

# From Chains to Change:



## A Haggadah Supplement

A Publication of Moral Voices, Initiative of Penn Hillel



Fact: Human trafficking effects every continent and almost every country (161 countries are involved).

## About Moral Voices

Moral Voices is a new, yearlong initiative at the University of Pennsylvania, funded by the Heyman-Merrin Family Foundation and sponsored by Penn Hillel. Each year, Moral Voices chooses a single social justice issue to address through a variety of lenses with the partnership of many different student groups. We hope to establish a reputation on Penn's campus for promoting awareness and advocacy through collaboration.

Moral Voices was funded at Tufts University three years ago with a grant from the Heyman-Merrin Family Foundation. Past themes have included: genocide, economic justice, and environmental injustice. In 2009 we started the Penn chapter of Moral Voices and we are honored and excited to bring the inspiring work of Moral Voices at Tufts to Penn and the greater Philadelphia community.

## Current Focus: Human Trafficking

This year Moral Voices has decided to focus on human trafficking, a widespread problem locally, domestically and internationally.

Moral Voices is an organization that seeks to be a voice for those who cannot speak. The exodus from Egypt was only able to begin with the Jews' cry to G-d: a voice calling out for help, a voice hoping that greater justice could exist in the world

## About This Text:

The purpose of this publication is to facilitate discussion about the pressing moral issue of human trafficking and its relevance to Passover, and to provide texts to be read and discussed at the Passover seder.

The Passover seder celebrates the liberation of the Jewish People from the oppressive slavery they experienced in Ancient Egypt. It recounts the story of the Jewish nation emerging from the chains of forced labor and beginning the path towards freedom. As part of this celebration, we must reflect upon how our history of bondage and liberation compels us to act. Indeed, we are told "The stranger that lives with you shall be to you as one born among you, and you shall love him as yourself, for you were strangers in the land of Mitzrayim" (Leviticus 19:34). Our history of slavery must sensitize us to the plight of the stranger, and to the alarming occurrence of modern day slavery. Human trafficking is both a national and international issue that, according to the UN, affects four million people each year. To date, there are over 27 million slaves in the world.

How can we celebrate our freedom, without recognizing that so many individuals still have not obtained theirs?

# Human Trafficking Today

Human trafficking is the practice of modern day slavery, and is one of the largest criminal industries in the world, generating an estimated \$32 billion per year. Approximately 27 million people are enslaved today and 800,000 people are trafficked across international borders each year (this number does not include those trafficked within a country's borders). Fifty percent of those victims are children, and 80% are women and girls. While human trafficking is often thought of as solely an international problem, it occurs on a local level as well. An estimated 17,500 people are trafficked into the United States each year and an even greater number of United States citizens are trafficked within the country.

Human trafficking involves the forcible movement and exploitation of people. It occurs across a wide array of industries, and in many forms. Labor trafficking is the trafficking of people for the exploitation of their services as workers. Examples of this type of trafficking include domestic servitude and forced labor on farms and in sweatshops. Sex trafficking involves any form of sexual exploitation, which often comes in the form of prostitution, pornography, bride trafficking, and the commercial sexual abuse of children. Trafficking can also involve the profit-driven sale of babies and children.

Despite the abysmal human rights violations inherent in this reality, human trafficking often goes unnoticed and unpunished. Even in very severe cases, those involved in the human trafficking process- whether through recruitment, harboring or transportation of victims- work with relative impunity. Governments are beginning to recognize the problem, but a lack of public awareness about the issue, its causes and its manifestations exacerbates inaction on the part of authorities, and enables human trafficking to continue today at staggering rates.

(Information from <http://www.polarisproject.org>, <http://www.ungift.org>, <http://www.dreamcenter.org>)

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As we begin the *Magid*, or storytelling part of the Passover seder, the youngest child asks 4 questions about the evening's unusual proceedings:

”מה נשתנה הלילה הזה מכל הלילות?“	“Why is this night different than all other nights?”
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The very structure of the seder is designed to encourage questioning and reflection. “Why is this night different than other nights?” We teach our children to be aware of their surroundings, and to speak up when something seems strange or different. As adults, we must not forget this value. We must continue to be aware of the world around us, and to question the inequalities and injustices that we see.

Just as we ask, “Why is this night different?”, we must ask “Why am I different?” Why do I live in freedom, while so many people are still enslaved? Why do we allow such violations of human justice to occur in our world?

One lesson of the Passover seder is that we must always be conscious of the world around us, and that when we have questions, we must have the courage and passion to vocalize them.

Fact: It is estimated that 1.2 million children are trafficked every year.

The Seder continues with the following text:

<p>”עבדים היינו לפרעה במצרים ויוציאנו אדני אלהינו משם ביד חזקה ובזרוע נטויה. ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים.”</p>	<p>“We were slaves to Pharaoh in Egypt. And God took us out from there with a strong hand and an outstretched arm. And if the Blessed Holy one had not taken out our fathers from Egypt, us and our children and our children’s children would still be enslaved to Pharaoh in Egypt.”</p>
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We were slaves in Egypt, and were freed by God. In this story, God plays the role of liberator, the cause of our emergence out of slavery into freedom. Yet slavery is not an institution of the past; it still exists among us. Who then will be the liberator of these slaves today?

The Torah says that each one of us, every individual, is created “b’tzelem elokim,” in the image of God. *How can this godly quality within each of us inspire us in our actions? What is our responsibility and our power inherent in that gift of divine capacity? How can we use this divine potentiality within ourselves to address contemporary slavery?*

We each have the power and the obligation to free today’s slaves with a “strong hand and outstretched arm.” What does the *Haggadah* mean by “an outstretched arm?” We must reach beyond ourselves, beyond the usual extent of our gaze. Our realm of influence, our chance to exert that divine capacity, is not an opportunity lurking in the distance—it is right here, within reach, just beyond us.

In the *Haggadah*, we see what would have been the continued plight of our forefathers had God not acted to take them out of Egypt. The practical implications of the Exodus are far-reaching even until our own generation. Slavery does not end through hope and passivity, but by powerful action. Our action to end slavery is not only important for our own time but also for its effects on future generations. This is our chance to shape the future.

Fact: Sex trafficking is a major problem in Israel. "During the height of the phenomenon, from the beginning of the 1990s to the early years of 2000, an estimated 3,000 women a year were brought to Israel on the false promise of jobs and a better way of life."

<p>“וירעו אתנו המצרים ויענונו, ויתנו עלינו עבדה קשה. וירעו אתנו המצרים כמה שנאמר הבה נתחכמה לו פן ירבה. והיה כי תקראנה מלחמה ונוסף גם הוא על שנאינו ונלחם בנו ועלה מן הארץ. ויענונו כמה שנאמר וישימו עליו שרי מסים למען ענתו בסבלתם ויבן ערי מסכנות לפרעה את פתם ואת רעמסס ויתנו עלינו עבדה קשה כמה שנאמר ויעבדו מצרים את בני ישראל בפרך.”</p>	<p>“The Egyptians treated us badly and they made us suffer, and they put hard work upon us.”</p> <p>“‘The Egyptians treated us badly,’ as it is said: ‘Come, let us act cunningly with [the people] lest they multiply and, if there should be a war against us, they will join our enemies, fight against us and leave the land.’</p> <p>‘And they made us suffer,’ as it is said: ‘They set taskmasters over [the people of Israel] to make them suffer with their burdens, and they built storage cities for Pharaoh, Pitom and Ramses.’</p> <p>‘And they put hard work upon us,’ as it is said: ‘The Egyptians made the children of Israel work with rigor. And they made their lives bitter with hard work, with mortar and with bricks and all manner of service in the field, all their work which they made them work with rigor.’”</p>
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- The Haggadah here testifies to the suffering that the Egyptians inflicted upon the people of Israel. How was their enslavement different from that of the 27 million people enslaved today? How was it similar? What characteristics define “enslavement” to you?
- Why did the Haggadah make a point of detailing each aspect of the Jewish people’s enslavement--and why is it important to hear and document the testimonies of others?

# Modern Day Testimonials: Slavery Today



## Testimonial #1

“Some Lahu people who worked for the Wa army came early in the morning. They said, ‘We are calling you to study, not to be a soldier’. . . . I didn’t want to go but I had no choice. They took two boys, me and another boy aged twelve. . . . When we arrived they ordered us to attend military training. I told the adults, ‘I don’t want to join the army, I came to study.’ They said, ‘Never mind. Joining the army and going to school are the same.’”

- Aung Kyaw, recruited by the United Wa State Army at age twelve

(-Retrieved from URL: (<http://www.hrw.org/en/news/2002/10/15/testimonies-my-gun-was-tall-me-child-soldiers-burma>) on March 2, 2010)

## Testimonial #2

“Jose Antonio Martinez and Francisco Martinez got sick of working 10 hours to make \$15 after being promised \$150 per day. Almost all their money in early 1999 went to their labor contractors for rent, food and their \$750 smuggling fees. After picking tomatoes all day, they weren’t allowed to leave the roach-infested trailer they shared with 22 other workers west of Immokalee.

“You were locked up... you couldn’t stick your head out,” Francisco said. The floor had holes through which they saw snakes, and their mattresses were on the floor.

-From a case uncovered and prosecuted in Florida in 2003

- (<http://www.palmbeachpost.com/moderndayslavery/content/moderndayslavery/reports/peonageblurbs1207.html>) on March 2, 2010

## Testimonial #3

“A few days later, we boarded the Brest-Moscow train for the better life we had been promised. We didn’t need any documents as our new friend had bought the tickets using other people’s passports...When we got to Moscow everything turned out differently. Our dream crashed against the reality: we had to pay back our debt - the money paid for our tickets and accommodation, food and clothes. The man threatened to put us in jail if we tried to escape. Every day we were taken to the ‘Point’, pushed into the client’s car, and taken to hell.”

-excerpt from narrative collected from Sveta, a young woman in prison in

Belarus

from: “Enslaved: True Stories of Modern Day Slavery” eds. Jesse Sage and Liora Kasten



## Testimony #4

### “The Endangered Children of Northern Uganda”

Ms. Grace Grall Akallo, spokesperson for World Vision, formerly abducted LRA child soldier testifying before the House International Relations, Subcommittee on Africa, Global Human Rights and International Operations

April 26, 2006

**My Story** In October 1996, the LRA attacked St. Mary’s College, a girls’ boarding school in Aboke Town, in the Apac District, in northern Uganda. They abducted 139 girls—including myself. I was 15-years-old at the time...

I was forcibly marched into southern Sudan. We walked for four days and four nights. In southern Sudan, the LRA had bases that were run and protected by forces allied with the Sudanese government in Khartoum. I, and the other girls captured with me, were trained to assemble and disassemble, clean and use guns. We were used as slave labor by the LRA and Sudanese government soldiers. We were forcibly given to senior LRA commanders as so-called “wives.”

For seven months, I was held in captivity by the LRA, always looking for an opportunity to escape. I constantly prayed that God would allow me to see my family once more before I died. I desperately wanted to finish my education, but hope seemed distant. I saw two other children who had tried, unsuccessfully, to escape. They were brutally murdered in front of me as a warning.

One night, we were forced to raid a village, and I was directed to help steal food and water. I fainted from thirst. I woke up hours later, buried alive in a shallow grave. The Ugandan soldiers, along with the SPLA (Sudan People’s Liberation Army) attacked the base of the LRA, allowing me a chance to escape.

I walked for three days, living on soil and leaves before I found another group of children who had also escaped. I persuaded eight of them to join me, and we eventually found a group of villagers who took care of us, before helping us connect with the Ugandan army to return home.

I escaped, alive, from the LRA, but five of my classmates died in captivity. The others gradually managed to escape over the past ten years; some are infected with HIV/AIDS; many of them have children by the commanders who abused them. Ten years later, two of my friends are still held hostage by the LRA.

So I thank God for allowing me to see my family again. I thank Him for allowing me to continue on with my education. I went back to St. Mary’s to finish high school, and then I began studying at Uganda Christian University, in southern Uganda near the capital city, Kampala. I have since transferred to Gordon College in Boston, where I am now working on my undergraduate degree in Communications. When I finish my education I would like to work for one year and then continue on to graduate school to study International Relations and Conflict Resolution. I want to be part of the people struggling day and night to try to bring peace in the world.

### Night Commuters

Unfortunately, my story is not uncommon. In fact, it has become so common that abduction is now a fear which daily defines the lives of children who live in the war-affected areas. Because there is no protection for children in northern Uganda, they have created their own way to cope. Thousands of children walk each evening, by themselves, to towns, as far as 10 miles away, to find safety from the LRA. They sleep on the streets of town centers and in makeshift camps. These children are now known as “night commuters.” Recently, there has been a decline in the number of attacks by the LRA, so the number of night commuters has been reduced. But just as the LRA kidnapped me in the middle of the night, they usually abduct children under the cover of darkness. Because of this, most children in northern Uganda are now afraid to sleep in their own beds at night.

Retrieved from: (<http://www.worldvision.org/content.nsf/learn/globalissues-uganda-grace>) on March 2, 2010



<http://spktruth2power.wordpress.com/2009/04/16/the-occupation-of-the-United-states-or...how-lincoln-made-slaves-out-of-all-of-us/>

Fact: Too often, this crime goes unpunished. In 2006, only one person was convicted per 800 people trafficked.

Later in the seder, after we have reviewed the importance of the shank-bone, matza, and bitter herbs at the table, the following passage is read:

<p>”בכל דור ודור חיב אדם לראות את עצמו כאלו הוא יצא ממצרים. שנאמר והגדת לבנך ביום ההוא לאמר בעבור זה עשה אדני לי בצאתי ממצרים.”</p>	<p>“In every generation each individual is bound to regard himself as if he had gone personally forth from Egypt, as it is said, ‘And thou shalt relate to thy son on that day saying, this is on account of what the Eternal did for me, when I went forth from Egypt.’”</p>
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This passage explicitly explains how every aspect of the Exodus story extends into the present. The memory of our people’s enslavement should not become stale and foreign to us, but remain personal and relevant, compelling us to act.

How can we make this episode from our national history a part of our contemporary lives?

How might we approach the pressing issue of modern-day slavery, given this imperative to internalize the miracle of our own freedom?



<http://eborg3.com/Graphics/Bible/02-Exodus/Exodus01/Parting%20Red%20Sea.JPG>

Fact: Of prostitutes in the US, most began when they were 12-14 years old (according to a 2001 report by the University of Pennsylvania School of Social Work).

The *Magid*, or storytelling, part of the *Haggadah* ends by re-emphasizing our obligation to express gratitude for the freedom we have been granted:

<p>”לפיכך אנחנו חיבים להודות להלל לשבח לפאר לרומם להדר לברך לעלה ולקלס למי שעשה לאבותינו ולנו את כל הנסים האלו. הוציאנו מעבדות להרות, מיגון לשמחה, ומאבל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאלה ונאמר לפניו הללויה.”</p>	<p>“Therefore, we are bound to thank, praise, laud, glorify, extol, honor, bless, exalt, and reverence Him Who performed for our fathers, and for us all these miracles. He brought us from slavery to free- dom; from sorrow to joy; from mourning to festivity, and from servitude to redemption. Let us therefore sing a new song in His presence.” Hallelujah!</p>
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As this part of the seder draws to a close, we declare the importance of remembering, and being deeply grateful for, the miracle of our freedom. This year, let us include, as part of this praise and appreciation, a resolution to remember those who still await a miracle, who have not yet been brought from slavery to freedom, or from sorry to joy. As part of our celebration, let us remember their pain, and resolve to fight for their freedom.

**“It is not your duty to complete the work;  
neither are you free to desist from it.”** *–Pirkei Avot*

## WAYS TO RESPOND

- 1. Tell others.**

Expose the truth about modern-day slavery. Make sure everyone knows the 27 million dirtiest secrets.
- 2. Invest in change.**

Support those on the frontlines and enable them to make a difference. Help fund the most effective projects to reduce slavery and care for its victims at:  
[http://www.callandresponse.com/takeaction\\_fap.html](http://www.callandresponse.com/takeaction_fap.html).
- 3. Join the network.**

At [betheresponse.com](http://betheresponse.com), connect with other abolitionists in your area and with organizations addressing the issue. Receive and respond to messages with calls to action. Together, we can make change.
- 4. Consume wisely.**

Hold businesses accountable and ask corporations to join the fight. At [chainstorereaction.com](http://chainstorereaction.com), email companies to ensure that their products are slave-free. Soon you will be able to demand the SLAVE-FREE brand.
- 5. Volunteer.**

Volunteer with a local anti-trafficking organization. They need your help!
- 6. Watch.**

Keep an eye out and don't turn away. If you suspect slavery or exploitation, call the national trafficking hotline: **888-3737-888**. Find out what to look for at: [www.acf.hhs.gov/trafficking](http://www.acf.hhs.gov/trafficking)
- 7. Text.**

Text **RESPOND** to **90999** to donate **\$5** to a project on the frontlines. Text **CALL** to **90999** to add your name to the network of abolitionists.
- 8. Write.**

Submit an op-ed. Encourage newspapers, magazines and television stations to publish or to write stories about modern-day slavery, and how to stop it.
- 9. Map it.**

Document slavery in your area with [slaverymap.org](http://slaverymap.org).  
Pressure law enforcement agencies to make investigations.
- 10. Tourism matters.**

Visit the Trafficking In Persons Report from the State Department (<http://www.state.gov/g/tip/rls/tiprpt/2008/>). Find out which countries are the worst trafficking offenders. Write a letter to their travel bureau and tell them you won't visit the country until they address the issue.
- 11. Purchase.**

Buying products made by survivors helps ensure their self-sufficiency. Shop at the Emancipation Network's [www.madebysurvivors.com](http://www.madebysurvivors.com).
- 12. Make help available.**

Place coasters at bars and sleeves for coffee cups to promote the hotline (**888-3737-888**). In public places, disseminate posters, brochures and other materials about trafficking. Download them from the

U.S. Department of Health and Human Services.

**13. Organize.**

Organize your community to address the issue in your area. For tips on how, see [www.stopmodernslavery.org/docs/toolkit.pdf](http://www.stopmodernslavery.org/docs/toolkit.pdf)

**14. Advocate for change.**

Call or write your elected officials. Tell them that you care about the issue of human trafficking and want stronger laws to protect victims. Keep telling them. Get news from [www.polarisproject.org](http://www.polarisproject.org) on how to engage in political action and advocacy.

**15. Give healthcare.**

Help collect and pack medical supplies and equipment to be sent to shelters for survivors. (Check out Giving Children Hope: [www.gchope.org](http://www.gchope.org))

**16. Walk.**

Global March has freed over 60,000 slaves in India. Their marches promote education for children instead of forced labor and exploitation: [www.globalmarch.org](http://www.globalmarch.org)

**17. Cybervention.**

Make sure trafficking does not happen on the internet. Keep an eye on Craigslist and advertising spaces.

**18. Fight sex tourism.**

Ask travel agencies, hotels and tour operators to sign the Code of Conduct for the Protection of Children in Travel and Tourism ([www.thecode.org](http://www.thecode.org)).

**19. Learn more.**

Find useful documents to download at [www.freetheslaves.net](http://www.freetheslaves.net) and <http://www.state.gov/g/tip/rls/tiprpt/2008/>

**20. Prepare caretakers.**

Encourage healthcare providers and law enforcement officials to be aware of the signs of human trafficking. Download resource guides from [www.acf.hhs.gov/trafficking](http://www.acf.hhs.gov/trafficking)

**21. Rescue victims.**

Pressure for raids of forced labor and slavery situations. Lawyers can make a big difference in advocating for legal investigation and prosecuting perpetrators. Have them join the team at [www.ijm.org](http://www.ijm.org).

**22. Do good business.**

Initiate business-to-business campaigns (Hagar Soya Company). Consult for anti-trafficking non-profits. Hire survivors of slavery. Ensure fair labor. Encourage your CSR campaigns to focus on anti-slavery efforts.

**23. Go.**

Volunteer with organizations caring for survivors. Help build shelters. Teach English. Provide skills training. Ask the organization how you can help.

**24. Assist victims.**

Volunteer at a local shelter for survivors. Help survivors access medical care and counseling, legal services, housing, a new job and companionship. Do a drive for supplies and donations to care for child victims of slavery.

**25. Slave-Free Campuses.**

Start a group at your school or university, and make sure your campus is free of products made with slave labor.

**26. Safeguard transportation.**

Ask airlines to provide training manuals to all their flight attendants on how to watch for victims being trafficked. Find the manual at [www.innocentsatrisk.org](http://www.innocentsatrisk.org)

**27. Motivate others.**

Post the Call+Response trailer on your Facebook and MySpace pages. Join the cause. Join the causes of other organizations. Encourage your friends to do the same.

**28. Love Freedom.**

Give all you would spend on Valentine's Day to buy freedom for slaves and to care for its victims. Support organizations on the frontlines at [callandresponse.com](http://callandresponse.com). Tell those you love that you want them do the same.

**29. Remember the facts.**

Memorize the statistics about child and sex slavery. Tell people.

**30. Faith, Schools and Freedom.**

Help your faith community or school become an Abolitionist Organization. Find these handbook in the action downloads section at: [www.notforsalecampaign.org](http://www.notforsalecampaign.org).

**31. Spread the word.**

Download posters from the C+R website and hang them in town and at school. Email to all your friends, family & coworkers the website link: [www.callandresponse.com](http://www.callandresponse.com)

**32. Get insights from the UN.**

Learn more and find expert advice in the UN's Toolkit to Combat Trafficking: [http://www.unodc.org/documents/human-trafficking/HT\\_Toolkit08\\_English.pdf](http://www.unodc.org/documents/human-trafficking/HT_Toolkit08_English.pdf)

**33. Do what you love.**

Use your talents to fight slavery. Do an art project and display it in a public place. Use a sports event to raise awareness and funds for the issue. Talk about the issue at a concert, or make it a benefit for survivors. Film a movie on the state of modern-day slavery. Write about the issue and post it on blogs.



(<http://www.abolishhumantrafficking.com/2009/08/event-art-exhibition-to-fight-human.html>)

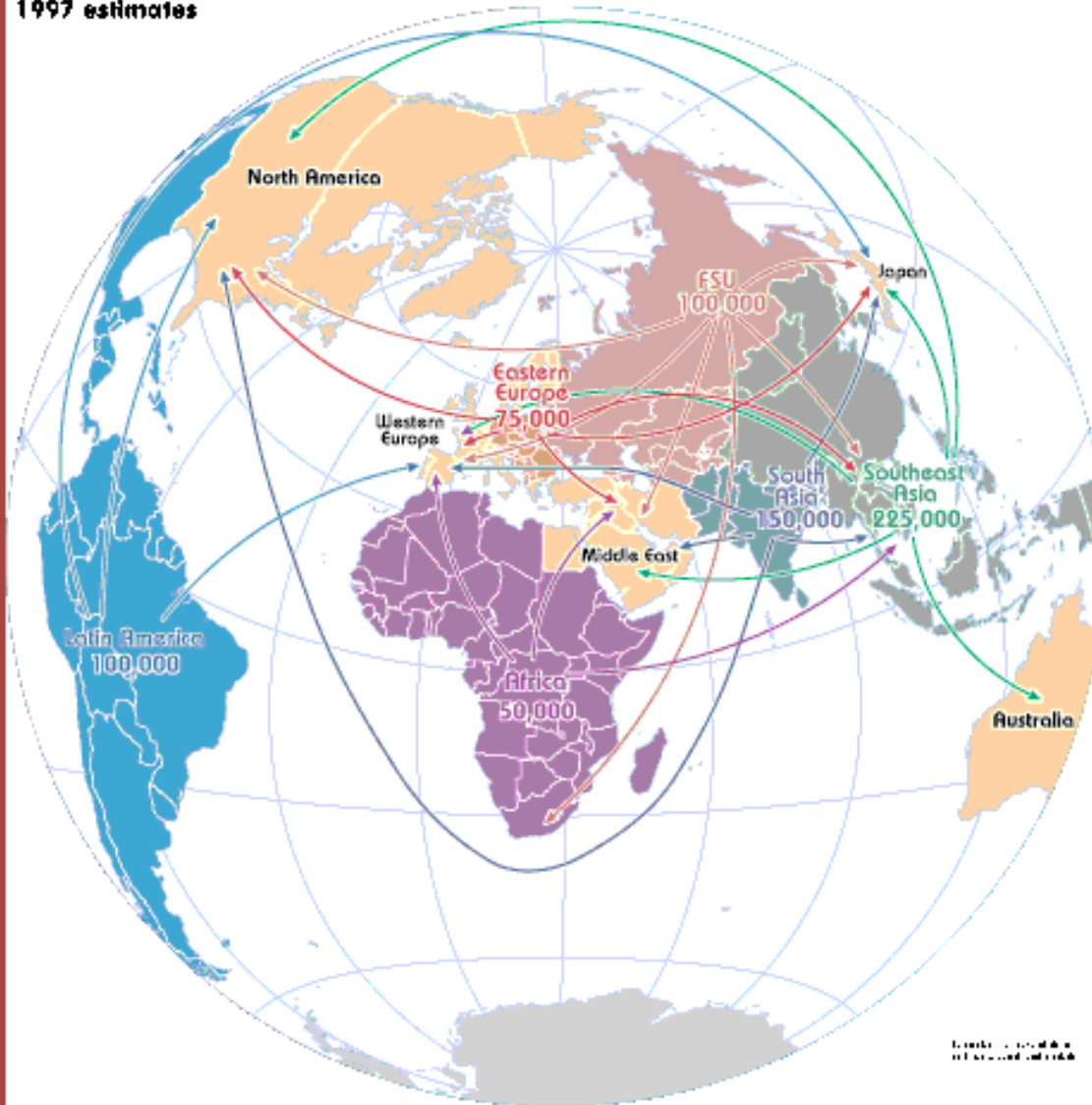
Taken from (<http://www.callandresponse.com/33responses.html>)





## Global Trafficking in Women and Children: Major Source Regions and Destinations

1997 estimates



Numerical estimates include intraregional trafficking but exclude intracountry trafficking. For the purpose of these estimates, children are defined as females younger than 18 years old. This segment of the trafficking—mostly for prostitution—accounts for approximately 30 percent of the total, according to various reports. Males under 18 years old account for a very small percentage—approximately 2 percent—of the trafficking, mainly for slavery.

<http://www.palmbeachpost.com/hp/content/moderndayslavery/index.html>

**MORALVOICES**

FOR MORE INFORMATION ON HUMAN TRAFFICKING  
AND MORAL VOICES, VISIT [MORALVOICES.COM](http://MORALVOICES.COM)