



WOMEN IN THE SHADOWS

A NEW COURSE FOR LENT 2021 #WOMENINTHESHADOWS

Worldwide, women and girls account for **71 per cent** of the **40.3 million** people living in modern slavery. In the UK, it is harder to gather exact numbers but we know that in 2018, a third of cases reported to the UK Modern Slavery Helpline related to female victims.

To help shine a light on the suffering of marginalised women, The Clewer Initiative has launched **Women in the Shadows**, a new Lent course for churches, community groups and individuals.

Sincere thanks to all our contributors and participants:

Film participants:

Jen Baines, Gangmasters & Labour Abuse Authority www.gla.gov.uk
Louise Hullah, author and modern slavery campaigner
www.louisehullah.com
Sister Lynda Dearlove, women@thewell www.watw.org.uk
Rosie Hopley, Beloved www.beloved.org.uk
Karen Anstiss, Caritas Bakhita House
www.caritaswestminster.org.uk/bakhita-house.php

Alison Logier, Hestia www.hestia.org
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Jackie Mouradian, Mosaic Creative www.mosaiccreative.co.uk
Bishop Alastair Redfern, The Clewer Initiative www.clewer.org.uk
Devotional material:
Rev Edwina Fennemore; Rev Caroline Pinchbeck
Bishop Simon Burton-Jones; Canon Jane Brooke
Bishop Alastair Redfern.

ABOUT THE COURSE RESOURCES

The course comprises of five short films and a devotional booklet. The films include haunting survivor stories, with insightful contributions from front line experts and campaigners.

The devotional booklet was written by colleagues in the Clewer network who are all deeply committed to combating modern slavery in their dioceses. Through Bible study, reflections and prayer, we will explore what the Bible says about social injustice, exploitation, and God's heart for the poor. The devotional will also encourage you to reflect on how we can take action to help vulnerable women in our communities.

The films can be watched as standalone documentaries or as part of the complete course.

Each week, the course will follow the following structure:

- a series of opening questions to set the scene
- a five-minute film
- a guided opportunity to reflect on issues raised in the film
- a Bible passage, followed by a reflection, discussion questions and prayer
- background reading
- extension – an opportunity to reflect more deeply during the week and find out more about the life and ministry of Harriet Monsell, the first Clewer sister.



TIPS ON RUNNING THE COURSE WITH A GROUP

- Distribute the booklet over e-mail (this is available either as a complete pack or weekly modules so you can choose how to use it)
- organise a weekly zoom call so that you can work through and discuss the material together
- check that you know how to share the films and documents over zoom so you can all work together.



HELPFUL NUMBERS:

Modern Slavery Helpline: 08000 121 700

Local police: 101 or 999 in an emergency

Crimestoppers: 0800 555 111

(if you would prefer to remain anonymous)

Childline: 0800 1111

CARING FOR YOURSELF

This toolkit is about a subject which is emotive and upsetting. Before you start, think about how you will care for yourself and others. If you or anyone using this course needs support, please encourage them to seek help.

In each section of the course, there is a short film including survivor testimonies dramatised by actresses. Some people may find this upsetting so they should be offered the choice to watch or take a short break instead. Sources of emotional support should be signposted for people in case they trigger any distress. If you spot a person at risk or being exploited, you should speak to a safeguarding lead and follow the safeguarding procedure for your organisation.

ABOUT THE CLEWER INITIATIVE

The Clewer Initiative exists to raise awareness and mobilise the Church and communities to take action against modern slavery.

We were established in 2016 as a three-year project, funded by the Clewer Sisters, an order of Anglican nuns who donate generously to causes related to the eradication of human trafficking. In 2024, we became an independent charity, funded by several trusts and donors. We have a board of trustees and 12 Church of England Bishops as our Patrons.

Based on our belief that the tools to tackle modern slavery lie within communities, we work with local churches and communities to build awareness and resilience, and support vulnerable groups.

WOMEN IN THE SHADOWS

WEEK BY WEEK GUIDE

Welcome to 'Women in the Shadows' - a new five week course for Lent, focusing on the different ways women and girls are exploited in the UK today.

During the course, you will discover how women are drawn into modern slavery and exploitative situations and what life can be like for them once they are rescued from exploitation, including the

many challenges they face as they recover from trauma. You will also find out more about sexual exploitation, labour exploitation and county lines and how to recognise signs of modern slavery.

WEEK 1

BEGINNINGS

In this first week of Lent, we will learn about how women and girls can get embroiled in exploitative situations and also what we can do to join the fight against modern slavery.

WATCH BEGINNINGS

and think about what we can do to help vulnerable women and girls avoid modern slavery.

WEEK 2

SEXUAL EXPLOITATION

This week, we will learn about how women of all different nationalities and backgrounds can end up being sexually exploited and the damage that this form of slavery can inflict.

WATCH ANITA'S STORY

and think about how we can shield vulnerable women and girls from sexual exploitation and show our care and concern for those who are suffering.

WEEK 3

LABOUR EXPLOITATION

We will hear how workers can find themselves in debt to traffickers and working as slaves but also what businesses can do to spot the signs.

WATCH HANA'S STORY

and think about how we can be more aware of who is providing the goods and services we consume every day.

WOMEN IN THE SHADOWS WEEK BY WEEK GUIDE

WEEK 4

COUNTY LINES

This week, we will find out more about county lines and what communities can do to reach out to vulnerable children and make the alternative to gang life more attractive.

WATCH GEMMA'S STORY

and think about how we can open our communities to children and young people before they are drawn into gangs.

WEEK 5

BEYOND SURVIVAL

In the final week of Lent, we will hear about how women and girls can begin to rebuild their lives post-slavery and learn what sort of support can help in their recovery.

WATCH OUT OF THE SHADOWS

and think about how we can offer support and help people move forward positively from trauma.

WOMEN IN THE SHADOWS

resource:

[www.clewer.org.uk/resources/
women-in-the-shadows](http://www.clewer.org.uk/resources/women-in-the-shadows)



www.clewer.org.uk



www.facebook.com/theclewerinitiative



www.twitter.com/theclewer

WOMEN IN THE SHADOWS

A COURSE FOR LENT 2021

Lent is traditionally a time for taking stock and looking at our lives, values and priorities. It also provides an opportunity to seek guidance on how to change in the new power and hope that Easter proclaims. Over the last couple of years, we have used the season of Lent to shine a spotlight on a particular aspect of modern slavery. Last year, we launched the County Lines resource. This year, we have developed 'Women in the Shadows.'

MODERN SLAVERY AND THE CLEWER INITIATIVE

Our brief at The Clewer Initiative is to encourage churches and communities to raise awareness of modern slavery in the belief that this will lead to the greater identification and care of victims. When The Clewer Initiative first began, we ran a national survey and consultative day for diocesan officers working with social action projects within their dioceses. We also spent time speaking individually to Bishops at General Synod and asking them to appoint a project lead within their diocese to work with us. The take up was very good.

Some of those first project leads are still working on modern slavery issues. The stand out message from the national consultation was that people wanted a clear national steer from The Clewer Initiative so that all the partner dioceses could align themselves. We have tried to achieve this through collaborative working, provision of resources and the offer of help to diocesan officers where needed. We have also sought to improve safeguarding and provide expertise around direct work with victims.

Since 2016, we have worked with many dioceses on the mobilisation of groups of parishes, built some wonderful partnerships (some of which are featured in these Lent films) and understood more of what is possible to achieve.

The last 12 months have been difficult – but have afforded the opportunity to plan, reflect and develop more strategic relationships.

The Clewer Initiative is committed to helping those in the shadows of modern slavery, and, for this Lent, our focus is on women and girls.

WOMEN IN THE SHADOWS

For too long, in the shadows of the world's great religious, cultural and economic systems, women and girls have been overlooked and taken advantage of. The gospel of Jesus Christ is a call to notice the unnoticed, free those who are held captive and bring the good news of inclusion and supportive community to all who are vulnerable.

'Women in the Shadows' will help us shine the spotlight of the gospel upon the increasing exploitation of vulnerable women and girls in our communities. The course explores three specific areas – sexual exploitation, labour exploitation and county lines – and invites us to gain a deeper understanding of the suffering experienced by many women as well as reflect upon our possible complicity and indifference. It also reminds us of the continuing vulnerability of many in our society and looks at how victims can be supported to live independent lives, free from fear and abuse.

The material in this booklet can be used for individual devotions or as part of a more formal online Lent Course. You can use the short films in their entirety or in part to invite a congregation to think and pray about these challenging issues. We are extremely thankful to everyone who has helped bring this course to fruition and we pray that God would use it to awaken our hearts to the suffering of others and stir us to reach out to more women in the shadows.

*Bishop Alastair Redfern, founder of
The Clewer Initiative*



GETTING STARTED

- When you think about modern slavery, do you picture the victims to be male or female? British or international? Young or old?
- How would you define modern slavery? Do you think it is something you find mainly in big cities, towns or the countryside?
- Why do you think women and girls are particularly vulnerable to becoming victims of modern slavery and exploitation?
- Do you think there are any misconceptions or prejudices that may make us less aware of women and girls as potential victims of modern slavery?



WATCH BEGINNINGS

<https://www.youtube.com/watch?v=bb7neczlp0A>



QUESTIONS FROM THE FILM

- What struck you from the film?
- Did anything you heard surprise you?
- What inspired you?
- What questions does it leave you with?



WHAT DOES THE BIBLE SAY?

Create in me a clean heart, O God, and renew
a right spirit within me.
(Psalm 51v10)



**“I’m still always shocked at the
amount of people that don’t
know that this happens in our
country and across the world.**

**Awareness raising is
very important.”**

Karen Anstiss, Bakhita House



EXPLORATION

Harriet Monsell was the first leader of the religious community formed in the parish of Clewer to respond to the huge local issue of sex slavery. Her story provides an interesting template for a Christian response to such a vast, complex and seemingly intractable issue as slavery in modern societies.

The parish contained large numbers of military, and labourers engaged in railway construction and building projects. A huge industry developed to provide sexual services. The parish priest, Thomas T Carter, and some of his congregation recognised the suffering and desperate plight of so many women and girls. They began to offer pastoral care and comfort, and then set up a house to provide a home for rescued victims. The demand soon threatened to overwhelm these typically local and ad hoc efforts of Christian concern. This was when Harriet arrived, newly widowed, to stay with some relatives in the parish.

She became drawn into the work, and helped establish the structures, and systems to make it secure and viable for the future.

Other women were recruited and formed into a religious order. The foundation of all the work was prayer – articulating concerns and hopes amidst so much exploitation and suffering.

The second element was responding practically – the purchase of property, fundraising, forming a Council which included Mr Gladstone and other significant people, and gaining the support of the Bishop of Oxford – Samuel Wilberforce – son of William Wilberforce the great abolitionist.

The third characteristic of the ministry was that of partnership – between the helpers and sisters in a praying community; between helpers and those seeking help in a wider community which shared the same home/property; between the project and local church; between the aspirations to make an effective response and significant policy makers and influencers in both church and civil society.

The foundational principle was to empower the women and girls who came seeking help, by teaching them skills so that they would no longer be dependent on others, especially on men and their resources.

Mother Harriet joined others to enable her response to what we call modern slavery. She shows how prayerful concern can join individuals, local communities, public authorities and eventually people in other cultures and countries, in a common endeavour to bring light to the shadows. Her starting point was always to pray for the renewal of a right spirit within herself and within others, “create in me a clean heart, O God; And renew a right spirit within me.”



FOR REFLECTION

- 1 In what ways might women and girls live in the shadows today:
 - in your community
 - in our nation
 - more globally?
- 2 How can Harriet’s example of prayer – practical action – partnership – form a framework to enable local initiatives today? How will it help us see more clearly, act more effectively and embrace others more directly?
- 3 What practical commitment could you make to bring light to women in the shadows near you? Who could you tell this week about the issue of modern slavery and help to spread the word?



PRAYER FOR THE WEEK

Holy God, thank you for the light of Jesus to illuminate our ways and inspire our witness.

Help us learn to live more fully by His light, so that we may better perceive your children who suffer in the shadows and silently seek the love you give us to share.

We pray in the name of our Lord and Saviour Jesus Christ.

Amen.



DIGGING DEEPER

Why are women disproportionately affected by modern slavery?

There is no typical victim of slavery. Victims are men, women and children of all ages, ethnicities and nationalities. However, it is normally more prevalent among the most vulnerable or within minority or socially excluded groups.

Worldwide, women and girls account for **71 per cent** of the **40.3 million** people living in modern slavery. In fact, **one in every 130 females** globally is living in modern slavery.

There are many factors that contribute towards this gender imbalance. It can begin even before birth as many cultures place less value on girls. This can lead to sex selection and female infanticide. In many countries, fewer girls attend school and often have less access to medical care than boys. On top of this, laws can exacerbate, rather than protect women from modern slavery. Some laws prevent women from inheriting land and assets, conferring citizenship on their children, travelling freely, and working without their husbands’ permission.

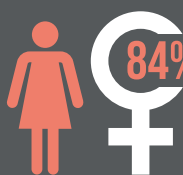
GLOBAL SNAPSHOT¹

Globally, there are
122 WOMEN (aged 25-34) in
EXTREME POVERTY
for every 100 men of the same age

15 MILLION GIRLS each year will never go to school.
This increases the risk of child marriage and forced labour.

Only
2 IN 5 GIRLS 
worldwide complete
secondary school

13 MILLION GIRLS
have experienced
forced sex in
their lifetime 



Women and girls make up
**84% OF ALL FORCED
MARRIAGE VICTIMS**

"The only way that slavery is going to end is if society as a whole gets together to do their bit... we all have a role to play."

Louise Hulland, campaigner and journalist



FURTHER READING

To build on today's session, you may like to spend some time during the week reflecting on what you have learnt about modern slavery and Harriet Monsell's example of prayer – practical action – partnership.

You can also read more about the early influences that led to Harriet's radical ministry:

HARRIET MONSELL – EARLY INFLUENCES

Mother Harriet Monsell, along with The Rev. Thomas Thelluson Carter, co-founded the Community of St. John Baptist in 1852 to rescue prostitutes from the streets of Clewer Fields at Windsor.

Born into one of the oldest families in Ireland, Harriet's parents instilled a deep sense of charity in all nine of their children. From an early age, they worked alongside them in numerous charitable missions and gained an indelible awareness of their responsibility to live out the Gospel through helping the poor.

The men in Harriet's family, according to T.T. Carter, were "much engaged in politics" and her mother Charlotte was "a sincerely religious woman...She was very kind to the poor and practical in her methods of assisting them: among other designs, it was her want to have the women and children on the estate taught embroidery, with the view of enabling them afterward to earn their living."

In 1839, Harriet married Rev. Charles Monsell, the son of the Archdeacon of Derry. Harriet and Charles were happily married for twelve years, but Charles was always in poor health due to tuberculosis, and in 1851 he died, at the age of 36.

After Charles was buried, Harriet went to England to stay with her sister Katherine, and Katharine's husband, Rev. Charles Harris.

At the time, Charles was working as a chaplain to a large and unusual household full of women at Windsor. The house had begun as a small mission to rescue "fallen women" when Mariquita Tennant, the stalwart Spanish widow of an Anglican clergyman, had agreed to take in one pregnant and abused woman at the request of the Rev. Thomas Thelluson Carter, the Rector of Clewer.

Between 1848 and 1851, Mariquita and Canon Carter's small mission had – with the encouragement of William Gladstone and many other supporters – grown to include over twenty women, but the crushing responsibilities had caused Mariquita's health to suffer. By the time Harriet moved in with her sister Katharine and the Rev. Harris, the Clewer House of Mercy, as it had been named, was looking for ladies to help. Harriet immediately offered to work at the House despite having no experience in helping "fallen women" and no idea what the work might involve.

1

Does your lack of experience hold you back from helping vulnerable people around you?

2

How could Harriet's example inspire you to take action?

3

Harriet worked closely with many others – how could you build a coalition of like-minded people and begin to think about fighting modern slavery in your community?

"One of the biggest problems we face in the modern slavery arena is that the offences are hidden."

Jen Baines, GLAA



SPOTLIGHT ON BELOVED

Beloved offers support to women working in massage parlours in Bristol and surrounding areas. Its aim is to offer love, hope and time to talk in various ways.

Beloved only visits massage parlours where it is welcome and each woman receives a goodie bag containing cupcakes, toiletries and other simple gifts.

Teams of volunteers from various churches in Bristol go out each month on a regular night, offering a friendly face, a listening ear and, if the women want, prayer. The team distributes personal attack alarms, safety information, and signposts the women to local organisations such as specialist sexual health clinics, homeless shelters, local drug projects and weekly friendship groups.



<https://beloved.org.uk/>



¹Global statistics taken from Stacked Odds, a recent report by Walk Free exploring how lifelong inequality shapes women and girls' experience of modern slavery
www.cdn.walkfree.org/content/uploads/2020/10/09024229/Stacked-Odds_201008_FNL1_LR.pdf



GETTING STARTED

- What comes to mind when you hear the phrase 'sexual exploitation'?
- Have you ever considered that women working in the sex industry may be modern-day slaves?
- Are you aware of sexual exploitation happening within your own community?



WHAT IS SEXUAL EXPLOITATION?

Sexual exploitation involves any non-consensual or abusive sexual act performed without a victim's permission. This includes prostitution, escort work, or pornography. Women, men and children of both sexes can be victims, and many will be controlled through violence and abuse.



WATCH ANITA'S STORY

https://www.youtube.com/watch?v=eTvO_PGj7x8



QUESTIONS FROM THE FILM

- What struck you from the film?
- Did anything you heard surprise you?
- How did Anita's story make you feel?
- What inspired you?
- What questions does it leave you with?

"I'd heard stories of sex slaves, but I never thought it would happen to me."

Anita's story



DID YOU KNOW?

Worldwide women and girls make up

99% OF ALL VICTIMS of forced sexual exploitation²



WHAT DOES THE BIBLE SAY?

"Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?" (1 Corinthians 6 v19)



EXPLORATION

Modern slavery is a global crime, and sexual exploitation of women and girls is a component part of the global, national and local picture. It really is present in our communities, in every community, but unseen by many of us. Exploited women have their movements restricted and are controlled and commanded to work by their exploiters, who degrade and dehumanise them.

In a world where the Internet has enabled a positive connection for families and friends separated geographically, it has also provided a dangerous opportunity for misuse - for online sexual exploitation and 'cybersex trafficking.' This form of exploitation cruelly exposes and controls vulnerable women and girls for financial gain, demeaning them physically and damaging their personality and God-given spirit.

Being sexually exploited causes deep suffering to the body and spirit. As part of the body of Christ this diminishes all of us. Where a person is reduced or damaged, we are indeed commanded to recognise that person as a part of ourselves, part of the body of Christ, as someone who matters to God. We need to join with others to help restore and renew victims and bring healing.

Our faith and calling is to love those who we don't always see and find ways to demonstrate care and concern, recognising how precious each person is to God. Part of loving our neighbour is being aware how to shield vulnerable women and children from sexual exploitation.

Each day when we wake and embrace the two commandments that Jesus has given us, we might ask ourselves how far our prayers, intentions and actions are drawing others closer to the Kingdom of God and out of the suffering that the worst of humankind has created.



FOR REFLECTION



1

Consider the damage suffered through being repeatedly raped and exploited. To illustrate the challenge of enabling recovery, think about the 500-year-old art of Kintsugi, 'joining with gold.' This art enables broken pottery to be repaired with a seam of lacquer and precious metal. This is delicate, costly, time consuming work by a skilled craftsman. Look at the care that is taken to repair this piece of pottery. How much more precious are the women and girls who have been exploited?

2

A person rescued from sexual abuse needs the expertise of compassionate professionals to help recovery and restitution. As the survivor in the film said: "I can't forget the past, but I hope for the future." Survivor recovery from sexual exploitation is a long physical, emotional and psychological journey which can only be achieved with seamless compassion and professionalism. Are there organisations you could support who offer accompaniment to those seeking recovery from sexual exploitation?

3

How might we learn to witness to the miracle that each human body is a temple of the Holy Spirit, a gift from God – to be celebrated, protected and used for God's glory?



PRAYER FOR THE WEEK

Life-giving God, restorer and healer, help us to be agents that bring about real change in the lives of those who have fallen under the control of people who seek to sexually demean and exploit them.

Teach us to notice, search out and find ways of enabling our oppressed sisters to know the comfort and security of being blessed in body and soul.

We make this prayer in Jesus name.

Amen.



FURTHER READING

If you have been moved by today's session, you may like to spend some time during the week reflecting on what you have learnt about sexual exploitation and how you can show vulnerable women in your community how precious they are.

You can also read more about Harriet's radical ministry:

HARRIET MONSELL – CARING FOR 'FALLEN WOMEN'

By the middle of the 19th century, the problem of 'fallen women' in England was overwhelming. The 1851 census had determined that there were between half a million and a million more women in England than men. The situation was so troublesome that the term 'surplus women' was coined to describe the excess masses of unmarried women. In a social system where women were completely dependent on men for their living, up to 25 per cent of the population was at risk of having no means of support. Those who had no luck securing any of the jobs that women were allowed such as servants, teachers, or nurses were often forced into prostitution to keep from starving.

Only three years after Harriet Monsell began her work at the Clewer House of Mercy, it had grown from a handful of 'fallen women' to a rapidly growing population of eighty women. Over the next few decades, the work would continue to adjust to meet the needs of the day, and by 1901, the Community of St. John Baptist had expanded to more than 45 branch houses. At CSJB's height in the early 20th century, the reach of the ministry extended to England, Wales, India, and the United States and included schools, orphanages, mission houses and hospitals.



Mother Harriet recognised that her work was within a social system in which women were completely dependent on men – in their shadows. She placed a great emphasis upon helping the women gain confidence and competence to enable them to be able to support themselves. **How important is this perspective today and how might it be best expressed?**

“There are thousands of women in the UK trapped within the sex industry.”

Rosie Hopley, Beloved

“If there's one thing that I wish people in the UK knew about human trafficking and modern slavery is that it is happening in this country. This isn't something that just happens in foreign countries with foreign people. It happens here in the UK. In fact, the biggest group of victims in the system for the last couple of years have been British victims. It is British people being exploited by British people.”

Louise Hulland, campaigner and journalist



SPOTLIGHT ON WOMEN@THEWELL



women@thewell was developed by the Institute of Our Lady of Mercy (IOLM) to provide a holistic and multifaceted range of services to vulnerable women who are caught in multiple cycles of abuse and social exclusion. Although the concept of women@thewell was new, it came as a result of Sister Lynda Dearlove's experience of working with women in the East-End of London, the majority of whom were involved in street-based prostitution, homelessness, drugs, alcohol, violence, physical and mental ill health.

Throughout that time, Sister Lynda began to build up a clear picture of what was keeping them from making the changes that they would want / need to make in their lives to break out of the multiple cycles of chaos and abuse that they seemed to be locked into. One of the major contributing factors identified was the complexity of services (often referred to as "revolving doors") - in which many people may be working with them on specialist issues, but nothing ever seems to come together at the right time so that they can get their lives sorted out, or every organisation that they approach sends them to another to have their needs met.

For the last 14 years, women@thewell has sought to ensure that women in London entrapped in the sex trade are given hope and are supported to see that an alternative future is possible. The team has worked across London Boroughs of Camden, Islington, Haringey, Hackney and Camden and in 2019/20 provided ongoing support to 53 women they met on the streets.



<https://www.watw.org.uk/>

"The extremes exploiters and perpetrators of modern slavery go to is astonishing."

Alison Logier, Hestia



²Global statistics taken from Stacked Odds, a recent report by Walk Free exploring how lifelong inequality shapes women and girls' experience of modern slavery
www.cdn.walkfree.org/content/uploads/2020/10/09024229/Stacked-Odds_201008_FNL1_LR.pdf



GETTING STARTED

- When you think about labour exploitation, what sort of sectors come to mind?
- What do you think would be some of the signs that someone was working against their will?



WHAT IS LABOUR EXPLOITATION?

Victims of labour exploitation are made to work long hours, often in hard conditions, without relevant training and equipment. They are forced to hand over the majority, if not all, of their wages to their traffickers. In many cases, victims are subjected to verbal threats or violence and often several people are kept in the same house in horrific conditions. Victims tend to lead isolated lives and have little or no unsupervised freedom. Their own privacy and comfort will be minimal, often sleeping on a mattress on the floor.

Cases of labour exploitation have been widely reported in car washes and nail bars, but this is only the tip of the iceberg. Victims have been found in the manufacturing, entertainment, travel, farming, hospitality and construction industries.

Labour exploitation can sometimes involve forced criminality, where victims are forced to commit crimes. For example, where they are forced to pickpocket, traffic drugs or work on a cannabis farm, tending the plants.



WATCH HANA'S STORY

<https://www.youtube.com/watch?v=8zS2NB4kBRs>



QUESTIONS FROM THE FILM

- What struck you from the film?
- Did anything you heard surprise you?
- How did Hana's story make you feel?
- What inspired you?
- What questions does it leave you with?

DID YOU KNOW?



Worldwide women and girls make up

**58% OF ALL FORCED
LABOUR VICTIMS³**



Worldwide women and girls make up

**41% OF ALL STATE
IMPOSED FORCED
LABOUR VICTIMS⁴**

Only **30%**
**OF PEOPLE ARE CONFIDENT OF SPOTTING
THE SIGNS OF SLAVERY⁵**



Hana's story

"I came with my husband from Syria in hope of a better life... We paid a criminal gang a lot of money to transport us... We were so vulnerable. We had nowhere to live, we couldn't speak the language. We were in a country with no right to work and we were desperate to work to pay off the debt. The gang housed us."



WHAT DOES THE BIBLE SAY?

Now Naaman, commander of the army of the king of Aram, was a great man and in high favour with his master, because by him the Lord had given victory to Aram. The man, though a mighty warrior, suffered from leprosy. Now the Arameans on one of their raids had taken a young girl captive from the land of Israel, and she served Naaman's wife. She said to her mistress, "if only my Lord were with the Prophet who is in Samaria! He would cure him of his leprosy." So Naaman went in and told his Lord just what the girl from the land of Israel had said. (2 Kings 5 v1-4)



EXPLORATION

Labour exploitation and forced labour is too easily ignored. There is some moral indignation about sexual exploitation, but a lot less is known about those who work in unseen supply chains.

Women can be particularly vulnerable as they seek work to feed families and provide a home. The opportunities for work are often in sectors with large workforces where they can easily be invisible.

In the passage from 2 Kings, we have a typical scenario. The story highlights how women are often forced into labour in foreign countries because of political and economic unrest. A man who is Lord and Master, is disfigured by leprosy. A young girl who is a slave, a forced labourer or domestic slave, with no rights, is the one who can bring healing. And Naaman's wife, is an example of how we so easily collude with keeping the status quo because it brings many benefits, in the way of cheap goods and services.

However mindful we are about our spending habits, there will always be hidden aspects where we have unwittingly contributed to the black-market economy. It is easy to become complicit in supporting criminal industries when we seek a good bargain in buying cheap clothes, or we pay cash for services.

We can believe forced labour is not happening in our own communities due to its hidden nature. In the desire for a quiet life, we can ignore the signs and remain blinkered.

Alternatively, some of us can feel overwhelmed or lack the confidence to speak out against injustice. The young girl is our rallying cry to encourage us to speak out against accepted injustices, and where we can, be the agents of healing and transformation.



FOR REFLECTION

- 1 How can we sometimes be guilty of maintaining the status quo of social injustice without speaking out? List five examples and discuss together.
- 2 Are there places in your community where hidden employees might be working?
- 3 Are there businesses in your area that you could talk to about their supply chains and challenge them about whether modern slavery might exist without their knowledge?



PRAYER FOR THE WEEK

Almighty God, help us hear the voices of all who call for help, for themselves and for others, that we may be agents of your healing power – so that lives may be restored and relationships made right in your sight.

We pray in Jesus name.

Amen.

Hana's story

"I couldn't let my family back in Syria know what had happened. I was so ashamed of what my life in England had become. I couldn't tell anyone at work because I was afraid I'd be deported."



DIGGING DEEPER

What are the signs to look out for?

Victims of modern slavery can be of any age, race, or gender. There is no 'typical' victim. However, there are physical and behavioural indicators that may mean someone is being exploited.

Appearance

- Show signs of abuse and untreated injuries.
- Appear malnourished, unkempt, withdrawn and/or neglected.
- Seem under the control or influence of others.
- Wear the same clothes every day.
- Wear no safety equipment even if their work requires it.

Accommodation

- Living in dirty, cramped or overcrowded accommodation.
- Living and working at the same address.
- Appear unfamiliar with their neighbourhood or where they work.

Travel

- Rarely allowed to travel on their own.
- Regularly collected and dropped off early in the morning or late at night.
- In a crowded minibus with other workers.
- Have no control of their identification documents such as their passport.

Seeking help

- Reluctant to seek help and avoid eye contact.
- Appear frightened or hesitant to talk to strangers.
- Fear of the police, don't know who to trust or where to get help.
- Afraid of deportation, and risk of violence to them or their family.

Sometimes, it can be the "absence" of signs that may draw your attention to a situation. If a woman never relates any personal information about her life outside work, that might be a sign that she is being held against her will. If she can't tell you anything about her weekend plans or what she does in the evening or who her friends are, that might be cause for concern.

ACT TODAY: DOWNLOAD THE SAFE CAR WASH APP TODAY

To help you stay alert to labour exploitation, why not download The Clewer Initiative's **Safe Car Wash App**?



**Safe Car
Wash
App**

The app is designed to help identify victims of modern slavery in hand car wash businesses.

You can use the apps to flag up concerns or suspicions and contact the Modern Slavery Helpline. The apps help to identify hot spots, pursue criminal investigations and most importantly, support victims. Even if you are not sure about something, it is worth reporting your concerns. No one will get in trouble if nothing criminal is going on. For more information, visit

<https://clewer.org.uk/campaigns/safe-car-wash>



FURTHER READING

To further apply what you've discovered in today's session, you may like to spend some time during the week reflecting on what you have learnt about labour exploitation and how your own spending habits may unwittingly contribute to the black economy.

You can also read more about Harriet's radical ministry:

HARRIET MONSELL - REHABILITATION AND HOPE

The Community of St. John Baptist (CSJB) was founded for the specific purpose of rescuing 'fallen women' – or prostitutes – from the streets of Clewer Fields. These women would live in a penitentiary setting and they would be called penitents, but not in the way that modern minds might define those terms. Instead of being a prison-like system of punishment, the Houses of Mercy run by the Anglican Sisters were places of rehabilitation and healing where women could gain tools to forge a new identity and turn their lives around.

This was a radical approach that destigmatised and helped prostitutes, rather than marginalising them further in jails and workhouses. This system, with its methods of educating and empowering women, considered that any woman traumatised by poverty, abuse, and exploitation might see prostitution as the only way to earn a living. The Clewer Houses of Mercy provided structure, nurturing, and a sense of family that many of the women had never experienced. Penitents, in this setting, were being helped to repent not by feeling shamed and punished, but by turning their lives around and making a real conversion to a new and better way of life.

- 1 Mother Harriet wanted the Houses of Mercy to be communities for healing, nurture and hope. How might this wisdom inform our response today?
- 2 Do you know of any local projects which are committed to educating vulnerable people and giving them new skills so they can find work and freedom from poverty?
- 3 How could you support these projects or offer your skills to help others?

“Exploitation can take many forms. We have a responsibility to go looking for it and do something about it.”

Shayne Tyler, Group Compliance Director Fresca Group



³ https://cdn.walkfree.org/content/uploads/2020/10/09024229/Stacked-Odds_201008_FNL1_LR.pdf

⁴ https://cdn.walkfree.org/content/uploads/2020/10/09024229/Stacked-Odds_201008_FNL1_LR.pdf

⁵ <https://www.centreforsocialjustice.org.uk/core/wp-content/uploads/2020/07/It-Still-Happens-Here.pdf>



GETTING STARTED

- What do you know about county lines?
- What sort of children do you think get drawn into county lines?



WHAT IS COUNTY LINES?

County lines is fast becoming one of the most prevalent forms of modern slavery in the UK. County lines involves criminal gangs moving illegal drugs from cities to provincial locations using unseen but vulnerable people who carry dedicated mobile phones. Young people are targeted, groomed, manipulated and coerced into drug trafficking and distribution and the gangs make huge profits.

Young women are frequently used because they are not suspected, operating in the shadows - a disproportionate number are in care. Sadly, the very nature of county lines means that it is happening all around the country, in communities of all types.

In lockdown, county lines victims have been more easily seen on sparsely used public transport. When the pandemic recedes and life returns to normal, the fear is that these women and children will blend in again. Coerced by threats of violence, their lives are fearful and precarious.



WATCH GEMMAS' STORY

<https://www.youtube.com/watch?v=9Ls1ZfWR8E8>

Gemma's story

*"It comes suddenly. Heart racing.
Struggling to breathe. A huge
surge of panic. Sweat pricks me.
I'm drowning in fear.
I'm back there."*



QUESTIONS FROM THE FILM

- What struck you from the film?
- Did anything you heard surprise you?
- How did Gemma's story make you feel?
- What inspired you?
- What questions does it leave you with?

DID YOU KNOW?

The Children's Commissioner for England estimated



2,290
girls were
associated
with gangs



WHAT DOES THE BIBLE SAY?

The Lord is my shepherd, I lack nothing.
He makes me lie down in green pastures,
he leads me beside quiet waters,
he refreshes my soul.
He guides me along the right paths
for his name's sake.
Even though I walk
through the darkest valley,
I will fear no evil,
for you are with me;
your rod and your staff,
they comfort me.

You prepare a table before me
in the presence of my enemies.
You anoint my head with oil;
my cup overflows.
Surely your goodness and love will follow me
all the days of my life,
and I will dwell in the house of the Lord forever.

(Psalm 23)

Having read this famous Psalm, consider this dark inverse:

COUNTY LINES PSALM

The gang leader is my shepherd, I shall not ask.
He makes me lie down in unheated flats;
He leads me beside needle-strewn stairwells;
He enslaves my soul.
He leads me down windswept streets
For his own profit.
As I walk down the darkest alley, I feel evil;
For he is with me;
My phone and my stash, they cling to me.
He prepares every deal for me in the presence of
my enemies;
My head it drips with sweat;
My water bottle is empty.
Surely ruthlessness and cruelty shall stalk me
All the days of my life,
And I shall live in an unfurnished home
My whole short life.



EXPLORATION

Psalm 23 has perhaps a greater recognition than any other piece of scripture and it is not hard to see why. Its sparse words offer huge solace to fearful people. Though we try to look to others as though we are not afraid, many of us live with this vulnerability. Psalm 23 is an anchor in an anxious world.

Getting in touch with nature is a way of soothing trouble, so the Psalmist's reference to 'green pastures' and 'still waters' quickly help. But we should be careful not to think God only meets us in nice views. There is ambiguity in Psalm 23 too, in talk of the 'darkest valley' and 'the presence of my enemies'.

Many lives alternate between these realities. God comforts us, but we are soon aware of how near our enemies are encroaching and feel the need consciously to embrace his presence again. Some live only with the ever-present fear of other

people, who inhabit their waking moments like a shadow over their shoulders. Girls and women running county lines are frequently in the company of those who commit casual violence. Fear stalks each day.

It is not God's will for people to endure this pain, so we have a rallying cry from heaven. Our first instinct may be to avert our eyes from suffering, but Jesus tilted into distress in his earthly life and in our prayer life he calls us to the same.

True intercessory prayer doesn't skate over the frozen surface of others' pain; it breaks the ice and sits in the freezing water until pain is felt. It's the point at which intercession begins to kick in, if we have the endurance to stay the course.



FOR REFLECTION

1

What feelings do you have after reading the County Lines Psalm?

2

As the survivor in the film says, "he didn't love me: he was just using me." What should our intercession look like as we pray for girls and women caught up in county lines?

3

How can we make life in our communities more attractive than life in a gang? How can we make the alternative better?

"Let's all play our part and do our bit in making the alternative to being in a gang much better. And that means support networks, life chances, getting people trained in education. It means talking to people, connecting with people - all of those things have a massive part to play."

Clive Davies, Chief Superintendent,
East Surrey Division



PRAYER

*Lord, you are a shepherd to those who
are fearful and lost.*

*We pray for those who walk streets they
don't know to meet people they don't trust.
May your goodness and mercy overtake
those who are afraid of the only shadow
they see, to restore souls that have
been stolen.*

For Jesus' sake we pray.

Amen.



DIGGING DEEPER

**Breaking County lines – training resource for
churches and communities**

Breaking County Lines was designed to enable churches and communities to understand and raise awareness of county lines and spot signs of its presence. It looks at ways of building resilience in our communities with an emphasis on the protection of children, young people and vulnerable adults.

Breaking County Lines is written in four modules including digital stories based on personal experience, group activities, supporting information and biblical reflections.

The modules cover: Understanding County Lines; Detection of County Lines; Protecting Children, Young People and Vulnerable Adults; and Building Resilience.

Throughout 2020 and 2021, we are running online versions of the Breaking County Lines Course. These take place over two 2-hour sessions. The sessions make use of videos and other online resources to gain an understanding of county lines, how it operates in our communities and what we can do to respond.

To find out more, email:

info@clewer.org.uk



FURTHER READING

To follow up today's session, you may like to spend some time during the week reflecting on what you have learnt about county lines and thinking about how you can encourage and support vulnerable children that you know of locally.

**You can also read more about Harriet's
radical ministry:**

HARRIET MONSELL - CARING FOR PEOPLE AS INDIVIDUALS

The House of Mercy which Harriet Monsell ran also recognised very early on that specialised care was needed for the women. Not all of them who were rescued were prostitutes. Some were alcoholics, some had suffered abuse and trauma, and some had special needs. Instead of putting the women into one category, Mother Harriet and her staff established different programmes to address the specific situation of each individual.

In addition, T. T. Carter and Mother Harriet did not operate their ministry in a vacuum. They looked to the church, to the British government, and to their influential friends for help. Just as the spiritual life cannot be practiced alone, neither can a ministry function without a wider community of support.

The enormous groundswell of concern for the 'fallen women' in Victorian England provided many people willing to help. Bringing those people into the work, and not just restricting it to Sisters and staff behind closed doors, served as a ministry not just to the women, but also to those who yearned to help them.

- 1 Is there a danger that in your mind you put all vulnerable people in the same category and struggle to see them as individuals?
- 2 Mother Harriet recognised the importance of providing support appropriate to different kinds of suffering and exploitation. How might we learn to best target our contributions today?
- 3 Mother Harriet aimed to build a supportive community – which included helpers and those seeking help. How might this wisdom contribute to our responses? How do we balance this with contemporary concerns about expertise, professional standards and objective monitoring?



SPOTLIGHT ON CARITAS BAKHITA HOUSE

Caritas Bakhita House provides women escaping human trafficking with the safety and support to allow them to begin the recovery process. The house has been open since 2015 and as well as a safe temporary home, it offers women a range of services including emergency support, legal and financial assistance, mentoring, and help with accessing accommodation

The house is named after St Josephine Bakhita, the patron saint of victims of modern slavery, who is seen as a beacon of hope for all the guests. (Pictured above).



www.caritaswestminster.org.uk/bakhita-house.php



“Children as young as seven and eight are being targeted... outside schools, outside takeaways such as McDonald’s and on social media.”

Jackie Mouradian, Mosaic Creative



GETTING STARTED

- Do you think it is possible for a victim of modern slavery to ever truly recover?
- What do you imagine are the primary needs of someone recently rescued from modern slavery?



WATCH OUT OF THE SHADOWS

<https://www.youtube.com/watch?v=xXir9BlbaB8>



QUESTIONS FROM THE FILM

- What struck you from the film?
- Did anything you heard surprise you?
- How did the survivor stories make you feel?
- What inspired you?
- What questions does it leave you with?



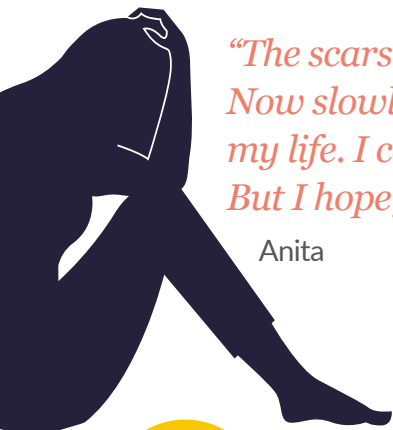
DID YOU KNOW?

1 IN 4

victims of modern slavery
are children⁶



In the UK in 2018,
A THIRD OF CASES
reported to the UK Modern
Slavery Helpline were women



*"The scars will be with me for life.
Now slowly I am trying to rebuild
my life. I can't forget the past.
But I hope for a future."*

Anita



WHAT DOES THE BIBLE SAY?

A song of ascents

I lift up my eyes to the mountains—
where does my help come from?
My help comes from the Lord,
the Maker of heaven and earth.
He will not let your foot slip—
he who watches over you will not slumber;
indeed, he who watches over Israel
will neither slumber nor sleep.
The Lord watches over you—
the Lord is your shade at your right hand;
the sun will not harm you by day,
nor the moon by night.
The Lord will keep you from all harm—
he will watch over your life;
the Lord will watch over your coming and going
both now and forevermore.

(Psalm 121)

*"I still have flashbacks all the time.
I've got depression. I self-harm. It is
hard for me to trust people, to feel safe.
The anxiety just never goes away.
I survived but it doesn't
feel like survival."*

Rachel

*"I don't think I'll ever trust
anyone again."*

Gemma



EXPLORATION

It is difficult to imagine how a survivor can ever forgive the people who have caused their suffering. The list of those who have played a part is often endless – there are the people who have actively inflicted the abuse and there are just as many who have contributed to the pain by failing to notice the signs of suffering or provided the context into which an abuser has acted. There are the parents who have failed to provide a loving home, the teachers who have overlooked a child, the authorities who have blamed a survivor rather than supported them and countless others who have judged or been passive.

How can a survivor forgive someone who isn't sorry? How can they forgive someone who is still perpetrating the same crimes? How can they choose to let go of the anger they feel and find the strength to move forward? How do they handle the grief and regret of a life destroyed by others? How do they learn to make choices again?

A person trying to recover from trauma may travel through some of the following steps as they seek to discover how to feel safe: grieving, reflecting on some root causes of the events, choosing to forgive, and seeking to establish justice. Many women remain vulnerable and fragile for the rest of their lives and any journey towards recovery is challenging and complex, with many dark days.

The hope is that the trauma becomes integrated into the new self and the individual can live as freely as possible but this doesn't always happen and sometimes victims are repeatedly targeted and exploited.

During the journey from slavery to freedom, the opening words of Psalm 121 offer encouragement, comfort and hope: 'I lift up my eyes to the hills from where will my help come? My help comes from the Lord, the Maker of heaven and earth.' No matter how dark the situation, we have a God who offers help,

love and protection. He promises to watch over His people and His care never ceases – He does not slumber or sleep and He is not limited by time or place.

It can be daunting to wonder how an untrained person can love and support a victim of modern slavery as they recover. While it is vital to recognise the role of professionals in helping victims begin to move away from the trauma and start to live with their past, there is also a place for ordinary, unconditional, dependable friendship and surrounding a survivor with prayer and presence.



FOR REFLECTION

1

What strikes you from Psalm 121? What comfort is there and what promises can we cling to?

2

What is life like for survivors of modern slavery? How can recovery come after entrapment? In the film the survivor says that "it is hard to feel safe." What are the marks of a community which shines a light on those trapped away from home and being brutalised? What can your community do to help bring peace to those whose minds are in turmoil?

3

Identify two key features of a loving community and brainstorm how they can be made available so that all people feel safe and secure, surrounded by love and grace.

"When people show you pictures of people chained up and handcuffed, that's not the worst. The worst is the control of the mind – victims come to us and they don't even think they're human anymore."

Karen Anstiss, Bakhita House



PRAYER

Loving God, as we encounter women and girls grappling with recovery from entrapment, inspire us to bring peace and love to all.

Help us recognise your presence in all creation and especially in all human beings.

May we always act and pray in order to help bring healing and restoration so that everyone may be the person you have called them to be.

In the name of Jesus Christ.

Amen.



DIGGING DEEPER

How has COVID-19 and repeated lockdowns affected victims of modern slavery?

Alison Logier, Service Manager at Hestia

"The last nine months have been heartbreakingly difficult for many of the women we support. Their resilience and personal strength continue to inspire me, but the scale of what they are dealing with every day is enormous. Being told to stay inside and concerns over how to access basic supplies are often a trigger to past experiences of slavery and coercion for many women. We've been responding to this by providing increased emotional support and dropping off emergency food parcels.

"On top of this, many of the women I work with are struggling with feelings of isolation, cut off from

their support networks and opportunities to aid their recovery. Those that have children with them have struggled to support home learning during the first lockdown and will now be faced with that daunting prospect again.

"As a team, we have been working with generous supporters to get smartphones and internet access to women so they can continue with online learning and maintain relationships. However, this is a huge job and many still do not have access to technology that we all take for granted.

"The women I work with rely enormously on foodbanks and donations and very carefully budget their small allowance. However, the pandemic has meant that, at times, the only items left on shelves are very expensive. In the first lockdown, for example, we had cases of women travelling to a supermarket that didn't have nappies and then not being able to afford to pay for an additional trip to another supermarket. It's also been a much bigger task to support the many pregnant women we work with to access cots, prams and baby essentials that we normally sourced through local charities.

"It is a frightening time. We know that trafficking will not stop. Economic hardship will increase the vulnerabilities of the people we support and we are concerned about the growing risk of re-exploitation. However, we also remain hopeful that the wider community will continue to work in partnership with us. Despite the pandemic, we are determined to work with survivors of modern slavery and help them to build the futures they dream of and deserve."



FURTHER READING:

Following today's session, why not spend some time during the week reflecting on what you have learnt about the recovery process and finding out more about local victim support projects?

You can also read more about Harriet's radical ministry:

HARRIET MONSELL - UNDERPINNED BY PRAYER

Finally, and most importantly, Mother Harriet continually emphasised the structured life of prayer that formed the foundation of the Clewer House of Mercy from its very beginning. All the women, workers, and Sisters practiced regular worship and recitation of the Daily Office alongside each other, and all were taught that without a spiritual framework, the process of transformation and growth towards God was not possible.

This is echoed in the 12-step programmes that many organisations use today. Programmes such as these constantly remind participants that without the belief that "a Power greater than ourselves could restore us to sanity," the process of turning one's life around is too difficult and not likely to succeed in the long term. Modern workers in social services still find that a spiritual life provides a well of strength and comfort to sustain them through times of difficulty, compassion fatigue, and burnout.

- 1 Mother Harriet continually emphasised the structured life of prayer as a foundation to the work being developed – embracing all who participated in whatever capacity. How can those of us involved in this work make sure prayer is at the heart of our efforts?
- 2 How can we encourage others to pray for women in the shadows? How can we keep the plight of vulnerable women and girls on the prayer agenda of our churches and in our personal prayers?



SPOTLIGHT ON HESTIA

Hestia began providing support to adults in crisis in 1970 after founder Jim Horne experienced street homelessness in London. He started a soup run for men and women living on the streets and worked with local authorities to provide accommodation. Within the year, more than 800 people were provided with a safe space to sleep at night. Since then, Hestia has grown to support almost 11,000 adults and children in crisis across London every year.

Hestia is one of the main organisations supporting victims of modern slavery in London. Working in collaboration with local authorities and other partners, it strives to ensure that everyone within its care is equipped with the tools necessary for a life beyond a crisis.



www.hestia.org

"Every woman that's been through exploitation has got their own story and is on their own journey... There's no doubt that the recovery process for victims of trafficking is a long, hard one."

Louise Hulland, campaigner and journalist



CONCLUSION

At the beginning of this course, we asked how we might be able to help women living in the shadow of modern slavery. In Tim Keller's book, *Generous Justice*, he speaks about the three different stages of development work – immediate relief (e.g. foodbanks), 'upstream' to prevent the immediate issue (e.g. the provision of employment training) and the systems (e.g. political) change. The Clewer Initiative has tried to follow this approach and works in each of these areas.

Victim support is one key area we have made a priority. It is a way we can help those upstream – in the shadows – to avoid drowning (or nearly drowning) further down. We understand that the Church (and not just the Church of England) encounters many people in the margins in its social action projects, and that our many church members encompass every sphere of society and every geographical area in the UK (and beyond). We need to upskill ourselves and form partnerships so we can intentionally prevent those we encounter in vulnerable situations from exploitation, trafficking and modern slavery.

The Church is, on a practical level, perfectly placed to tackle this issue - we are also called to follow our Lord who sees all with compassion.

Does this resonate with you? If it does, please contact us. We can connect you with your lead Diocesan officer, who will be able to put you in touch with others in your area. We can help you with tools (such as our apps), training packages, and with victim support training that will enable you to think about how you might help the vulnerable people you encounter.



WHAT CAN I DO RIGHT NOW TO HELP?

- Pray

WOMEN IN THE SHADOWS PRAYER

Holy God, who called Elizabeth and Mary to be bearers of new life, and key partners in the unveiling of your coming kingdom, we pray for women and girls who are receiving false promises and facing degrading exploitation.

Inspire your church to discover how best to bring healing, help and hope wherever women and girls are demeaned, so that your call to fulfilment may be heard and your desire for human flourishing may be more fully pursued.

Give us insight, wisdom, courage and grace – to be bearers of your new life amidst so much suffering and despair.

We make our prayer through Jesus,
our Saviour.

Amen

- **Build a coalition** – can you identify people or groups in your community who care about the issue of modern slavery too? How can you bring them together to brainstorm further action?
- **Spread the word** – can you start telling others about women and exploitation? Where could you display a 'Spot the Signs' poster? Who could you tell about The Clewer Initiative's apps or *Women in the Shadows* films? Can you start sharing our messages on your social channels?

- **Attend or run a course** – are you volunteering at a church social action project? Are you on the frontline meeting people in your area? Would you be interested in running or attending a modern slavery awareness raising or safeguarding training for people in your church or community? We have courses for safeguarding, county lines and labour exploitation which we can help you run
- **Start noticing the people around you and asking questions** – if you don't know what signs to look out for or questions to ask, why not attend one of our general awareness raising sessions?
- **Visit www.clewer.org.uk** – to see a range of brilliant resources to help raise awareness of modern slavery and equip the local church and community to get involved. This includes training courses, posters and leaflets in many different languages, interactive apps and films.

What to do and who to contact if you spot the signs or are worried that someone might be trapped in modern slavery.

As with other crimes, it is important you report any suspicions of modern slavery to the police. Do not attempt to intervene yourself, as you may put yourself and those around you – including the potential victim – in danger.



WHO TO CONTACT

If there is an emergency and someone is in immediate danger, call **999**.

If you would like to report any non-emergency suspicious activity in your local area then call your local police on **101** or go to your local police station.

If you need advice or support on modern slavery, please call the Modern Slavery Helpline on **08000 121 700**. It operates 24 hour a day, 365 days a year.

Film participants:

Jen Baines, Gangmasters & Labour Abuse Authority www.gla.gov.uk
 Louise Hulland, author and modern slavery campaigner www.louisehulland.com
 Sister Lynda Dearlove, women@thewell www.watw.org.uk
 Rosie Hopley, Beloved www.beloved.org.uk
 Karen Anstiss, Caritas Bakhita House www.caritaswestminster.org.uk/bakhita-house.php
 Alison Logier, Hestia www.hestia.org
 Shayne Tyler, Fresca Group www.frescagroup.co.uk
 Clive Davies, Chief Superintendent, East Surrey Division, www.surrey.police.uk
 Jackie Mouradian, Mosaic Creative www.mosaiccreative.co.uk
 Bishop Alastair Redfern www.clewer.org.uk

Devotional material:

Rev Edwina Fennemore, Rev Caroline Pinchbeck,
 Bishop Simon Burton-Jones, Canon Jane Brooke, Bishop Alastair Redfern

Behind the scenes:

Matt Herring and Ian Dingle of DH&Co
 – film production company www.dhandco.com
 April De Angelis (script writer) and the team of actresses who brought the survivor testimonies to life
 Bishop Alastair Redfern, Helen Jebson, Caroline Virgo, Amy Bishop and Claire Walford at The Clewer Initiative

WOMEN IN THE SHADOWS

resource: clewer.org.uk/resources/women-in-the-shadows
www.clewer.org.uk

⁶Unseen: <https://www.unseenuk.org/modern-slavery/facts-and-figures#:~:text=In%202018%2C%20the%20UK%20Modern,men%2C%20while%201%2C476%20were%20women>

