

## Acknowledgements

T'ruah thanks Minh Dang, Claudia Cojocaru, Margeaux Gray, Ima Matul (Coalition to Abolish Slavery and Trafficking, National Survivors Network), Leah Obias (formerly of Damayan Migrant Workers Association), and Griselda Vega and Shandra Woworuntu (Safe Horizon's Anti-Trafficking Program) for their help in securing artwork done by survivors of trafficking for this haggadah. Thanks to Crystal DuBoise (formerly of the Sex Workers' Project), Rabbi Sandra Lawson, Rabbi Mackenzie Zev Reynolds, Keeli Sorensen (Rape, Abuse & Incest National Network), Elena Stein (formerly of Alliance for Fair Food), Anita Teekah (Safe Horizon's Anti-Trafficking Program), Martina Vandenberg (Human Trafficking Legal Center), and Tiffany Williams (Institute for Policy Studies) for their input and advice. Any errors are, of course, ours.

Cover artwork: "Ocean in a Drop," by Margeaux Gray. Margeaux's story and reflection on this painting can be found on page 61. Photograph of Rio Grande Scenery at Big Bend National Park, Texas, from Goodfreephotos.com.

Thank you to the many contributors whose commentaries fill these pages.

T'ruah staff who deserve particular thanks include Rabbi Lev Meirowitz Nelson, Director of Rabbinic Training, for taking the lead on this project; Rabbi Salem Pearce, Director of Organizing, for immigration expertise; Ayelet Hines, former Director of Communications, and Eliana Chavkin, Program Assistant, for proofreading; and Rabbi Jill Jacobs, Executive Director, for the vision and leadership that makes our work possible. Summer intern Josh Scal did some of the early work on this revision.

We thank the **Atran Foundation** and the **Mazer Family Fund of UJA-Federation of New York** for grants that partly funded the revision and expansion of this haggadah. **The Bronfman Fellowship's Alumni Venture Fund** partly funded the first edition in 2015; Bronfman alumni who contributed to this haggadah are indicated as such.

Graphic design by Shira Evergreen of [www.shirari.com](http://www.shirari.com).

## Order of the Seder

page 7.....	קַדֵּשׁ	<i>Kadesh</i>	SANCTIFYING
page 8.....	וּרְחַץ	<i>Ur'chatz</i>	PREPARING
page 10.....	כַּרְפֵּס	<i>Karpas</i>	SALTING
page 11.....	יַחַץ	<i>Yachatz</i>	BREAKING
page 13.....	מַגִּיד	<i>Maggid</i>	TELLING
page 46.....	רַחֲצָה	<i>Rachtzah</i>	BLESSING
page 47.....	מוֹצֵיא מַצָּה	<i>Motzi Matzah</i>	PARTNERING
page 48.....	מָרּוֹר	<i>Maror</i>	EMPATHIZING
page 51.....	כוֹרֵךְ	<i>Korekh</i>	SWEETENING
page 55.....	שְׁלַחן עוֹרֵךְ	<i>Shulchan Orekh</i>	EATING
page 56.....	צְפוּן	<i>Tzafun</i>	SEARCHING
page 57.....	בָּרַךְ	<i>Barech</i>	THANKING
page 63.....	הַלֵּל	<i>Hallel</i>	SINGING
page 67.....	נִרְצָה	<i>Nirtzah</i>	COMMITTING

This issue will remain with us regardless of who wins the 2020 presidential election. It will remain with us until we achieve a wholesale re-vision of our economy into one that treats human beings not as disposable cogs but as uniquely precious images of God.

The wicked child asks: “What does this work mean to you? *Mah ha'avodah hazot lakhem?*” (Exodus 12:26). I think about this question a great deal as a rabbi whose core work involves fighting for human rights. The answer must go deeper than simply saying, “We were slaves in Egypt.” The memory of bitterness does not necessarily inspire action.

What inspires me is not slavery but redemption. God could part the Sea of Reeds, but the Israelites could not truly be free until 40 years later — once they had liberated themselves fully from slavery.

I have personally been transformed by my experiences organizing T'ruah's #TomatoRabbis partnership with the Coalition of Immokalee Workers in Florida. Since 2011, T'ruah has brought more than 100 rabbis, cantors, and Jewish communal leaders to Immokalee to witness how tomato workers themselves have transformed their work environment from ground zero for human trafficking to a place that models human rights protections. They have gone home to organize their own communities — congregants, students, and colleagues — to demand (with significant success) that major grocery stores and fast food chains join the Fair Food Program and buy only from growers who commit to human rights standards, including zero tolerance for slavery, violence, or sexual harassment.

The challenge is not simply how to end horrific abuses and to build a more humane system but, fundamentally, to determine the character of the United States. Will it be a place that celebrates and protects the image of God in every person, or will it allow for exploitation and dehumanization? The choice is ours.

May this haggadah inspire all of us to new questions and to build a world of lovingkindness.



Rabbi Rachel Kahn-Troster, Deputy Director  
Sh'vat 5780/February 2020

## Introduction to the Expanded Edition

Since 2009, T'ruah has been a leader in the Jewish community in the effort to end human trafficking — also known as forced labor and modern-day slavery. Our work has included partnering with the Coalition of Immokalee Workers (CIW) to support the most effective anti-slavery program in U.S. agriculture; serving as a founding member of the Worker-driven Social Responsibility Network; advocating for federal protections and financial support for survivors of trafficking; and educating the Jewish community about how to fight slavery and trafficking in our own communities.

The first edition of this haggadah, published in 2015, helped to increase awareness and inspire reflection and action by the Jewish community on this crucial issue.

2020 calls for all that and more.

Human trafficking, at its core, is a crime of exploitation and control. Therefore, it can offer a lens — or perhaps a mirror — for viewing the other pressing issues of our day: immigration, racism, class struggle, and more. All of these injustices begin with the failure to see other human beings as creations in the image of God, who deserve to be treated with the utmost dignity. If we see low-wage, primarily immigrant workers only as a source of labor, we will continue to live in a society in which human trafficking is prevalent.

It is crucial for me to note that human trafficking does not require any movement across a border. American citizens — including white, middle-class men and women — can be and regularly are trafficked in their very hometowns. We cannot lose sight of that or fall into the assumption that trafficking only concerns immigrants and poor people of color.

That being said, the people most vulnerable to trafficking are often immigrants and are often people of color. This haggadah focuses on their story and how it is part of our larger American story; thus, to the original title *The Other Side of the Sea* we have added *The Other Side of the River*. The expanded edition pays increased attention to immigration, particularly as it touches labor rights and worker exploitation. Immigration hawks like to claim that we must “secure” our southern border in order to prevent human trafficking. This claim reveals a poor understanding or willful ignorance of the issue: The militarization and closure of the border makes trafficking more likely, not less.

## How to use this haggadah

This haggadah can be used as the complete text for a themed anti-trafficking or social justice seder, as a section-by-section companion to the traditional haggadah, or as a source to pull out a few short insertions.

Several thematic threads are woven through this haggadah. To zero in on one of them, focus on these pages:

- Racial justice: 5, 16, 18-26, 29-30, 35
- Immigration: 9, 16, 21-22, 24, 27-28, 33-34, 48, 69-70
- Gender: 24, 27, 32, 36, 39, 59-60, 74
- Workers' Rights: 15-16, 19, 21-22, 31-32, 37-42, 49, 55, 71-74
- Child-friendly content: 10, 11, 39, 43-44, 51, 55-56, 59-60, 68

For more information about immigration, this haggadah can be used in conjunction with *Mikdash: A Jewish Guide to the New Sanctuary Movement*, also published by T'ruah. That guide includes a short history of U.S. immigration, Jewish texts for study and discussion, and information about how you can protect immigrants and refugees in your own community and beyond.

Before your seder, you may want to connect with local anti-trafficking or immigration organizations and ask them what action steps or volunteer opportunities would be helpful to them. When seder participants get excited about taking action, you'll have some ideas to share.

Contact T'ruah at [office@truah.org](mailto:office@truah.org) or 212-845-5201 to talk more about how to use this haggadah, or about how to involve your community in efforts to end trafficking.

## A word about the term “modern slavery”

There is a debate within the anti-trafficking community about whether to use the term “slavery” to refer to human trafficking today. The International Labor Organization uses the term to refer to both forced labor and forced marriage. Our partners at the Coalition of Immokalee Workers use it, as you can see on the “Florida Modern Slavery Museum” (page 20). For some, the modifier “modern” mitigates the pitfalls of “slavery.”

Other activists, including our partners at Safe Horizon's Anti-Trafficking Program, see the term as appropriating the history of black chattel slavery. Doing so risks several damaging ramifications, including distracting attention from the ongoing oppression of anti-black racism and painting slavery as the behavior of a few bad actors rather than the backbone of capitalism. Scholar Lyndsey P. Beutin makes this argument forcefully in her 2017 article, “Black Suffering for/from Anti-trafficking Advocacy.”<sup>1</sup>

We have chosen to use the term “slavery” occasionally and advisedly, given the broad scope of this haggadah and T'ruah's work more generally, but have removed it from our subtitle. We do not use terms like “abolitionist” or direct analogies to chattel slavery, which evolved into more widespread and pernicious social systems such as mass incarceration and other expressions of systemic racism. We encourage you to be similarly reflective.

<sup>1</sup> <https://www.antitraffickingreview.org/index.php/atrjournal/article/view/261/245>