



Diocese of Westminster

EDUCATION SERVICE

JUST ENOUGH OK...



OPTION FOR THE POOR

HUMAN TRAFFICKING MODULE : LESSON 3



Heavenly Father,
help us to see with
your eyes,
to judge with the loving heart
of your Son,
Jesus Christ,
and through your Spirit
to put love into action.

Amen



“

**WHEN I GIVE FOOD TO
THE POOR, THEY CALL ME
A SAINT.**

**WHEN I ASK WHY THEY
ARE POOR, THE CALL ME
A COMMUNIST.”**

**DOM HÉLDER PESSOA CÂMARA
ARCHBISHOP OF OLINDA AND
RECIFE, BRAZIL FORM 1964 TO 1985**



LIBERATION THEOLOGY



THEOLOGY - Is the study of the divine, but can also mean a theological theory or system such as 'Liberation Theology.'

LIBERATION THEOLOGY - Liberation theology was a radical movement that grew up in South America. It said the Church should act to bring about social change, and should ally itself with the working class to do so.

Liberation Theology came out of South America in the 20th Century. The continent experienced massive inequality and corruption which led to the exploitation of the poor, who were the vast majority.

2/3 of the population lived in hunger and most of the land and business was owned by a rich, powerful and corrupt minority who exploited the poor to an extent that even when they worked they could not afford a decent standard of living.

TASK

READ THE FOLLOWING EXTRACTS IN YOUR WORKBOOK FROM THE BOOK ***INTRODUCING LIBERATION THEOLOGY*** BY LEONARDO BOFF AND CLODOVIS BOFF

WHAT SHOULD THE ROMAN CATHOLIC CHURCH DO IN THE FACE OF THE POVERTY DESCRIBED IN THE EXTRACTS?

A woman of forty, but who looked as old as seventy, went up to the priest after Mass and said sorrowfully: "Father, I went to communion without going to confession first." "How come, my daughter?" asked the priest. "Father," she replied, "I arrived rather late, after you had begun the offertory. For three days I have had only water and nothing to eat; I'm dying of hunger. When I saw you handing out the hosts, those little pieces of white bread, I went to communion just out of hunger for that little bit of bread!

 **IN BRAZIL...**

One day, in the arid region of northeastern Brazil, one of the most famine-stricken parts of the world, I (Clodovis) met a bishop going into his house; he was shaking. "Bishop, what's the matter?" I asked. He replied that he had just seen a terrible sight: in front of the cathedral was a woman with three small children and a baby clinging to her neck. He saw that they were fainting from hunger. The baby seemed to be dead. He said: "Give the baby some milk, woman!" "I can't, my lord," she answered. The bishop went on insisting that she should, and she that she could not. Finally, because of his insistence, she opened her blouse. Her breast was bleeding; the baby sucked violently at it. And sucked blood. The mother who had given it life was feeding it, like the pelican, with her own blood, her own life.'

QUESTION TIME...

**WHAT SHOULD THE ROMAN CATHOLIC CHURCH
DO IN THE FACE OF THE POVERTY DESCRIBED
IN THE EXTRACTS?**



HOW WAS LIBERATION THEOLOGY BORN?

Liberation theology was born out of the political and economic situation in South America at a time when Marxism was gathering popularity.

It fused some of the insights from Marxism with Christianity into their own theology.

It sought to address that the poor are not something that **just happen** – they are the products of **structures and institutions**. In the context of Latin America it could be said that if the Church did not speak out against the unfair division of land or against state orchestrated violence against the people then they would be implicitly siding with the oppressors.

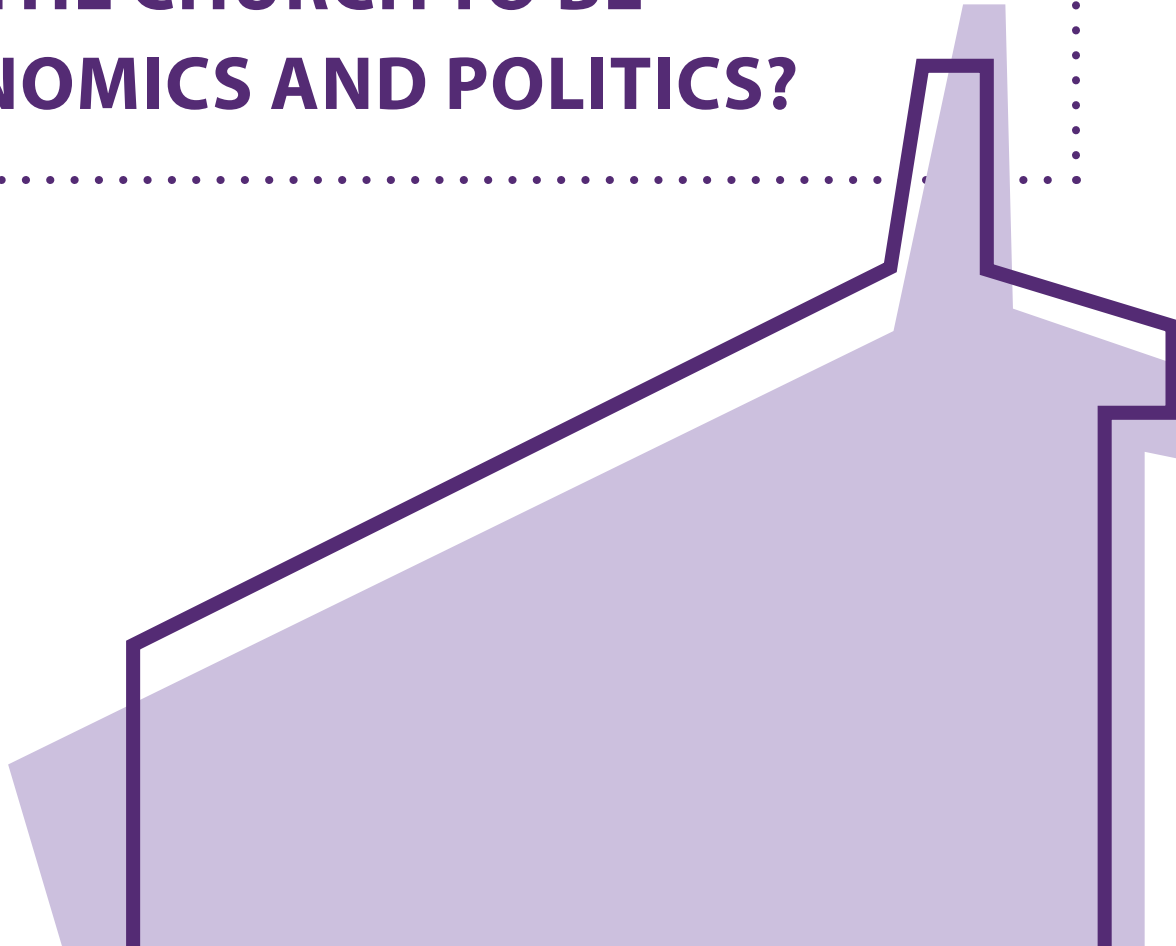
Theologians within the Church such as Gutierrez and the Boff brothers began to explore Christianity as a means by which to bring about **radical social, political and economic change**.

QUESTION TIME...

**IS IT THE ROLE OF THE CHURCH TO BE
INVOLVED IN ECONOMICS AND POLITICS?**

WHY?

**WHY
NOT?**



OUT OF LIBERATION THEOLOGY CAME THE EXPRESSION 'PREFERENTIAL OPTION FOR THE POOR' WHICH HAS BECOME A PART OF CATHOLIC SOCIAL TEACHING.



- God has a preferential option for the poor (as seen in the Bible)
- The Church should likewise show a commitment to the cause of the poor.

.....
: 'God's love has two dimensions, the universal and the particular; and while there is a tension between the two,
: there is no contradiction. God's love excludes no one. Nevertheless, God demonstrates a special predilection
: toward those who have been excluded from the banquet of life. Gustavo Gutierrez
:

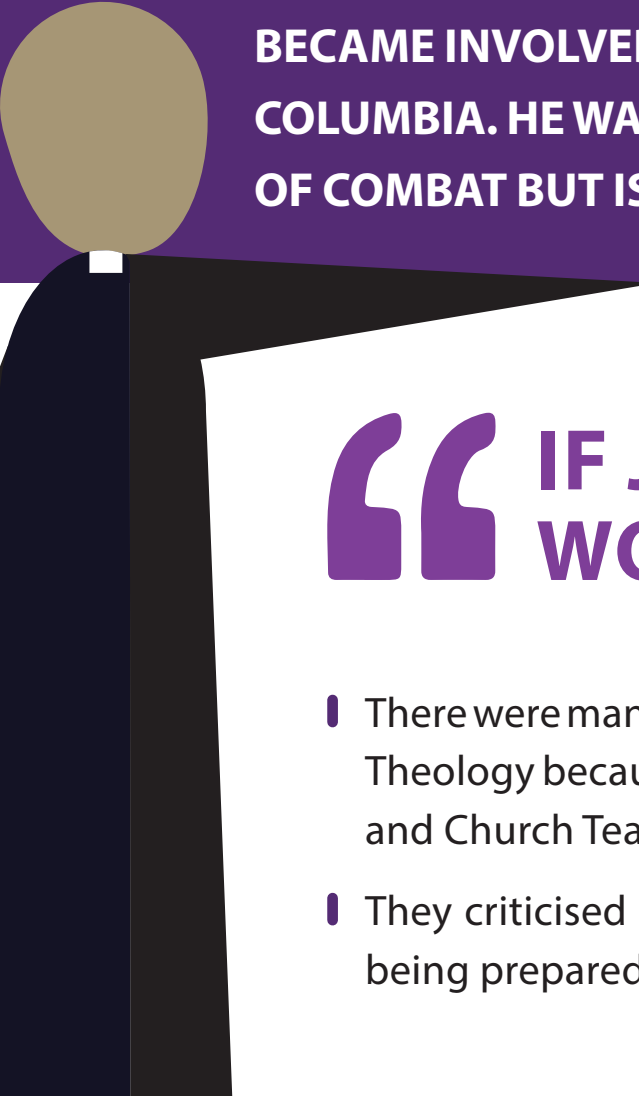
Historically, theology has generally been done by academic theologians in universities and monasteries. It reflects their concerns rather than the concerns of the masses.

Theology needs to be done from the perspective of the poor and therefore the Church should live alongside the poor. Liberation theologians argued that for justice to be achieved the structures of society needed to be changed. People needed to be liberated from things that oppress them like laws and structures but also from ideas that restrict their ability to flourish as human beings.

It called for consciousness-raising (or conscientization) 'waken in individuals and communities...a living awareness of justice...[and] a sense of responsibility and solidarity.' (Meddlin conference) and to use Jesus' message to the poor to make it clear that poverty is not part of God's plan but occurs as a result of sin. And that they did not have to accept that this was all life had to offer them.

WHAT IS THE 'PREFERENTIAL OPTION FOR THE POOR' ACCORDING TO LIBERATION THEOLOGY?

CRITICISMS?



FR CAMILLO TORRES WAS A CATHOLIC PRIEST WHO BECAME INVOLVED IN GUERRILLA MOVEMENT IN COLUMBIA. HE WAS KILLED IN HIS FIRST EXPERIENCE OF COMBAT BUT IS FAMOUSLY KNOWN FOR SAYING:

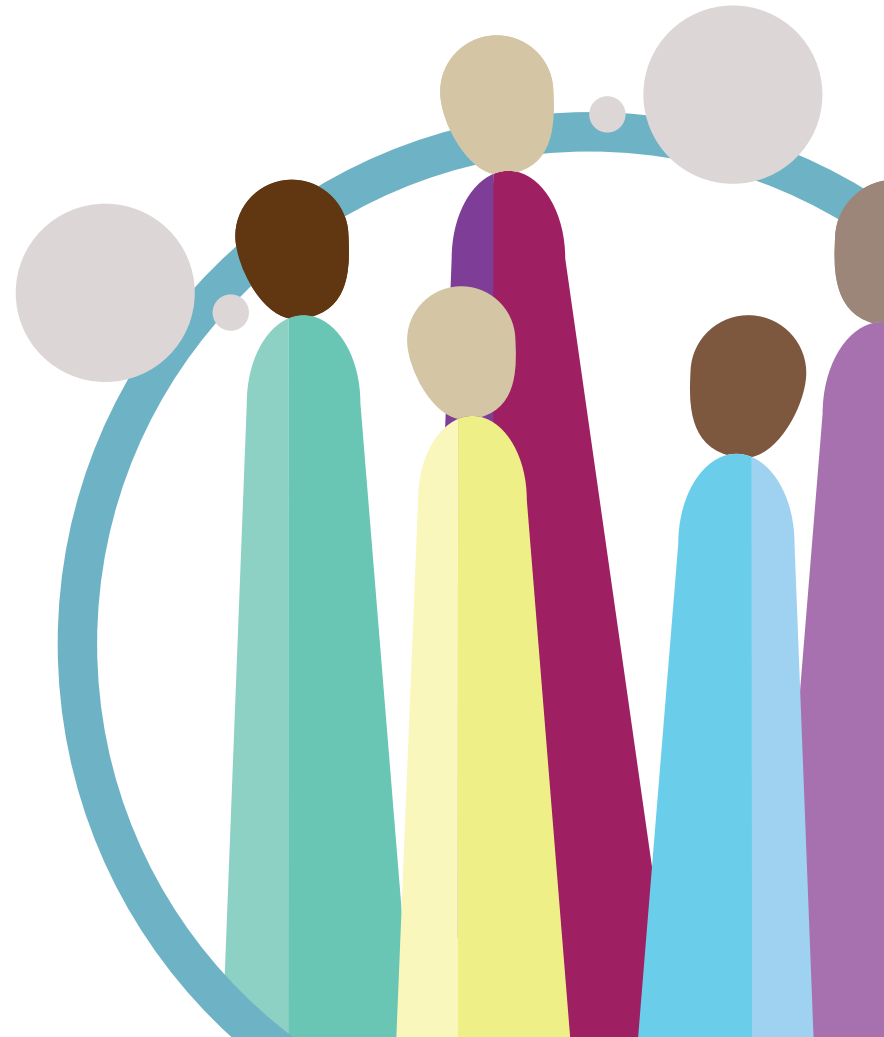
“ IF JESUS WAS ALIVE, HE WOULD BE A GUERILLO ”

- ▮ There were many in the Church who were not in agreement with Liberation Theology because it was too centred on politics and not enough on Christ and Church Teachings.
- ▮ They criticised it for being too close to Marxism and for some elements being prepared to use violence to bring about a revolution.

IS THERE A LINK BETWEEN POVERTY AND TRAFFICKING?

'Human Trafficking occurs in **every single country on the globe**. It is a global epidemic **driven by poverty**. The most common countries to which victims are exported are in Western Europe, Western Africa, Asia, Arab Nations and North America. The highest destination countries are Belgium, Germany, Greece, Israel, Italy, Japan, Netherlands, Thailand, Turkey and the U.S. The main countries of origin of victims are Africa, Asia, Central and Eastern European countries, former Eastern bloc and Soviet Union countries, Latin America and the Caribbean.'

<https://borgenproject.org/poverty-contribution-human-trafficking/>



TASK



LOOK AT THE COUNTRY CASE STUDIES AND DISCUSS...

DISCUSS

- Are poor countries targeted for trafficking?
- How might distribution of wealth influence attitudes within one country?
- How different are the countries?
- How might corruption influence human trafficking?
- Many from Moldova are trafficked within their will, but they are not educated or aware of what awaits them.
- Which groups of people take risks?
- How much does poverty influence an individual's risk taking behaviour?

CHIȘINĂU
CAPITAL OF MOLDOVA

ABUJA
CAPITAL OF NIGERIA

LONDON
CAPITAL OF ENGLAND

MALDOVA



It's estimated that 1 in every 100 has been trafficked to date. Trafficking occurs both within the borders of Moldova and abroad, with the majority of victims being exploited in Russia, Turkey, Italy, Cyprus and the United Arab Emirates. Moldovan victims have been identified in more than 40 countries. Sex trafficking dominates the trade, but labor trafficking and forced begging are also common practice.

37/167 PREVALENCE INDEX RANK:

10,400 in slavery est.

Proportion in Slavery 0.295%

GDP: \$4,983

Poorest country in Europe?

263,000 Moldovans Unemployed

<http://www.globalslaveryindex.org/index/#>



**CHIȘINĂU
MOȚDOVA**

NIGERIA



Nigeria is a source, transit, and destination country for women and children subjected to forced labor and sex trafficking. Trafficked Nigerians are recruited from rural, and to a lesser extent urban, areas within the country: women and girls for domestic servitude and sex trafficking, and boys for forced labor in street vending, domestic service, mining, stone quarries, agriculture, and begging. Nigerian women and children are taken from Nigeria to other West and Central African countries, as well as South Africa, where they are exploited for the same purposes. The Government of Nigeria does not fully comply with the minimum standards for the elimination of trafficking, but is making significant effort to do so.

23/167 PREVALENCE INDEX RANK:

875,500 in Modern Slavery

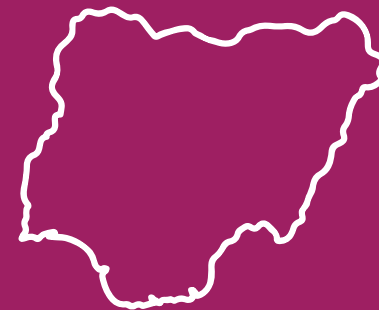
Proportion in Slavery 0.481%

GDP: \$5,911

13% of Nigeria Unemployed

<http://www.globallslaveryindex.org/index/#>

<http://www.refworld.org/docid/4fe30ca5c.html>



**ABUJA
NIGERIA**

ENGLAND



The UK is a destination for men and women from Central and Eastern Europe, Asia, Africa and the Middle East often seeking better livelihood opportunities. In 2014, research was carried out in the context of the UK Government's Modern Slavery Strategy to estimate the scale of enslaved people living in the UK. The Home Office estimated as many as 10,000—13,000 potential victims of modern slavery in the UK, an estimate reflected in the 2016 Global Slavery Index.

52/167 PREVALENCE INDEX RANK:

0.02% of population living in slavery

Proportion in Slavery 0.02%

GDP: \$39,762

11,700 estimated in Slavery

4.7% of England Unemployed

<http://www.globalslaveryindex.org/index/#>



LONDON
ENGLAND

LOTS OF GOOD THINGS ARE HAPPENING

INTERNATIONAL LAW IS A POWERFUL CONDUIT FOR COMBATING HUMAN TRAFFICKING.

IN 2015 THE MODERN SLAVERY ACT BECAME LAW IN THE UK (REMEMBER SLAVERY WAS MADE ILLEGAL BY THE ABOLITION OF SLAVERY ACT IN 1833!)

THIS NEW LEGISLATION INCLUDES

THE UK GOVERNMENT'S MODERN SLAVERY ACT (2015) CAN BE FOUND HERE:

<http://www.legislation.gov.uk/ukpga/2015/30/section/1/enacted>

THE POSITIVE END

Pope Francis has introduced a new World Day- The World Day of the Poor on the last Sunday before Christ the King.

‘This Day is meant, above all, to encourage believers to react against a **culture of discard and waste**, and to embrace the culture of **encounter**. At the same time, everyone, independent of religious affiliation, is invited to **openness and sharing with the poor** through concrete signs of solidarity and fraternity. God created the heavens and the earth for all; yet sadly some have erected barriers, walls and fences, betraying the **original gift meant for all humanity, with none excluded**.

Christian communities will make every effort to **create moments of encounter and friendship, solidarity and concrete assistance**. They can invite the poor and volunteers to take part together in the Eucharist on this Sunday.

This Sunday, if there are poor people where we live who seek protection and assistance, **let us draw close to them**.

**TACKLING POVERTY WILL HELP
TO TACKLE TRAFFICKING**

**LOOK OUT FOR THE
WORLD DAY OF THE
POOR IN YOUR
PARISH!**



RECAP

- ▮ **What is Liberation theology?**
- ▮ **What is the preferential option for the poor?**
- ▮ **Should the Church be involved in politics and economics?**
- ▮ **Why does poverty contribute to human trafficking?**

