



WESEEYOU.

MODERN SLAVERY IN RURAL AREAS: A TOOLKIT

Created in collaboration with Revd Caroline Pinchbeck and David Maggs



THE CLEWER INITIATIVE

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WHAT IS THE RESOURCE?

This resource is designed to have everything you might need to raise awareness of modern slavery in your area, and do something about it. It has been tailored specifically to modern slavery in a rural context. Modern slavery in rural areas is heavily under-reported, despite many risk sectors being specific to rural areas. When we talk about rural areas in this toolkit, we are including both the countryside and market towns.

The toolkit has been written by The Clewer Initiative, the Church of England's response to modern slavery. We work with dioceses across the country to help the Church raise awareness of modern slavery, identify victims, and provide care and support to the survivors. We have written the toolkit for an Anglican audience, but many of the resources can be used outside of that context.

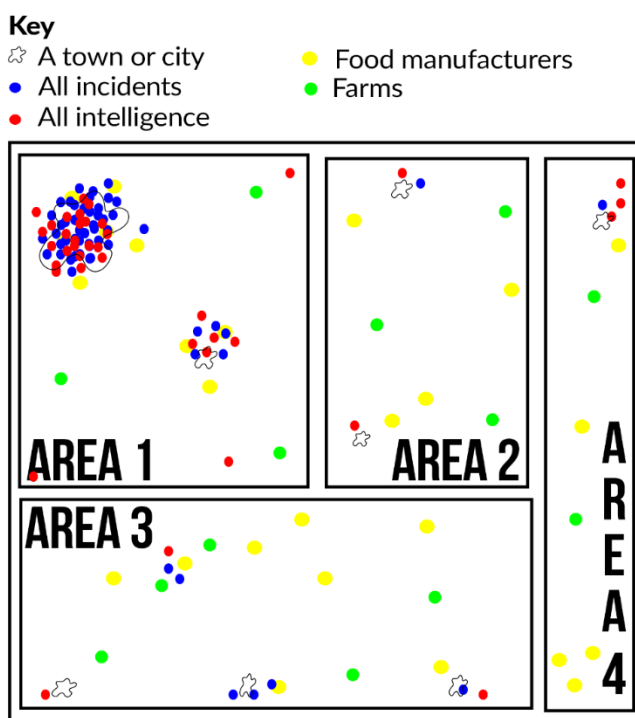
TRAINING

Modern slavery in rural areas

Modern slavery is often associated with big cities such as London and Birmingham, but in reality it takes place in cities, towns, villages, and in remote countryside areas. However, modern slavery in rural areas is underreported. This can be clearly seen in the image to the right, which is adapted from one provided by a UK-based regional police force. Areas 1-4 indicate regional police force boundaries.

The blue and red dots, signifying the incidents and intelligence relating to modern slavery, clearly cluster around the big city in the top left, and the smaller towns, with very few appearing elsewhere. The yellow and green dots, signifying businesses such as farms and food manufacturers which are at high risk of modern slavery, are predominantly based in rural areas.

If all the modern slavery incidents taking place in this area were being recorded, it is likely that the red and blue dots would match up with the green and yellow ones.



20 minute awareness raising session

This resource can be accessed from www.theclewerinitiative.org/rural. It is a shortened version of a 3 hour training package written for The Clewer Initiative by the Gangmasters & Labour Abuse Authority. It includes the definition of modern slavery, the most common types we see in the UK, an introduction

to spotting the signs in rural areas and some actions you can take to help combat modern slavery. It includes a PowerPoint and a script.

How to access advisory safeguarding materials

The Clewer Initiative has developed an advisory safeguarding course on modern slavery, which complements the Church of England's safeguarding guidance. This is freely available from the Church of England's online portal (safeguardingtraining.cofeportal.org), or please contact your Diocesan Safeguarding Officer for further help on how to access the course.

AWARENESS RAISING

An important step in the fight against modern slavery is making sure everyone knows about it. In the following sections you will find resources to help you raise awareness of modern slavery in your church and your community.

IN YOUR CHURCH

The Clewer Initiative Prayer

Lord of the lost,

we pray today for all those who are victims of modern slavery:

people lured from their homes and families;

people deceived while trying to find a better life;

people who are desperate to trust anyone.

Help us to be more vigilant and watchful;

to be aware of those who may need our help,

and those who do not know where help may lie.

Amen

A printable card with this prayer on can be found on The Clewer Initiative website at www.theclewerinitiative.org/resources

Sermon ideas

There are ideas for sermons available from The Clewer Initiative's website at www.theclewerinitiative.org/resources under 'Church Materials'. They can be found in the Sunday Service Guide and in the Freedom Sunday resources of 2016 and 2017.

Rogation Sunday

What is Rogation Sunday?

The Rogation Days are the three weekdays before Ascension Day. In practice, many churches have observed Rogation on the preceding Sunday (Easter V in the Prayer Book, the Sixth Sunday of Easter in Common Worship).

Originally, the Christian observance of Rogation was taken over from Graeco-Roman religion, where an annual procession invoked divine favour to protect crops against mildew. The tradition grew of using processional litanies, often around the parish boundaries, for the blessing of the land. These processions concluded with a mass. The poet George Herbert interpreted the procession as a means of asking for God's blessing on the land, of preserving boundaries, of encouraging fellowship between neighbours, and of charitable giving to the poor. The tradition of 'beating the bounds' has been preserved in some communities, while others maintain the traditional use of the Litany within worship. In more recent times, the scope of Rogation has been widened to include petition for the world of work and for accountable stewardship, and prayer for local communities, whether rural or urban.

This text was adapted from the Church of England website. Further resources can be found by searching 'Rogation' on churchofengland.org

Rogation Sunday and Modern Slavery

Rogation Sunday is a great opportunity to talk about modern slavery in the context of your own community.

1. As well as praying for the land, it involves praying for those who work. Included in the intercessions for Rogationtide is this section:

"Upon human labour send a blessing, O Lord.
Prosper the work of our hands;
may all find dignity and just reward in their work;
free the exploited and oppressed."

This theme of meaningful and dignified work could be the perfect opening for conversations and prayers for those who have been trafficked and abused, and who are unable to fulfil their potential in this way.

2. It encourages us to really look at our physical environment. The tradition of the Rogation process or 'beating the bounds' can be used as an opportunity to pay attention to our communities, to what industries are present, who works in them, and to see the hidden pockets where exploitation may be allowed to thrive. As this practice is repeated annually, the church will build up a picture of what has changed, and what has stayed the same.

You can download a visual guide to Modern Slavery in Rural Areas with some of the signs to spot from www.theclewerinitiative.org/rural

Index cards for a short talk

These index cards enable you to give a five minute talk about modern slavery. They will work well in a church where there are no PowerPoint facilities, or in a meeting where you only have a short time to give a talk. Download the cards from www.theclewerinitiative.org/rural

IN YOUR COMMUNITY

Introducing the Safe Car Wash App

The Safe Car Wash App was created by The Clewer Initiative and the Santa Marta Group to raise awareness of modern slavery in hand car washes and help ordinary people respond to modern slavery in a safe way.

Many hand car washes are legitimate businesses, but some of them are not. Police raids in hand car washes up and down the country have unearthed victims living in horrendous conditions. Although law enforcement and the government are clear that this problem exists, there is no reliable data on just how widespread it is. This lack of information means that victims could be falling through the net.

Download the Safe Car Wash App via your device's app store, and next time you go to get your car washed, open the app. It will take you through a series of questions, all of which you can answer by observing the conditions in the hand car wash. Find out more about how the app works at www.theclewerinitiative.org/safecarwash

How to run an awareness raising event

1. Do Your Research

Find out what modern slavery and human trafficking is happening in your community. You can search local and national press online and talk to people in your area about what they have heard or seen. If your diocese is working with The Clewer Initiative, we will be able to provide guidance about this, check our website to see if your diocese is engaged or get in touch with your diocese's Social Responsibility Officer.

2. Ask The Experts And Share Stories

Find people and organisations working to end modern slavery and human trafficking in your area. This may include The Clewer Initiative, or a church local to you, get in touch with us or your diocese to find out. Organisations like The Salvation Army work nationwide, but there might be others active near you. They might work with victims and survivors, or be raising awareness of the issue. You could also speak to your local police or Modern Slavery Partnership about the situation in your area.

To help people understand what modern slavery looks like, you could show a film. Here are a couple of suggestions:

MICHAEL is the story of a homeless man who is recruited to work on a remote farm. He is forced to work for no pay and is beaten when he refuses. It is 10 minutes long. <https://vimeo.com/102666795>

YOKE FARM follows the story of Henry, who runs a corner shop in a small town. He begins to notice that his new free range egg supplier may not be as ethical as he supposed. It is 9 and a half minutes long. <https://vimeo.com/119187402>

3. Invite The Community

You can spread the word to those outside your faith community by putting posters in local shops, and reaching out through any networks of volunteers you have. Those who help with foodbanks, helpers from night shelters, and anyone working with refugees are all people who would learn a lot from the evening. They may be particularly helped by being connected to the Safeguarding resource mentioned in the 'Training' section of this resource. Charities are often happy to come and speak, and you could invite your local police to share their experiences.

How to run a stall at a show or fair

Is your church running a summer fair, or perhaps your diocese is hosting a stall at a local agricultural show? If you're not sure if your diocese hosts something at a local show ask someone from your Diocesan Communications team. These community events are a great opportunity to raise awareness of modern slavery. Read on for some thoughts on how you can make the most of them.

1. Book Your Slot

A stand at a fair at a church or school is likely to cost very little. Agricultural shows will usually charge upwards of £80 for an exhibition space. Check with your diocese and other churches in the area about whether they are interested in co-hosting a stand so you can split the cost.

2. Gather Your Volunteers

Make sure you have enough volunteers for two people to be on the stand at all times, allowing for people to take breaks, or only work a morning or afternoon slot. Make sure to follow Safe Recruitment Practices and talk to your Parish or Diocesan Safeguarding Officer.

3. Decide On Your Materials

You may like to keep things simple and just hand out leaflets with information about modern slavery, but make sure you have eye-catching posters and promotional material. You can download posters and leaflets from the Resources page on The Clewer Initiative website, or make your own. Make them big and bold to attract attention!

4. Consider A Game

A great way to attract people to your stand is to have a game they can play. This ensures they stay at the stand for a longer period, and will make your message more memorable. The game described below can be used to promote the Safe Car Wash App, but you could create your own activity that fits with your messaging.

The Great Car Wash Race

Materials you will need: Two washing up bowls or buckets, sponges, rubber gloves, washing up liquid, water, toy cars, and something to make the cars dirty, you could use soil, charcoal, or flour.

The rules of the game:

The Great Car Wash Race pits two competitors against each other to see who can wash the most toy cars in 30 seconds.

First, get a collection of toy cars – big ones, small ones, shiny ones or plastic ones. The only requirement is that whoever owns them doesn't mind them getting a bit dirty.

Get the cars dirty in whatever material you have decided to use. It could be soil, or flour. You will need a supply on your stand too for when you refresh the game.

On your stand, set up two washing up bowls with soapy water. On the other side of the stand, put two piles of toy cars of roughly similar size.

Get two competitors to stand in front of their bowls, wearing gloves. They have to run to the pile of cars, take one, run back to their washing bowl and clean it up. As soon as they have finished that one, they should run back, get another car, and repeat the process.

Whoever washes the most cars in 30 seconds wins! If it's a tie you can judge who cleaned them the best.

International slavery

Modern slavery takes place all over the world, in all kinds of contexts. There are many organisations working to make a difference in this area, here is a short list of charities to research if you would like to learn more:

International Justice Mission - www.ijm.org

Anti-Slavery - www.antislavery.org/

Stop the Traffik - www.stopthetraffik.org

Freedom Fund - <https://freedomfund.org/>

#GiveUpSlavery for Lent

One way to learn more about modern slavery both internationally and in the UK would be to take on the #GiveUpSlavery challenge. #GiveUpSlavery uses the idea of Lent as a time of year when people give up their favourite treats, snacks, or activities for forty days, testing their self-discipline and resolve. But instead of specific treats or habits, the challenge asks people to try and give up slavery.

Slavery is an illegal business, the world's second most profitable after drug trafficking, but the goods that slaves make and the services they provide can be found on our high streets.

Over the course of Lent, each week participants are introduced to one industry that is touched by slavery. Each week has a story to read and a simple action to take in response. You can then take it further with a second action that helped them to dig deeper into the issue.

All of the videos and challenges for the Lent #GiveUpSlavery challenge are now available from www.theclewerinitiative.org/lent2018 The challenge takes place over six weeks and is designed for use at Lent, but it could be taken at any time.

Schools resources

The Clewer Initiative have worked with educational organisation Just Enough Group to create schools resources on modern slavery. There are lesson plans for five key stages and collective worship materials for Primary and Secondary Schools. Find all of them for free on www.modernslaveryeducation.com

Article for your parish magazine

The following 300 word article could be adapted for your parish magazine or newsletter.

Miriam's Story

Miriam didn't know she was being trafficked. She thought she was coming to the UK to make money to support her children, and get away from her abusive husband. Instead her escape from one abuser, led her to another.

Miriam was brought to a small town in the South of England and told she would be working as a domestic servant. Right away she knew something was wrong. The madam of the house told Miriam she owned her. She couldn't go anywhere without her permission. She worked 16 hours a day, no pay, cooking, cleaning, looking after the kids – you name it, she did it.

Every week the family took her to church with them. Every week Miriam would look around at the other worshippers, but no one ever caught her eye, or checked to see if she was alright. It was like she was invisible. Eventually immigration caught up with the family and Miriam was arrested. She told the police her story, and they got her the support that she needed to move on. But she still has flashbacks.

What if the church Miriam was taken to had been taught about modern slavery? What if they knew the signs of someone who was being exploited and kept captive? That is the question that The Clewer Initiative, the Church of England response to modern slavery, is trying to answer. They believe that the church has the tools needed to root out this problem, and say 'We See You' to the hidden victims.

Modern slavery takes place across legal and illegal sectors. In the UK victims have been found in farms, hand car washes, nail bars and care homes. It affects all races, genders, and ages and it knows no boundaries.

Find out more and learn how your diocese is involved by going to www.theclewerinitiative.org

Modern Slavery in Rural Areas: A guide to spotting the signs

We have created a visual guide to modern slavery in rural areas which you can use for spotting the signs in your local area. You can download it from www.theclewerinitiative.org/rural

CASE STUDIES

These case studies show what modern slavery in rural areas could look like, and help us to understand the abuse and alienation that its victims are subject to. You could also search local news to find stories happening in your area.

Dorina's Story – Pop-Up Brothels

I'm 24 years old and from Romania.

My mother left when I was a child and my father was an alcoholic and couldn't get any work. I left school when I was 10 and earned money through lots of different jobs in the city, but getting there and back was difficult as there wasn't transport. I did agricultural work in the summer months.

Then, I met a man who promised me a job and a house and a better life in the UK. He paid for my coach ticket to the UK, but when I arrived things were different. I was forced to have sex with lots of different men and often beaten. I was taken to lots of different places, all around the country.

After 2 months I managed to escape and stop a police officer in the street. He brought me to Unseen, a charity that provides support to survivors of modern slavery.

Story from Unseenuk.org

Ben's Story – Forced Labour

A British man called Ben, who was unemployed and living on the streets of a major UK city, was approached at a soup kitchen and offered work and accommodation by a couple who ran a block paving business.

Ben was socially isolated, having broken up with his girlfriend and lost his job in a short space of time: he lacked any form of support network. Seeing no other option, he agreed to go.

He was taken to a remote site many miles away. Upon arrival, he was subjected to intimidation and violence. He was forced to work paving driveways, and was paid little or often nothing for his labour. He was terrified of the consequences of trying to leave, so submitted to this abuse for a long time.

Story from www.cheshire.police.uk

Laurynas' Story – Forced Labour

Laurynas Kelpsa was 19 when he saw an advertisement for jobs in England on the internet. Opportunities in his home town in Lithuania were limited and the advert promised wages of £250-£350 a week with accommodation, so he called the phone number given and a couple of days later he was on his way to Kent.

He was dropped outside what looked like an ordinary suburban house in Maidstone. Walking through the door, "I was shocked," he recalled. There were several men to each room, some sleeping on mattresses on the floor in a dirty and overcrowded house.

Kelpsa's first experience of chicken catching came as soon as he arrived. A fellow migrant in the house received a text telling them to get ready and they left half an hour later. He had no contract, had

received no training or protective clothing, and had no idea where he was going or how long he would be away.

“It was horrible. I was covered in shit and mud and chicken puke, [there were] chickens flying in your face and I had scratches all over my hands,” he said.

Some days they would only have smaller farms to clear. They might be driven from Maidstone to Penzance for two hours work, taken back to Maidstone, and then back again to Penzance almost immediately. They were paid piece rates for the number of chickens caught and not for any travelling time.

Often they would be kept on the road continuously for days. Kelpsa remembers working week after week of over 120 hours, in which they were driven from job to job around the country, with no chance to wash or eat proper meals and only able to sleep briefly in the van between farms.

Laurynas and his fellow workers were debt-bonded on arrival. Workers were told they had to pay an illegal £350 work-finding fee, which was deducted from their wages, along with £50 rent per week for squalid bug-ridden housing and their bus fare from Lithuania, so that for the first three weeks they received no money.

The men were controlled by intimidation, threats and actual violence. The man who ran the gang, Edikas Mankevicius, trained fighting dogs and he would set them loose in the houses so that some of the workers were bitten and their beds were fouled. Kelpsa says he was hit for trying to help two other workers who had been punched to the floor.

Perhaps even greater than the physical effect of their experience is the long-term psychological impact. The men felt trapped. Unable to speak English and unaware of their rights, they did not know who to ask for help and feared eviction and unemployment if they complained. They felt every aspect of their lives was controlled. “It’s like slavery, controlling you, controlling your sleeping, controlling your hours, controlling everything you have ... I lost [the ability to] trust,” Kelpsa said.

Story from www.theguardian.com

Kate’s Story – County Lines

Now aged 19, Kate became involved in county lines dealing – when urban gangs use children to traffic drugs in out-of-town locations using mobile phones or “lines” – when she was 14, dealing heroin and crack. Excluded from school, she ended up in a pupil referral unit, where she learned more about “going cunch” or “OT” (out there), as county lines dealing is known.

She ran drugs all over the UK, from London to Basingstoke, or Cambridge and Oxford. She would be driven out to the countryside and left to operate from someone’s house while she dealt drugs – a practice known as “cuckooing”.

“Usually the person whose house we were in would be getting drugs for letting us stay. I was away for as long as the drugs lasted. When they ran out I would come back to the area and the same routine would begin again,” she says.

She says demand in the countryside for drugs is huge and that on a good day she could make between £2,000 and £3,000. Kate was reported missing by her family many times, she says, although the police never found her. “I never felt unsafe, but of course some would. You are a girl going up [to the countryside] and you don’t know what people will do. You could get raped or killed up there. Smokers out in country ... are way rougher than they are in London, they will just pull out a knife on you and say, ‘give me your stuff or I will put this knife in you,’” she says.

The deeper she got into that world the harder it was to get out, she says, and the people around her started to show their true colours, leading to the day she tried to leave and was shot.

While recovering in hospital, Kate was spotted by social services and the St Giles Trust, a charity that helps young people facing severe disadvantage.

“They found me a new place to live ... I don’t think the police or the government would have done anything.”

Story from www.theguardian.com

THANK YOU

If this resource has been useful to you, let us know! You can find us on twitter (@theclewer) and on Facebook (www.facebook.com/theclewerinitiative) or email us at clewerinitiative@churchofengland.org

Go to www.theclewerinitiative.org/rural to find this resource and all accompanying resources.