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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LIFE WITH DIGNITY

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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**

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

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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 spiritualties;
- 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,
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 spiritualties;
- 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.

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)

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
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.

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;

<table>
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<tr>
<th>RECOMMENDATIONS</th>
<th>LONG TERM - SUSTAINABLE DEVELOPMENT GOALS TIMEFRAME</th>
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<tbody>
<tr>
<td><strong>SHORT TERM – 1 YEAR</strong></td>
<td><strong>TIMEFRAME</strong></td>
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<tr>
<td>• Production and distribution of a leaflet linking religious teachings to TIP</td>
<td>• 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</td>
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<tr>
<td>• Establish a network based on study participants</td>
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<td>• Appoint a focal person on TIP in each faith-based institution</td>
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<td>• Promising or outstanding work on the issues by faith-based institutions to be shared e.g. Chab Dai in Cambodia</td>
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<tr>
<td>• ELCA/LWD support local network by mapping faith-based and civil society organizations across all 13 countries</td>
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<tr>
<td>• Conduct an in-depth survey to identify promising practices from faith-based practices to be shared</td>
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2 Bangladesh, Cambodia, China, India, Indonesia, Japan, Malaysia, Myanmar, Nepal, Philippines, Singapore, Thailand, Vietnam

Conference Report - Migration and Human Trafficking in Asia - August 2019
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 protocols, as well as having national laws, policies, and plans and bilateral agreements 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 members and includes police,

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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

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;

- 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.  
ILO resource: Understanding child trafficking. Training manual to fight trafficking in children for labour, sexual and other forms of exploitation

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

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 ...."
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

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, 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 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.

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\(^7\) 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.
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.

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
- 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
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**

- 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.
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
Cambodia National Council for Children
Cambodian Women’s Crisis Center
Center for Disaster Risk Management & Community Development Studies (Indonesia)
Chab Dai (Cambodia)
ChildFund Cambodia
Christian Commission for Development in Bangladesh
Diakonia Czech
DanChurchAid – Cambodia
Evangelical Lutheran Church in America (USA)
Farmer and Nature Net (FNN)
Federation of the Lutheran Churches in Myanmar
Global Ministries of the United Church of Christ and the Christian Church (Disciples of Christ) in USA
Hagar International (Cambodia)
HEKE Cambodia
Inter-Church Service Association (India)

International Lutheran Seafarers’ Mission (Singapore)
Japan Evangelical Lutheran Association
Life With Dignity (Cambodia)
Lutheran Church in Cambodia
Lutheran Church in Malaysia
Lutheran Church in the Philippines
Lutheran World Federation – Laos
Lutheran World Federation – Myanmar
Lutheran World Federation – Nepal
Lutheran World Federation National Committee (Indonesia)
Mission Alliance
Nepal Evangelical Lutheran Church
New Life Center Foundation (Thailand)
RDRS Bangladesh
UN Women
Winrock International – Cambodia
World Renew - Cambodia
World Vision International - Cambodia
Closing Remarks: HE Chou Bun Eng

"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

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<td>Malaysia</td>
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<td>Anne Fitzpatrick</td>
<td>Australian Lutheran World Service</td>
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<td>Rapporteur</td>
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<td>Rev. Dr. Chandran Paul Martin</td>
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<td>Lutheran Church in the Philippines</td>
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<td>Mr. Dennis Frado</td>
<td>Evangelical Lutheran Church in America</td>
<td>Director, Lutheran Office for World Community, ELCA &amp; Main Representative at UN Headquarters</td>
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<td>Lutheran Church in Cambodia</td>
<td>Pastor</td>
<td>Cambodia</td>
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<tr>
<td>65</td>
<td>Try Kong</td>
<td>Life With Dignity</td>
<td>TPC</td>
<td>Cambodia</td>
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<tr>
<td>66</td>
<td>Van Arun Rasmey</td>
<td>Life With Dignity</td>
<td>LWD Board Member</td>
<td>Cambodia</td>
</tr>
<tr>
<td>67</td>
<td>Vongmany Vongphachanh</td>
<td>Lutheran World Federation</td>
<td>Program Manager</td>
<td>Laos</td>
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## Workshop agenda

<table>
<thead>
<tr>
<th>Wednesday 21st August 2019</th>
<th>Thursday 22nd August 2019</th>
<th>Friday 23rd August 2019</th>
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<tbody>
<tr>
<td>7:15 - 7:50 Registration</td>
<td>8:00 - 8.30 Registration</td>
<td>8:00 - 8.30 Registration</td>
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<tr>
<td>7:50 - 8:15 Devotion: The Rev. Dr. Franklin Ishida</td>
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<td>8:30 - 9:00 Devotion: Pastor Kong Mara, New Life Fellowship</td>
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<tr>
<td>8:15 - 8:20 Arrival of HE Chou Bun Eng</td>
<td>8:30 - 9:00 Sharing from a Buddhist Perspective: Migration and Human Trafficking - Venerable Monk, Kou Sopheap</td>
<td>9:00 - 9:20 Recap Day 2</td>
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<tr>
<td>8:20 - 8:30 National Anthem Blessing Dance</td>
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<td>9:20 - 9:50 Game related to migration</td>
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<tr>
<td>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</td>
<td>9:00 - 9:40 Recap Day 1 and group presentation (from Plenary Session 2)</td>
<td>9:50 - 10:45 Reflection from exposure visits (in groups)</td>
</tr>
<tr>
<td>8:45 - 8:55 Opening Remarks: HE Chou Bun Eng, NCCT, MOI</td>
<td>9:40 - 10:30 &quot;Standing with Bhutanese Refugees&quot; - presentation on refugees in Nepal Dr. Prabin Manandhar, Director of LWF, Nepal</td>
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<tr>
<td>8.55 - 9.05 Photo session</td>
<td>10:30 - 11:00 Coffee Break</td>
<td>10:45 - 11:00 Coffee Break</td>
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<td>9:05 - 9:40 Coffee Break</td>
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<tr>
<td>9:40 - 12:30 Presentation of the key findings of the research Ms. Kasumi Nakagawa, Researcher, Official publication of the research by ELCA</td>
<td>11:00 - 12:30 Case Study presentation: Chab Dai Coalition - Mr. Ros Yeng, National Director</td>
<td>11:00 - 12:10 Feedback from Reflection</td>
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<td></td>
<td>11:00 - 12:30 Presentation on the Rohingya Crisis - Mr. Joyanta Adhikari, Executive Director, Christian Commission for Development in Bangladesh</td>
<td>12:10 - 12:30 Self- Reflection - commitment to action</td>
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<tr>
<td>12:30 - 1:30 Lunch</td>
<td>12:30 - 1:30 Lunch</td>
<td>12:30 - 1:30 Lunch</td>
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<td>Activity</td>
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<tr>
<td>1:30 - 3:50</td>
<td>Plenary Session 1: The Current Human Trafficking and Migration, Globally and in Southeast Asia, and what efforts are being made to reduce it.</td>
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<td></td>
<td>Speakers: H.E. Chou Bun Eng, Vice Chair, NCCT, Secretary of State, MoI</td>
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<td>Mr. Lim Tith, Program Analyst-Safe and Fair Program, UN Women</td>
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<td>Mr. Dennis Frado, Director, Lutheran Office for World Community, ELCA &amp; Main Representative at UN Headquarters</td>
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<tr>
<td>1:30 - 5:00</td>
<td>Exposure visits to;</td>
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<td></td>
<td>- Garden of Hope in Cambodia– to learn about survivors of human trafficking and migration.</td>
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<td></td>
<td>- Hope for Justice Organization– human trafficking and migration issues - preventing exploitation, rescuing victims, restoring lives, and reforming society</td>
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<tr>
<td>1:30 - 3:15</td>
<td>Group work - Church entities/Faith-based organizations and other groups - identify patterns and commonalities of commitment for your organizations/institutions to take forward</td>
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<td>3:50 - 4:20</td>
<td>Coffee Break</td>
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<td>4:20 - 6:20</td>
<td>Plenary session 2 and group work “Partnerships and Alliances”</td>
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<td></td>
<td>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</td>
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<tr>
<td></td>
<td>Group discussion on the theme What are the current and best strategies for partnership and alliances in dealing with Human Trafficking and Migration?</td>
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<tr>
<td>3:15 - 3:30</td>
<td>Coffee Break</td>
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<tr>
<td>4:15 - 5:00</td>
<td>Conference statement draft presentation by Mr. Dennis Frado - revisions contributed by participants</td>
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<td>5:00 - 6:00</td>
<td>Steering Committee meeting</td>
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<tr>
<td>5:00 - 5:30</td>
<td>Conference statement draft presentation by Mr. Dennis Frado - revisions contributed by participants</td>
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<tr>
<td>5:00 - 6:00</td>
<td>Steering Committee meeting</td>
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<td>6:00 - 8:00</td>
<td>Cambodian Cultural presentation and solidarity dinner at the Hotel</td>
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<tr>
<td>6:00 - 8:30</td>
<td>Fellowship dinner on cruise</td>
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</table>
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

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

2. Methodology
- Phase 1 Inception Phase
  - Consultation with LWD/ELCA
- Phase 2 Data Collection
  - Desk Review
  - Survey/Interview
- Phase 3 Analysis and Reporting
  - Identify priority issues
  - Analyze data
  - Report produced

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

![Map of Asia with countries and flags marked]

### 4. Participants to the Study

<table>
<thead>
<tr>
<th>Type of Institution</th>
<th># of Institutions</th>
<th>Proposed</th>
<th>Actual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government/Ministry</td>
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<td>5</td>
<td>4</td>
</tr>
<tr>
<td>UN Agency (Cambodia only)</td>
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<td>2</td>
<td>1</td>
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<tr>
<td>NGO</td>
<td></td>
<td>1</td>
<td>1</td>
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<tr>
<td>Faith-Based Organization</td>
<td></td>
<td>11</td>
<td>6</td>
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<tr>
<td>Church</td>
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<td>8</td>
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<tr>
<td><strong>Total</strong></td>
<td></td>
<td>30</td>
<td>20</td>
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</table>

### 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.

### 6. Migration & TIP

**Migration**
- Missionaries were progressive migrants in the past.
- Movement of people from one place to another, can be cross-border.
- Forced migration (involuntary migration) can be risky.

**Trafficking in Persons (TIP)**
- Labor exploitation
- Sexual exploitation
- Removal or organ
- Debt bondage
- Child labor (worst forms of child labor)

**The Linkage**
- Without proper document, migration become risky to human trafficking.
- Lack of information about destination/work, migration can turn to trafficking.

![Circular overlap diagram showing relationships]
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)
- ASEAN also sets up several mechanism

7. Key Findings (desk review)

Migration and Human Trafficking in Asia
- 85 million
- 24.9 million
- 63%
- 50%
- 51%

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)

Findings from 13 countries
- Key Legal Framework
- Key Response Mechanism
- Faith-Based/Church Engagement
**Analysis/discussion**

(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
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.

(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

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

(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
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

Recommendation

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

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.
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.

<table>
<thead>
<tr>
<th>1975 LWF Cambodia</th>
<th>Former LWF Program</th>
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<tbody>
<tr>
<td>2011: Localized as LWD</td>
<td>Member of Alliance, 5 forums, AZEECON and</td>
</tr>
<tr>
<td>2018: Reregistered as LWD</td>
<td>Certified by NGO Governance: Good Practice</td>
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</table>

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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<td>Certified by NGO Governance: Good Practice</td>
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Migration, Human Trafficking & the United Nations - Mr. Dennis Frado

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

ACT
- Recruitment
- Transportation
- Transfer
- Harbour
- Receiving of persons

MEANS
- Threat
- Use of force
- Abduction
- Kidnapping
- Extortion
- Deception
- Abuse of a person or vulnerability
- Giving payments or benefits

PURPOSE
- Exploitation
- Inducing
- Protection of others
- Sexual exploitation
- Forced Labour
- Slavery or similar practices
- Removal of organs
- Other types of exploitation

HUMAN TRAFFICKING

TYPES OF HUMAN TRAFFICKING:
- State imposed forced labor
- Forced sexual exploitation
- Child labor exploitation
- Other forms of exploitation
ICAT – Inter-Agency Coordination Group against TIP

- 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
“State efforts to govern international migration are often disconnected from the legal obligation to identify victims of trafficking in human beings...”

Ms. Maria Grazia Giammarinaro, 2018

HUMAN TRAFFICKING KNOWLEDGE PORTAL

Database

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 around the world. In doing so, it provides not only more 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 search-able by countries, research methods and keywords.

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 the 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.

SMUGGLING OF MIGRANTS KNOWLEDGE PORTAL

Database

Case Law Database

Database of Legislation

Contributor Access
This tool aims to enable local 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

Database of Legislation

Database of Legislation
"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
References


OHCHR. 2019. Special Rapporteur on trafficking in persons, especially women and children. https://www.ohchr.org/EN/HRBodies/HR%D6%98%9C%20Index/Pages/TRAFFICKING.aspx


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

**Partnerships and Alliances**

Exploring new meanings and expressions to prevent human trafficking

Deenanadh Manchala

**Forces at work**

- Capital intensive industries and ideologies of economic growth
- Domestic violence
- Environmental disasters
- Poverty, remoteness, lack of educational opportunities and basic healthcare;
- Apathy of the state and connivance of politicians, police, community leaders
- Right-wing politics
- Cultural foundations and legitimizations
- Culture of consumerism and urban attraction.

---

**Human trafficking: Beyond statistics**

Enslaves millions of people who are made and kept poor and vulnerable

Trafficked for dirty, difficult and dangerous forms of livelihood - forced labour, sexual exploitation, and organs.

Majority of victims are women and children, ethnic and religious minorities, rural and urban poor.

---

**Moral challenges to our generation**

- Devaluation of some human beings for power, profit and pleasure
- Institutionalization of greed
- Structurally-embedded and culturally-legitimized injustice - patriarchy, caste and similar social hierarchies
- Supremacist concepts of nation, and superficial expressions of community and human solidarity
- Continued connivance of religious institutions and faith traditions with the greedy and the powerful.

---

**Human Trafficking is a business that thrives on:**

Forgery, corruption, slavery, servitude, debt bondage, forced marriage, forced abortion, forced pregnancy, torture, cruelty, degrading treatment of human beings, rape, sexual assault, murder, bodily injury, maiming, unlawful confinement, kidnapping, exploitation, etc.

---

**Role of faith communities:**

Whose side are they?

- Belief system or vocation?
- Religious communities or open, just and inclusive communities?
- Expansion or transformation?
- Legitimizers or conscience keepers?
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.

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

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 AJT 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.

Thank you

Deenabandhu Manchal manchalad@ucc.org

www.globaoministries.org
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

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

Case Study: Heav Sila

Human Right  Human Rice

Case Study
"Standing with Bhutanese Refugees"- Dr. Prabin Manandhar

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.

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 worked more than one year at this home. One day she knew her employer did not stay at home, so she used this opportunity to run from her employer's home and walked on the street in the 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.

Srey Pich (Not real name) is a single women has a daughter lived in Kampot province. In 2015, Srey Pich was recruited by a recruitment agency in Phnom Penh to work at Malaysia. Srey Pich traveled from Cambodia to Malaysia by taxi and recruitment agency take off her passport when she arrived at Malaysia.

Organization in Malaysia contacted us in Cambodia and we did family assessment with her and her family and we funded it, she got traumatize in Malaysia and she also have discriminated by her neighbors when she arrived her home, she chosen not summited filed complained to police, because she did not know the person who take her from Cambodia to Malaysia.

Recruitment Agency sent her to work at a Chinese house in Malaysia at Pinang city. The employee was physical abuse and emotional abuse and force her to work from 5 AM to 1 AM every day and didn't provide enough food for her to eat and she didn't get any payment from her employer.

However, Chab Dai provided counseling service to her for two years, we also provided the vocational training to her, currently she make income for support her daughter and everyone have a good relationship with her again.

Questions?
A Brief Presentation on the Rohingya Crisis - Mr. Joyanta Adhikari

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 Rohingya 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), Bengali Gaur soldiers (who came to help restore Rakhine Kingdom in 14th Century), Portuguesees and Rakhine people (also known as oghs).

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.”

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.
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. Perpetually, these helpless individuals fall easy prey 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 a 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. Rohingyas 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 Ukhia 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 host community.

Cont........

Present situation (Rohingya & Host Community):

- Since August 2017, 500 hectares of forest lost due to huge influx of FDMH. 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 diseases.
- Also Rohingyas 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 Rohingya is on rise.
- Rohingya are not allowed to leave the camp. There are several checkpoints 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 tablets. 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.

Rohingya Refugee Response Coordination Mechanism with different stakeholders:

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' access to services still remained as big challenge
  - Initiative for preventing and treating Chikungunya 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, children survivors of GBV.
- Food Security
  - Food distribution, e-vouchers to purchase 10 food items from respective outlets, cash for work
  - Scarcity of water and space, and soil quality are major constraints for home gardening.
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-Sludging 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, Bedsheets and Pillow covers, Lungis, Sandlest)
- 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, Ukhaa

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