

Safe Migration and Human Trafficking

A workshop with the Diocese of Jerusalem's Women's Ministry

February 2019



ANGLICAN ALLIANCE
Development • Relief • Advocacy





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Introduction

The Diocese of Jerusalem's Women's Ministry invited the Anglican Alliance to join them for a workshop on Safe Migration and Human Trafficking.

This has become a priority issue across the Anglican Communion and churches everywhere are engaging in the response.

Held in Amman on 16-17 February 2019, the workshop was graced by the presence of Archbishop Suheil Dawani, Primate of the Episcopal Church in Jerusalem and the Middle East, and hosted by the Committee of the Women's Ministry, led by Mrs Shafeeqa Dawani and Mrs Leila Diab.

Over 40 women travelled from across the Diocese to participate in the meeting. Revd Rachel Carnegie, Executive Director of the Anglican Alliance, and Joel Kelling, Anglican Alliance Regional Facilitator, also joined the meeting, alongside Revd Della Wager-Wells, Porter Fellow in Jerusalem.

In his opening remarks, Archbishop Suheil talked about how we can all make a difference, however small, as we are a community of mercy and hope.

He spoke about how everyone, including those caught up in human trafficking, are made in the image of God.

Mrs Shafeeqa Dawani reminded the women's ministry group of their focus on spiritual and practical goals: how our faith in action is central to the Sustainable Development Goals.

Safe Migration and Human Trafficking

People have always migrated, sometimes forced by conflict, climate change and poverty, sometimes simply seeking a better life.

The key issue is to ensure that people migrate safely and do not get caught up in human trafficking, with its brutal exploitation.

Seeking to escape poverty,

people – and increasingly young people – respond to the lures of traffickers who then deceive and abuse them and sell them on into slavery.

With an unimaginable scale of cruelty and suffering, there is a call for churches to respond urgently.

A growing global crisis, recent estimates show 30-45 million people are oppressed by modern slavery and human trafficking across almost every part of the world.

It is fast becoming the most lucrative form of organised crime, aided by modern communication systems.

Combating global organised crime requires a global response through the kind of global, national and grassroots networks that the churches provide, working in collaboration with governments, private sector and civil society.

Definitions of Human Trafficking

Palermo Protocol

UN protocol to prevent, suppress and punish trafficking in persons, signed by 179 states.

Definition of Human Trafficking

To be considered trafficking in persons, a situation must meet three conditions:

ACT – Recruitment, transfer, receipt of persons.

MEANS – Use of force, power, deception etc.

PURPOSE – for forced labour, prostitution, organ trafficking etc.

Key points

- Consent of a victim of exploitation is irrelevant where means (ie force, deception etc) have been used.
- Special safeguards and care for children are necessary, including legal protection.
- Victims should not to be punished for offences or activities related to their trafficking.
- Victims should be protected from deportation or return where there is significant security risk to them or their family.

Examples of Human Trafficking

- Sexual exploitation
- Forced labour – for agriculture, construction, etc
- Domestic servitude
- Child trafficking – for labour, sex, begging, etc
- Early and forced marriage
- Forced criminality
- Slavery at sea
- Cyber trafficking
- Trafficking into gangs and militia
- Organ trafficking

Signs of human trafficking and modern slavery

- Acts as if instructed by another, as though forced or coerced to carry out specific activities.
- Demonstrates signs of physical or psychological abuse, such as lacking self esteem, seeming anxious,

bruising or untreated medical conditions.

- Seems to be bonded by debt or has money deducted from their salary.
- Does not know their address.
- Never leaves work area without bosses.
- Has little or no contact with family or loved ones.
- Is distrustful of authorities (as traffickers have made them fearful).
- Has threats made against themselves or family members.
- Is not in possession of their own legal documents.

Safe Migration in the Levant

In the Levant, Lebanon and Jordan are the primary destinations for Migrant Domestic Workers (MDWs).

There are 250,000 MDWs in Lebanon and 53,000 in Jordan*.

In Lebanon:

- 90% of employers confiscate the legal documents of their MDW.
- 75% of MDWs are not given an independent day off.
- An estimated 60% of employers do not pay or underpay their MDWs.

Child, early, and forced marriage (CEFM) has been increasing in the years following the start of the Syrian crisis.

In Jordan, child marriage rates have increased from 15% to nearly 36% in the past three years. In Lebanon, approximately a third of Syrian women were married before the age of 18.

The most visually apparent form of modern slavery in the Levant is the forced labour of child refugees from Syria and Iraq, in the form of begging or selling items at traffic lights, agricultural labour and other industries.

In Lebanon in 2015, at least 1500 children were reportedly begging and working as street vendors in and close to Beirut, working excessive hours to earn income for their families.

*Global Slavery Index, Arab States Report, 2018

Action in the Anglican Communion

In 2014 the Pope, the Archbishop of Canterbury, the Ecumenical Patriarch and other global faith leaders jointly committed their communities to tackle modern slavery and human trafficking.

They called it 'a crime against humanity' and gave their blessing to ecumenical and inter-faith collaboration.

The Archbishop of Canterbury asked the Anglican Alliance to ensure that this commitment was translated into action across the Anglican Communion.

The issue of modern slavery and human trafficking has also been raised at successive meetings of the global Anglican Consultative Council (ACC), with a resolution on action by member churches.

However such a response needs support to build capacity and effective partnerships. The role of the Anglican Alliance is to support a wider initiative in the provinces of the global Communion.

Anglican Alliance

The Anglican Alliance serves to connect and equip the churches and agencies of the Anglican Communion in their relief, development and advocacy work towards ending poverty and injustice throughout the world.

Concerns about safe migration and human trafficking have been raised in all the regional consultations of the Anglican Alliance, and this has become one of our global priorities.

Anglican Alliance Response

We focus on identifying the best models within and beyond the churches, sharing technical expertise, developing biblical and theological resources, and promoting collaboration and external partnerships.

We stimulate and support shared learning and action. The Anglican Alliance does not support programmes on the ground, rather it serves to connect learning, build a research base and strengthen collaboration.

Recently this has been through the form of consultations and workshops across the Communion, including in Brazil, Cambodia and Kenya.

With a presence in 165 countries through 85 million members, the Anglican Communion offers a significant opportunity in the movement to end slavery.

Anglican churches are only one actor and must work in collaboration with other churches, other faiths, governments, the United Nations, the media and secular agencies.

Collaboratively, these actors can work in their strengths to achieve the holistic and effective response needed, together.

Strategic Framework

At the Anglican Alliance's first meeting on human trafficking and modern slavery in 2014, we brought together practitioners from around the Communion with ecumenical partners, the United Nations and other NGOs.

Using the strategic framework developed at this consultation, the Anglican Alliance has since trained church leaders and activists in all regions of the Communion.

Each context needs to consider the different aspects of a response if together we are truly to make an impact on ending modern slavery.

This framework is called the 7Ps:

1. **Prevention** at community level through awareness raising, addressing root causes etc.
2. **Policy** and advocacy on legislation and action by governments, private sector (supply chains) etc.
3. **Protection**, care and support and empowerment for survivors.
4. **Prosecution** of perpetrators to end impunity, including work with police and judiciary.
5. **Partnership** with other ecumenical, interfaith, government and secular partners.
6. **Participation** in a global movement by churches and communities, involving prayer and action.
7. **Prayer** to cover all.

Stories of human trafficking

The group shared stories they knew from their communities and local media, including:

- Beggars on the streets, women and children. Are they being controlled by someone else? Some may even suffer amputations before being sent out to beg.
- A woman forced by her husband into prostitution.
- A young woman who met a man through the internet. He asked her to marry him but said that she should first have a range of medical tests. Ten days after they were married, her parents were sent her body, with her organs removed.
- People travelling to Asia for organ transplants, where the organs may be trafficked from prisoners and other vulnerable people.
- Domestic workers from other countries are often abused. They are made to work seven days a week and are sometimes isolated and not allowed out of the house.

Do'aa Haddad concluded the discussion saying that her heart was bleeding. She said that the victims were mostly women and children who had suffered for so many decades. She called for the international community to give support or the suffering will continue.

TAMKEEN

Tamkeen is a Jordanian NGO working on legal representation and human rights for domestic workers and immigrants, including tackling human trafficking.

Asma Amireh, a lawyer with Tamkeen, presented on their work. She described the range of cases Tamkeen has dealt with including forced labour in agriculture and factories, domestic servitude, prostitution, forced marriage and one case of organ trafficking.

Tamkeen refers cases to the government's Human Trafficking Unit in Jordan. Migrant workers are brought into the country. In some cases, verbal, financial and physical threats are used to control and exploit the person, who then becomes a victim of human trafficking. The key issue is for migrant workers to know their labour rights. For example taking someone's passport is illegal

in Jordan. It is very common for employers to retain the passports of domestic workers as they are concerned about the warranty, but in fact, if the helper runs away, the employer just needs to inform the security service.

Case study

A woman came to Jordan and worked for 23 years without pay. She had been inside the house for all these years. Another worker found her and together they found out about Tamkeen on the internet. Tamkeen called the government's Human Trafficking Unit. The woman was rescued and is now staying with her embassy. She was owed 26000 JDR. However, when the case reached court it was categorised as unpaid employment not human trafficking. The legal profession also need further information on this issue.

SIGI SISTERHOOD/ARABIC TADAMUN

This organisation focuses on social work and women's rights, including tackling gender-based violence. It is not specifically working on safe migration and human trafficking, but cases do arise through its social work. Inaam Asha talked about human trafficking as an international issue, with people made more vulnerable during times of conflict and forced migration. She stressed the value of working through the media to raise awareness of the issues and to give people information on where to get help.

Case study

A young conservative Muslim woman applied online for a receptionist job in the Gulf. The 'employers' (actually traffickers) asked for photos, pushing her to send photos of herself unveiled and wearing make-up. They then tried to blackmail her into prostitution, threatening to expose the photos to her family and community. Fortunately she contacted Tadamun, who supported her and reported to the authorities. The traffickers were found to be within the country and were caught.

Bible study – Philemon

The group discussed the letter to Philemon. Paul requests Philemon to release his slave, Onesimus, who became like a child to Paul while he was in prison.

'I am sending him back to you ... no longer as a slave, but better than a slave, as a dear brother.'

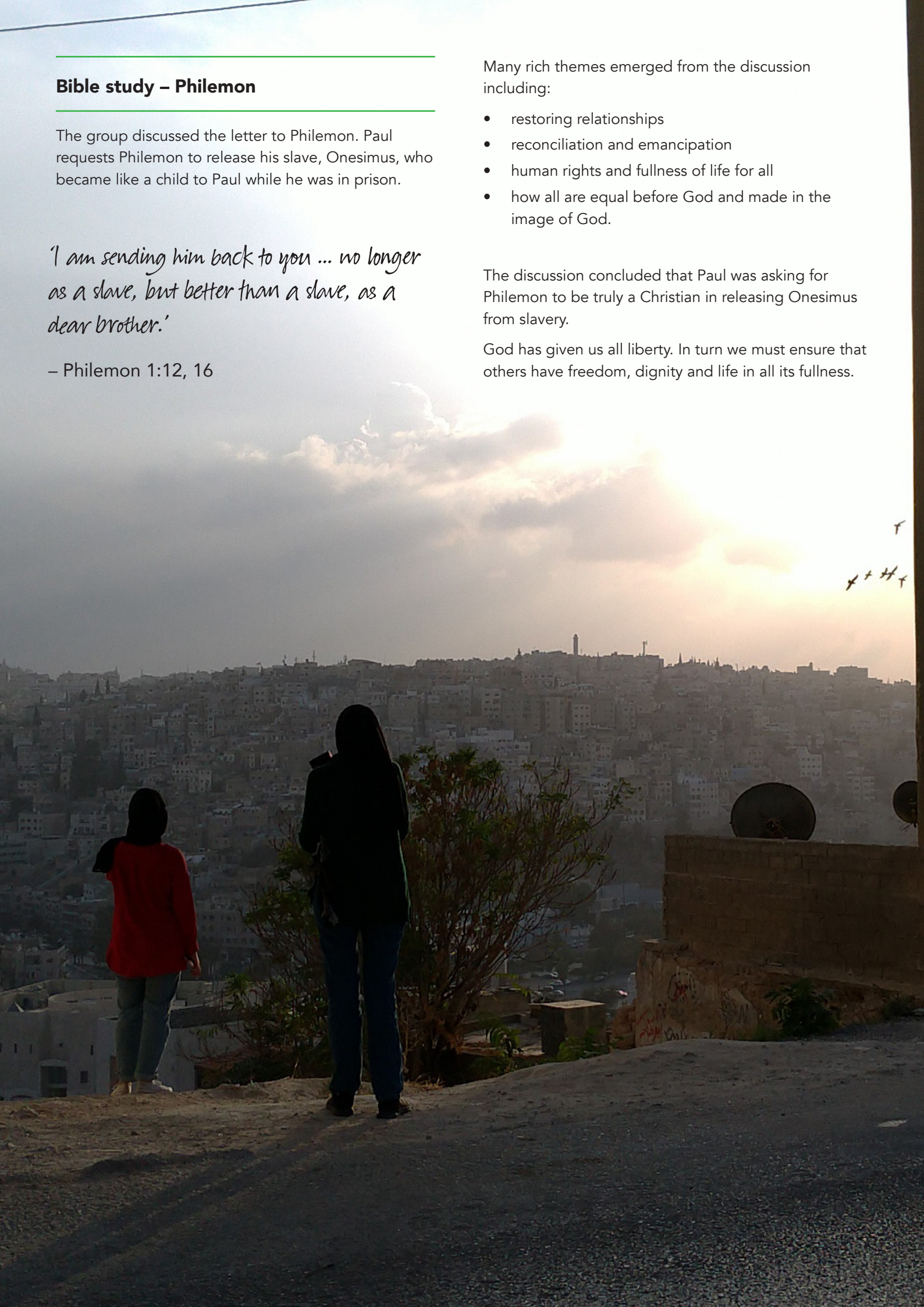
– Philemon 1:12, 16

Many rich themes emerged from the discussion including:

- restoring relationships
- reconciliation and emancipation
- human rights and fullness of life for all
- how all are equal before God and made in the image of God.

The discussion concluded that Paul was asking for Philemon to be truly a Christian in releasing Onesimus from slavery.

God has given us all liberty. In turn we must ensure that others have freedom, dignity and life in all its fullness.



Learning from the meeting

The participants shared what they had gained from the meeting, including:

- We are more aware of the issues of human trafficking. We never realised they might be just around us. We are so touched by the cases we have heard.
- We need to open our eyes more to what is going on around us in society. I can help, even if just one person.
- There is so much potential for us as women to do good in our communities. We have influence and voices we can use. Together we can make a difference.
- This is putting the Sustainable Development Goals side by side with our church work.
- We have met women who are creating change – all together we can become more.
- We need to commit to creating community and collaborating more amongst ourselves and with others.
- It is a huge task but we can and will all be the change in our communities, homes and churches.
- We can be salt and light – engaging professions which can make a difference: teachers, doctors, health workers, business people, etc,
- We need more awareness and to learn more ourselves. There is a plan for future workshops.
- We can spread awareness in schools, churches and communities. When we have the opportunity, we can speak out.
- We are called to be like Paul, speaking out for those enslaved in human trafficking.

Next steps

The Women's Ministry came away from the workshop and met together in the separate countries that make up the diocese to discuss the next steps in responding to what they had learned and discussed. Some of the recommendations are described below:

1. Ask Archbishop Suheil to request the pastors to meet with the participants and share with them what they have learnt, and recommend that the clergy of the diocese receive the same training.
2. Look to translate the Freedom Sunday resources into Arabic, and encourage their use in the diocese, in the forms of sermons, prayers and liturgy, celebrated on the Sunday nearest to the World Day Against Human Trafficking (30th July).
3. Try to implement locally the lessons the women took with them through holding similar workshops in their parishes if they desire. In turn this could be replaced by a general assembly awareness session in the diocese in Jordan and in Palestine.
4. Involve women's groups, Bible study groups, Sunday school children, teachers, summer camp leaders and children, institutions, newly wedded couples with these topics.
5. Try to help and support women and children who have suffered.
6. Look to go further than Arabic and English as the languages of conversation, and look to include sign language in further workshops on safe migration and safeguarding in general, as we look to include participants from the various institutions of the diocese.
7. Present their own report, along with this document, to Archbishop Suheil to follow up with recommendations in the diocese.



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