to prayer and the contemplative life without active apostolate outside the monastery. These institutes observe a stricter form of enclosure than other religious and are sometimes called “cloistered”.

ACTIVE INSTITUTE:

a religious institute directed to external apostolic activity, alongside the prayer and common life. The members - sisters, friars, brothers, etc. - will typically be engaged in work and ministry beyond the confines of their religious house.

MODERN/ CONTEMPORARY SLAVERY

this report follows the Bellagio-Harvard Guidelines on the Legal Parameters of Slavery found in abbreviated form at the back of this report. For the purposes of this report, “slavery” should be taken to include forms of exploitation enabled by human trafficking. While the word “trafficking” is still favoured by religious life, and does sometimes appear within these pages, it is the view of the report authors that the contribution documented here is broader than the issue of human trafficking and is more accurately described as “anti-slavery”.



The problem of prevention

CONFRONTING THE CAUSES OF CONTEMPORARY SLAVERY IS A DAUNTING TASK.

SOME FIND THEMSELVES VULNERABLE TO EXPLOITATION BECAUSE THEY ARE POOR OR LACK SOCIAL PROTECTION. SOME ARE EXPOSED TO UNSCRUPULOUS PROFITEERS WHO PREY UPON THEIR HOPE FOR OPPORTUNITY.

Some live where there is criminal impunity; and some in places where unrestrained market forces have imposed upon them generations of labour exploitation, to name just a few. The drivers of slavery encompass all the big questions of government and economic development.

Effective slavery prevention therefore requires a multi-faceted effort from grassroots volunteers right through to the decrees of international institutions.

For the purposes of this project, this is a problem: if attempts to address these broad causes can authentically be known as anti-slavery, almost every measure to reduce economic inequality should be included.

By this logic, many initiatives the work of members of CoREW have been preventative of slavery in effect, even if not in name or design - especially work around poverty relief and refugees. Yet many respondents did not include initiatives which - in the view of the authors of this report - is very closely related to anti-slavery prevention.

To deal with this issue, we researched projects undertaken by CoREW members that had a close connection. We asked those projects to estimate how much of their time they believed to be relevant to addressing trafficking and modern slavery. Where possible, these results have been included. As hinted earlier in this report, in this respect at least, we know the report to be far from comprehensive, reflecting a natural limitation of attempting to map responses to such a systemic problem.



Reflection

The key moral features of human trafficking: ‘the purchasing of people, dominating their will, manipulating the needy, and exploiting the vulnerable through force, fraud or coercion’ are found in ever new ways across our continent and across the globe.

Wherever the state and civil society fails in its duty to uphold good governance and civic humanity, the market in its most shadowy form fills the void. As that failure of governance and the predatory forms of market life take hold the possibilities for the human person to experience multiple, compounding injustices multiply.

It is partly because of the sheer complexity of such injustice as it wounds the human body, the body politic and so the Body of Christ, that Catholic social teaching (CST) and above all as this report demonstrates - Catholic social action - proves itself such a unique and important resource for our times. CST does not deal in simple or neat categories, what the Church’s social teaching offers is an account of dignity, love, justice and the common good which speaks to the heart of the multiple and complex factors that impel the reality of human trafficking. It calls for a response that is personal, communal and structural.

The church roots its opposition to trafficking in the dignity of every human person, created in the image and likeness of God. This dignity is not just a fact that determines how we relate to each other as individuals, but it is also the basis for the workings of the whole economic and political order. The material goods of the

universe are destined for all people, when we own or trade we do so to meet our own needs and as a contribution to the good of all, the common good. The common good is the good of the whole, and most especially the good of the poorest and most vulnerable. We measure the common good according to the participation and dignity of the poorest. When we use our bodies to work, we do so knowing that the human body is a good prior to and higher than any form of capital. CST calls this the priority of labour over capital. Work must be conducted in such a way that it is morally purposeful and a price is paid that honours the value of the work to society and the personal contribution of the skill and dedication of the worker. It must be a wage freely earned and which provides for independent shelter, food, education and leisure.

For these reasons, concentrations of wealth and power in the hands of the few; nations who wish to shore up their own wealth and build walls of protection and privilege against the claims of others; political failures and corruption which result in lack of employment; an economy geared towards consumption - including the consumption and disposal of human beings - offends against the common good. And each of these is a factor that contributes towards a world in which a modern slave can be bought for \$100. These are descriptions of what the Church

has called structural sin, a form of sin that we come to understand through the stories of our brothers and sisters. Christ himself makes clear that the message of redemption is not simply a spiritual message. As the authors of Gospels of Matthew, Mark and Luke emphasise in different ways Christ wins for us our freedom from sin, and the Church is founded by Christ as the permanent community of jubilee - a community of manumission, working for the release of all who experience injustice and need.

Pope John Paul II famously noted that we live in a world that is increasingly socially, politically and economically interdependent. This interdependence is a fact in a globalised model - but what, he asks, is the moral perspective we bring to bear on this fact? His answer was what he called the virtue or duty of solidarity. Solidarity he argued was not a vague feeling of sympathy for another person, or sporadic acts of generosity, but rather a structural commitment to standing with our neighbour - sustained action for the human good.

Solidarity is, put simply, how we overcome structural sin and how we announce dignity and the good to a world that would deny or erase it. Sin by its nature isolates, it distorts the social and relational nature of the person, it breaks the deepest ties that bind and it fragments. Solidarity creates ties that reveal and make visible the human person, resurrecting dignity, love and justice. John Paul II taught that solidarity was more than a feeling of vague compassion but rather a pattern, a structured way of being with others so that realities of suffering and injustice are resisted and transformed.

What we teach in theory is demonstrated as a reality in this report: Religious women and men across England and Wales are making structural commitments to transforming the reality of injustice, powerlessness and loss faced by those who are trafficked, and supporting their aspirations for the goods of survival, self-determination, decent work, fair pay, dignified lives and human community. It is striking that whilst religious life in the UK can often be seen in terms of diminishment, this report witnesses to the exercise of a wide range of ministries in executive, advocacy, accompaniment and educational roles; to the dedication of the goods of private property for anti-trafficking work and to a willingness to create networks - threads of solidarity - with a global reach across the family of faith. In a secular context where we are learning to appreciate the value of local humanitarianism and rooted networks of hospitality, this report offers a glimpse of what that work - often spoken of in the abstract - looks like as a dedicated, structural reality. It should act as the basis for a dialogue within Church communities and for dialogue with our wider civic partners who wish to pursue the goods of a world transformed.



DR. ANNA ROWLANDS

St Hilda Associate Professor in Catholic Social Thought and Practice, Durham University, UK.

Co-Investigator AHRC/ERSC Refugee Hosts project Chair, Centre for Catholic Social Thought and Practice

Report Findings



Respondents

73

RELIGIOUS
INSTITUTES
RESPONDED

- 2 ANGLICAN ASSOCIATE MEMBERS OF CoREW
- 2 MONASTIC MALE RELIGIOUS INSTITUTES
- 10 MALE APOSTOLIC INSTITUTES
- 59 FEMALE APOSTOLIC INSTITUTES

THE RESPONSES REPRESENT ALL MAJOR CONTRIBUTORS TO ANTI-SLAVERY WORK WITHIN CoREW MEMBERSHIP

3

FINDINGS SPLIT INTO THREE BROAD CATEGORIES

RESULTS & ANALYSIS ARE PRESENTED TOGETHER WITH RECOMMENDATIONS.

People

Money

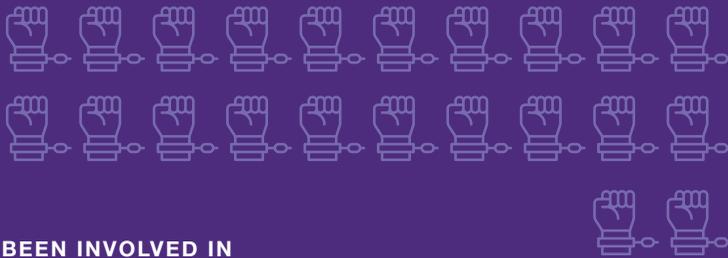


Buildings



People

22



RELIGIOUS HAVE BEEN INVOLVED IN FOUNDING ANTI-SLAVERY ORGANISATIONS.

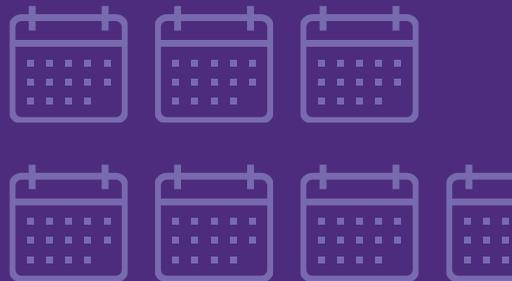


172

RELIGIOUS ARE INVOLVED IN PROVIDING FRONTLINE SERVICES TO TRAFFICKED OR ENSLAVED PEOPLE.

643.5 YEARS

OF COMBINED ANTISLAVERY SERVICE



45

RELIGIOUS ARE EXPLICITLY COMMISSIONED BY THEIR INSTITUTES FOR ANTISLAVERY WORK;



43 Sisters

2 Brothers

£3 15,798,000*

THE COST (AT LEAST) TO PAY STAFF TO DELIVER THIS WORK

£ = 10,000,000



*Note on rationale: we calculated this figure by assigning the relevant roles low/average national salaries and multiplying by the number of years served. Much of the advocacy work done by religious is ad hoc and could not accurately be described as part-time, let alone full-time. It would be very hard accurately to estimate and, for this reason, we have not included it.

People

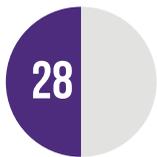
>> How the figures break down

FOUNDING PROJECTS

22 members of 10 different institutes (9 female and 1 male) have been identified as founders and foundresses of anti-slavery projects

Out of 22 founding members, 12 sisters and 1 brother are actively involved in the projects in the position of CEO, President, Secretary, Board Member or Trustee.

NUMBER EXPLICITLY COMMISSIONED FOR ANTI-SLAVERY WORK



PART TIME

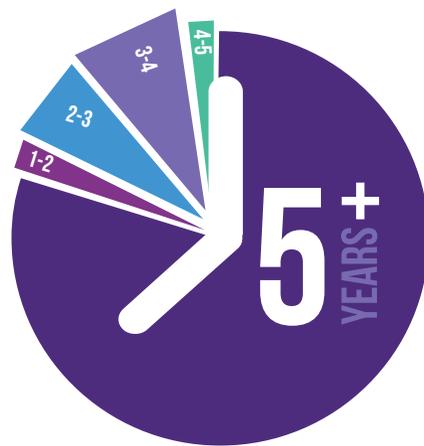
26 2



FULL TIME

17 0

LENGTH OF COMMITMENT



Religious commissioned for length of time

1-2 YEARS	1		0	
2-3 YEARS	3		0	
3-4 YEARS	4		0	
4-5 YEARS	1		0	
5+ YEARS	34		2	

172

COMBINED NUMBER OF THOSE ENGAGED IN ANTI-SLAVERY WORK

(both commissioned & uncommissioned)

WHAT ARE THEY DOING?



The roles have been divided into five groupings: Executive Roles, Legal or Justice Related Support, Emergency and Relief Support, Personal Support or Development, and Awareness-Raising and Advocacy. A total of 40 religious institutes are involved in wide range of ministries, both anti-slavery and prevention; some institutes and their members are involved in more than one type. The other 33 institutes which replied are not involved in active ministry but are active in other ways, like donating money and through prayer.

MALE / FEMALE BREAKDOWN

The ratio of sisters to brothers involved in different anti-slavery ministries is



REMUNERATION

163 members receive no financial remuneration for their ministries, only 9 members hold paid roles.



People

>> How the figures break down

EXECUTIVE ROLES



7  **DIRECTORS, CEOs or PRESIDENTS**

- 0  2  Chairs of Trusts
- 13  1  Trustees or Board Members
- 4  0  Managerial Roles

REPRESENTS   **156** YEARS OF SERVICE

LEGAL / JUSTICE RELATED SUPPORT



Work carried out in this field include: providing legal assistance, victim referral & translation.

  
 **15** YEARS OF SERVICE

3 religious in 3 institutes provide legal & justice related support

ALL UNPAID



EMERGENCY & RELIEF SUPPORT

Work carried out in this field includes: outreach, primary needs care, and emergency accommodation.

33 RELIGIOUS FROM  **14** INSTITUTES  **78** YEARS OF SERVICE

provide emergency & relief support // **31 UNPAID**

8 DEDICATED ANTI-SLAVERY PROJECTS
25 ANTI-SLAVERY WITHIN ORGANISATIONS WITH A BROADER MANDATE



6 religious institutes (both male and female) provide accommodation for asylum seekers and refugees.

4 members of 3 religious institutes are involved in outreach, providing food, clothing & other primary needs.



8 religious, all female, provide emergency and relief support for victims of slavery in safe houses.

PERSONAL SUPPORT / DEVELOPMENT

This includes work such as counselling, therapy, accompaniment, teaching and medical support.

40 RELIGIOUS FROM  **23** INSTITUTES 29 anti-slavery
 11 anti-slavery with a broader mandate

REPRESENTS   **162.5** YEARS OF SERVICE

-  **7** INVOLVED IN ACCOMPANIMENT
-  **17** MENTORING, COUNSELLING & GENERAL SUPPORT
-  **4** PROVIDE MEDICAL ASSISTANCE
-  **8** TEACH ENGLISH
-  **4** PROVIDE SUPPORT IN SAFE HOUSES



AWARENESS RAISING & ADVOCACY

This includes work such as advocacy meetings with local stakeholders, teaching in schools and other contexts and other forms of awareness-raising work.

69 RELIGIOUS REPRESENTS **232** YEARS OF SERVICE

- 48** EDUCATE & RAISE AWARENESS ON ANTI-SLAVERY
- 13** WORK IN SCHOOLS, PARISHES, NGOS, OR LAW ENFORCEMENT
- 34** RELIGIOUS WORK IN ESTABLISHED NETWORKS AND INSTITUTIONS

*Some are involved in more than one role.



COOPERATION WITH NGOS, POLICE & OTHER STATUTORY AUTHORITIES

Areas of cooperation with the police include: managing referrals, joint outreach, assisting in rescue operations and providing training.

40 RELIGIOUS REPRESENTS    **229.6** YEARS OF SERVICE

Existing networks



UK BASED



EUROPE BASED



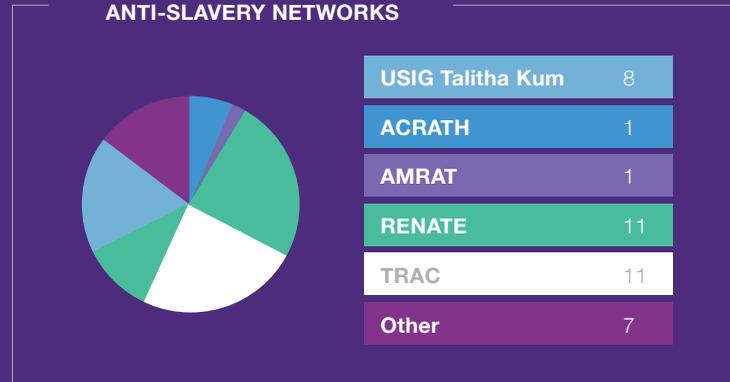
US BASED



AUSTRALIA / SE ASIA BASED



INSTITUTES MEMBERS OF EXISTING ANTI-SLAVERY NETWORKS



*Please note: map is for illustrative purposes only.

Analysis

OVERALL, THE DATA SHOW THAT THE CoREW COMMUNITY IS COMMONLY INVOLVED IN ANTI-SLAVERY WORK AS A PART OF BROADER POVERTY REDUCTION AND HUMAN RIGHTS INITIATIVES, LIKE THOSE FOCUSED ON MIGRANT RIGHTS.

Generally, the anti-slavery efforts of religious begin as a response to a problem manifest in their locality or country, which shapes an institutional response consistent with the mission of their institutes(s).

A characteristic feature of religious working in this area is long term commitment. Of the religious who responded, the longest commitment registered was 23 years; with 14 stating that they had been indefinitely commissioned and would continue working in this area as long as needed, with 9 already working for over 10 years. Given the relative youth of the contemporary anti-slavery movement, this is notable.

Only 5.5% of the religious working in this area receive any remuneration for their work, with most of those are working at the executive level. Fully 94.5% of those committing their time to this work do not get paid. There is sometimes an assumption that voluntary work is short-term and lacking in training or professionalism. This would not be a fair characterisation of the contribution of religious. One sister, for example, has received extensive training over her unbroken 23 years of service.

The gender breakdown is striking. While CoREW is an association of both male and female institutes, and male institutes represent approximately 30% of the membership, the contribution outlined in this report is overwhelmingly female - 86%. This may reflect the fact that, until recently, the issue was framed in terms of human slavery which for many reasons has been understood as a problem predominantly affecting women.

It was clear from survey responses that some CoREW anti-slavery initiatives are undertaken in ignorance of others. Some respondents explicitly requested greater coordination to ensure more strategic and efficient provision of services.

It is equally clear that the size of the anti-slavery contribution of CoREW is not matched by its profile among opinion formers and policymakers. On the contrary, many anti-slavery organisations that are much smaller in terms of their frontline impact enjoy much higher profile. In the view of the authors of this report, CoREW, as a major contributor to the anti-slavery movement, should be heard and their experience valued.



Recommendations

In their policy related discussions around slavery, government and the wider community of NGOs

should both:

- a) consult CoREW; and
- b) better support their work, including through financial means, reflecting the status off the CoREW membership as a major stakeholder in the anti-slavery movement.

CoREW should develop a national mechanism to:

- a) improve coordination between members engaged in domestic and international anti-slavery work, and
- b) facilitate better transnational partnership with other regional and international networks.

Properties



16

16 CoREW MEMBER INSTITUTES HAVE DONATED PROPERTIES OR PARTS OF PROPERTIES FOR ANTI-SLAVERY WORK WORTH APPROXIMATELY:

£16,457,340*

*This is the "book" rather than market value, so is highly likely to be an underestimate of the value of these buildings.

5

OTHER RELIGIOUS GROUPS HAVE DONATED PROPERTIES TO CoREW PROJECTS WORTH:

£2,470,000



209



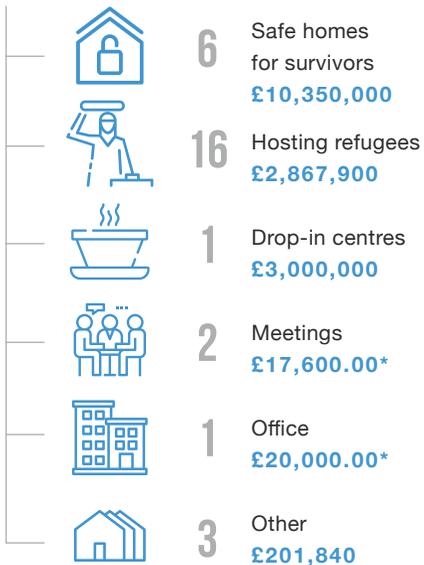
PROPERTIES OR PARTS OF PROPERTIES HAVE BEEN DONATED BY CoREW INSTITUTES.



Properties

>> How the figures break down

TYPE OF DONATION BY CoREW MEMBERS



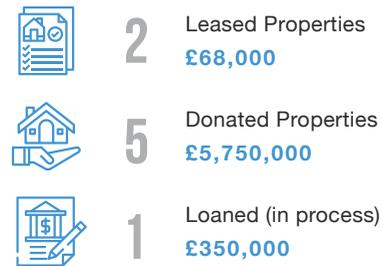
TOTALLING

£16,457,340

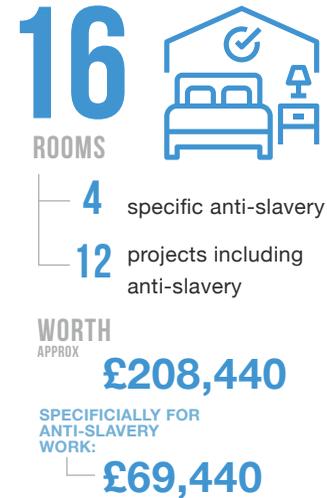
In total 29 properties have been given by institutes. Of those who have given properties, 6 institutes alone have given 19 properties or parts of properties.



These properties include:



TYPES OF PROPERTY DONATED BY CoREW MEMBERS



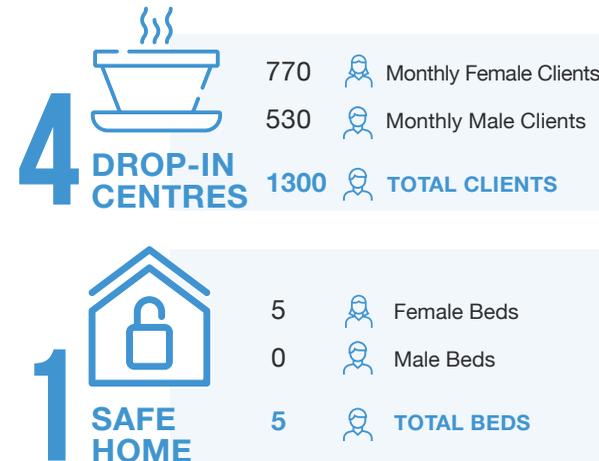
DONATIONS TO CoREW PROJECTS FROM NON-MEMBERS

5 non-CoREW members have donated full properties, with an approximate cumulative value of **£2,470,000.00**.

All given to be used as safe homes for survivors of slavery.

SAFE HOMES & DROP-IN CENTRES RUN BY CoREW MEMBERS*

*as opposed to properties offered to another institution



These centres provide wide range of services: Food, clothing, health, advocacy, accompaniment



3 In London
1 in Manchester
1 in Wolverhampton

Analysis

AS THE NUMBER OF VOCATIONS TO RELIGIOUS LIFE HAS DIMINISHED, THE NUMBER OF PROPERTIES THAT HAVE BECOME AVAILABLE FOR LOAN OF DONATION TO THE ANTI-SLAVERY CAUSE HAS INCREASED.

The principal reason for this is that some religious institutes have holdings of property; often deriving from a time when they were managing large educational projects. Many of those projects are no longer running because religious institutes lack the human resources or to continue managing them. Our research found that where this was the case, religious institutes had often loaned or donated properties to further a cause consistent with their charism - like anti-slavery work. We also found the same phenomenon where a lack of vocations had forced the closure of a religious house or convent. Emerging from this is a clear story of adaptation. A lack of vocations or a lack of religious of working age has not prevented CoREW membership from continuing to make a major contribution. Those working at the frontline may have decreased, but these institutes have found other ways to support those in need.

While the “book” value of the total properties donated is nearly £16.5 million, this is almost certainly a gross understatement of the market worth of the properties, some of which had

their “book” estimate calculated more than a decade ago. This figure also fails to quantify the significance of these properties within the broader anti-slavery space. Among other important projects, these houses sustain the work of the UK’s largest group of dedicated anti-slavery safe homes - the Medaille Trust - effectively subsidising the Government’s victim support. All of the properties offered were given on long-term leases or indefinitely. The report authors concluded that a cumulative estimate for the saving in rent and maintenance represented by these properties would be too speculative to include, but we can be certain that it would be multiples of millions of pounds.

Of those properties leased, most charge a peppercorn rent, allowing the organisations using them to use more of their money in direct support rather than overhead costs.

This contribution has dramatically lowered these costs, allowing more people in need to be supported.



Recommendation

It was clear from responses that institutes which had offered property for anti-slavery use often did not know about similar contributions from other institutes. Given the increase in the number of identified survivors of slavery in the United Kingdom.

Improving coordination between member institutes around the donation and use of buildings should be a priority for CoREW’s new national network.

Money

CoREW MEMBERS HAVE DONATED A TOTAL OF

£10,283,347

IN THE PAST FIVE YEARS

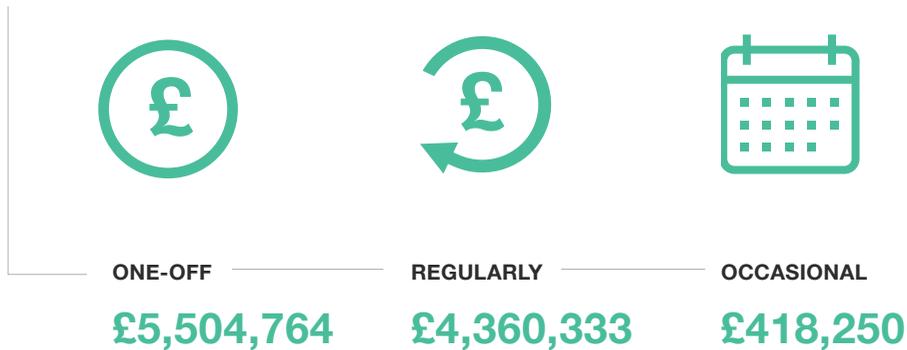
Money

>> How the figures break down

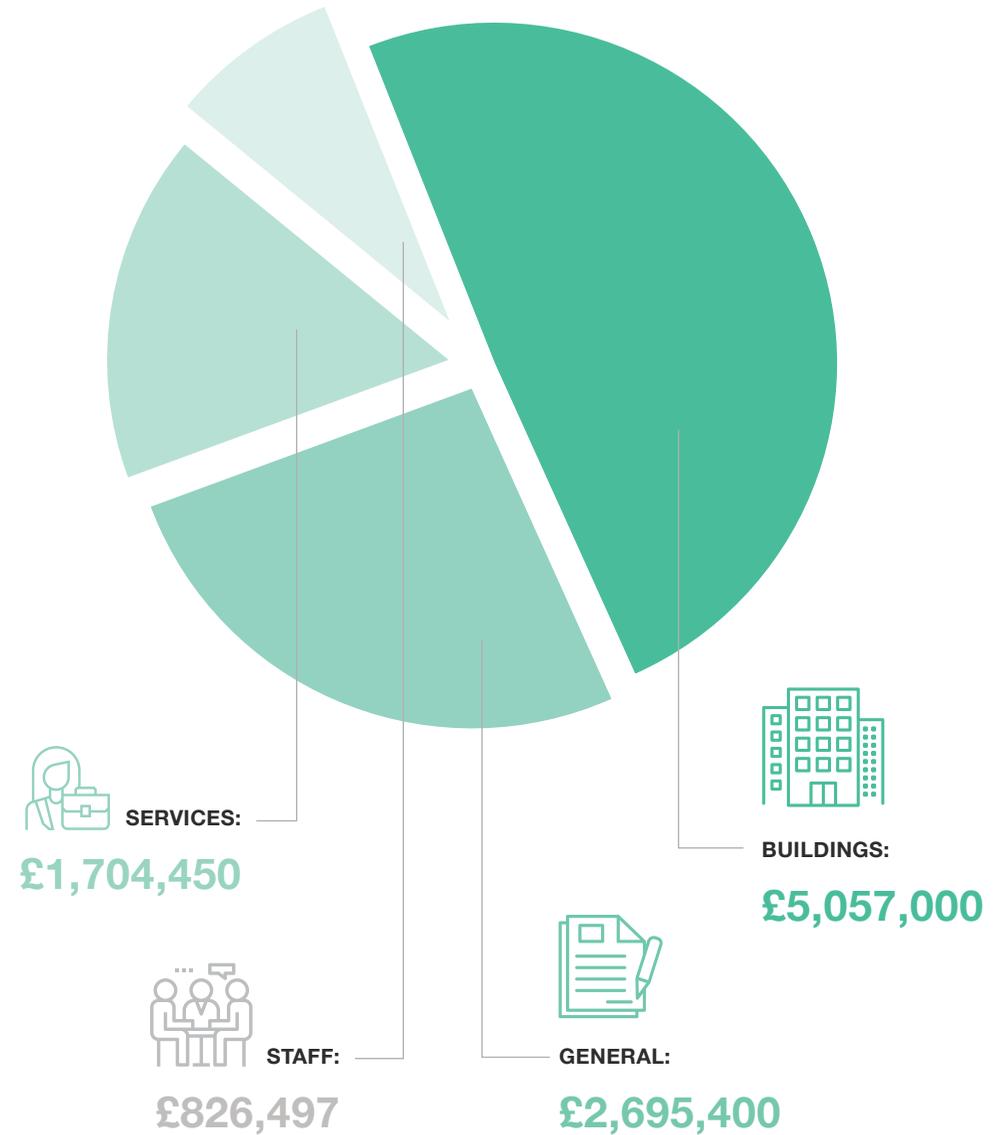
DONATED FUNDS ACCORDING TO TYPE OF FUNDING



DONATED FUNDS ACCORDING TO FREQUENCY OF FUNDING



DONATED FUNDS ACCORDING TO PURPOSE OF DONATION



Analysis

THE VERY SIGNIFICANT DONATIONS PROVIDED BY CoREW MEMBER INSTITUTES TEND TO BE UNRESTRICTED LUMP-SUMS.

In an increasingly competitive funding climate, where the general trend is towards specific project funding rather than core costs, this is especially noteworthy. At least 6 anti-slavery organisations currently have staff who are salaried through the contribution of CoREW institutes and a further 2 receive regular grants to support the maintenance of their buildings. From these results it would be possible to speculate that once a religious institute has

determined that it believes in the vision and staff of an organisation, it is happy to trust that organisation to use the donation prudently.

As with People, a large proportion of the funding given by CoREW institutes is long-term, regular giving. 30 institutes give regularly to anti-slavery projects, amounting to approximately £1.5 million annually.



Recommendation

Even more than with properties, it was clear from survey responses that donations had, for the most part, been given in without knowledge of the contributions of other CoREW member institutes. In order to aid the efficiency of donations and flexibility to respond to emergencies, CoREW's new coordinating body should help identify their members identify and respond to need in a more coordinated way.

Commitment of religious institutes

EACH RELIGIOUS INSTITUTE HAS A CHARISM WHICH IS “THE NATURE, PURPOSE, SPIRIT AND CHARACTER OF A RELIGIOUS INSTITUTE, IN ACCORDANCE WITH THE MIND OF ITS FOUNDER(S) AND/OR ITS SOUND TRADITIONS.”

One of the principles of the theology of the charism is constant renewal. The charism adapts and appears in new forms through the ages.



73
RESPONSES

14 INSTITUTES

13  **1** 

indicated that their religious institutes have a mission statement or chapter decree related to contemporary slavery.

4

said that this mission statement was adopted at their recent chapter.



Common principles of anti-slavery mission statements

1

A PRIORITY OF FIGHTING MODERN SLAVERY

2

SEEING HUMAN SLAVERY THROUGH WIDER FOCUS

of “escalating violence, exploitation, injustice” and “abuse of vulnerable people”

3

COMMITMENT TO ADDRESS ROOT CAUSES OF HUMAN SLAVERY

4

REFLECTION OF THE UNIQUE ROLE OF RELIGIOUS WOMEN IN FIGHTING MODERN SLAVERY

as “women of the Church, standing at the foot of our contemporary crosses, who are channels of hope, love and mercy”.

5

STRONG EMPHASIS ON SHARED COMMITMENTS AND COOPERATION IN FIGHTING MODERN SLAVERY

“working with global network”, “continue and intensify to join our hands and voices with others”, “continue to work in collaboration with others”, “to increase networking at all levels”, “respond appropriately in collaboration with others”, “in collaboration with organisations established” and “respond collaboratively through actions”

Prayer



53
/73 INSTITUTES

RESPONDED THAT THEIR COMMUNITIES ARE COMMITTED TO PRAY SPECIFICALLY FOR VICTIMS OF HUMAN SLAVERY AND ANTI-SLAVERY EFFORTS.

11

INSTITUTES INTERCEDE DAILY



17

INSTITUTES INTERCEDE WEEKLY



22

INSTITUTES INTERCEDE MONTHLY



3

INSTITUTES INTERCEDE WEEKLY & MONTHLY



SPIRITUAL DAYS & EVENTS

14 religious institutes have organised spiritual anti-slavery events.



INTERNATIONAL DAY OF PRAYER AND AWARENESS AGAINST SLAVERY IN PERSONS

The Pontifical Council for Justice and Peace, together with the International Union of Superiors General, launched the International Day of Prayer and Awareness against Slavery in Persons in 2015.

It is held annually on February 8th, the feast day of St Josephine Bakhita.

14 institutes have organised at least one spiritual event, with the majority of those organising two or more.



ST JOSEPHINE BAKHITA

Born into a prosperous family in Sudan around 1869, Josephine was kidnapped by slave traders when she was under 10. Held in captivity for 12 years, she suffered horrendous abuse at the hands of many of her owners, leaving her permanently scarred. Having been sold to an Italian family and brought to Venice she was placed under the care of the Canossian Sisters while her mistress travelled. When Josephine refused to leave the convent, a court declared her free as she was captured illegally. She took her final vow on December 8, 1896. She died on February 8, 1947, and was canonised by Pope John XXIII on October 1, 2000.

SPIRITUAL RESOURCES

13

INSTITUTES CREATED SOME SPIRITUAL RESOURCES FOR PRAYER & REFLECTION



7

CREATED MORE THAN 1 RESOURCE



5

CREATED PRAYER CARDS



10

PRAYER SERVICE ORDER



11

CREATED REFLECTION RESOURCE

Appendix 1

BRIEF HISTORY

The bi-centenary of the Abolition of the Slave Trade in 2007 gave new impetus to the UK anti-slavery movement. At around this time, growing awareness around the issue of human slavery had prompted the UK Home Office and Scottish Executive to consult on a new anti-slavery action plan. To respond to the consultation, the ecumenical group Churches Alert to Sex Trafficking in Europe was formed.

One of the group's core recommendations was to continue building strong networks and collaborating widely in recognition that the problem is simply too big for any one organisation to tackle alone. Flowing from this, CoREW set up an Inter-Congregational Working Party to bring greater focus to their generations-long efforts in this area.

The Working Party established three task forces, one of which was given the job of creating a new charity to provide shelter to survivors of human slavery. The fruit of their efforts is a charity now known as the Medaille Trust, which is the UK's largest dedicated shelter charity for enslaved people. The same working party is to thank for what became TRAC (Trafficking Raising Awareness and Campaigning)

Members of the Conference of Religious also include the Jesuits, whose international Jesuit Refugee Service (JRS) was founded in November 1980 inspired by Fr Pedro Arrupe, Superior General of the Society, to serve migrants and refugees. JRS UK started 20 years ago when a Jesuit Brother Bernard Elliott established a system of support for Vietnamese refugees. Though not all of their work is anti-slavery in intent, the link between migration and contemporary slavery cannot be denied, and the work we think relevant has been included in this study.

Other institutions have been founded by CoREW member institutes to address the causes and consequences of slavery. By the efforts of the MercySisters, the drop-in centre Women at the Well in central London was created which has served women prostituted and enslaved for 15 years.

Sisters from the Institute of Our Lady of Mercy and from the Congregation of Handmaids of the Blessed Sacrament and of Charity (Adoratrices) were involved in setting up of CARITAS Bakhita House and are still involved in running up the house on the daily basis.



Religious Congregations have always sprung up to respond to the great needs of the times, and I see this collaborative ministry of The Medaille Trust, as doing just that. No one Congregation could tackle this global challenge. Every country in the world is caught up in trafficking, as a source country, a transit country or a destination country.

We need all the networks that already exist in the Church as well as other supportive networks in order to help our desperate sisters and brothers. I believe that we are simply doing what God asks of us in the Old and New Testament, namely to have a preferential love for the poor, to proclaim liberty to captives, to let the oppressed go free.” *

SISTER ANN TERESA SSJA

Co-founder of the Medaille Trust

*Trafficking for Sexual Exploitation. Thinking Faith, November 19th 2008

The Adoratrices faithful to their charism to liberate women affected by prostitution and slavery founded in 2009 a charity Rahab. In its safe house sisters care for women affected by prostitution and human slavery for sexual exploitation. Fr. Matthew Blake, a member of Discalced Carmelite Order, has been a chair of the charity from the beginning.

In addition, sisters from CoREW institutes have been heavily involved in the founding and running of anti-slavery projects overseas and the development of international networks. One of those networks, RENATE now represents the work of anti-slavery organisations in 32 countries.

Religious from the CoREW membership were heavily involved in the formation of Talitha Kum - the global network of religious working to end human slavery, a project of the Union of International Superiors General (UISG). The UISG represents over 600,000 religious worldwide. UNANIMA International, a United Nations-based coalition of Catholic institutes, is now headed by a sister from a CoREW institute. UNANIMA, too, has a strong focus on slavery issues.

Appendix 2

BELLAGIO-HARVARD GUIDELINES ON THE LEGAL PARAMETERS OF SLAVERY

(Truncated by report authors, full text widely published online)

GUIDELINE 1 –

The Legal Definition The legal definition of slavery in international law is found at Article 1(1) of the 1926 Slavery Convention, which reads: ‘Slavery is the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised’.

GUIDELINE 2 –

The Exercise of the Powers Attaching to the Right of Ownership In cases of slavery, the exercise of ‘the powers attaching to the right of ownership’ should be understood as constituting control over a person in such a way as to significantly deprive that person of his or her individual liberty, with the intent of exploitation through the use, management, profit, transfer or disposal of that person. Usually this exercise will be supported by and obtained through means such as violent force, deception and/or coercion.

GUIDELINE 3 –

Possession is Foundational to Slavery Where there is a right of ownership in respect of a

thing, ownership implies a background relation of control. That control is the power attaching to the right of ownership known as possession. Possession is foundational to an understanding of the legal definition of slavery, even when the State does not support a property right in respect of persons.

GUIDELINE 4 –

Further Examples of Powers Attaching to the Right of Ownership Where a person controls another such as he or she would control a thing owned, such possession makes possible the exercise of any or all of the powers attaching to the right of ownership.

GUIDELINE 5 –

Making a Determination as to whether Slavery Exists The exercise of any or all of the powers attaching to the right of ownership just considered shall provide evidence of slavery, insofar as they demonstrate control over a person tantamount to possession. Accordingly,

in determining whether slavery exists in a given case, it is necessary to examine the particular circumstances, asking whether ‘powers attaching to the right of ownership’ are being exercised, so as to demonstrate control of a person tantamount to their possession.

GUIDELINE 6 –

Expropriation Ordinarily exclusion from expropriation or ‘security of holding’ would be deemed a power attaching to the right of ownership.

GUIDELINE 7 –

Terminology The term ‘slavery’ has often been utilised to describe circumstances that go beyond the legal definition as established by the 1926 Slavery Convention. In law, only ‘slavery’ and ‘institutions and practices similar to slavery’, which is often abbreviated to ‘practices similar to slavery’ have standing and are defined in international law via the 1926 Slavery Convention and the 1956 Supplementary Convention.

GUIDELINE 8 –

Distinction between Slavery and Forced Labour The 1926 Slavery Convention recognises that forced labour can develop ‘into conditions analogous to slavery’. Although forced or compulsory labour is defined by the 1930 Forced Labour Convention as ‘all work or service which is exacted from any person under the menace of any penalty and for which the said person has

not offered himself voluntarily’; forced labour will only amount to slavery when, in substance, there is the exercise of the powers attaching to the right of ownership.

GUIDELINE 9 –

Distinction between Slavery and ‘Institutions and Practices Similar to Slavery’ Article 1 of the 1956 Supplementary Convention recognises that the ‘institutions and practices similar to slavery’, that is: debt bondage, serfdom, servile marriages, or child exploitation; may be ‘covered by the definition of slavery contained in article 1 of the Slavery Convention of 1926’. The distinction between these servile statuses as defined by the 1956 Supplementary Convention in the following terms and slavery is that slavery is present where in substance there is the exercise of the powers attaching to the right of ownership.

GUIDELINE 10 –

When Slavery and Lesser Servitudes are Present Accepting that both slavery and lesser servitudes such as forced labour or ‘institutions and practices similar to slavery’ may be found in substance in a particular circumstance; the manner to proceed is by making reference to that substance and not simply to the form, and first ask whether there has been an exercise of the powers attaching to the right of ownership. By the Members of the Research Network on the Legal Parameters of Slavery.



**PARTNERING LOCAL NETWORKS TO STOP
HUMAN SLAVERY**

ENGLAND, WALES + AROUND THE WORLD

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Partnering local networks to stop slavery.

Acknowledgements & thanks

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THE ARISE FOUNDATION
Partnering local networks to stop slavery.

Arise was founded to confront the crisis of contemporary slavery through networks of front-line abolitionists. The charity is currently working in 11 countries of origin with a focus on prevention and strengthening frontline networks. Though not a faith-based charity itself, Arise recognises and appreciates the far-reaching impact of anti-slavery work motivated by religious belief, especially the global work of sisters. Arise sees as the unsung heroines of the anti-slavery movement.

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