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LIFE WITH DIGNITY

International Conference on
the Migration and Human Trafficking Crisis in Asia
Prevention, Protection, Prosecution and Partnership

CONFERENCE REPORT



held on 21-23 August 2019, Phnom Penh, Cambodia

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Cover photo: Participants on the first day of the International Conference on the Migration and Human Trafficking Crisis in Asia, convened by the Evangelical Lutheran Church in America (ELCA) and Life With Dignity (LWD) in Phnom Penh, Cambodia, from 21-23 August 2019

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Acronyms

ADB	Asian Development Bank
AMDA	Association of Medical Doctors of Asia
APLE	Action Pour Les Enfants
ASEAN	Association of South East Asian Nations
CSO	Civil Society Organization
ELCA	Evangelical Lutheran Church in America
EU	European Union
GBV	Gender-Based Violence
HT&M	Human Trafficking and Migration
IEC	Information, education and communication (materials)
ILO	International Labour Organization
IMF	International Monetary Fund
IOM	International Organization for Migration
LWD	Life With Dignity
LWF	Lutheran World Federation
LWS	Lutheran World Service
M&E	Monitoring & Evaluation
MoI	Ministry of Interior
MoSVY	Ministry of Social Affairs, Veterans and Youth Rehabilitation
MOU	Memorandum of Understanding
NCCT	National Committee for Counter-Trafficking
NGO	Non-Governmental Organization
PMC	Pleroma Missions in Cambodia
RGC	Royal Government of Cambodia
SDG	Sustainable Development Goals
SOP	Standard Operating Procedure
TIP	Trafficking-in-Person
TOT	Training of Trainers
UN	United Nations
UNHCR	United Nations High Commissioner for Refugees
WFP	World Food Programme

EXECUTIVE SUMMARY

The Evangelical Lutheran Church in America (ELCA) and Life With Dignity (LWD) convened a 3-day conference on "**Migration and the Human Trafficking Crisis in Asia**"- **Prevention, Protection, Prosecution and Partnership** in Cambodia from 21-23 August 2019; with over 60 participants from 39 institutions and 14 countries, including Cambodia, attending. The aim of the conference being to develop strategies for policy and implementation for churches and faith-based organizations to address migration and human trafficking issues, and how to work together in the future, in Asia, and across the world.

Her Excellency Chou Bun Eng¹, opened the conference. She expressed to the participants of the need to share experiences and best practices with all stakeholders, including the government to combat the abuses faced by trafficked persons and those in situations of unsafe migration. The Rev. Dr. Franklin Ishida, ELCA opened the devotion with a verse from Exodus. "*You shall not oppress a resident alien; for you were aliens in the land of Egypt,*" illustrating God's laws of how to treat foreign migrants.

Recent research undertaken on behalf of ELCA and LWD on migration and human trafficking in Asia, with a focus on church and faith-based responses was presented. Statistics pointed to Asia as having high levels of migration, particularly for women. Women often faced greater vulnerability due to the nature of their work which made them more invisible and therefore susceptible to abuse. In general, there were strong legal and policy frameworks, and response mechanisms across the 13 countries studied. However, there were various gaps in the engagement of church and faith-based organizations. The researcher provided multiple recommendations for church and faith-based. These included;

- production and distribution of a leaflet linking religious teachings to TIP,
- establishing a network based on study participants,
- appointing a focal person on TIP in each faith-based institution,
- sharing of good practice by faith-based institutions,
- mapping of faith-based and civil society organizations across all 13 countries,
- conducting an in-depth survey to identify promising practices from faith-based practices,
- organizing a national conference among leaders from different religions, state authorities and a strong statement about commitment of faith-based to prevent and protect victims of TIP,
- approaching schools of faith-based institutions of future religious leaders and providing leaflets on TIP.

The first plenary session focused on the current human trafficking and migration situation and the responses. HE Chou Bun Eng, Vice-Chair of the NCCT shared the response in the Cambodian context. Over one million Cambodians have migrated, many of whom are at-risk as they are poor, undocumented, and unskilled, hence facing exploitation. The government has made every effort to respond through legal and policy measures. However, organized crime and difficulty in implementing bilateral agreements preclude higher levels of success at addressing the issues. The Royal Government of Cambodia (RGC) welcomes all stakeholders to collaborate, including

¹ Vice-Chair of the National Committee for Counter Trafficking (NCCT), the Royal Government of Cambodia's (RGC) response mechanism for counter-trafficking in Cambodia

church and faith-based. For the third year running, interfaith meetings on migration and trafficking have been held in Cambodia and several other countries, highlighting this commitment to collaboration.

The next speakers from UN Women and ELCA's UN representative, presented on the efforts of the United Nations (UN) to combat trafficking. As well as the various conventions and protocols related to trafficking and migration, the UN has established various forums and resources that support the sharing of information. They have also set up joint initiatives with a '*prevention, protection, prosecution, and partnership approach*' to respond to the issues of migration and human trafficking. Other development partners, such as the European Union (EU), have committed funding to support women and children facing exploitation. However, there is limited action on policies and agreements, often due to an unequal dynamic between countries or lack of procedure. Support for survivors needs to focus on reintegration, with a stronger awareness-raising strategy to prevent trafficking and unsafe migration. In general, there needs to be a multi-disciplinary approach that addresses prevention, protection, and prosecution, with gender, policy and Monitoring & Evaluation (M&E), and partnership as cross-cutting issues.

The second plenary heard presentations on partnerships and alliances partnership from a faith-based perspective. The speaker from the United Church of Christ asked participants to consider the forces at work that enable trafficking and unsafe migration, such as poverty, corruption, etc. when setting out to counter abuses and exploitation. He described the moral challenges that are faced and asked the churches and faith-based to question which side they were on, raising Bonhoeffer's quote of '*silence in the face of evil is evil itself*' to illustrate the point. The speaker from ELCA observed that the Bible speaks of giving refuge, providing protection and sanctuary, and the church has had a tradition of opening its doors to those seeking refuge. He announced that ELCA has recently become a sanctuary church in the US, in respect to migrants and refugees, and added that this did not simply mean sanctuary as in a building but providing support through networking and partnerships among those who bring key interests and expertise together, to seek to cut through all the issues, whether it be in root causes or consequences, support structure or prevention. And this is done not by building walls, but bridges.

On the second day of the conference, case studies, and experiences of migration and trafficking were shared. Speaking from a Buddhist perspective, Venerable Kou Sopheap told of a student who had formerly been trafficked. Compassion and opportunities were offered to him, and he was able to turn his life around. The key lessons being to raise awareness, provide opportunities, education, and ensure law enforcement to address the abuses of migration and trafficking. The next speaker described the situation of Bhutanese refugees in Nepal for the last 27 years. The lessons learned from this situation were the need for improved dialogue, especially when taking into account the power dynamics between countries. There is a need to counter weak governance, corruption, etc. For responding to such circumstances, there is a need for shared visions and common values for successful partnerships. In addition, there should be programs to support and allow for dignity and independence where possible, to also '*do no harm*' and prevent further abuse or exploitation, and finally holding the duty bearers accountable through such instruments as the Universal Periodic Review. The speaker from Chab Dai, a Cambodian faith-based organization, spoke of a woman trafficked to Malaysia as a domestic worker. She found herself in an abusive situation and had her documents taken from her. She was one of the lucky ones who survived the ordeal with organizational support. However, the speaker talked

of the need for legal reform to address the crisis, mentioning the lack of women in official roles to support those affected by trafficking and unsafe migration. There is a lack of reliable data, so it is hard to know the scale of the situation. There is also a great need for awareness-raising in the community as a preventative measure. The final speaker gave an overview of the Rohingya crisis, of the near one million Rohingya who fled Myanmar to Bangladesh. The situation has improved from the initial chaos, but it is still dire for the refugees. The speaker said that for the future, we need to be looking at the root causes for this type of forced migration. Host countries and communities need support from others, as alone, the situation is overwhelming. There needs to be solid partnerships and networking to avoid duplication in responses, and opportunities for refugees to maintain dignity and human rights - to work, education, health, etc.

The participants went on exposure visits to three organizations working in Cambodia around the issues of migration and human trafficking; Hope for Justice, Action Pour Les Enfants (APLE), Garden of Hope. From these visits, participants reported back the recommendations for future work around migration and trafficking. These were to strengthen networks, have an awareness of resources and capacity- ensuring quality, have more efforts on prevention activities, which included supporting safe migration through the provision of tools, documents, and programs e.g., after school activities. There was a need to have commonly agreed upon human rights language, and to ensure their own internal structures are sound and not open to exploitation - through the establishment of policies and codes of conduct, training, and internet safety. It was agreed that although the state has a legal obligation as a duty bearer through the signing of the various conventions and declarations, all entities are duty bearers.

The final session centered on the way forward. Participants broke up into two groups - church and faith-based and other organizations to discuss the commitment to responding to migration and trafficking. In the report backs, the faith-based group had more technical strategies, whereas the church group had more practical ones. Together they selected the common areas that they had, hence where they could work together. These were as follows;

- Mutual capacity building
- Networking
- Leveraging resources
- Cooperation between stakeholders - government, churches, CSOs
- Service provision
- Use of social media
- Curriculum/tools development
- Training - theological materials and congregational materials/counseling
- Integrated approach of messaging on migration and human trafficking issues
- Mainstreaming safe migration and trafficking into our strategies and programs
- Research and data collection
- Joint advocacies
- Development of policies where NGO and faith-based can work together

A draft statement which had been developed by an editorial committee throughout the conference, based on discussions, was shared and participants gave input for the final version, which ended with the following commitment.

OUR COMMITMENT

On the way forward, we affirm our commitment to:

- Discern further the distinct role of faith communities in addressing these challenges;
- Build our own capacities to address these issues, utilizing different approaches where appropriate and required; and
- Recognize and build awareness that a number of the root causes of forced and unsafe migration and human trafficking are political and economic in nature -- often poverty-related -- calling upon governments to address them while holding governments and ourselves accountable for meeting the challenges.

BACKGROUND AND PURPOSE OF THE CONFERENCE

Over the last year, the Evangelical Lutheran Church in America (ELCA) and Life With Dignity (LWD) have been discussing and planning for this conference with the aim of developing strategies for policy and implementation on migration and human trafficking. Through discussions there was seen to be a need to undertake some research and it was felt best to focus the research on churches and faith-based work that exists, and then on how to work together in future, in Asia and across the world. The research was to be presented and form a basis for discussion and the conference was to be participatory, with participants being a rich resource with their own experiences and ideas of best practice. ELCA and LWD invited delegates from the countries that had been involved in the research and other friends and colleagues to participate in an International Conference on “Migration and Human Trafficking Crisis in Asia-Prevention, Protection, Prosecution and Partnership in Phnom Penh, Cambodia, on 21-23 August, 2019, addressing the following;

- Asian and global realities around human trafficking and migration;
- Examine our own theology, faith and spiritualities;
- Look at root causes and seek strategies that address survivors;
- Address potential church responses; and find the means to build alliances and networks with other actors for meaningful, relevant and effective responses;
- A major piece of research on migration and trafficking will be presented and launched by ELCA and LWD.

CONFERENCE PROCEEDINGS AND KEY DISCUSSION POINTS

DAY 1

Devotion

Taking a verse from Exodus 23 *“you shall not oppress a resident alien; for you were aliens in the land of Egypt”*, the Rev. Dr. Franklin Ishida, Director for Asia and the Pacific, Evangelical Lutheran Church in America (ELCA), illustrated one of the laws God lays down for justice - that this verse is God saying, think about those foreign migrants in your midst because you, yourselves were just like them. He asked the participants to consider if they were a foreigner living in a strange or different land, come from an ethnic minority in their own land, living somewhere different, been oppressed because of gender, beliefs or background, discriminated because of a disability, exploited because of caste or social standing, or just different, or maybe this could be the other person next to you. The Rev. Dr. Franklin led a prayer to open minds, hearts, souls, and especially as the other might be the migrant, trafficked person, and to bless the time together in the conference.

Welcome Remarks and Purpose of the Workshop, Orientation, Process and Outcomes

Following the arrival of the VIP guests, the Cambodian national anthem and a traditional Khmer blessing dance, the Rev. Dr. Franklin Ishida welcomed the participants on behalf of ELCA,

remarking that this was an opportunity to "open up about respected interests and not be a part of the problem that goes into the shadows but provides light to those affected by these issues".



Dr. Suon Sopheap welcoming participants to the conference

Dr. Suon Sopheap, Executive Director, Life With Dignity (LWD) added that ELCA and LWD had gathered churches and faith-based organizations, including those interviewed in the research from 13 countries; whose presence was very important so that new strategic directions with partners on Migration & Trafficking can put forward, in cooperation and solidarity - for combined efforts for the protection of particularly children and women. The Rev. Dr. Chandran

Paul Martin, ELCA regional representative in Asia, explained that the conference has been designed on the lines that the participants are the resource to be listened to, with a strong and effective process, addressing;

- Asian and global realities around human trafficking and migration;
- Examine our own theology, faith and spiritualities;
- Look at roots causes, seek strategies, that address survivors;
- Address potential church responses; and find means to build alliances and networks with other actors for a meaningful, relevant and effective responses.



Opening remarks from the Rev. Dr. Chandran Paul Martin

This was to be achieved through two processes. Firstly, the presentation of the research was to have a base to start from; and secondly, to gain a deeper understanding through keynote addresses, case studies, Questions & Answers after every presentation, group work and feedback, exposure visits to see how issues are embedded in the work in Cambodia, leading to clear action plans, strategies and a conference statement that will demonstrate the commitment to the way forward.

Opening Remarks: HE Chou Bun Eng

Secretary of State of the Ministry of Interior, and Permanent Member of the National Committee for Counter Trafficking (NCCT)



HE Chou Bun Eng providing opening remarks to the conference

Her Excellency (HE) informed the conference that the Royal Government of Cambodia (RGC) has taken action on human trafficking since 1996. Cambodia is a signatory to international conventions on migration and anti-trafficking, has developed national laws to address the issues. The government response mechanism is the National Committee for Counter- (NCCT), and has developed Bi-lateral Memorandums of Understanding (MOU) with neighboring and impacted countries and is currently establishing a Standard Operating Procedure (SOP) with Thailand on Migration and Trafficking-in-Person (TIP). Recently the NCCT organized an inter-faith campaign to commit to addressing trafficking in Cambodia, with participation from representatives from temples, mosques, and the churches. Almost 2 million citizens have traveled outside of Cambodia and work in other countries, most notably Thailand and Malaysia, often in unsafe and abusive situations. Her Excellency stressed "that there is a need to join hands together as this issue cannot be

covered by Cambodia alone". She hoped that the participants of the conference can share their experiences and best practices in safe migration and trafficking-in-persons with the RGC in how to play its role in combatting TIP. She then declared the conference opened.

The Research - In-Depth Study in Mapping of the Current Situation on Migration and Human Trafficking in Asia

Ms. Kasumi Nakagawa/Mr. Chhun Vireak

The objectives for the research were twofold –

- 1) overview of migration and human trafficking, trends, legal/policy framework, response mechanism, faith-based/church engagement
- 2) identify gaps and provide recommendations for churches and faith-based organizations to prioritize.



Ms. Kasumi Nakagawa presenting the findings from the research to the conference

The researchers conducted a desk review of relevant literature and conducted interviews both face-to-face or by email across 13 Asian countries², with 23 participants. There were some limitations to the research, mainly the availability of respondents, policy documents, and online information from the churches. The research identified the International Conventions and Protocols that the various countries were signatories to and national laws that addressed the issues. Statistics for migration showed that there are 85 million migrants from Asia (ADB 2018), 51% of human trafficking for forced labor in East Asia are women (IMF 2018) Church actors responding to the issues included the ELCA, the Roman Catholic Church, World Council of Churches, Lutheran World Federation, Churches' Commission for Migrants in Europe, ACT Alliance and Christian Conference of Asia. The research documented all of the above, as well as the situation and response, for each of the 13 countries. Gaps and challenges for faith-based organizations and churches included limited awareness of the situation and issues, a lack of systematic delivery of messages about TIP to church and faith-based communities, fragile international cooperation, a limited partnership mechanism for protection, weak cooperation, and a lack of teaching of TIP in religious schools. Given this, recommendations to the churches and faith-based organizations were as follows;

RECOMMENDATIONS	
SHORT TERM – 1 YEAR	LONG TERM - SUSTAINABLE DEVELOPMENT GOALS TIMEFRAME
<ul style="list-style-type: none"> • Production and distribution of a leaflet linking religious teachings to TIP • Establish a network based on study participants • Appoint a focal person on TIP in each faith-based institution • Promising or outstanding work on the issues by faith-based institutions to be shared e.g. Chab Dai in Cambodia • ELCA/LWD support local network by mapping faith-based and civil society organizations across all 13 countries • Conduct an in-depth survey to identify promising practices from faith-based practices to be shared 	<ul style="list-style-type: none"> • Organize a national conference among leaders from different religions, state authorities and a strong statement about commitment of faith-based to prevent and protect victims of TIP • Approach schools of faith-based institutions of future religious leaders and provide leaflets by ELCA/LWD

² Bangladesh, Cambodia, China, India, Indonesia, Japan, Malaysia, Myanmar, Nepal, Philippines, Singapore, Thailand, Vietnam

Main Points of Discussion

- This was not an exhaustive study but it hoped to motivate further studies that can utilize existing and known databases and directories of service providers (e.g. the NCCT directory being developed with support from Winrock International) to help guide survivors or organizations to seek assistance.
- Lots of commonalities between countries with most having strong legal frameworks but the gap is focused on enforcement of the legal aspects and issues of inequalities between source and destination countries for migration and trafficking. The important question is how to hold the duty bearers accountable - both the state actors and civil society actors.
- The study did not have an overall map of direction of migration and human trafficking; each country profile has a narrative on this.
- That the Philippines have stopped sending workers to Kuwait until there is an agreement between both countries (which addresses migrant workers) is welcomed.
- Some churches contacted did not have sufficient knowledge on the issues or could not be contacted, this was particularly the case for China.
- Need to reflect on this study and discussions in moving forward.

Plenary Session 1: Current Human Trafficking and Migration in Global and Southeast Asia.

The presentations and discussions in this session were around the type and trends of human trafficking and migration globally, and in South East Asia, and what various actors (government and UN bodies) have been doing to counter human trafficking and unsafe migration.

Migration and Trafficking in the Cambodian context

H.E. Chou Bun Eng, Secretary of State, Ministry of Interior; Vice-Chair of the NCCT, Cambodia

Cambodia is a sending, receiving and transit country for migration. There are some Cambodians that migrate who are skilled or semi-skilled, go through the proper legal channels, and with contracts. However, there are large numbers who migrate without a safety net, with no proper documents, low and unskilled workers, who are abroad for a long time, particularly in neighboring countries such as Thailand and Malaysia. These at-risk groups include men, women and children, often facing sexual and labor exploitation, selling of organs etc. The numbers are not clear but is estimated that over one million have migrated. The RGC has made great efforts to respond in developing a strong legal policy framework, such as being a signatory to various international UN conventions and protocols³, as well as having national laws, policies, and plans⁴ and bilateral agreements⁵ that respond to the issues. There is political will of the RGC to counter abuses and Cambodia has a designated Anti-Trafficking-in-Person Day on 12th December (the date of the ratification of the TIP Convention and Protocol). The Cambodian taskforce to combat trafficking is the National Committee for Counter Trafficking (NCCT), headed by the Minister for the Ministry of Interior, HE Sar Kheng. It has 21 Ministry members⁶ and includes police,

³ e.g. Convention on the Rights of the Child, CEDAW, Mekong Initiative - COMMIT

⁴ e.g. Constitution, policies for labor migration, and minimum standards of care, National Strategic Plan 2014-2018 (in the process of finalizing the 2019-23 plan)

⁵ with Vietnam, Thailand, China etc.

⁶ Ministry of Education, Youth and Sport - prevention activities from kindergarten level, Ministry of Social Affairs - victim/survivor protection; national police - law enforcement; Ministry of Justice; Ministry of Women's Affairs -

Military Police, border police and has two working groups for prevention and law enforcement. Activities are at the national and subnational level. Cambodia has seen a police crackdown and 2019 has seen an increase in arrests and rescues, with techniques improving, however as it is unknown if cases are increasing, it cannot be determined that it is successful until all cases are resolved. Specific issues are among children who are born overseas (without registration) or those who lose their parents, some not knowing their home community or even speaking the language and this can create problems with repatriation. Human Trafficking (or modern slavery) is often a transnational crime which is well organised and it is difficult to ensure bilateral agreements are put into practice. The RGC requires support from other actors as it cannot work alone to respond to the problems of migration and trafficking.

Realizing Women Migrant Workers' Rights and Opportunities in the ASEAN Region

Mr. Lim Tith, Program Analyst, Safe and Fair Program, UN Women



Mr. Lim Tith, UN Women sharing on the support to women and girl migrants

Donors such as the European Union (EU) have committed funding for women and girls across the world, with programs aiming to protect women migrant workers, improvement of governing frameworks and reducing vulnerability to violence. Statistics show that there are 258 million migrants internationally, with 740 million internal migrants, of which near half are women. Asia has 80 million migrants, whereas across ASEAN there are approximately 10 million migrants. Women are more vulnerable as they are often engaged in domestic work for which labor laws often do not apply and so are more invisible. ILO and Walk Free 2017 estimates that the Asia-Pacific region has higher rates of modern slavery. Efforts to combat abuses are included in the Sustainable Development Goals (SDG) (SGG 5.2 - Gender Equality, SDG 8.7/8.8 - Decent Work, SDG 10.7/10c Reduced Inequalities, SDG 16.2 Peace, Justice and strong institutions, SDG 17.18 Partnerships for goals). Despite the efforts made, issues and challenges to curbing abuses are around the legal frameworks, with laws and policies aiming to protect, but in some cases have made people more vulnerable. In many places there is limited action on policies and bilateral agreements, particularly if there is an unequal power dynamic/lack of procedure or limited cooperation between the various country authorities. Support for victims/survivors needs to be extended to the family to support reintegration. In Cambodia there are efforts to bring local famous artists such as comedians to communities for awareness-raising to reinforce messages. There is also a lack of Behavior Change Communication strategy, and there is weak data & Monitoring & Evaluation, and a lack of private sector engagement. There needs to be strong legal frameworks that work with other country laws and policies, a strong mechanism that is functioning well, with political will and commitment. There needs to be resources in terms of time and participation, with a multi-disciplinary approach that addresses prevention, protection, and prosecution, with gender, policy and M&E, and partnership as cross-cutting issues.

Migration, Human Trafficking & the UNITED NATIONS

Mr. Dennis Frado, Director, Lutheran Office for World Community, ELCA & Main Representative at UN Headquarters

Various UN conventions, forums, resources and initiatives that support sharing of information, joint initiatives with a prevention, protection, prosecution, and partnership approach to respond to the issues of migration and human trafficking were presented;



Mr. Dennis Frado providing details on the United Nations response to migration and human trafficking

- UN Inter-Agency Coordination Group against Trafficking in Persons (ICAT) is a policy forum to improve coordination among UN and other agencies
- United Nations Action for Cooperation Against Trafficking in Persons is an online resource center
- The Global Action against Trafficking in Persons and the Smuggling of Migrants - Asia and the Middle East (2018-2022) joint initiative by the EU, UN Office on Drugs and Crime (UNODC), the International Organization for Migration (IOM) in five countries in the region of Asia and Middle East
- The United Nations Voluntary Trust Fund for Victims of Trafficking in Persons, Especially Women and Children was established in 2010 within the UN Global Plan of Action to Combat Trafficking in Persons, in line with the Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, supplementing the UN Convention against Transnational Organized Crime.
- UN has a Human Trafficking Knowledge Portal which is an initiative to facilitate the dissemination of information regarding the UN Protocol
- Protocol against the Smuggling of Migrants by Land, Sea and Air (also related to Convention on Transnational Crime) which entered into force in January 2004. "It deals with the growing problem of organized criminal groups who smuggle migrants, often at high risk to the migrants and at great profit for the offenders.
- Smuggling of Migrants Knowledge Portal is another UN initiative to facilitate the dissemination of information regarding the implementation of the Protocol against the Smuggling of Migrants by Land, Sea and Air.
- Sustainable Development Goals adopted in September 2015. The SDGs are a major part of 2030 Development Agenda titled "Transforming our world: the 2030 Agenda for Sustainable Development".
- Global Compact on Migration, a non-binding agreement, was adopted by the United Nations in December 2018 following extensive negotiations
- ILO Conventions - Migration for Employment Convention of 1949 (No. 97), Migrant Workers Convention of 1975 (No. 143), International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, adopted by the UN General Assembly in 1990 and entered into force in 2003. At the moment there are 54 States Parties and 15 Signatories to that convention.
- Maritime Labor Convention was adopted by the ILO in 2006 and entered into force in 2013
- Resources: the IOM 2019 Counter-Trafficking Directory, helpful contact information for a number of individual countries in Asia.

http://iomfrance.org/sites/default/files/Repertoire_IOM_EN_2019_WEB.pdf
Migration Data Portal https://migrationdataportal.org/?i=stock_abs_&t=2017
and the Global Data Hub on Human Trafficking <https://www.ctdatacollaborative.org/>.

- ILO resource: Understanding child trafficking. Training manual to fight trafficking in children for labour, sexual and other forms of exploitation https://www.ilo.org/moscow/information-resources/publications/WCMS_308704/lang-en/index.htm

Discussion on the presentations

- Are there government commitments to include faith-based organizations in actions? - this is the 3rd year of interfaith forums, with 14 countries joining the campaign against TIP and modern slavery. This needs commitment from the government, which Cambodia has, but this is difficult in other countries - "*all of our gods have the same goals for humans, the way we do it may be different, but we can collaborate, hold hands together*" - HE Chou Bun Eng.
- TIP also impacts on men and the elderly. There should not be any discrimination - need to support all.
- Power dynamics between two countries can affect cooperation and collaboration. There are no international standards applicable to MOUs and SOPs so it is challenging. ILO and IOM discuss these challenges. In 2022 there will be an international migration review forum, but there needs to be international will from state parties, inputs from independent experts and reviews.
- Governments can produce laws but who is the implementer? - All of us.
- World Day for ATIP - 30th July - there is campaign information for awareness-building available.

Plenary Session 2 and group discussion: “Partnerships and Alliances”

This session heard presentations from the United Church of Christ and ELCA, describing partnership from a faith-based perspective.

How faith communities must work and how to do it together - drawing from Christian faith traditions

The Rev. Dr. Deenabandhu Manchala, United Church of Christ USA



Rev. Dr. Deenabandhu Manchala describing partnership from a faith-based perspective

Human trafficking is a business that thrives on forgery, corruption, servitude, and debt bondage, etc. It enslaves millions who are made and kept poor and vulnerable, but many benefit from this business. To counter human trafficking, we have to consider the forces at work. These include ideologies of economic growth, domestic violence, poverty, remoteness, lack of educational opportunities and basic healthcare, environmental disasters, right-wing politics, the apathy of the state and connivance of politicians, police, community leaders,

cultural foundations and legitimizations, a culture of consumerism and urban attraction. There are moral challenges, such as the various structures that privilege some and impoverish others. Also, cheap labor/harsh conditions supported by governments as it props up economic growth while disempowering millions. The question is on which side are faith-based communities? - Belief system or vocation? Religious communities or open, just and inclusive communities? Expansion or transformation? - How to transform the structures in the world we live in; are we legitimizers or conscience keepers? A quote from Dietrich Bonhoeffer — '*Silence in the face of evil*

is *itself evil*' seems to be appropriate if taking the former path. Jesus partnered with the marginalized and the outcasts; those who were denied dignity, justice and life and so from a Christian perspective there should be a response, to go in partnership with the marginalized, the outcasts. The Rev. Dr. Deenabandhu set out ways for this partnership;

- Partnership for justice - When there is justice, there is peace and life for all (Isaiah. 65:17-25)
- Justice as love in action - Love is a core tenet and a commandment of Christian faith. (Mark 7:31)
- A validating principle for equality - The affirmation that all are made in the image of God is about both the relational nature of God
- Church is a fellowship of partners for God's mission - Called into being for a purpose, for the vocation of witnessing together
- Faith communities as networks of partners and facilitators of partnerships for justice - Creating, nurturing and participating in partnerships for life - Building open, just and inclusive communities

Some practical strategies for faith communities included, training in Anti-Human Trafficking for faith communities, focus on prevention and healing, campaigns rather than consultations and conferences, involve survivors of human trafficking and young people as healers and enablers, exchange ideas, information and news of activities (we all do our own thing, but forge alliances), more interaction among activists and religious workers, Civil Society Organizations and churches.

Evangelical Lutheran Church in America (ELCA) and Migration/Trafficking - Partnerships and Alliances

The Rev. Dr. Y. Franklin Ishida, Director for Asia and the Pacific, Evangelical Lutheran Church in America

Speaking from his Christian tradition, the Rev. Dr. Franklin Ishida asked participants to keep in mind that *"human dignity is a gift from God and that all are created in the image of God"*, when thinking about partnerships and alliances. He hoped that all, whatever their faith or non-faith can share an understanding of human dignity in seeking the best in partnerships and networks.

A dramatic decision was made two weeks ago in his own church body; ELCA become a sanctuary church. This decision has had a mixed response across the spectrum, with some maintaining that the church should not be involved in political matters. Although ELCA has for some time had a commitment to refugees and migrants, this is a significant declaration given the current climate. At the same time, in the news, President Trump is trying to stop an 'invasion' and wants to build a 'wall' on the southern border. Families who are undocumented or asylum-seekers are separated and face lengthy detentions, and new regulations are coming through to curb migration. The history of the United States has seen immigrants coming for various reasons. Some fleeing poverty, oppression, and violence, many of which are the same today - and within this trafficking is often a hidden tragedy. In fact, the USA can be considered as a country formed by immigrants. A poem on the Statue of Liberty says;

"Give me your tired, your poor, your huddled masses yearning to breathe free"



Rev. Dr. Franklin Isida informing the conference that ELCA has become a sanctuary church

It's about hospitality and welcome. Recently, a US government official attempted to rephrase this to,

“Give me your tired and your poor who can stand on their own two feet and who will not become a public charge.”

On top of this, he also said the quote refers to those coming from Europe only. However, this type of reaction is not new. The Rev. Dr. Franklin shared the story of Abraham as a migrant in Egypt in Genesis. As an outsider seeking sustenance, and fear he would be killed by the Egyptians to get his wife Sarah, he 'protects' her by saying she is his sister. And she is sent to the Egyptian king's household, and he then prospered acquiring animals and servants - it could be said he trafficked her. The biblical narrative takes up the question of the dignity of migrants in so many ways. The biblical law is quite explicit in dealing with the migrant or alien, a reminder that the people of Israel were themselves migrants and aliens at several times in their history. And the book of Deuteronomy refers to the migrant and foreigner no less than 21 times, each with the aim to protect their rights. These include sharing resources with them, inviting them to participate fully in the broader community, and bars discrimination or abuse toward the migrants and foreigners in the land. If the Bible speaks of giving refuge, providing protection and sanctuary, the church has had a tradition of opening its doors to those seeking refuge. And hence the ELCA's commitment to this notion, not just as individual congregations, but as an entire church community. This commitment is about walking alongside immigrants and refugees as a matter of faith. It means speaking out over a broken system regarding immigrants, refugees, and asylum-seekers. It's about loving our neighbors. It means working chiefly among the most vulnerable: children and families. It means working with others and advocating for the alleviation of conditions that cause people to migrate in the first place. It means coming out to acknowledge all other areas that interlink with migration, such as trafficking in persons. And all this means networking and partnerships among those who bring key interests and expertise together. To seek to cut through all the issues, whether it be in root causes or consequences, support structure or prevention. And we do this not by building walls, but bridges.

Group Discussion

Following the presentations, participants broke into groups to discuss current strategies to partnership and alliances in dealing with Human Trafficking and Migration. Thinking about their activities related to addressing the issues of human trafficking and migration and under which of the 4 P's - Prevention, Protection, Prosecution, Partnership - the activities belonged to. In addition, they discussed the best strategy of partners and alliance members to deal with human trafficking and migration issues; looking at 'What has worked? What hasn't worked? What will work?' The following are some of the issues, strategies and what needs to be done that came out of the group discussion;

- We need to be reminded that while we speak of abuse globally, we need to look locally and see where abuses exist and see where we can work
- Many of the churches and NGOs work with, and for the vulnerable communities in some way or other through projects or programs. - But most of them do not have an exclusive desk/department/project that addresses the issue of human trafficking and migration (HT&M). Those who have desk/department/project working on HT&M they do not address all the 4 Ps –Prevention, Protection, Prosecution, and Partnership.

We need to;

- Network with expertise in the field of HT&M to get the staff trained.

- Integrate the HT&M component into the programs/projects that already exist.
- Have diverse programmatic responses (duty bearer, rights-based approaches in communities - livelihoods and church work to support rural poor, including with trafficked, drop-in center (mostly with men).)
- Could do more - share tools and methodologies of models - LWD share with LWF for other countries - portal, toolkits, methodologies.
- Improved networking among like-minded agencies.
- In addition to funding, churches can help to deploy people for 3-6 months.

What worked well? – working close to government structures.

What didn't work well? – reluctance to share information with authorities.

Going forward - we need to revisit action plans, networking, and sharing information, case studies, and provide comprehensive spiritual and emotional care.

Additional information and ideas from participants following the discussion after the report out:

- Chab Dai is a member of a worldwide platform - Freedom Collaborative that has training information and is a forum for the exchange of HT&M issues.
- Shelter is not enough – reintegration is vital.
- Civil Society Organizations (CSOs) and governments need to have agreement on what data to share to support actions – for Cambodia this can be incorporated into NCCT's Action Plan for 2019-23.
- There is a need for an integrated database, as there are many varying figures on HT&M. NCCT is working on this but needs further support to complete the database.
- Reintegration is a part of protection. - identification, shelter, recovery, and reintegration - there is a need to classify each of the components of the 4 Ps and what they mean.

DAY 2

Sharing Experience from a Buddhist perspective

Venerable Monk, Kou Sopheap



Venerable Kou Sopheap on the Buddhist response to migration and human trafficking

One of the five evils of Buddhism concerns dealing in humans (human trafficking), with the other four being dealing in weapons, drugs or alcohol, poisons, and slaughtering. The Venerable Kou Sopheap surprised everyone by comparing Human Rights to Human Rice. He explained that when human rice was low, human rights were also low, and the likelihood of migration to earn income was high, as was the susceptibility to trafficking due to poverty. When Human Rice is high, the chances of migration and trafficking are reduced. Working as a

lecturer at a University in Cambodia, he came across a student who due to poverty had been sold into trafficking at a young age, and had been back and forth to Thailand ever since. His parents were asked to sell him one more time, and his mother's compassion for her son stopped her from selling him. He committed himself to study despite a long absence from education and through various opportunities reached University. He is due to graduate, has a job, and has become the hero of his family. The moral of the story being about the importance of offering opportunities

and then they too can become ambassadors of change for their communities. Awareness is vital; people need to understand about having a safety net before migrating. As his teacher, Venerable Kou Sopheap made a video of the boy's story and uploaded it to YouTube, where it has had 1.4 million views. He has hundreds of videos he shares on the internet to increase awareness. He also shared an old Cambodian story "The King and the Thief," which also illustrated the importance of providing opportunities is essential. Theft was high in the country, and only punishment was the answer. But on hearing that this was due to poverty, the king changed his strategy. He began to provide opportunities in education and training, so the people could earn a living without resorting to robbery, and the level of theft went down.

Venerable Kou Sopheap felt the two vital components to prevent unsafe migration, and trafficking lie in education and law enforcement – in both source and destination countries. One of the roles of the 5000 Buddhist temples in Cambodia is helping the less fortunate – through shelter, food, education, counseling (mainly for temple boys, often coming from the rural areas).

"Standing with Bhutanese Refugees "

Dr. Prabin Manandhar, Director of LWF, Nepal

"Here I am a refugee but I don't want refuge, I want the wings to fly"

The precursor to the current Bhutanese refugee situation in Nepal was Bhutan's *One Nation, One People* policy in the 1970s as Bhutan became a closed society. The ethnically Nepali residents (many of whom had been living in Bhutan since the 1860s) were facing harassment, as authorities saw the imposition of Nepali culture. The residents became active, demanding civil and political rights. However, the Bhutanese government was to start a program of what amounts to ethnic cleansing. Since 1991,



Dr. Prabin Manandhar following his presentation

118,000 people have been forced to migrate to Nepal - leaving behind family, friends, property, etc. However, this should not mean they leave behind their human rights. Nepal has 97% of its trade with India, who have a major voice in the region and there are complex political and economic relations between India, Nepal, and Bhutan. None are signatories to the 1951 Geneva Refugee Convention or the 1967 Protocol, leaving Nepal as a passive recipient for finding solutions. The US and India see the refugees as a perceived threat to regional security and so have opted for resettlement in a third country. 9 out of 10 resettled in a third country, when the global standard is 1 out of 10. Initially, there were problems of malnutrition and disease in the camp, but from the start, Nepal requested support from UNHCR/WFP; and with aid from LWF Nepal, Caritas, AMDA, Nepal Bar Association in camp management, livelihoods, water, energy, education, etc. things improved. There has also been a peaceful co-existence host community somewhat due to the community approach to livelihoods etc. for self-reliance. The 6,500 who remain are happy to assimilate as Bhutan is refusing any reintegration; however, no legal power exists to allow them to become Nepalese citizens formally. Suggested durable solutions include a need for tripartite dialogue; pressure from the international community on Bhutan; and for Bhutan to accept exiled political and resettled refugees to travel and invest.

Main Points of Discussion

- The remaining 6,500 include senior citizens who want to stay, those who want the right to

- return to Bhutan, those in mixed marriages and those who are not eligible due to past crimes.
- This group is not a burden to the community as they can contribute; they have skills and can work outside of the camp.
- The issue should not be about people being of a different ethnic origin, but there is a political shift to the right. In addition, there is weak governance, collusion, and corruption between traffickers and politicians in some places.
- For a successful partnership, there needs to be a shared vision and common values. In this situation, it is not just about proper camp management but also about effective advocacy and holding governments accountable, so it is essential to build alliances to achieve this. The *Universal Periodic Review* (UPR)⁷ is due in 2020 so it is important to be involved in this.
- A suggestion was to connect settled refugees in third countries for support, financial or otherwise.
- Initially, the refugees were living in the jungle, and there were informal mechanisms. Due to this, people were susceptible to gender-based violence (GBV), child abuse, and there were cases of trafficking to India. Organizations set up women and child forums, provided psychosocial help, and livelihood support, and as a result, they became less vulnerable to exploitation and human trafficking.

Case Study: Chab Dai Coalition

Mr. Ros Yeng, National Director, Chab Dai Coalition



Mr. Ros Yeng describing a case of a trafficked Cambodian woman

Mr. Ros Yeng presented a case study of a young woman trafficked to Malaysia from Cambodia, who found herself in an abusive situation and was able to run away. However, without legal documents, she was unable to return home, but through someone she met was connected with a partner of Chab Dai in Malaysia. She stayed in a safe house while the organization dealt with the authorities. In the meantime, Chab Dai paid for an airline ticket, and after three months she was repatriated and

supported by Chab Dai. On return to her community, she faced discrimination from her neighbors. They looked down on her for returning from overseas without the requisite riches. Support from Chab Dai to earn her living has now rectified that situation. This case study highlights the risks of being undocumented in another country. For organizations, it is necessary to work with the police; an organization does not have the authority to rescue and repatriate victims/survivors alone. There are many problems in prosecuting traffickers. Firstly, the fear and traumatization of the survivor, who often does not know the trafficker can preclude prosecution. In many countries, the courts cannot prosecute without the survivor's evidence. There is a need for legal reform to assist the process, and corruption of police and courts in some countries makes the process difficult. The problems of prosecuting in source, transit, and destination countries doubles/triples the work, and this also needs the support of the authorities. There is a lack of women in the justice system, especially in the police force (Cambodia: 0.02% female in the Human Trafficking police). There is also a lack of a reliable database to know the situation clearly if the incidence, modes, and trends of trafficking are increasing or not.

⁷ a unique process which involves a review of the human rights records of all UN Member States - 3 reports, one by government, one by the UN, and one by civil society.

Main Points of Discussion

- In some cases, the trafficker is a relative or a neighbor. They will get paid by traffickers taking the person to the destination - in China, they can get paid \$1,000, whereas in Malaysia the payment is around \$1-200.
- There was a question of criminal prosecution for abuse of Labor Laws in whichever country, particularly in the case of a person being kept a virtual prisoner in a house, without proper labor conditions.
- Awareness-raising in the community is so vital so that people are more savvy about the stories told by traffickers - promises of good money, less and easy work, travel on an airplane, etc. In some cases, a community member is trying to help someone when approached by an 'employment broker' and in fact becomes part of the trafficking scheme when introducing someone to the trafficker. In one case, a Pastor was paid \$100 for a girl to marry a man in China - thinking he was helping her.

A Brief Presentation on the Rohingya Crisis

Mr. Joyanta Adhikari, Executive Director, Christian Commission for Development in Bangladesh

Under the leadership of the Government of Bangladesh, the humanitarian community in Cox's Bazaar is responding to a crisis of the largest settlement of a displaced population. The Rohingya people are racially Indo-Semitic, formed from the stocks of Indian people over many centuries. There have been decades of systematic discrimination, statelessness and targeted violence in Rakhine State, forcing people to flee into Bangladesh. In August 2017, an estimated 906,700 Rohingya fled to Cox's Bazaar - described by the UN-mandated Independent International Fact-Finding Mission on Myanmar as a "widespread and systematic attack on [civilians]." Initially, the situation was chaotic, but with a major humanitarian effort, things have improved. However, there is a prevalence of drugs, violence, and lack of livelihood opportunities making people vulnerable to exploitation (women and girls, especially). This massive influx of people has caused a drain on local resources, resulting in deforestation, and seen price increases on goods and services. All of this has had a negative impact on the host community. With no repatriation from Myanmar in sight, despite previous promises and demands of Rohingya before repatriation, there seems no end to the situation. There is also fear of radicalization of bored and unemployed youth, and the population keeps on increasing, with 5-6 babies born every day. The humanitarian response has been to provide programs on child protection, GBV, food security, health, shelter and non-food items (winter clothing), and site management. Some of the challenges include limited access to services for adolescent girls; inadequate chickenpox prevention; more effort is needed for ensuring minimum standards for GBV; Water and space are scarce, and the poor soil precludes the ability to establish home gardens for vegetable-growing. There is duplication of health services, and the camp is congested and overcrowded. Time is running out; Bangladesh needs support. Earlier in the conference, there was a discussion on walking together, not building walls, and to look at the root causes and find the solution in partnership.



Mr. Joyanta Adhikari presenting on the Rohingya Crisis

Exposure Visits

The conference participants had the opportunity to visit one of three organizations working in Cambodia on trafficking and migration issues, to learn from their programs. The following is a brief description of the work of these agencies.

Hope for Justice Organization– *human trafficking and migration issues - preventing exploitation, rescuing victims/survivors, restoring lives, and reforming society*

Established by a British global organization, with various programs - a short-term residential/providing emergency relief for people who have been trafficked or faced unsafe migration. The program includes a school which is also open to referrals from other organizations as well as their own clients. They also provide community-based support through counseling. They work with the authorities for referrals to the program, with a focus on women and children. They also work with Thai border police on trafficking and migration, slavery - for men and women. They have many caseworkers who accompany the plaintiff to the court, which takes a lot of staff time - 2-3 days for each case. One of the challenges is to have a sufficient number of female staff - if the driver is male, they will need a female accompanying the victim/survivor.

Action Pour Les Enfants (APLE) – *investigates street-based/online sex trafficking of children*

APLE make investigations, working with the police to make arrests of perpetrators of child abuse, mainly sexual exploitation. They support victims in the court phase, providing psychosocial support to victims and their families. The exploitation areas tend to be the main tourist centers of Phnom Penh, Siem Reap, and Sihanoukville. However, exploitation and abuse are going underground, with those perpetrating shifting to online, grooming the child by online engagement and making arrangements for further abuse. APLE work with internet companies to counter this and child pornography. They are still working with street-based exploitation and particularly institutional exploitation, e.g., in orphanages, etc. APLE have a lot of cooperation with international police (provide training to police), NGOs, and the private sector. They are trying to do more on community engagement to disseminate knowledge and awareness - including online courses for children; an advocacy and research program - trying to build their knowledge base, helping to identify and bring cases for law enforcement. Offenders tend to be middle-aged and older, with a greater number of foreigners than local - with 47% of arrests being Cambodian. The foreign perpetrators can be long-term residents, frequent travelers, they can be teachers, judges, lawyers, basically working in any profession. The website has online courses, and there is a hotline. They also have trainers coming in from other countries.

Garden of Hope in Cambodia– *support to survivors of human trafficking and migration*

Pleroma Missions in Cambodia (PMC), known as Garden of Hope: is a holistic ministry focused on combating human trafficking in Cambodia. It was established in 2010 by Christian nuns from Hong Kong, living in the US. The goal is to provide spiritual and emotional counseling and healing, along with educational and vocational training to girls and women. They have various projects: Pleroma Home for Girl (PHG) 2011 (Age 6-17), Pleroma School for Girls (PSG) 2015, Pleroma Community Center 2016 (Outreach program: Extra classes, family psychosocial education, community awareness, etc.), and Pleroma Home for Women (PHW) 2018. In 2019 they hope to run a pilot project – community-based support. Their objective is to "provide a safe haven, spiritual nourishment, counseling, support group, social activities outing, and family involvement aims to help women to be restored and healed from emotional disturbance." They work on referrals from the Ministry of Social Affairs and other NGOs. They provide case management, but if the case is above their capacity, they make referrals to others, e.g. Chab Dai who have professional

psychologists on their staff. PMC employs social workers, a counselor and caregivers and support staff. Client stays in the center can be from one day after returning and up to one year. The women usually stay for 3-6 months and have follow-up when re-integrated. Extremely traumatized women can be challenging to support, particularly if they have a baby. Care is taken to ensure the baby is not at harm, but they try to keep the family together.

DAY 3

Devotion

Pastor Kong Mara provided some thoughts on 'taking care of the foreigner' referring to various biblical texts. His own story was one of poverty and insecurity until he found God, who gave him confidence and found he was loved. He shared how God is Love, God gives hope to the hopeless, is a father to the fatherless, a defender of the widows and watches over the foreigner. The pastor asked that all unite their hearts together to help the world around, as the scriptures said.



Pastor Kong Mara

Group Reflection - what you have seen, learned, want to share and take back

The following are the learnings from the exposure visits from the previous day, good practices and ideas to take forward.

Group 1 Hope for Justice

Good practice



Writing up the good practices on reflection from the exposure visit

- Focus on strategy
- Lighthouse program - multiple-faceted activities
- Services to trafficked - collaboration with government, CSO and other stakeholders - connection
- Food service and psychology, education and health care
- Connection with the original family - a bridge from the victim to own families
- Clear classification between children under 18, over 18 and especially for girls
- Comprehensive assessment - 3 months
- After integration have follow-up and home visits
- Protection services - work as a coalition and in partnership

Challenges

- The government has very strong plans, but resources are still limited. Depends on commitment but also on resources - in terms of social and legal support especially for victims of HT&M, support is still limited.
- Unsure what is successful reintegration and still not clear if some cases re-migrate after reintegration - sometimes six months or one year later they migrate or are trafficked again.
- Documents and good practice of sensitive cases - documentation and approach is not easy, sharing is challenged.
- Case management is a huge task, with many staff, therefore costly.

Recommendation:

- To be clear on how much expertise we have, what resources we have
- Networking should be strengthened
- Be faithful to our own calling and focus on quality
- Many anti-trafficking NGOs are focused on protection, but less on prevention - should increase more efforts on prevention - how to understand about safe migration, sexual abuse, how to support the potential migrant/trafficked person
- Everyone should use commonly agreed-upon language in human rights language

Group 2 Action Pour Les Enfants (APLE)

Learning from the visit

- APLE work in Cambodia and Indonesia addressing sexual exploitation and abuse and work through the court system and have good relationships with Cambodian and other governments where cases are from - have a good case rate. In some countries, it is not easy to have good relationships with the government.
- The work is not tangibly linked with HT&M, but as said in the Rev. Dr. Deenabandhu's presentation, there is a link between sexual exploitation and that same abuse
- Eye-opening as some of the cases involved NGO staff, one case of sexual abuse from a US Pastor setting up a Church - potential for organizations like ourselves, we have to think about the possibilities of abuse that might come from within our own groups. Before starting any work, we have to look at own house, ensure there is no exploitation - screening of staff and volunteers - codes of conduct, training, reporting mechanisms - ensure that we are not allowing for any increase in vulnerability.
- Role we can take to churches and faith-based - work brings us into contact with things difficult to face and we can be advocates to take to our communities, and ensure we do not cause harm ourselves.
- APLE also raise awareness of the issues, train local government staff, schools are child safe, provide support to parents and family, understanding of Child Rights - safe and unsafe behaviors so that they know if they are being exploited.
- Use of language - staff explained that don't use terms such as child pornography, child abuse - this is about the way we interpret the terms.
- Scary the way the internet context is changing. There is no understanding of how far it extends. Now many, even those from poorer communities and perhaps more vulnerable have access to mobile devices - this can be how the perpetrator can easily access children, out of plain sight, without awareness - on the street approaches are more visible - now it is online, it's harder to see and address. Need to think about this - provide life skills training to children on online safety.
- For churches and faith-based groups - if they are connected to the ACT alliance, they will have access to child safe resources
- Need a regional approach, taking lessons back to churches and faith-based organizations
- As LWD practice - Churches and faith based organizations should have proper policies, codes of conduct to ensure staff and others (including volunteers) are aware and adhere to them. To ensure the policy is promoted and mainstreamed to the community, particularly



Group discussion

for field staff working with children. To provide regular orientation/reflections with staff and new staff during orientation. There should be questions around child protection in interviews for new staff, and the appointment of new staff is only after receiving police clearance checks to confirm that they are non-abusers.

Group 3 Garden of Hope

Learning from the visit



Sharing reflections from the exposure visit

- Impressed with the program, the center was very clean, the staff we met clearly had good capacity and mentioned that said workers need compassion and said that love changes all.
- Connection and partnership with other NGOs and government.
- *"When you look into the faces of the women you see fear, traumatization, but you see them in clean surroundings, and sure it is different from the surroundings they were in before - feel confidence, hope, and gratitude that this place is here in Cambodia."*

But with some reservations -

- Community-based clients for the upcoming pilot project - can they do this, as this will take up a lot of time and resources?
- They did not yet have any IEC materials for prevention work
- Feel they are linking HT&M to community development, although support is better served in the community than a center
- Preventive education is very important - What lessons can be learned for the survivor - to be able to return more knowledgeable and safe as you cannot stop them from migrating but by equipping them with skills and strategies for safe migration. This could entail language training, help with passports, help to equip with other legal documents and understanding of safe migration. Examples of such support included workers going to Saudi who were provided with useful phone numbers in case of need. In Delhi, India where children are exposed to being trafficked after school - they have been provided with after school programs. The children stay there after school and so are not out on the street - if they are on the street they could easily be picked up; they also gain self-esteem and skills through art, sports, dancing, singing, etc., so it is harder to surrender into an abusive relationship as they now have a sense of self-worth. Government agencies and others can do this.

Discussion on who are duty bearers - main arguments

- *"The church is a **duty bearer** - an instrument, my duty to inform you as well as a **service provider** - 'don't just look to the US, Europe for manna from heaven.'"*
- *"All are duty bearers and have responsibilities and obligations, but the state has legal obligations to guarantee Human Rights as a party to the Convention - we have responsibilities as secondary actors; the state is a primary actor."*
- *"Respectfully would push back - according to God's law we are legally bound."*
- *"Faith communities have a stake as healers and restorers - doubtful that any government can do what they do such as have love, and compassion - also have a responsibility to speaking out, to expose. Maybe not always propose projects and programs as CSOs - but speaking out about some of these evils and with that, we have a lot of work to do."*
- *"The state has legal obligations but is limited - the role of churches and faith communities should be larger than the state - making use of the fullness of humanity."*

The Way Forward - Commonalities and Gaps

Participants were asked to do some self-reflection and write up their commitment as follows;

"I, work for (this church/organization), come Monday after hearing and learning for these past two days, seek to/ am excited/like to learn more about/have a conversation about/will do..... (fill in the blanks)"

Participants then went into discussion groups, split into church and faith-based and other organizations to list out patterns, commonalities of commitments they had been hearing. And then to raise anything missing from the list and anything that needs more conversation or clarity. The following is the report out from each of the groups.

Non-church group (faith-based and church organizations but not church entities)

- Share the final statement from this conference.
- How to integrate recommendations - mainstreamed, provided for database, strategic planning and part of the program itself.
- To share with transit, destination and other groups - work together not segmentizing those left in the source, transit, and destination groups.
- Work on training, especially life skills training
- Hope! - how can we be a source of hope for all of us - how do we realize everyone's problem and how to provide for those been victimized.
- Share with government and local entities, schools, etc. - help share laws. This is happening, but need to further it along.
- Addressing key causes - the alleviation of poverty.
- Work with other actors among ourselves.
- Research necessary, at all levels society - more data collection and more complete data - working on SWOT analysis to help work in this area.
- How to integrate into own work and funds.
- Working with social media - against bad practices - how to use well.
- Communication and awareness building.
- Understand all the intersections that will help us work together.
- Creation of curriculum for schools, churches, constituencies - with this it can strengthen our work.
- Clarifying language - e.g., migrants, refugees - including legal terms, so that we can understand the people who we work with.
- Ways to address those different groups - as they can vary.
- Capacity building - for ourselves, and as we share, how to build capacity to others.



Faith-based group discussing commonalities of commitments

There's a lot of work to be networked and shared - it's a start - there are platforms out there for sharing. There was no discussion on partnership with the church, however when questioned the following experiences were shared on such partnership, particularly around capacity;

- *"In Nepal, we will sit together and see where we can build capacity - we will do this within the*

programs we have with the church."

- *"We have experience of working with the church in Cambodia. Found out that the church has faced problems around human trafficking. Said they should take action with the community - learn prevention skills - report to the police, don't hide this. There is a need to highlight how the pastor can help and next time to share this."*
- *"In the community, there are foster families - fostering children affected by rape or other abuse. These children need to stay with them for healing as they cannot go to their birth parents. Many of the foster parents are from the church - we can say this can be a strong connection between church and non-church and should be scaled up."*
- *"We know of two churches that have members of the church who have benefited from trafficking. To counter this or raise awareness, we need to identify how to work together without shaming people."*

Church group

- Encourage churches to network with the NGOs.
- Encourage churches to work among/with migrants and trafficked persons. Most are silent.
 - build capacity of the congregations
 - church is the place that provides comfort, counseling, and compassion
 - church is a safe place
- Guidelines for children and women's protection.
- Advocacy committee on HT&M.
- Pledge to protect the survivors.
- Encourage youth to plan programs and reach out to the survivors.
- Train theological students not only in constitutional rights but also on legal aspects.
- Churches don't have the necessary tools to address these issues
 - Develop a training module (1 week)
 - Follow-up workshop - TOT

Additional points made in discussion after the presentation from the group;

- Churches, particularly in Cambodia, often don't have the staff to respond to some of the needs in the community, how can they be helped to be more active?
Response: Different countries ecumenical systems are very inclusive, but some have a very different setup. There is a need to build alliances, reaching out to these theological minded to respond. If the Lutheran church takes up the mantle to reach out - invite them - this all depends on the ecumenical set up in Cambodia.
- Many of us belong to churches already responding to these issues. Others are already in partnership. Most of us are basically concerned about how to make our church more engaged. We see that this is not just a Christian problem and work with everyone out there, but our preoccupation was around getting our churches on board.
- The ACT Alliance Asia Forum which is coming up, is a good way to raise this issue - we want to ensure the work we are doing here is lifted to that forum.
- Asia Pacific Forum, a collective of church agencies in the US and Canada has an annual meeting at which migration and human trafficking is regularly a topic. During this meeting we have talked about us working together in the region, working in partnership.
- On the eve of the Summit on Migration in Colombia this year, which brings civil society together, churches will be witnessing with the migrants.

- In January 2019 a conference held in Ireland had a focus on Migration and Human Trafficking - churches informed and engaged in this conference.
- There is a need to share on international conferences - how can we churches be plugged into these for information and participation.

The exercise saw quite different outcomes, with the non-church group bringing up more technical activities and the church more practical ones. The groups joined together to match up commonalities between the two groups, in preparation for taking action and real steps after the conference. The following were found to be the commonalities.

Commonalities between Church, Faith-Based and Other Groups

- Mutual capacity building
- Networking
- Leveraging resources
- Cooperation between stakeholders - government, churches, CSOs
- Service provision
- **Use of social media**
- Curriculum/tools development
- **Training**- theological materials and congregational materials/counseling
- Integrated approach of messaging on migration and human trafficking issues
- Mainstreaming safe migration and trafficking into our strategies and programs
- Research and data collection
- **Joint advocacies**
- Development of policies where NGO and faith-based can work together

The facilitator then pressed the group as to what can practically be done in the immediate future. After much discussion, three areas - **use of social media, training, and joint advocacy** - were selected for immediate actions. These were either activities they were doing already, had access to and/or the capacity. ELCA offered to take the lead in providing a platform for information sharing and exchange.

Conference Statement

The conference statement is a statement of intent. It was drafted by an editorial committee throughout the conference, capturing the essence and spirit of the discussions. It is to provide a commitment from all to go forward to respond to the migration and human trafficking crisis.

On the third day of the conference, the draft was shared with the participants. They then provided inputs for the editorial committee to make final changes to ensure ownership by all participating. The statement below is signed by all attending and is for sharing with their constituencies.

International Conference on “Migration and the Human Trafficking Crisis in Asia” – 21-23 August 2019, Phnom Penh, Cambodia -
Concluding Statement

We lament the exploitation and suffering of millions of people around the world who are victims of forced and unsafe migration and human trafficking. As people from Australia, Bangladesh, Cambodia, the Czech Republic, India, Indonesia, Japan, Laos, Malaysia, Myanmar, Nepal, Singapore, Thailand, the Philippines, and the United States, engaged in addressing the variety of challenges posed by human trafficking in many parts of Asia and gathered at the International Conference on “Migration and the Human Trafficking Crisis in Asia”, convened by the Evangelical Lutheran Church in America (USA) and Life With Dignity (Cambodia) we strongly appeal to all people of faith or belief and all others of good will as well as governments around the world to respond to the forces which perpetrate this crisis.

Human trafficking is not a problem experienced by some nameless and faceless people but one that indicts all of us as it thrives by commodifying some who are made and considered inferior and vulnerable by our prevailing structures and cultures. As such, the rampant practice of human trafficking poses serious challenges to the moral integrity of our generation. As faith communities, some of us have already taken stock and are addressing this shameful reality of human trafficking while others are seeking to understand and analyze these issues with a view to discern the distinct role that churches and faith-based organizations alone can and must play.

We together affirm that all our faith traditions uphold the values of justice, equity and dignity as crucial for the sanctity and integrity of life of all people and the earth. As such, we commit our churches and faith-based organizations to a partnership through courageous and committed actions of confronting and resisting the forces that cause human trafficking, preventing its occurrence, protecting the vulnerable, and healing and restoring broken lives and relationships. Human beings are not for sale. We further commit to accompany one another through the values of mutuality, respect and trust, holding each other accountable.

A rights-based approach, built upon the Universal Declaration of Human Rights and related internationally recognized human rights standards, is essential to address the challenges of forced and unsafe migration as well as the scourge of human trafficking. While governments have legal obligations to protect these rights, we noted a distinct role for faith-based communities in offering protection as well -- even sanctuary from the principalities and powers as needed. Churches must be safe places and provide comfort, counseling, and compassion. Faith-based organizations are often uniquely placed to rebuild the self-esteem of trafficked survivors.

Faith communities which seek the common good are especially equipped to take up these issues, being rooted at the local level and globally connected. As spiritually motivated people of conscience and connected beyond national boundaries, we must call out the injustices associated with forced and unsafe migration, the conditions of refugees, and human trafficking. We should contribute to the transformation required -- emotionally, morally, politically, economically, socially and legally -- to identify the complexities and challenges before us with these concerns, strengthen capacities to address them and take concrete action to rectify structural injustices within systems in our institutions, our communities, our nations and our world. In

doing so, we must amplify the voices of victims of human trafficking as well as adopt a gender-sensitive approach – for both women and men – in calling upon our faith communities, governments and the international community to respond constructively to forced and unsafe migration and the horrors of human trafficking.

The conference took stock of our work and discussed how we could build upon the internationally recognized “4 Ps” approach to human trafficking – Prevention, Protection, Prosecution and Partnerships. We also strongly affirm the importance of partnerships as a cross-cutting methodology.

We discussed and mutually pledge to:

- Analyze together strengths, weaknesses, opportunities and threats, and engage in strategic planning and mutual capacity building, where possible;
- Pursue an integrated approach to forced and unsafe migration and human trafficking that also promotes understanding of their intersection;
- Encourage greater participation by our faith communities, working with many like-minded actors, including multi-faith efforts, to improve coordination and collaboration, leverage resources and do together what we each do best;
- Engage in rights-based advocacy at all possible levels (national, regional and international), including awareness and engagement campaigns, the utilization of multilateral and bilateral agreements, model legislation, stronger national laws and response mechanisms, increasingly effective efforts to prosecute offenders and improvement of criminal justice systems, prevention of online exploitation and abuse and efforts to eliminate them;
- Care for the wounds – physical, psychological and spiritual – of victims of trafficking and forced and unsafe migration and their families through social services, shelters, vocational training and livelihood opportunities, and legal accompaniment;
- Affirm the diversity of implementing partners and actors taking up the issues in countries of origin, transit, destination and return; and
- Enhance communication and information sharing by identifying and joining existing information databases (intergovernmental and non-governmental) and networks for maximum effectiveness or create those where none may exist but are necessary.

The conference took note and expressed its sincere appreciation for the in-depth research, prepared for this conference, which mapped the current situation on migration and human trafficking in Asia and acknowledges its recommendations.

The conference calls for churches, inter-faith and ecumenical agencies, ELCA companion churches and organizations to:

- Create informational materials linking religious teachings/doctrines and response to trafficking in persons (TIP), and mobilize resources to develop and conduct training modules and workshops about TIP (including rights and legal aspects) for religious institutions and emerging leaders (ELCA to take the lead responsibility); and
- Establish a network involving the participants in the conference and the research study and an online platform to share information, including best practices about protection services, a directory of faith-based and civil society organizations (FBOs/CSOs) working on these issues, as well as deepening and

extending the mapping already undertaken by the research study, and related activities (ELCA to take the lead responsibility).

The conference also stressed the need for faith-based and other organizations as well as governments to:

- Strongly promote awareness of forced and unsafe migration and human trafficking issues;
- Recognize and ensure the sexual and reproductive health of the victims of forced migrations, refugees and human trafficking at local, national and international levels;
- Identify specific instances of human trafficking and respond with appropriate actions, including safeguarding of children; and
- Take steps to prevent forced and unsafe migration and human trafficking, especially in situations of statelessness and displacement.

Our commitment

On the way forward, we affirm our commitment to:

- Discern further the distinct role of faith communities in addressing these challenges;
- Build our own capacities to address these issues, utilizing different approaches where appropriate and required; and
- Recognize and build awareness that a number of the root causes of forced and unsafe migration and human trafficking are political and economic in nature – often poverty-related – calling upon governments to address them while holding governments and ourselves accountable for meeting the challenges.

Participants:

Australian Lutheran World Service	International Lutheran Seafarers' Mission (Singapore)
Cambodia National Council for Children	Japan Evangelical Lutheran Association
Cambodian Women's Crisis Center	Life With Dignity (Cambodia)
Center for Disaster Risk Management & Community Development Studies (Indonesia)	Lutheran Church in Cambodia
Chab Dai (Cambodia)	Lutheran Church in Malaysia
ChildFund Cambodia	Lutheran Church in the Philippines
Christian Commission for Development in Bangladesh	Lutheran World Federation – Laos
Diakonia Czech	Lutheran World Federation – Myanmar
DanChurchAid – Cambodia	Lutheran World Federation – Nepal
Evangelical Lutheran Church in America (USA)	Lutheran World Federation National Committee (Indonesia)
Farmer and Nature Net (FNN)	Mission Alliance
Federation of the Lutheran Churches in Myanmar	Nepal Evangelical Lutheran Church
Global Ministries of the United Church of Christ and the Christian Church (Disciples of Christ) in USA	New Life Center Foundation (Thailand)
Hagar International (Cambodia)	RDRS Bangladesh
HEKE Cambodia	UN Women
Inter-Church Service Association (India)	Winrock International – Cambodia
	World Renew - Cambodia
	World Vision International - Cambodia

Closing Remarks: HE Chou Bun Eng



HE Chou Bun Eng making closing remarks to the conference

"The time for the conference is at an end, but I feel this has been very useful. As I said earlier, TIP is not just the job for one - we need collaboration from all stakeholders in society. And now we are talking about faith-based organizations. If we collaborate, the work is very much better. This conference has been about a chance to learn from the discussion - and we would like to share from our experience. TIP comes from different origins, not only poverty - so we need to build up training or tools to learn about the issues and

which is different from one to another. TIP is complex, unlike other crimes. We must raise our efforts on our roles and responsibilities to be parents, brothers and sisters, be children, building good relationships in society for all. Please meet with any survivors to learn about the cases; each one is different. Raise understanding about values, violations, patterns of trafficking, and how to protect people from risky situations, raise awareness of laws and policies of the NCCT, government, and other stakeholders. Educate on being a good person, not to discriminate or be violent to another. For education, we need to think about the key messages, not the curriculum, think about the methodology - who can provide the messages to society. Join hands with authority. Faith-based can do 3 of the 4 Ps, prevention, protection, partnership, but if you can identify perpetrators, we can prosecute. Cross-sectoral collaboration is important. With regards to the conference statement for peer education. You need to think about the schedule for peer education and raise the capacity and work together to find key messages and help our community. For social media, there are dilemmas in that it can be helpful, but can also be destructive, with not all information being correct. Also, we are concerned about the disconnect of the younger generation with their use of IT, and particularly the disconnect from the elderly. I think that discussions and interactions between faith-based and others, including the government and the private sector, will be important. For the Royal Government of Cambodia, we dedicate ourselves to support the contribution and collaboration in any capacity that can be done to respond to combatting TIP, or other abuses.

I wish all of you a lucky life and happiness forever."

ELCA final comments

"This has been a rich time of learning and conversation. It is hard to believe that we could achieve anything in the course of three days, but we have arrived at the end and think we have been changed. Changed with a new appreciation for the magnitude of migration and TIP. Changed in the knowledge of the commitment here, by seeing a new vision of all of us walking together. We appreciate your patience participation, and commitment - thank you and thanks to Dr. Suon Sopheap and his team for all the work over the last months - to each one of you, blessings to you on your return home and your commitment."

ANNEXES

List of participants

Participants in the conference				
#	Name	Organization	Position	Country Base
1	Aaron Yap	Lutheran Church in Malaysia	Bishop	Malaysia
2	Anne Fitzpatrick	Australian Lutheran World Service	Program Officer	Australia
3	Arvid Vik	Mission Alliance	Communications	Cambodia
4	Carole Williams	Freelance Consultant	Rapporteur	Cambodia
5	Chan Vanna	Life With Dignity	APC	Cambodia
6	Rev. Dr. Chandran Paul Martin	Evangelical Lutheran Church in America	Regional Representative	India
7	Chang Mouy	Life With Dignity	AFM	Cambodia
8	HE Chou Nun Eng	National Committee for Counter-Trafficking	Vice Chairperson	Cambodia
9	Chhoun Narous	Life With Dignity	Communications Officer	Cambodia
10	Chhun Vireak	Life With Dignity	Research Consultant	Cambodia
11	Daniel Pondevida	Lutheran Church in the Philippines	Pastor	Philippines
12	Rev. Dr. Deenabandhu Manchala	Global Ministries of the United Church of Christ/Christian Church/ Disciples of Christ	Area Executive	USA
13	Mr. Dennis Frado	Evangelical Lutheran Church in America	Director, Lutheran Office for World Community, ELCA & Main Representative at UN Headquarters	USA
14	Rev. Dr. Frankin Ishida	Evangelical Lutheran Church in America	Director for Asia and the Pacific	USA
15	Greg Irving	Lutheran World Federation	Program Coordinator	Myanmar
16	Heang Veasna	Life With Dignity	Program Manager	Cambodia
17	Heng Sophany	Consultant	MC	Cambodia
18	Hor Kosal	Hagar	Program Manager	Cambodia
19	Im Sreytha	CFC	CP Coordinator	Cambodia
20	Isabella La Marca	International Lutheran Seafarers' Mission	Assistant to Chaplain	Singapore
21	Rev. Joseph Soren	Nepal Evangelical Lutheran Church	President	Nepal
22	Joyanta Adhikasi	Christian Commission for Development in Bangladesh	Executive Director	Bangladesh

23	Jennifer Pedzinski	New Life Center Foundation	Senior Administrator	Thailand
24	Kaoru Watanabe	Japan Evangelical Lutheran Association	Executive Director	Japan
25	Kasumi Nakagawa	Freelance	Research Consultant	Cambodia
26	Keo Phalla	National Committee for Counter-Trafficking	Vice Director Department	Cambodia
27	Kepler Silaban	Center for Disaster Risk Management & Community Development Studies	Executive Director	Indonesia
28	Khairul Islam	RDRS	Project Manager	Bangladesh
29	Khim Sokhom	Life With Dignity	D/L/A	Cambodia
30	Kong Mara	New Life Fellowship	Leader	Cambodia
31	Venerable Kou Sophea	Pannasastra University of Cambodia	Monk/Lecturer	Cambodia
32	Kristen Rasmussen	DanChurchAid	Country Director	Cambodia
33	Lim Tith	UN Women	Program Analyst	Cambodia
34	Marie Anne Sliwinski	Evangelical Lutheran Church in America	Program Director	USA
35	Rev. Martin Lalthangliana	Lutheran Church in Myanmar	President	Myanmar
36	Matilda Nainggolan	Lutheran World Federation National Committee	Church Worker	Indonesia
37	Michael Hofmann	International Lutheran Seafarers' Mission	Pt Chaplain	Singapore
38	Moses P. Manohar	Inter-Church Service Association	Executive Director	India
39	Neth Sovann	World Renew	Country Director	Cambodia
40	Nhanh Channtha	Mission Alliance	Program Officer	Cambodia
41	Norvey Sivouthan	HEKS/EPER	Country Director	Cambodia
42	Nurul Qoiuroh	Winrock International	Chief of Party	Cambodia
43	Rev. Orn Daniel	Lutheran Church in Cambodia	Chairman	Cambodia
44	Ouch Sang Saven	Life With Dignity	CO	Cambodia
45	Ouk Pow	Life With Dignity	APC	Cambodia
46	Oung Nanntha	Life With Dignity	MC	Cambodia
47	Pan Sopheap	FNN	Executive Director	Cambodia
48	Pel Martin	Life With Dignity	APC	Cambodia
49	Dr. Prabin Manandhar	Lutheran World Federation	Country Director	Nepal
50	Prashant Verma	ChildFund Cambodia	Country Director	Cambodia
51	Ros Yeng	Chab Dai	National Director	Cambodia

52	Sam Bora	Life With Dignity	APO	Cambodia
53	Sam Sorphea	Cambodia National Council for Children	Chief of Committee	Cambodia
54	Sam Sreyna	Hagar International	Operations Manager	Cambodia
55	Say Savin	World Vision International-Cambodia	Technical Program Manager	Cambodia
56	Seng Ing	Life With Dignity	APC	Cambodia
57	Sin Seang Eng	Life With Dignity	YPP/OVP Officer	Cambodia
58	Som Sivwin	National Committee for Counter-Trafficking	Assistant	Cambodia
59	Dr. Suon Sopheap	Life With Dignity	Executive Director	Cambodia
60	Soum Vannak	Life With Dignity	Administrator	Cambodia
61	Stanislav Flekei	Diakonia	Head of Mission	Czech Republic
62	Suon Soveasna	Cambodian Women's Crisis Center	M&E Specialist	Cambodia
63	Timothy Melvin	Evangelical Lutheran Church in America	Special Consultant	India
64	Touch Keovsrayleak	Lutheran Church in Cambodia	Pastor	Cambodia
65	Try Kong	Life With Dignity	TPC	Cambodia
66	Van Arun Rasmey	Life With Dignity	LWD Board Member	Cambodia
67	Vongmany Vongphachanh	Lutheran World Federation	Program Manager	Laos

Workshop agenda

Wednesday 21 st August 2019		Thursday 22 nd August 2019		Friday 23 rd August 2019	
7:15 - 7:50	Registration	8:00 - 8:30	Registration	8:00 - 8:30	Registration
7:50 - 8:15	Devotion: The Rev. Dr. Franklin Ishida	8:30 - 9:00	Sharing from a Buddhist Perspective: Migration and Human Trafficking - Venerable Monk, Kou Sopheap	8:30 - 9:00	Devotion: Pastor Kong Mara, New Life Fellowship
8:15 - 8:20	Arrival of HE Chou Bun Eng			9:00 - 9:20	Recap Day 2
8:20 - 8:30	National Anthem Blessing Dance			9:20 - 9:50	Game related to migration
8:30 - 8:45	Welcome remarks, of the Workshop, Orientation, Process and Outcomes : The Rev. Dr. Franklin Ishida, The Rev. Dr Chandran Paul Martin, Dr. Suon Sopheap	9:00 - 9:40	Recap Day 1 and group presentation (from Plenary Session 2)	9:50 - 10:45	Reflection from exposure visits (in groups)
8:45 - 8:55	Opening Remarks: HE Chou Bun Eng, NCCT, MOI	9:40 - 10:30	"Standing with Bhutanese Refugees" - presentation on refugees in Nepal Dr. Prabin Manandhar, Director of LWF, Nepal		
8:55 - 9:05	Photo session				
9:05 - 9:40	Coffee Break	10:30 - 11:00	Coffee Break	10:45 - 11:00	Coffee Break
9:40 - 12:30	Presentation of the key findings of the research Ms. Kasumi Nakagawa, Researcher,	11:00 - 12:30	Case Study presentation: Chab Dai Coalition - Mr. Ros Yeng, National Director	11:00 - 12:10	Feedback from Reflection
	Official publication of the research by ELCA		Presentation on the Rohingya Crisis - Mr. Joyanta Adhikari, Executive Director, Christian Commission for Development in Bangladesh	12:10 - 12:30	Self- Reflection - commitment to action
12:30 - 1:30:	Lunch	12:30 - 1:30	Lunch	12:30 - 1:30	Lunch

1:30 - 3:50	Plenary Session 1: The Current Human Trafficking and Migration, Globally and in Southeast Asia, and what efforts are being made to reduce it. Speakers: H.E. Chou Bun Eng, Vice Chair, NCCT, Secretary of State, MoI Mr. Lim Tith, Program Analyst- Safe and Fair Program, UN Women Mr. Dennis Frado, Director, Lutheran Office for World Community, ELCA & Main Representative at UN Headquarters	1:30 - 5:00	Exposure visits to; <ul style="list-style-type: none"> Action Pour Les Enfants (APLE) – learn and understand about sexual trafficking of children. Garden of Hope in Cambodia– to learn about survivors of human trafficking and migration. Hope for Justice Organization– human trafficking and migration issues - preventing exploitation, rescuing victims, restoring lives, and reforming society 	1:30 - 3:15	Group work - Church entities/Faith-based organizations and other groups - identify patterns and commonalities of commitment for your organizations/institutions to take forward
3:50 - 4:20	Coffee Break			3:15 - 3:30	Coffee Break
4:20 - 6:20	Plenary session 2 and group work “Partnerships and Alliances” Presentation by the Rev. Dr. Deenabandhu Manchala, United Church of Christ USA and the Rev. Dr. Franklin Ishida, Director for Asia and the Pacific, ELCA Group discussion on the theme What are the current and best strategies for partnership and alliances in dealing with Human Trafficking and Migration?			3:30 - 4:15	Plenary Discussion: Way to move forward – and develop Action Plans to address human trafficking and migration issues in Southeast Asia
				4:15 - 5:00	Conference statement draft presentation by Mr. Dennis Frado - revisions contributed by participants
		5:00 - 6:00	Steering Committee meeting	5:00 - 5:30	Closing remarks - H.E Chou Bun Eng, Secretary of State of the Ministry of Interior, and Permanent Member of the National Committee for Counter Trafficking
6:20 - 7:00	Steering Committee meeting	6:00 - 8:00	Cambodian Cultural presentation and solidarity dinner at the Hotel	6:00 - 8:30	Fellowship dinner on cruise

Workshop Presentations (slides are in order vertically, and then to the right)

In-Depth Study in Mapping of the Current Situation on Migration and Human Trafficking in Asia - Kasumi Nakagawa, Researcher



In Depth Study in Mapping of the Current Situation on Migration and Human Trafficking in Asia

*Prepared by: Kasumi and
Vireak
Phnom Penh – 21st August
2019*



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1. Goal and Objectives

The objectives of the regional study were:

- To provide overview of migration and human trafficking in Asia in terms of trends, legal/policy framework and response mechanism (13 countries)
- Identifying gaps and provide some concrete recommendations on areas that churches, faith-based, and other actors can prioritize

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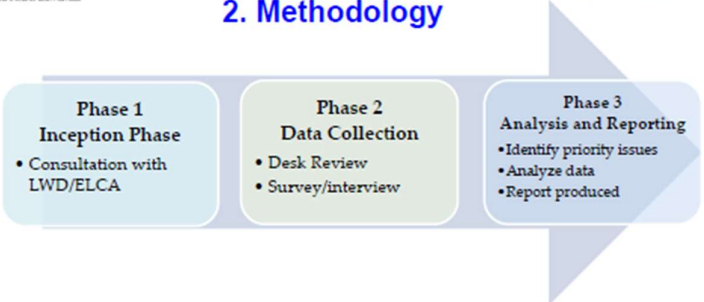
1. Study's Goal and Objectives	6. Link Between Migration and TIP
2. Methodology	7. Key Findings
3. Target Areas	8. Discussion/Analysis
4. Participants to the Study	9. Recommendations
5. Study's Limitations	

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2. Methodology



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graph LR
    A[Phase 1  
Inception Phase  
• Consultation with LWD/ELCA] --> B[Phase 2  
Data Collection  
• Desk Review  
• Survey/interview]
    B --> C[Phase 3  
Analysis and Reporting  
• Identify priority issues  
• Analyze data  
• Report produced]
            
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3. Target Areas



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5. Study's Limitations

- Not all churches proposed to meet were met,
- Some policy documents of investigated countries were not accessible online
- Church related information was rarely found online and analysis about churches/faith-based organizations greatly relied on information obtained by the participants to this study

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4. Participants to the Study

- 20 Institutions and, 23 participants (13 KII, 10 Email)

Type of Institution	# of institution	
	Proposed	Actual
Government/Ministry (Cambodia only)	5	4
UN Agency (Cambodia only)	2	1
NGO	1	1
Faith-Based Organization	11	6
Church	11	8
Total	30	20

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6. Migration & TIP



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7. Key Findings (desk review)

International Framework

- There are a number of international legal framework, the most one is the United Nations (UN) Convention against Transnational Organized Crime (2000)
- The Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (2000) (Palermo Protocol)
- ASEAN also sets up several mechanism

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7. Key Findings (desk review)

Main Key Faith-Based/Church Actors in the region

- Evangelical Lutheran Church in America (ELCA)
- The Roman Catholic Church
- The World Council of Churches (WCC),
- Lutheran World Federation (LWF)
- The Churches' Commission for Migrants in Europe (CCME)
- ACT Alliance
- The Christian Conference of Asia (CCA)

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7. Key Findings (desk review)

Migration and Human Trafficking in Asia



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7. Key Findings: 13 countries (desk review and Survey)

Findings from 13 countries

- Key Legal Framework
- Key Response Mechanism
- Faith-Based/Church Engagement

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7. Key Findings: 13 countries

Countries	Trafficking Ranking by U.S Department of State (June 2019)	Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children	
		Signature	Ratification, Acceptance(A), Accession(a)
Bangladesh	Tier 2 Watch List		No
Cambodia	Tier 2 Watch List	11 Nov 2001	02 Jul 2007
China	Tier 3	No	08 Feb 2010 (a)
India	Tier 2	12 Dec 2002	05 May 2011
Indonesia	Tier 2	12 Dec 2000	28 Sep 2009
Japan	Tier 1	09 Dec 2002	11 Jul 2017 (A)
Malaysia	Tier 2 Watch List	No	26 Feb 2009 (a)
Myanmar	Tier 3	No	30 Mar 2004 (a)
Nepal	Tier 2	No	No
Philippines	Tier 1	14 Dec 2000	28 May 2002
Singapore	Tier 2	No	28 Sep 2015 (a)
Thailand	Tier 2	18 Dec 2001	17 Oct 2013
Vietnam	Tier 2 Watch List		08 Jun 2012 (a)

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Bangladesh

Key Legal Framework

- ◊ The Prevention and Suppression of Human Trafficking Act (2012)
- ◊ Overseas Employment and Migrants Act 2013, and Act. 2016
- ◊ Woman and Children Repression Prevention Act (2000)
- ◊ Penal Code of Bangladesh (1860)
- ◊ National Plan Action for Combating Human Trafficking (2015-2017) and new plan (2018-2021)

Key Response Mechanism

- ◊ Ministry of Expatriates' Welfare & Overseas Employment
- ◊ Bureau of Manpower Employment and Training (BMET)
- ◊ Ministry of Home Affairs
- ◊ Ministry of Social Welfare (MoSW)
- ◊ Ministry of Women and Children Affairs (MoWCA)

Engagement from Faith-Based/Church

- ◊ The Bangladesh Counter Trafficking in Persons (BC/TIP) program by RDRS
- ◊ BC/TIP consists of 5 components, including Prevention, Protection, Prosecution, Partnership & Child Marriage

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Cambodia

Key Legal Framework

- ◊ Law on Suppression of Human Trafficking and Sex Exploitation (2008)
- ◊ Criminal Law (2009)
- ◊ Labor Law (1997)
- ◊ National Plan of Action on Combating Trafficking in Person 2014-2018

Key Response Mechanism

- ◊ National Committee for Counter Trafficking (NCCT)
- ◊ NCCT consists of 21 ministries and 6 Working Group

Engagement from Faith-Based/Church

- ◊ Prevention
- ◊ Protection
- ◊ Promotion
- ◊ Livelihood Program
- ◊ Informal education
- ◊ Basic Healthcare

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China

Key Legal Framework

- ◊ Law of the People's Republic of China on Control of the Entry and Exit of Aliens (1986)
- ◊ Criminal Law of the People's Republic of China (1997)
- ◊ Law of the People's Republic of China on the Protection of Minors (1991)
- ◊ Law of the People's Republic of China on the Protection of Rights and Interests of Women (2005)
- ◊ National Plan of Action on Combating Trafficking in Women and Children (2008-2012) and new Plan (2013-2020)

Key Response Mechanism

- ◊ Ministry of Anti-Trafficking
- ◊ Ministry of Public Security
- ◊ Ministry of Foreign Affairs

Engagement from Faith-Based/Church

- ◊ No Faith-Based/Church participated in the study

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India

Key Legal Framework

- ♦ The Immoral Traffic (Prevention) Act, 1956 (ITPA)
- ♦ The Juvenile Justice (Care and Protection of Children) Act, 2000
- ♦ Criminal Law (amendment) Act 2013
- ♦ Protection of Children from Sexual offences (POCSO) Act, 2012
- ♦ Child Labor (Prohibition and Regulation) Act, 1986,
- ♦ Transplantation of Human Organs Act, 1994

Key Response Mechanism

- ♦ Anti-Trafficking Cell
- ♦ The Ministry of Home Affairs
- ♦ Department of Women & Child Development
- ♦ India Centre for Migration (ICM)
- ♦ Ministry of Women & Child Development (MWCD)
- ♦ Ministry of External Affairs
- ♦ Ministry of Labor & Employment
- ♦ Government of India and Apparel and Export Promotion Council of India (AEPC)

Engagement from Faith-Based/Church

- ♦ No Faith-Based/Church participated in the study

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Japan

Key Legal Framework

- ♦ Criminal Laws and Anti-Prostitution Laws under the Immigration Control and Refugee Recognition Act (1951)
- ♦ The Regulations of the Prostitution Prevention Laws 1956
- ♦ Law Enforcement Task Force Against Trafficking in Persons (2014)
- ♦ Immigration Control and Refugee Recognition Act of 1951 as Amended in 2014
- ♦ The Penal Code (1907)

Key Response Mechanism

- ♦ The Inter-Ministerial Liaison Committee (Task Force)
- ♦ Japanese Embassies and Consulates-General Overseas
- ♦ Japanese Immigration Bureau
- ♦ The Ministry of Land, Infrastructure and Transport
- ♦ The Official Development Assistance (ODA)

Engagement from Faith-Based/Church

- ♦ Shelters
- ♦ Cares and support social services
- ♦ True healing and restoration

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Indonesia

Key Legal Framework

- ♦ The Law on the Eradication of the Criminal Act of Trafficking in Person
- ♦ Law on Protection of Indonesian Migrant Workers (Law No 18, 2017)
- ♦ National Law on Placement and Protection of Indonesian Migrant Workers Abroad (Law No. 39, 2004)
- ♦ Law on Child Protection (Law No. 23 of 2002)
- ♦ National Action Plan on the Eradication of the Criminal Act of Trafficking in Persons and Sexual Exploitation of Children (2009-2014)

Key Response Mechanism

- ♦ The Government Ministry of Home Affairs
- ♦ The Ministry of Women Empowerment and Children protection (MOWECP)

Engagement from Faith-Based/Church

- ♦ Livelihood program
- ♦ Giving information about work in foreign countries.
- ♦ Strengthening on congregation spirituality through worship and bible study
- ♦ Sharing prayers about the human trafficking and migration
- ♦ Provide safe place/shelter
- ♦ Advocacy

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Malaysia

Key Legal Framework

- ♦ Immigration Act 1959/1963 (Act 155)
- ♦ The Anti-Trafficking in Persons and Anti-Smuggling of Migrants Act 2007 (amended in 2010 and 2015)
- ♦ National Action Plan on Human Trafficking 2016-2020

Key Response Mechanism

- ♦ The Council for Anti-Trafficking in Persons and Anti-Smuggling of Migrants
- ♦ Labor Department (part of the Ministry of Human Resources)
- ♦ Immigration Department (part of the Ministry of Home Affairs)
- ♦ Royal Malaysian Customs Department, Malaysian Maritime Enforcement Agency

Engagement from Faith-Based/Church

- ♦ Highlight the problem
- ♦ Engage legislators and government on the issue
- ♦ Engage the media
- ♦ Awareness of the human rights issues
- ♦ Provide a place to stay, contact with their embassy, help them in the police case
- ♦ Help victim to return home and assist them to go through the Immigration/visa process:

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Myanmar

Key Legal Framework

- ♦ Anti-Trafficking in Persons Law 2005
- ♦ Penal Code
- ♦ Criminal Law & Criminal Procedures
- ♦ National Plan of Action to Combat Human Trafficking 2012-2016

Key Response Mechanism

- ♦ The Central Body for Suppression of Trafficking in Persons (CBTIP)
- ♦ CBTIP consists of 3 Working Groups and Anti-Trafficking in Persons Division (ATIPD)

Engagement from Faith-Based/Church

- ♦ Sharing information about the human trafficking case and try to help the victim
- ♦ Preached about or talked about human trafficking in retreats
- ♦ Awareness raising and dissemination

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Philippines

Key Legal Framework

- ♦ Republic Act No.10364 or the Expanded Ani-human in Person Act of 2012
- ♦ Anti-Violence against women and their children Act of 2004 (Republic No 9262)
- ♦ The Philippine Immigration act of 1940

Key Response Mechanism

- ♦ Inter-Agency Council Against Trafficking (IACAT)
- ♦ the Philippine National Police (PNP)
- ♦ Women and Children's Protection Center

Engagement from Faith-Based/Church

- ♦ Provided educational services to raise local people's awareness on human trafficking
- ♦ National Council for Churches in the Philippines
- ♦ Psychological support for children being left behind by their parents' migration

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Nepal

Key Legal Framework

- ♦ Human Trafficking and Transportation Control Act (HITCA) 2007
- ♦ Human Trafficking and Transportation Control Rule (HITCR) 2008
- ♦ Foreign Employment Act (FEA)
- ♦ National Plan of Action against TIP Especially Women and Children (2012-2022)

Key Response Mechanism

- ♦ The National Committee for Controlling Human Trafficking (NCCHT)
- ♦ Local Committees for Controlling Human Trafficking (LCCHTs)
- ♦ Ministry of Women, Children and Social Welfare (now called Ministry of Women, Children and Senior Citizen)
- ♦ Ministry of Labor and Employment (now, Ministry of Labor, Employment and Social Security)

Engagement from Faith-Based/Church

- ♦ Food security and livelihood, good governance and justice
- ♦ Psychosocial support Counseling
- ♦ Transitional shelter
- ♦ Organized campaigns
- ♦ Coordinate with schools for such campaigns and aware the youths and their parents
- ♦ Establish youth network and arrange sensitization in migration and trafficking

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Singapore

Key Legal Framework

- ♦ The Prevention of Human Trafficking Act (PHTA) 2015
- ♦ Corruption, drug trafficking and other serious crimes (Confiscation of Benefits) Act
- ♦ National Approach Against Trafficking in Person (2016-2026)
- ♦ National Plan of Action on Combating Human Trafficking in Person (NPA 2012-2015)

Key Response Mechanism

- ♦ Singapore Police Force
- ♦ Immigration and Checkpoints Authority
- ♦ Ministry of Social and Family Development
- ♦ Ministry of Law
- ♦ Ministry of Foreign Affairs
- ♦ Attorney General's Chambers

Engagement from Faith-Based/Church

- ♦ Counselling
- ♦ Case management
- ♦ Raising people's awareness,
- ♦ Human trafficking case referrals
- ♦ literacy and life skill trainings
- ♦ Assist victim to back their home countries

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Thailand

Key Legal Framework

- ◊ Law on Prevention and Suppression of Human Trafficking, adopted in 2017
- ◊ Human Trafficking Criminal Procedure Act (2016)
- ◊ The Royal Ordinance Concerning Rules on Bringing Migrant Workers to Work with Employers in the Kingdom (2016)

Key Response Mechanism

- ◊ The National Anti-Trafficking in Persons Committee
- ◊ The Office of the Permanent Secretary for Social Development and Human Security
- ◊ Anti-Trafficking in Persons Performance Committee
- ◊ The Ministry of Social Development and Human Security Overseas
- ◊ Department of Special Investigations (DSI) under the Ministry of Justice (MoJ)
- ◊ Anti-Human Trafficking Division (ATHD) of the Royal Thai Police

Engagement from Faith-Based/Church

- ◊ Education, raising awareness, dissemination
- ◊ Livelihood program agriculture/avocational training
- ◊ Social Development and Service Unit
- ◊ Peace center for victim
- ◊ New Life Center Foundation works in areas of prevention and protection

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Analysis/discussion



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Vietnam

Key Legal Framework

- ◊ The Criminal Police Department of the Ministry of Public Security
- ◊ The Penal Code (1999)
- ◊ National Anti-Trafficking Action Plan 2016-2020

Key Response Mechanism

- ◊ National Steering Committee on Counter Human Trafficking
- ◊ Ministry of Labour, Invalids and Social Affairs (MOLISA)
- ◊ Ministry of Justice (MOJ)
- ◊ The Ministry of Information and Communication and
- ◊ The Vietnam Women's Union

Engagement from Faith-Based/Church

- ◊ Caritas offers shelter for victim
- ◊ Legal support
- ◊ Job training for migrants

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8. Discussion/Analysis

(1) Awareness about unsafe migration/TIP

- Limited awareness about migration and TIP amongst faith-based organizations/churches
- Ineffective information sharing about migration and TIP amongst faith-based organizations/churches

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8. Discussion/Analysis

(2) Prevention

- Awareness raising amongst potential migrants is key to prevention of TIP: Prevention is key to eliminating TIP, but faith-based organizations/ churches have not systematically mainstreamed unsafe migration/TIP issues into their activities.

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8. Discussion/Analysis

(3) Protection

- Limited shelter-based care by faith-based organizations or churches
- Some support has started for repatriation support for victims in foreign lands
- Recovery support has been limited though faith-based organizations/churches can greatly contribute

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8. Discussion/Analysis

(4) Partnership

- Partnership with multi-dimensional stakeholders
- Engagement into the national dialogue
- Networking and partnership amongst by faith-based organizations/churches

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8. Discussion/Analysis

(5) Prosecution

- Prosecution remains as a challenge
- Victims' identification is difficult as many do not speak out
- Spiritual support to victim can enhance prosecution process
- International cooperation amongst faith-based organizations and churches can improve prosecution involving cross-border trafficking

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8. Discussion/Analysis

(6) Promotion

- Promotion of a human rights-based approach with spiritual support
- Promotion of more evidence-based research on human trafficking by faith-based organization and churches
- Promotion of safety of victims
- Advocacy by faith-based organizations and churches

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Recommendation

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8. Discussion/Analysis

(7) Gaps and Challenges

- Limited awareness about migration and TIP in faith-based institutions and churches
- Lack of systematic system for delivering messages about TIP by the faith-based institutions and churches to its community people/members
- Fragile international cooperation
- Limited partnership mechanisms for protection of victims with state authority and CSOs
- Weak cooperation to have a collective voice to combat TIP
- Religious schools have not taught about TIP issues in a systematic manner

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9. Recommendations

Short-Term (within one year)

- Develop a small leaflet directly linking the religious teachings/doctrines and TIP
- Set up a network based on the participants in this study (and the International Conference)
- Encourage faith-based organization to appoint one focal person on TIP as a leader in each faith-based institution.

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9. Recommendations

Short-Term (within one year)

- Some promising practices by outstanding faith-based institutions to be shared
- ELCA/LWD can support the creation of a local network by mapping out all faith-based institutions and CSOs.
- It is highly recommended that ELCA/LWD conduct an in-depth survey with faith-based organizations to identify promising practices to share with all the partners so they can also utilize promising practices into their own actions.

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9. Recommendations

Long-Term (SDG Timeframe)

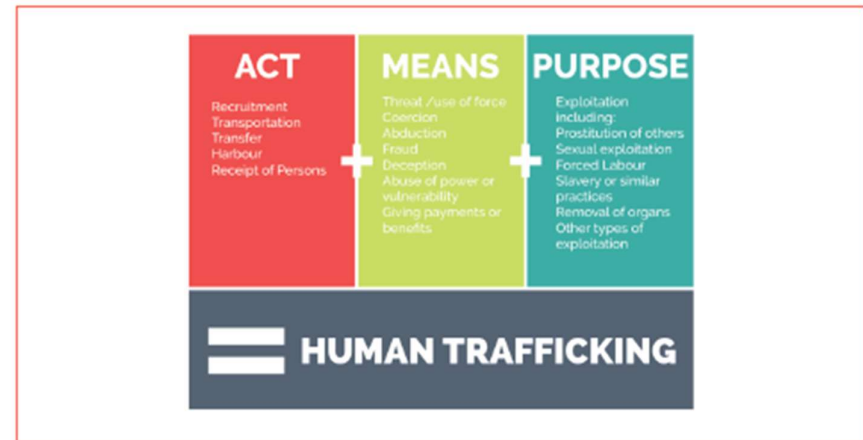
- Organize a national conference amongst leaders from different religions by engaging state authority, and make a strong statement about the commitment of faith-based institutions to preventing TIP and to protecting victims of TIP.
- Approach schools of faith-based institutions that produce future religious leaders and provide leaflets that are produced by ELCA/LWD to be taught on a regular basis.

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Migration, Human Trafficking & the United Nations - Mr. Dennis Frado

**MIGRATION,
HUMAN TRAFFICKING
& THE UNITED NATIONS**

Dennis Frado
Evangelical Lutheran Church in America / Lutheran World Federation



THE PROTOCOL TO PREVENT, SUPPRESS AND PUNISH TRAFFICKING IN PERSONS ESPECIALLY WOMEN AND CHILDREN, SUPPLEMENTING THE UNITED NATIONS CONVENTION AGAINST TRANSNATIONAL ORGANIZED CRIME

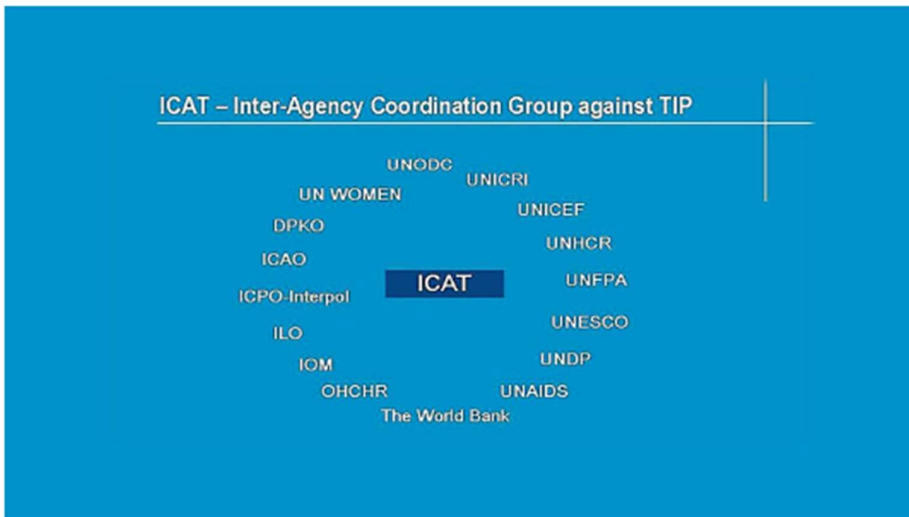
-  **PREVENT AND COMBAT** trafficking in persons
-  **PROTECT AND ASSIST** victims
-  **PROMOTE** Cooperation





The Inter-Agency Coordination Group against Trafficking in Persons (ICAT)

- Provides a platform for exchange of information
- Supports activities of the UN and other international organizations
- Works towards a comprehensive, coordinated and holistic approach to human trafficking
- Promotes effective and efficient use of existing resources



72/1. Political declaration on the implementation of the United Nations Global Plan of Action to Combat Trafficking in Persons

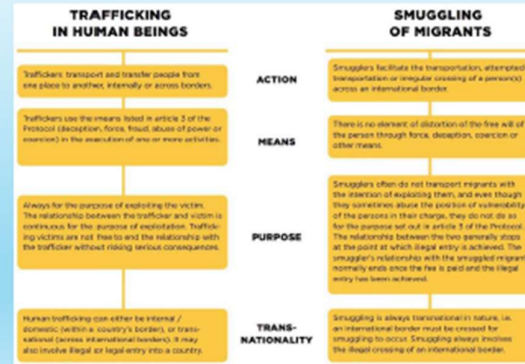
The General Assembly
Adopts the following political declaration on the implementation of the United Nations Global Plan of Action to Combat Trafficking in Persons:

Political declaration on the implementation of the United Nations Global Plan of Action to Combat Trafficking in Persons

1. We, the States Members of the United Nations, reaffirm the United Nations Global Plan of Action to Combat Trafficking in Persons' and our commitments made therein, and restate our strong political will to take decisive concerted action to end this heinous crime, wherever it may occur.
2. We recall and reaffirm our commitments to the 2030 Agenda for Sustainable Development, recognizing its integrated and indivisible nature and acknowledging that the 2030 Agenda includes commitments that relate to combating all forms of trafficking in persons, recognize the importance of partnerships in this regard, and emphasize that the 2030 Agenda and the Global Plan of Action are mutually reinforcing.
3. We reaffirm our commitment to address the social, economic, cultural, political and other factors that make people vulnerable to trafficking in persons, such as poverty, unemployment, inequality, humanitarian emergencies, including armed conflicts and natural disasters, sexual violence, gender discrimination, social exclusion and marginalization, as well as a culture of tolerance towards violence against women, youth and children. We reiterate our commitment to promote education and awareness-raising campaigns to prevent trafficking in persons. We welcome the designation of 30 July as the World Day against Trafficking in Persons.
4. We reiterate our strong condemnation of trafficking in persons, especially women and children, which continues to pose a serious challenge to humanity, violates and impairs the enjoyment of human rights and fundamental freedoms and constitutes a crime and a serious threat to human dignity and physical integrity, and a challenge to sustainable development, and which requires the implementation of a comprehensive approach that includes partnerships and measures to prevent such trafficking, to prosecute and punish the traffickers and to identify and protect the victims, as well as a criminal justice response commensurate to the serious nature of the crime. In this regard, we encourage the development of policies, programmes and national strategies to prevent and combat trafficking in persons.
5. We reaffirm the crucial importance of universal ratification of the United

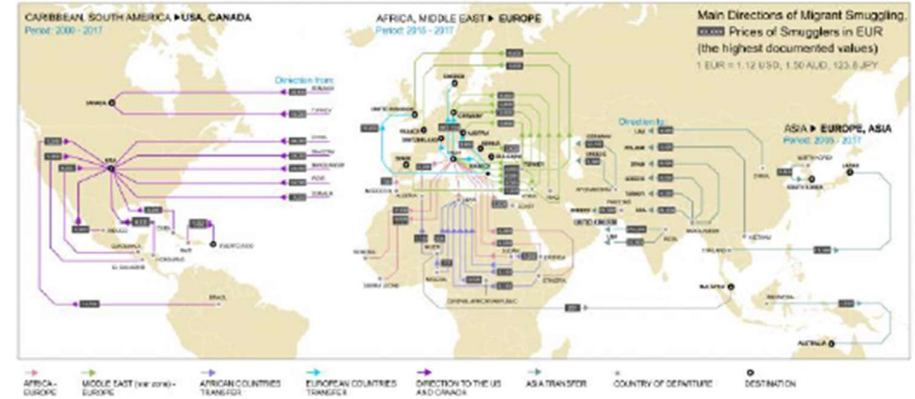


GloACT Global Action against Trafficking in Persons and the Smuggling of Migrants





Migrant Smuggling in the World: A Global Story



Source: IOM, reworked by HINDS/CTK, 2017.

(2017)

HUMAN TRAFFICKING KNOWLEDGE PORTAL

Databases



Case Law Database

A comprehensive case law database provides immediate, public access to officially documented instances of trafficking in persons crime. The database contains details on victims and perpetrators nationalities, trafficking routes, verdicts and other information related to prosecuted cases from across the world. In doing so, it provides not only mere statistics on numbers of prosecutions and convictions, but also the real-life stories of trafficked persons as documented by the courts.



Bibliographic Database

An annotated bibliography providing a synopsis of key articles and publications on human trafficking, that are searchable by countries, research methods and keywords.



Contributor Access

This tool aims to enable focal points to directly upload relevant material in SHERLOC. Before being made available online, the uploaded content is reviewed by the SHERLOC team. Relevant national authorities are then asked to verify the content.



Database of Legislation

An electronic repository of laws relevant to the requirements of the organized Crime Convention and the protocols thereto. Most of the legislation included in this database has been enacted specifically to counter the relevant crime type, including trafficking in persons. For more information click here for the Database of Legislation powered by UNODC Sherloc.

SOM Knowledge Portal - Databases
Case Law Database

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- Liability
- Offending
- Investigation
- International Cooperation
- Electronic Evidence
- Gender Dimension



SMUGGLING OF MIGRANTS KNOWLEDGE PORTAL

SOM Knowledge Portal - Databases
Database of Legislation

Search Legislation Database

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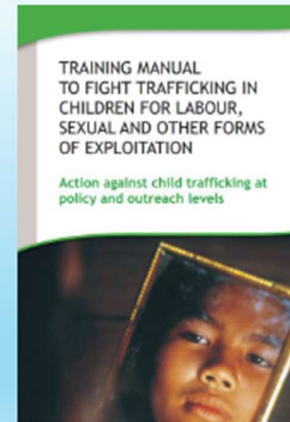
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THE GLOBAL GOALS
For Sustainable Development





“The secret to effective anti-trafficking activity is mobilizing a range of relevant partners who can all bring their specific expertise and experience to bear on the problem, and this in a coordinated way that minimizes repetition and overlap and maximizes strengths and resources.”

ILO, 2019

THANK YOU

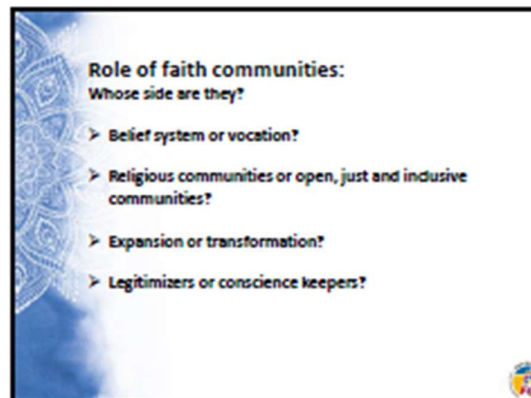
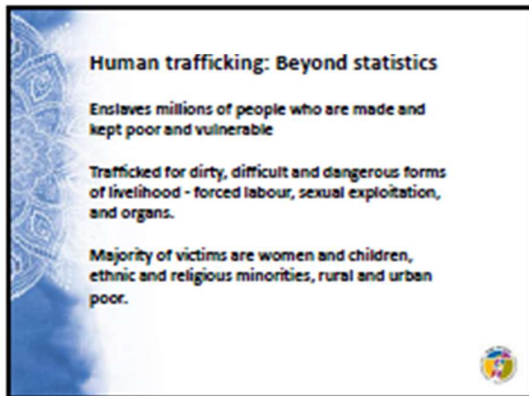
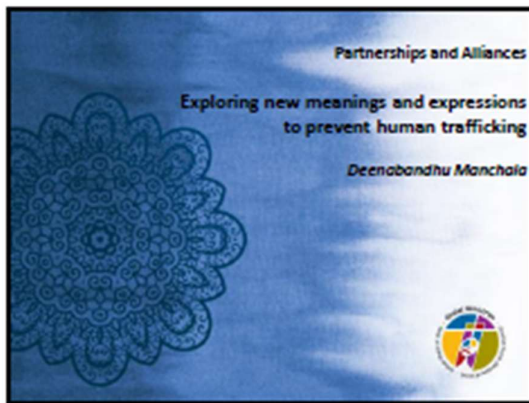
Dennis Frado

Dennis.Frado@elca.org

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Partnerships and Alliances: Exploring new meanings and expressions to prevent human trafficking - The Rev. Dr. Deenabandhu Manchala



Partnership: Some Christian theological reflections

Formative to Christian self-understanding – one's sense of being in relation with people and all of God's creation.

No one can claim an exclusive relationship with God without living it out in life-affirming relationships with others.

A conscious spiritual choice, an attitude that celebrates and asserts God's intentions for the sanctity of life at both personal and communal levels.



2. Justice as love in action

Love is a core tenet and a commandment of Christian faith. (Mark 7:31)

It is not token expressions of care and concern, but rather attitudes and actions that affirm and safeguard the dignity, rights and freedom of the other.

Being just and seeking justice are, therefore, the indicators that testify to the authenticity of Christian expressions of love.



The biblical story is about God's partnership with creation - God constantly intrudes to hold us accountable for our failings as well as to encourage us to be partners to sustain and celebrate life.

God's Incarnation in Christ is a concrete expression of God's partnership with the world.

Jesus' life, message and ministry testify to his struggle against life-denying and destructive relationships between the religious and political powers of his time.

Jesus partnered with the marginalized and the outcasts – those who were denied dignity, justice and life by structures of power and culture that privilege some over the rest.



3. Justice as a validating principle for equality

The affirmation that all are made in the image of God is about both the relational nature of God and the interdependent nature of all that God created.

It asserts the equality of all through the practice of the ethic of justice

We cannot affirm the sovereignty of God while apathy, greed, power, and privilege make and keep some poor, disempowered and vulnerable for exploitation.



1. Partnership for Justice

God's justice is the basis for God's covenant with humanity and all forms of life. When there is justice, there is peace and life for all (Isa. 65:17-25). Therefore, God's justice is biased towards the poor.

It is inclusive and transformative. It liberates and restores the victim and transforms the aggressor. It seeks transformation at all levels – inter-personal and structural.

Justice is not an option for Christians, but a necessary expression of authentic Christian witness. Either we partner with those unjustly treated or with the forces of injustice.



4. Church is a fellowship of partners for God's mission

Called into being for a purpose, for the vocation of witnessing together.

Not a religious community but a fellowship of disciples

While hierarchies, structures and institutionalized expressions remain, church is essentially people

Presence, participation, accompaniment and partnership rather than institutionalized and resource-driven responses.



Faith communities as networks of partners and facilitators of partnerships for justice

Explore our distinct calling as faith communities

Creating, nurturing and participating in partnerships for life - Building open, just and inclusive communities

Dialogue in action - Faiths for life, justice, human dignity and human togetherness.



Thank you

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Faith communities as networks of partners and facilitators of partnerships for justice cont.

It is a process that enables sharing, solidarity and accompaniment even if the results are not always immediate and visible.

Trust, respect and mutuality

Partnership not in reaction but as a proactive engagement to work together for another world of justice, life and dignity for all.

Multi-lateral and inclusive -Sharing of experiences, hopes, strategies as well as resources



Practical strategies: Some suggestions

Training in AHT for faith communities

Focus on prevention and healing

Campaigns rather than consultations and conferences;

Involve survivors of human trafficking and young people as healers and enablers.

Exchange ideas, information and news of activities;

More interaction among activists and religious workers.



Partnerships and Alliances - An ELCA Perspective - The Rev. Dr. Franklin Ishida

Partnerships and Networking

An ELCA perspective



Human dignity is a gift from God and that all are created in the image of God.



An entire Lutheran denomination has declared itself a 'sanctuary church body,' signaling support for immigrants





James Tissot, *Abram's Counsel to Sarai*, gouache on board, 1896–1902

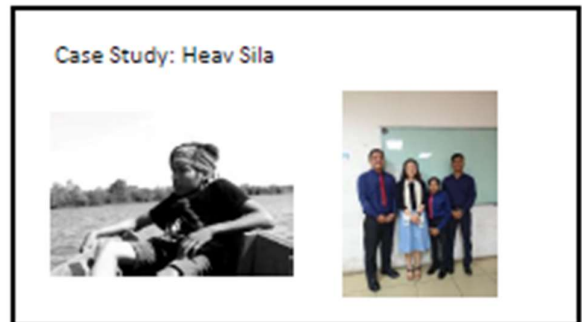


Sharing from a Buddhist Perspective: Migration and Human Trafficking - Ven. Kou Sopheap

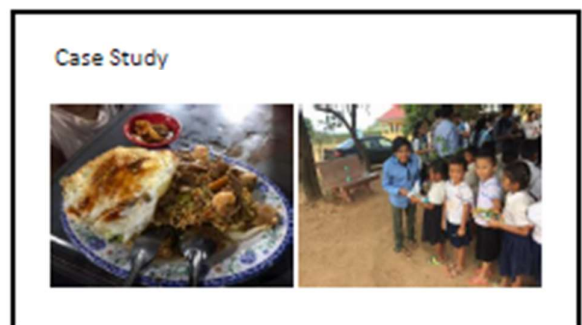
Migration and Human Trafficking
Ven. Kou Sopheap

Human Rice High Migration Low
Human trafficking Less

- Five Evil Professions in Buddhism
- Dealing in human (Human trafficking)
 - Dealing in weapons
 - Dealing in drugs or alcohol
 - Dealing in poisons
 - Slaughtering



Human Right Human Rice



On social media: 1.4 M views



The King and the thief



Education

Law enforcement

The temples and the less fortunates



- Sharing
- Counseling

Home Countries

Destination
Countries

"Standing with Bhutanese Refugees"- Dr. Prabin Manandhar



'Here I am a refugee but I don't want refuge. I want the wings to fly.'

Standing with Bhutanese Refugees

Dr. Prabin Manandhar
Country Director, LWF Nepal

Cambodia – August 22, 2019



THE LUTHERAN WORLD FEDERATION
World Service

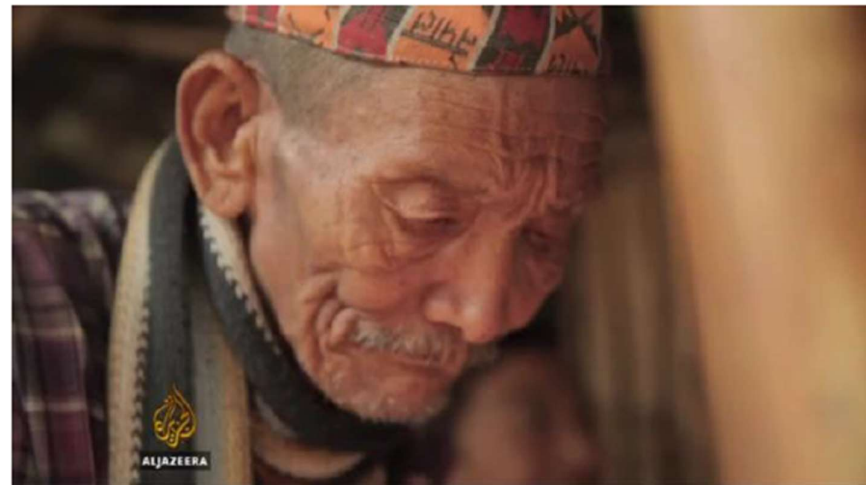
27 Years of Bhutanese Refugees



<https://vimeo.com/122410958>

Agenda

- South Asia's Geopolitics
- Forced Migration of Bhutanese Refugees "ethnic cleansing"
- Camp Life in Nepal
- Durable Solutions
- Conclusions



Bhutanese Refugees - victims of South Asia's Geopolitics?

- Complex political and economic relations between India, Nepal and Bhutan – historic treaty relations of mutual cooperation and friendship
- Nepal and India shared open border, while India controls Bhutan's security and foreign policy
- Bhutan, Nepal and India were not signatories to the 1951 Geneva Refugee Convention or the 1967 Protocol
- Nepal has become a passive recipient of the external influences for the treatment of the refugees and finding durable solutions
- Continued presence of the Bhutanese in the camps was perceived as a threat to regional security by the US and India, opting for resettlement

Forced Migration from Bhutan

- During the 1970s, Bhutan pushed "One Nation, One People" policy requiring the ethnic groups either subscribe to ruling elite custom (Tibetan Buddhism) or surrender their right to live in Bhutan
- In 1985, Bhutan enacted a more stringent Citizenship Act, narrowed down the terms for acquiring citizenship and tightened immigration
- The ethnic Nepali were subjected to harassment, denials, fines and imprisonment for violating the code, even on weddings and funerals
- Finally, the ethnic Nepali (118,000) were forced to leave as a part of "ethnic cleansing" in 1991, to come to Nepal via India
- India refused to be a player in the Bhutanese refugees issue calling it a bilateral issue between Bhutan and Nepal

Forced Migration from Bhutan

- Bhutan – smallest and thinly populated country (700,000), yet ethnically and religiously diverse
- The Lhotshampas, peasant farmers from Nepal, migrated after the Anglo-Bhutanese war of 1865, followed by "step migration" from Darjeeling, Sikkim and northeast India for employment in construction
- The ethnic Nepali were active in economic and political activities
- Bhutan State Congress in 1952 pushed for democratization, seeking citizen rights and political rights of the ethnic Nepali settlers
- There were concerns raised by the regime about fast growing population and "Nepali culture" against "Bhutanese culture"

Refugees and Camp Life in Nepal

- Government of Nepal requested UNHCR for humanitarian assistance to Bhutanese Refugees, and WFP for food assistance
- LWF Nepal together with Caritas, AMDA, Nepal Bar Association coordinated assistance in the camps
- Camp management, Livelihoods, Water, Energy, Education, Protection and Peaceful co-existence with host communities; Advocacy for government services and markets
- Camp conditions were initially rife with malnutrition and disease, but improved markedly between 1995 and 2005
- Current strategy supports camp to community approach for increased livelihoods, access to market and employment, access to government services for self-reliance

Durable Solutions for Bhutanese Refugees

- Despite 16 rounds of bilateral talks between Nepal and Bhutan, Bhutan stood firm of not taking back any of the 118,000 ethnic Nepalese
- Over 110,000 (9 of 10) resettled in 8 countries including Australia, Canada, Denmark, Netherlands, New Zealand, Norway, UK and US
- While the remaining refugees (6,500) await repatriation, the many of the remaining refugees would also be happy to assimilate in Nepal



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Member of  alliance

Thank You!



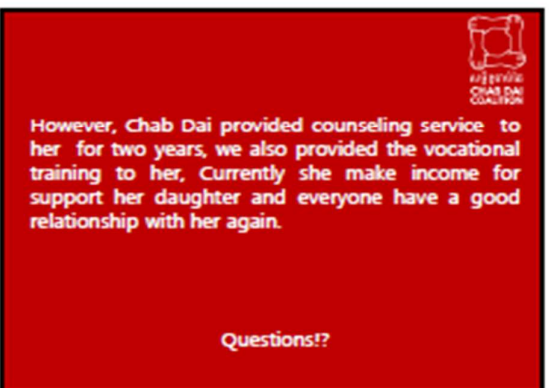
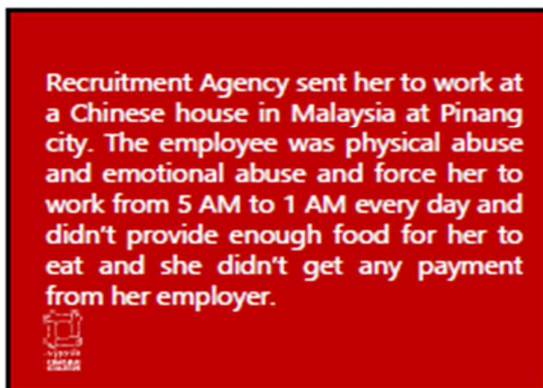
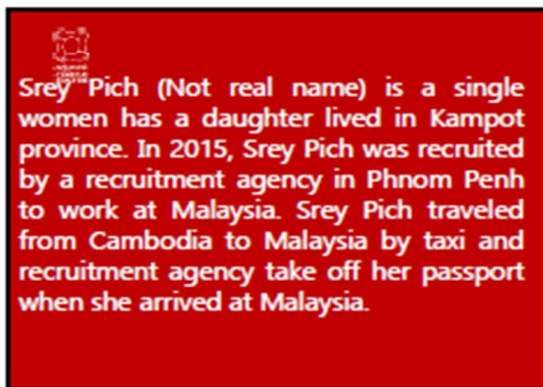
Conclusions

- Solutions of the remaining 6,500 refugees lies in humanitarian and human rights over geopolitical interests
- Bhutanese Refugee is a trilateral issue and it requires a conscious dialogue between Nepal, India and Bhutan for repatriation
- International community should pressure Bhutan for dignified return of the Bhutanese nationals – victory for the Bhutanese against their country's ethnic cleansing policy
- Bhutan should allow political parties in exile to register for elections, and allow resettled former refugees to travel and invest in Bhutan

A Case Study: CHAB DAI Coalition - Mr. Ros Yeng



She work more than one year at this home. One day she know the her employer did not stayed at home, so she used this opportunity to run from her employer's home and walked on the street in city and she met with an India man on the street and he called an organization in Malaysia and police to pick her up. Srey Pich lived at safe home in Malaysia for three months before reintegration back to Cambodia.



A Brief Presentation on Rohingya Crisis

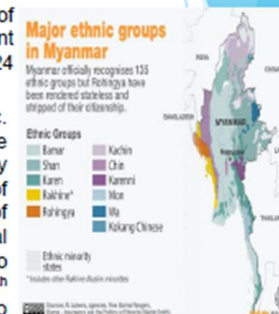


Background:

Arkan State:

The origin people of Arakan entered from part of India in about 5,000 years ago. It was independent kingdom until British annexed into Burma by 1824 and Hindu dynasty until 9th Century AD.²

The Rohingyas people are racially Indo- Semitic. They are not an ethnic group developed from one tribal group affiliation or single racial stock. They are native convert, formed from the stocks of Indiana people (indigenous Chandra people of Arakan state), following mix of the medieval Persian, Arab (traders), Bengal Gaur soldiers (who came to help restore Rakhine Kingdom in 14th Century), Portugueses and Rakhine people (also known as oghs).



Humanitarian Response led by the Government of Bangladesh

Under the leadership of the Government of Bangladesh, the humanitarian community in Cox's Bazar is responding to a crisis of the largest settlement of displaced population.

Introduction:

- ❖ The Rohingya people have faced decades of systematic discrimination, statelessness and targeted violence in Rakhine State, Myanmar. Such persecution has forced Rohingya women, girls, boys and men into Bangladesh for many years, with significant spikes following violent attacks in 1978 and gain in 1991-1992.
- ❖ August 2017 that triggered by far the largest and fastest refugee influx into Bangladesh. Since then, an estimated 906,700 Rohingya have fled into Cox's Bazar.
- ❖ The immediate cause of their flight was described by the UN-mandated Independent International Fact-Finding Mission on Myanmar as a "widespread and systematic attack on [civilians]" including "murder, imprisonment, enforced disappearance, torture, rape, sexual slavery and other forms of sexual violence, persecution, and enslavement" with "elements of extermination and deportation" as well as "systematic oppression and discrimination [that] may also amount to the crime of apartheid."

Rohingya population: (Source: ISCG)



Rohingya Refugees (age and gender disaggregated)

CHILDREN (0-4 YEARS) 18%
163,200 people
- 81,600 girls
- 81,600 boys
CHILDREN (5-11 YEARS) 23%
208,500 people
- 99,700 girls
- 108,800 boys
CHILDREN (12-17 YEARS) 14%
127,000 people
- 63,500 girls
- 63,500 boys
ADULTS (18-59 YEARS) 41%
371,700 people
- 208,500 women
- 163,200 men
ELDERLY (>59 YEARS) 4%
36,300 people
- 18,100 women
- 18,200 men

Present situation (Rohingya & Host Community):

- ✓ Many Rohingyas engagement with drug peddlers offers an easy exit from Myanmar due to the Naf River running between the two nations. Most of the youth in the camps sit idle engaging into fights and violence within and around the camps areas. Perpetually, these helpless individuals fall easy preys to the drug traffickers.
- ✓ Without access to proper livelihood opportunities, people frequently fall victim to exploitation while seeking labour for survival. Women and girls are at particular risk of trafficking into the sex trade and associated gender-based violence (GBV).
- ✓ Children represent 55 % of all Rohingyas in the camps, and 343,206 are in need of immediate child protection assistance. Rohingya children are experiencing high levels of distress after witnessing extreme violence in Myanmar, as well as being exposed to traffickers within the camp.
- ✓ The dramatic increase in Rohingya population has strained resources, infrastructure, public services and the local economy. The most affected areas have been the Unions in Ukhiya and Teknaf Upazilas, but impacts are being felt throughout the district. Increased pressures include rising food, firewood and transport prices, pressure on water, basic services and the environment and competition for jobs has a negative impact on local host community.

Cont.....

Satellite image before and after the exodus



May 25, 2017



September 25, 2017

Present situation (Rohingya & Host Community):

- ✓ Since August 2017, 500 hectares of forest lost due to huge influx of FDMN. 86% of drinking water wells contaminated from unmanaged fecal matter - the incidence will worsen in rainy season potentially leading to cholera and other water-borne disease.
- ✓ Also Rohingya and local people are vulnerable to HIV/AIDS as local health officials mentioned in a report.
- ✓ Bangladesh gave Myanmar a fresh list of 30,000 Rohingyas for their repatriation, which has not yet begun in nearly two years after the influx.
- ✓ Rohingyas demanded they want guarantee of citizenship, freedom of movement, recognition of ethnic identity and return to their place of origin from where they were uprooted during a crackdown since August 25, 2017.

Cont..

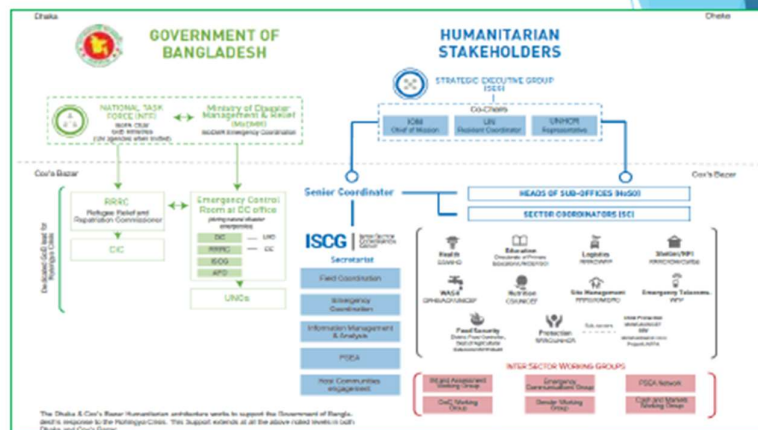
Present situation (Rohingya & Host Community):

- ▶ The host community became the minority in this part, and they have some sort of discontent towards the Rohingya.
- ▶ Tension between Host Community and Rohingyas is on rise.
- ▶ Rohingyas are not allowed to leave the camp. There are several check posts of Police and Army at different points of road heading towards Cox's Bazar from refugee camps. Members of the law enforcing agencies check for Rohingyas in all the vehicles bound to Cox's bazar. However, thousands of Rohingyas have already fled from the camp and spread over in different parts of the country and even in abroad.
- ▶ Almost 90% of yaba tablet (drug) enters Bangladesh from Myanmar through the Naf River. Rohingyas are heavily involved in smuggling yaba tablet. According to the law enforcing agencies, over 500 yaba smugglers entered Bangladesh since August 25, 2017
- ▶ Rohingya youths are not in education or in skill training. There is fear that this youth group can be used by different terrorist groups who are active in the camps

Response By Sectors and gaps

- ▶ Child Protection
 - ▶ Interagency ToT on alternative care services
 - ▶ Situation monitoring and alert system in place to track development and geographic trends
 - ▶ Child Protection Information Management System in Place
 - ▶ Adolescents girls's access to services still remained as big challenge
 - ▶ Initiative for preventing and treating Chikenpox among the children is not adequate.
- ▶ Gender-Based Violence (GBV)
 - ▶ GBV response service including health care, psychological support, legal support established
 - ▶ More efforts are required to ensure the minimum service standards in the areas of case management, child survivors of GBV.
- ▶ Food Security
 - ▶ Food distribution, e-vouchers to purchase 18 food items from respective outlets, cash for work
 - ▶ Scarcity of water and space, and soil quality are major constraints for home gardening

Rohingya Refugee Response Coordination Mechanism with different stakeholders:



Response By Sectors and gaps

- ▶ Health
 - ▶ 166 health facilities are in place
 - ▶ Inter agency task team established
 - ▶ Duplication of health services is a challenge to be addressed.
- ▶ Shelter and Non food Item
 - ▶ Transitional shelter assistance program began
 - ▶ Winter clothing distributed
 - ▶ Lack of sufficient land for shelter is a great challenge
- ▶ Site Management
 - ▶ Training in site management
 - ▶ Drainage and roads built/repaired
 - ▶ Congestion and overcrowding

Sectors of CCDB's engagements:

- Shelter (plastic tarpaulins, ropes, hook) and WASH (body soaps, detergents, buckets, toothpaste, soap case, waste bins, sanitary napkin)
- Water (deep tube wells) and Sanitation (toilets) and De-Slugging Management;
- Drainage with stairs
- Bathing places
- Hand wash facilities
- Supplementary Food distribution along with WFP
- Cash voucher
- Household level Solar Lamps
- Street solar lights
- Compressed Rice Husks for cooking.
- Non Food Items (Mosquito nets, Rain Coats, Umbrellas, Bed sheets and Pillow covers, Lungis, Sandles)
- Women Friendly Spaces for addressing Abused Women and Adolescent Girls (in partnership with UNICEF)
- Child and Adolescent Friendly Spaces
- LPG with stoves & re-filling
- Livelihood support

CCDB is presently working in Camp 1 E (East) and 1 W (West) as assigned to CCDB for Rohingya Response, Ukha



Makeshift houses and latrines in the camp



Ruined the houses of Rohingyas and killed the people in Myanmar



...suffer and abandoned by Myanmar



Anti Rohingya Movement in Myanmar



Relief distribution

Glimpses: Exodus to Bangladesh of Rohingya people due to atrocity of Myanmar Army



Boat sunk in sea when fleeing and more than 50 people drowned



The Rohingya people are entering into Bangladesh



Rohingya Camp in Ukha, Cox's Bazar



CCDB's intervention in Rohingya Camp

Thank you

Conference Photos

(Photo Credit: Timothy Melvyn)





Post-Conference comments from participants

"The conference and field visit to "Garden of Hope" has opened our eyes to see the fact and complexity of human trafficking; people are seen and treated as products and not as those created by God to have a hope and a future. And walking/working with a victim of human trafficking not only takes love and patience; it also takes wisdom. Hope Church and faith-based communities will build a strategic partnership in the future to combat human trafficking." - participant from Indonesia

"It was indeed a very useful conference for all of us who are working and wanting to address the issue of human trafficking and migration. It is time for us to seriously start to engage churches and faith-based organizations to work together to address the crime against God's creation. We are ready to collaborate with LWD, churches and faith-based organizations and other key stakeholders to define and empower the roles of the church, religious leaders so that the issue of human trafficking is being spread out and raised amongst their members and their communities." - participant from Cambodia

" It was indeed a wonderful conference which reminds us again that Migration & Human Trafficking is an issue where we need to join our hands in order to address the 4 Ps"- participant from Bangladesh

"I will bring back the 4 P's and the commitment we made together to my team in Laos, and share this with my supervisor. I believe from what we had shared and reflected in the conference will enhance the effectiveness of our work toward the TIP issue." - participant from Laos

"It has been excellent meeting old and new colleagues to discuss such an important subject. We need a holistic human rights approach to human trafficking addressing 4Ps (Prevention, Protection, Prosecution, and Partnerships)." - participant from Nepal

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