

# Safe Migration into the Gulf

*Regional Ecumenical Consultation  
convened by the Anglican Alliance  
& Mission to Seafarers*

*Dubai January 2020*



**ANGLICAN ALLIANCE**  
Development · Relief · Advocacy



# Foreword

It was my privilege to participate in the safe migration consultation in early 2020 and share in the learning. It is a joy to be in fellowship together as Christians, and a particular joy to gather with our sisters and brothers from Anglican churches in East Africa, South Asia and South-East Asia, as well as with local ecumenical partners.

People have been on the move in search of better opportunities for themselves and their families throughout our history, and the Arabian Peninsula has been a nexus of exchange between Africa, Asia and Europe for millennia. The Diocese of Cyprus and the Gulf is itself a community of Anglican congregations who represent this phenomenon in microcosm. We cannot separate ourselves from migrant workers; we are predominantly made up of just such people, from the clergy to the congregation.

In addition to understanding better the scourge of modern slavery and human trafficking, the consultation sought to connect the Church from sending countries with the Church in destination nations. This approach provided a more complete picture of the issues and enabled the sharing of knowledge, assets and resources to better inform potential migrants about their rights and what to expect. We have a responsibility as Christians to work together for the welfare and dignity of all people, and it is essential that we work across our denominations and between continents to support the vulnerable and encourage positive change in approaches to how people can migrate safely.

My hope is that this consultation and its outcomes strengthen and encourage the work churches are already doing to coordinate and support a more systemic approach to charity and justice work in regard to migrant workers.

**The Most Reverend Michael Lewis**  
**Archbishop**  
**President Bishop, Province of Jerusalem and the Middle East**  
**Bishop in Cyprus and the Gulf**

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## Acronyms

<b>CAPA</b>	Council of Anglican Provinces in Africa	<b>IOM</b>	International Organisation for Migration
<b>CSO</b>	Central Statistics Office	<b>NGO</b>	Non-Governmental Organisation
<b>GSI</b>	Global Slavery Index	<b>SDGs</b>	Sustainable Development Goals
<b>GSN</b>	Global Slavery Network	<b>TSA</b>	The Salvation Army
<b>HT</b>	Human Trafficking	<b>TVPA</b>	Trafficking Victims Protection Act
<b>IJM</b>	International Justice Mission	<b>UN</b>	United Nations
<b>ILO</b>	International Labour Organisation		

# Introduction

The Anglican Alliance and the Mission to Seafarers convened an Ecumenical Regional Consultation on Safe Migration in Dubai, United Arab Emirates, in January 2020 – just before the COVID-19 pandemic took hold globally. Although the context of migration has altered radically since that time, the principles and practice discussed at the consultation have informed the activities of the regional Community of Practice, which was formed out of the consultation in January and which has continued into the uncharted territory of 2020.

The consultation was jointly convened by the Anglican Alliance and the Mission to Seafarers. Participants came from Anglican churches in the Episcopal Province of Jerusalem and the Middle East, as well as from churches in migrant source countries, including Pakistan, India, Bangladesh, the Philippines, Kenya and Uganda. The meeting was joined by ecumenical partners from the Gulf, and other agencies working on the recruitment, treatment and rights of potential and current migrant workers.

This consultation was the latest in a series of events organised by the Anglican Alliance, often in collaboration with The Salvation Army, in regions across the globe. These consultations have examined the issues of migration and human trafficking and how churches can respond effectively to promote safe migration and tackle exploitation and trafficking. Concerns about these issues have been raised in every part of the Anglican Communion. While the contexts and scenarios may differ, the underlying drivers remain constant. Through these successive consultations the Anglican Alliance and The Salvation Army have developed an understanding of how the churches can best engage and respond, through a strategic Freedom Framework.

This learning was brought to the group convened in Dubai in January 2020, to relate it to the local context and to share experience and learning from the region and elsewhere.

## **The purpose of this consultation was:**

1. To share skills, create connections and build a Community of Practitioners across church denominations in the Gulf, also including churches of the Anglican Communion from sending countries.
2. To examine and strengthen the capacity of churches to support safe migration and tackle human trafficking and modern slavery, focusing on four key areas of the Freedom Framework: Prevention of trafficking, Protection of survivors, Participation of local churches and Partnerships with others.
3. To focus on priority vulnerable groups in the region, including migrants for domestic work and other forms of labour, and seafarers, and to learn from these groups directly.
4. To develop an asset-based response based on the principles of Church and Community Transformation, building on faith insights and the local resources.

5. To establish a plan of ongoing communication with the Community of Practitioners to share information, resources and expertise, strengthening the churches' response.

## **Global context of migration and human trafficking**

According to the International Labour Organisation's latest figures (ILO 2018), there are about 164 million migrant workers worldwide. A migrant worker is anyone who migrates from one country to another for the purpose of employment. Migrant workers therefore include well-paid professionals as well as people seeking to escape poverty and unemployment in their home country. As well as better economic opportunities in the destination country, drivers of labour migration include political challenges, environmental crises and changing demographics.

The ILO say, "Migrant workers contribute to the economies of their host countries, and the remittances they send home help to boost the economies of their countries of origin. Yet, migrant workers often benefit from inadequate social protection and are vulnerable to exploitation and human trafficking."



**The Archbishop of Canterbury signing the Joint Declaration to End Modern Slavery, Vatican 2014.**  
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The impact of the COVID-19 pandemic will have altered the statistics and landscape of migration, but the result will only have been to increase the vulnerability of migrant workers, whether returned home without livelihood opportunities, or potentially trapped and out of work in their destination countries or at sea.

Alongside safe, ordered and legal migration thrives the darker issue of human trafficking, exploiting people’s aspirations and vulnerability in poorer countries and communities. The issue of trafficking and modern slavery is a growing global evil. The Global Slavery Index (2018) estimates 40.3 million people are oppressed in modern slavery in almost every part of the world, including the Middle East.

According to the International Chamber of Shipping there are an estimated 1,647,500 seafarers. The International Labour Organization (ILO) has in June 2020 also highlighted the plight of the 150,000 to 200,000 seafarers around the world because of measures to contain the COVID-19 virus. The ILO has called for urgent and coordinated action to secure their repatriation due to conditions on board.

In 2016, government leaders across the globe committed to the Sustainable Development Goals (SDGs) to help achieve fair, inclusive and sustainable development by 2030. SDG 8 calls on governments to promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all, ending forced labour, modern slavery and human trafficking, and child labour.

It is out of this context that the Anglican Alliance and the Mission to Seafarers

convened the consultation of churches and agencies meeting in Dubai in the United Arab Emirates in late January 2020. Here is further information on these two organisations:

### Anglican Alliance

Across the worldwide Anglican Communion, the Anglican Alliance brings together the Anglican family of churches and agencies to work together on a shared mission to respond to human need, to promote human flourishing, justice and reconciliation, and to safeguard creation.

Born from the vision of the 2008 Lambeth Conference, the Anglican Alliance is an initiative of the Archbishop of Canterbury and the Anglican Communion. Archbishop of Canterbury Justin Welby has said: “The Anglican Alliance reflects the gospel priority of a bias for the poor.”

The Anglican Alliance has a Secretariat based at the Anglican Communion Office in London and regional facilitators across the world, including its Middle East Facilitator, based in Jordan. It has a global Board chaired by the Archbishop of Central Africa and a global Advisory Council.

### The Anglican Alliance has three pillars of work:

- **Development** – identifying examples of good practice and sharing expertise for holistic mission and asset-based development

- **Relief** – providing a convening platform at times of humanitarian crisis for the local church to connect with agencies and churches across the Communion for prayer and practical support.
- **Advocacy** – connecting and resourcing Anglican leadership along with affected communities to speak out on issues of justice.

Promoting safe migration and tackling human trafficking is one of the core priorities of work for the Anglican Alliance, as it connects and helps to equip the ministry of the churches across the Communion. In 2014, the Alliance held its first global consultation on modern slavery and human trafficking, bringing together Anglicans from across the Communion to distil their experience of working in this area to build a strategic framework for response.

On 2 December 2014, an historic event at the Vatican hosted by Pope Francis saw global faith leaders, including the Archbishop of Canterbury, unite in signing a Joint Declaration to End Modern Slavery. This committed those leaders to engage their communities in working together. The Archbishop of Canterbury asked the Anglican Alliance to help equip and connect churches and agencies across the Anglican Communion in tackling modern slavery and human trafficking.



## Mission to Seafarers

Mission to Seafarers (MTS) was founded in 1856 and now operates in over 50 countries and 200 ports around the world, serving many of the 1.6 million seafarers who are employed to move 90% of everything we use around the globe. It is one of the 10 recognised mission agencies of the Anglican Communion. For the duration of this time MTS has been on the front line of humanitarian support for seafarers.

The first welfare provision in the Middle East began by the late 19<sup>th</sup> century and MTS has cared for seafarers around the Gulf since 1962. The Mission is at the centre of much of the regional welfare provision and supports seafarers in moments of crisis regardless of rank, religion or nationality. MTS visits ships in port, and when possible at anchorage, to ensure that crew are being well

looked after and treated according to the conditions agreed in their contracts. Mission to Seafarers is an international charity with a Head Office in London, UK.

During 2019 the Mission to Seafarers met with more than 14,000 seafarers on ships around the ports of the Gulf and had an incredible 45,000 seafarers attend one of the centres where we have a presence; in the vast majority of cases all was well. Conditions were good or better and crews reported good levels of personal satisfaction. MTS uses an on-line reporting system called 'The Happiness index' to monitor the well-being of crew across the globe. This showed no-significant issues for the majority of shipping, with the only noted problems coming from the cruise industry. Nevertheless, MTS is aware and seeks to intervene in those minority of cases where exploitation occurs.

## Regional perspective

The Middle East has been a place of transit and exchange throughout history, with migration into and through the region a huge part of the religious, cultural and economic development of the region.

The Anglican Church in the Gulf is almost entirely comprised of migrants and everything it does – from offering worship and the sacraments to providing pastoral and spiritual care to many thousands of people living and working in separation from their families – is ministry carried out among, with and for migrants. Churches in the Gulf operate under legal and cultural constraints and with limited human and material resources.

In the Diocese of Cyprus and the Gulf, chaplaincies have established migrant labour ministries, providing both spiritual and material support to men and women, with dedicated social workers in the case of St. Martin's, Sharjah. Elsewhere the Anglican Church works alongside other Christian partners in ecumenical fora to provide greater assistance through partnership. It was important to have a breadth of Christian traditions present at the consultation in order to work collaboratively toward more effective responses to assist those who are vulnerable to exploitation.

Similarly, partnerships between the Anglican Provinces, in the migrants' country of origin, and the local Anglican presence in the Gulf is valuable, not only for better support of people in migration, but also the building up of the bonds of fellowship in faith.

## Anglican Alliance in the Middle East

At the Anglican Alliance Middle East Regional Consultation in 2016, the issues of Human Trafficking and Modern Slavery were raised as priorities for focus within the region. The Anglican Alliance's role in the

Middle East took a significant step forward with the appointment of Joel Kelling as Regional Facilitator, based in Amman, Jordan.

In 2019 a workshop was held in the Diocese of Jerusalem which introduced the subject from a theological perspective. The consultation in Dubai built on learning from the earlier workshop, and was intended not only to be a place of prayer and exchange, but to build capacity for the church to continue to exhibit the Anglican Five Marks of Mission in daily practice. It is hoped that the success of this consultation will be the catalyst for a similar event on the island of Cyprus, so that all parts of the Province will have engaged with this discussion.

The consultation in Dubai lifted up the range of innovative and valuable initiatives already active in the Gulf, with the aim of learning from the experience in this context and building that into the global insights on church responses to migration and human trafficking.

## Mission to Seafarers in the Middle East

In 2019 Mission to Seafarers in the Middle East and South Asia have been involved in supporting the repatriation of 76 abandoned seafarers from the

Gulf. These were working with 13 companies flagged and owned from a number of different countries. To be defined as abandoned, a crew must have failed to receive salary or provisions or had no contact from the ship owner for a period of two months or more. In many of the cases that MTS took up, it advocated on behalf of seafarers who had been waiting at anchorage for more than 24 months. In one successful case, the seafarer eventually returned home with 80% of what he was due after an astonishing 37 months floating at sea.

Seafarer abandonment and the potential for modern day slavery within the sector have begun to be priority issues for the mission across the Middle East. Due to the lack of ratification of United Nations (UN) and International Maritime Organisation (IMO) agreements, crews across the Middle East are vulnerable to exploitation. The mission is aware that to begin to tackle this complex issue it will require partnership and potentially new ways of working. MTS were therefore delighted to be part of the safe migration consultation that sought to bring together key participants from across the region, to listen to one another and to make commitments and plans for how we might together play our part in making a difference.





# Bible Studies

Throughout the consultation, each day began in prayer and study of the Bible, particularly focused on examples of accompaniment and stories of suffering, slavery, and hope. Below are the three passages that were explored, along with a summary of the major talking points raised.

These studies are a good way to introduce the themes of trafficking and modern slavery to a church audience from a faith perspective.

## **Accompanying Communities: The Road to Emmaus – Luke 24: 13-35**

### **Questions:**

- What were the disciples discussing on the road?
- How did Jesus approach them initially?
- How did he help them to reflect?
- What triggered the disciples' moment of insight?
- What skills did Jesus display as a facilitator?
- What are the implications for us in following Jesus' example?

### **Main points discussed:**

- Jesus walked alongside and listened to his disciples in order to understand their needs. We must not assume what others need; we must listen to them and serve them, without bringing our own preconceptions to their situation.
- Jesus uses hospitality to transform the disciples' thinking, as the familiar, everyday action of breaking bread triggers their moment of insight into understanding who he is.
- Hospitality is important in serving others, we must also learn how to be the guest and to be hosted, as Jesus plays both roles in this passage. Sometimes allowing people to host can be more beneficial for them than being hosted, which we must remember when serving those in our communities at home.



- Jesus knew exactly how to direct the conversation and challenge the disciples before bringing them back to scripture.
- Jesus displays his skills as a counsellor and his patience in waiting for the disciples to understand who he is.
- Looking at the way in which Jesus came alongside his disciples should influence us as we come alongside others in our communities.

### **Transforming lives: St Paul's Letter to Philemon**

#### **Questions:**

- What do we know about slaves at the time of Paul?
- What words does Paul use to talk about Onesimus?
- What is so precious about the letter that it was included in the New Testament?
- What does this passage ask of us today as Christians?

#### **Main points discussed:**

- At the time Paul was writing, slaves were regarded as the lowest members of society, they had no rights, were viewed as property, and were treated at the whim of their master.
- The way Paul treats Onesimus redefines the notion of power relations between master and slave – Paul calls him 'son, beloved brother,' and the name Onesimus itself means 'useful'. Paul looks beyond Onesimus' societal status

and treats him as a member of his own family.

- It is challenging to see that slavery which was happening 2000 years ago is still happening today in different forms.
- The passage displays God using a slave to play an important role by helping Paul in prison. Through Onesimus, God transforms Paul's thinking about slavery.

### **Seeing God's Kingdom: The Nazareth Manifesto – Luke 4:14 21**

Also refer to Isaiah 61:1-3 and Leviticus 25:13

#### **Questions:**

- What do you think this text is about?
- Jesus says that "the Spirit of the Lord" has anointed him to do five things. What are these five things?
- "The year of the Lord's favour" probably refers to the year of Jubilee. What is the good news being referred to here?
- In verses 18-19, who were the poor, the prisoners, the blind, and the bruised/broken/oppressed in the time of Jesus?
- Who are these people in our context? What would the good news of Jubilee mean for them?
- What does this passage ask/ challenge us as church to do today?

#### **Main points discussed:**

- Jesus is setting out his ministry and proclaiming what he intends to do. However, this is not well received by

those to whom he is speaking in his home town where he grew up.

- Jesus declares he has come to bring good news to the poor, release to the captive, sight to the blind, and to proclaim the Lord's favour. He is quoting a passage from Isaiah, but alters it, omitting the message of God's vengeance and instead emphasising his grace and compassion for the lowest in society.
- The poor and oppressed could refer to a broad category of people including the spiritually, mentally and physically poor and oppressed, incorporating groups such as women and the Samaritans. The passage is speaking about disrupting the suffering of these oppressed groups.
- The year of the Lord's favour refers to God's unstoppable compassion – a return of land is a reminder that all land belongs to God. It reveals the universal liberty and prosperity brought about by the new messianic age.
- We do not need worldly power to be able to address the problems in our society, as we are guided by the Spirit who equips us to minister to those who are suffering.
- The passage challenges us to make ourselves available to God's disturbance, to be willing for him to use us in his ministry.

# Theological Reflections on Modern Slavery

Bishop Alastair Redfern, Vice-Chair of the Anglican Alliance and Chair of the Clewer Initiative, the Church of England's response to Modern Slavery, stated that there are six factors in the world today which are creating an environment for slavery to happen:

- An increasing number of vulnerable people (including rising numbers of youth and graduate unemployment)
- Increased mobility for illegal activity brought about by technological advances
- A rise in the number of flexible and temporary jobs
- Highly organised criminal gangs
- Whilst governments often do pass anti-slavery laws, they are less able to resource anti-slavery enforcement efforts
- The globalisation of indifference, as Pope Francis describes it: people have collapsed their world into their own personal spaces and become indifferent to the world around them, including the poor and oppressed.

As Christians we are called to respond to this problem and to show people the light. Bishop Alastair has developed the '8 A's' framework to help Christians when thinking about how to respond to slavery:

**Assessment:** In Luke 4 Jesus sets out his ministry in the Nazareth manifesto which revolves around bringing the unnoticed, the poor and the oppressed into God's family. An assessment of whether we are Christians and truly following the example Jesus set can

be measured by the extent to which we are pursuing the standards set out in Luke 4.

**Awareness:** Matthew 25:37 "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?'" We must have an awareness of those suffering around us and raise an awareness of people's suffering and where they need help.

**Attitude:** We must have the attitude that those who are hurting have the most important voice. We often think we hold all the answers to solve other people's problems, but we must have an attitude that listens to the needs of those who are suffering and makes an effort to love and care for them.

**Anti-Christ:** Christianity as expressed in much of the world has in recent times begun to lose its capacity to talk about sin, instead relativising the bad done. When people become indifferent then others suffer. We must ask what the church is doing about these issues and hold ourselves to moral standards, standing up for what is wrong, despite a contradiction to the world around us.

**Action:** We must start taking action in areas where help is needed. Our actions must be coordinated carefully with those from different sectors. As customers of businesses and

consumers, we must take action to ensure we are doing the most we can to treat others with dignity by being aware of the products we buy and the supply chains used by companies.

**Association:** when we invite people to associate with the church, we can learn alongside them about what needs to be done. The church may not have expertise in a specific area, but by partnering with others who have skills and expertise we can bring about lasting change.

**Annunciation:** We must share the good news with others, including stories of hope and practices which can bring about change in areas where there is suffering. The media works through annunciation, we must announce good news into this world and declare our beliefs so that others can hear them.

**Adoration:** When you adore God you give yourself over to God's power and purpose. We are made for adoration, but are often kept busy with irrelevant things, which distract us from the problems in front of us. We need to reach out in love to each other and care for those around us.

One verse which captures these ideas is Micah 6:8 "And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God."





# International Agreements

Churches are responding to the issues of safe migration and modern slavery in the context of a range of global agreements. These agreements set goals, seek to raise standards and provide a platform for engagement with signatory states. With the reporting cycles on various agreements and global gatherings to update on progress, it is valuable to track the progress of individual states, to support positive initiatives and to uphold accountability. Here are some of the most significant international agreements and protocols in relation to safe migration and human trafficking.

## UN Compact for Safe, Orderly and Regular Migration 2018

- Global agreement for safe, orderly and regular migration
- Includes 23 objectives for managing migration at local, national and international levels, aiming to reduce the risks migrants face at each stage of their journey
- Not legally binding – countries remain in control of their own immigration policy
- Commits to improving cooperation on international migration

The objectives of the Compact on Migration include:

- Get better data on international migration
- Minimise factors compelling people to leave own country
- Give migrants proof of legal identity
- Reduce vulnerabilities in migration “in countries of origin, transit & destination”
- Ensure universal human rights
- Eliminate all forms of discrimination, racism, xenophobia and intolerance
- Combat smuggling and people trafficking

## Sustainable Development Goals (SDGs)

The Sustainable Development Goals aim to address global challenges including on poverty, injustice, and environmental issues. There are 17 goals which were adopted by UN member states in 2015 and aim to be achieved by 2030. Goal 8 addresses decent work and economic growth, with the following two points directly relating to safe migration and trafficking:

### SDG 8.7

Take immediate and effective measures to eradicate forced labour, end modern slavery and human trafficking and secure the prohibition and elimination of the worst forms of child labour, including recruitment and use of child soldiers, and by 2025 end child labour in all its forms.

### SDG 8.8

Protect labour rights and promote safe and secure working environments for all workers, including migrant workers, in particular women migrants, and those in precarious employment.

Delivering SDG Goal 8 is the focus of the Global Sustainability Network, which brings together business, civil society, faith leaders and others to work on a collaborative response.

## Palermo Protocol

One of the main pieces of anti-trafficking policy is the UN Protocol to Prevent Suppress and Punish Trafficking in Persons (commonly referred to as the ‘Palermo Protocol’ owing to the location where it was signed). This was adopted by the UN General Assembly in 2000 and signed by 179 states. The protocol includes a definition of trafficking which individual states can bring into their own laws.

## Definitions of Human Trafficking

The Palermo Protocol’s definition of human trafficking includes the three main elements involved:

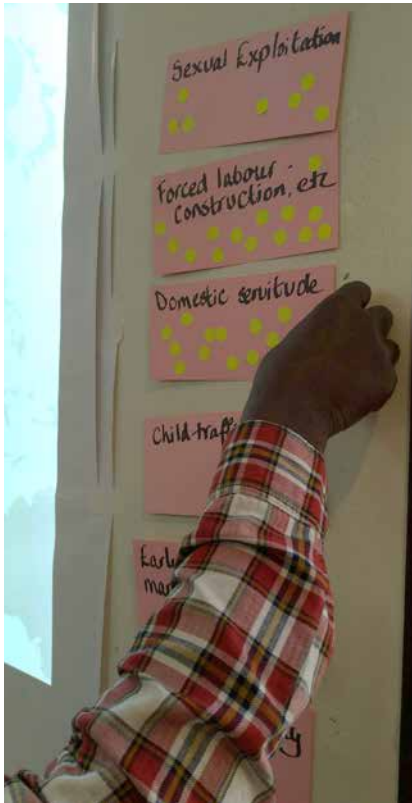
**Act:** “recruitment, transportation, transfer, harbouring or receipt of persons.”

**Means:** the way in which a person is trafficked by “threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation”

**Purpose:** the reason for which a person is trafficked: “the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs”

It is important to note that:

- In cases involving children, only the act or the means are required for it to constitute as trafficking.
- Victims are not to be punished for offences or activities related to their trafficking.
- Victims are to be protected from deportation or return where there is a significant security risk to themselves or their family.
- Cases will usually involve more than one element for each of the act, means and purpose



### Imagined Case Studies: Involving Act, Means, Purpose

The following are imagined case studies illustrating the elements of act, means, and purpose in trafficking cases. The consultation participants reflected on these case studies to identify the elements.

A man from South Asia came to the Gulf to work as a construction worker, under a contract which had specific agreed hours and allowed time off. Upon arrival, his passport was taken away and he was forced to work long hours without any time off, receiving minimal pay.

**Act:** recruitment – he was recruited for the work, but ended up carrying out more work to that originally agreed upon and was not paid enough.

**Means:** deception, exploitation – the man’s vulnerability was used to force him to carry out work he had not originally agreed to. He was prevented from leaving as his passport was taken away.

**Purpose:** Forced labour on a construction site.

A young woman arrived in the Gulf from East Africa to work as a cleaner for a family, having signed a contract agreeing to the type of work and certain hours required of her. Upon arriving she was taken to another part of the country and forced into sex work with threats were made against her and her family to prevent her escaping.

**Act:** transportation – she came to the country voluntarily for work, but was then transported to another area for a different type of work to that originally agreed upon.

**Means:** threat and deception – she was deceived as the original promise of work as a cleaner was not given, and instead she was forced into sex work by having threats made against her family to prevent her from leaving.

**Purpose:** sexual exploitation – she signed a contract agreeing to work as a cleaner, but was forced into sex work.

### Forms of Trafficking that exist across the World

The following outlines an overview of the different types of trafficking found on a global scale:

- **Child labour:** The sale or trafficking of children for forced labour, recruitment of children into armed conflict, offering of a child for prostitution, production of pornography and any other work which is likely to harm the health, safety or well-being of minors.

- **Cyber trafficking:** Any trafficking crime which is committed with the use of a computer network, often in online pornography.
- **Debt bondage:** Work exchanged for a debt which, ultimately, can never be paid. Workers are told they can pay off a loan of their own or of a family member by working it off. The work is often hazardous in brutal conditions.
- **Domestic servitude:** Exploiting or exercising undue control over another to coerce them into performing services of a domestic nature in exploitative conditions.
- **Early and forced marriage:** Any situation in which persons have been forced to marry without their consent, including all those under the legal age of marriage.
- **Forced criminality:** A situation which coerces a person into criminal activity.
- **Forced Labour:** All work or service which is exacted from any person under threat and for which the person has not offered himself or herself voluntarily.
- **Organ trafficking:** Recruitment, transportation, transfer, harbouring, or receipt of living or deceased persons or their organs.
- **Sexual exploitation:** Any persons who are forced to perform or provide a service involving sex or sexual activities
- **Slavery at sea:** Any form of slave like conditions and human trafficking which takes place at sea.
- **Trafficking for terrorism:** The use of trafficking for terrorism activities.





# Global Information Resources

## Global Slavery Index

<https://www.globallslaveryindex.org>

The Global Slavery Index (GSI) provides a country by country ranking of the number of people living in modern slavery or slavery-like conditions. It also includes information on actions that governments are taking to respond to modern slavery and the factors which make people vulnerable.

The Index estimates that there are currently 40.3 million people living in slavery with 71% of all victims being women. The most common form of slavery is forced labour. Countries with the highest prevalence per capita of modern slavery include North Korea, Pakistan, Eritrea, Cambodia, Iran, Burundi, and Mauritania.

The GSI also finds that the more repressive the regime of a country, the greater the prevalence of modern slavery. People in countries experiencing conflict are also very vulnerable to human trafficking where there is a breakdown in the rule of law, social structures and existing systems of protection.

According to the GSI, the 10 countries with the largest estimated absolute numbers of people in modern slavery include some of the world's most populous. Collectively, these 10 countries – India, China, Pakistan, North Korea, Nigeria, Iran, Indonesia, Democratic Republic of the Congo, Russia, and the Philippines – account for 60 percent of people living in modern slavery and over half the world's population.

In regard to governmental response; countries which have taken the strongest action to tackle modern slavery include the UK, USA, Sweden, Belgium, Croatia and Norway. One of the main achievements from the governments across the globe is that there are now 36 countries taking steps to address forced labour in businesses or supply chains compared to only four countries in 2016.

The Global Slavery Index 2018 (the most recent edition at time of writing) notes that across the Arab States:

- 520,000 people are in modern slavery, equating to 1% of the global total
- 67% of those in modern slavery are in forced labour, and 33% in forced marriage



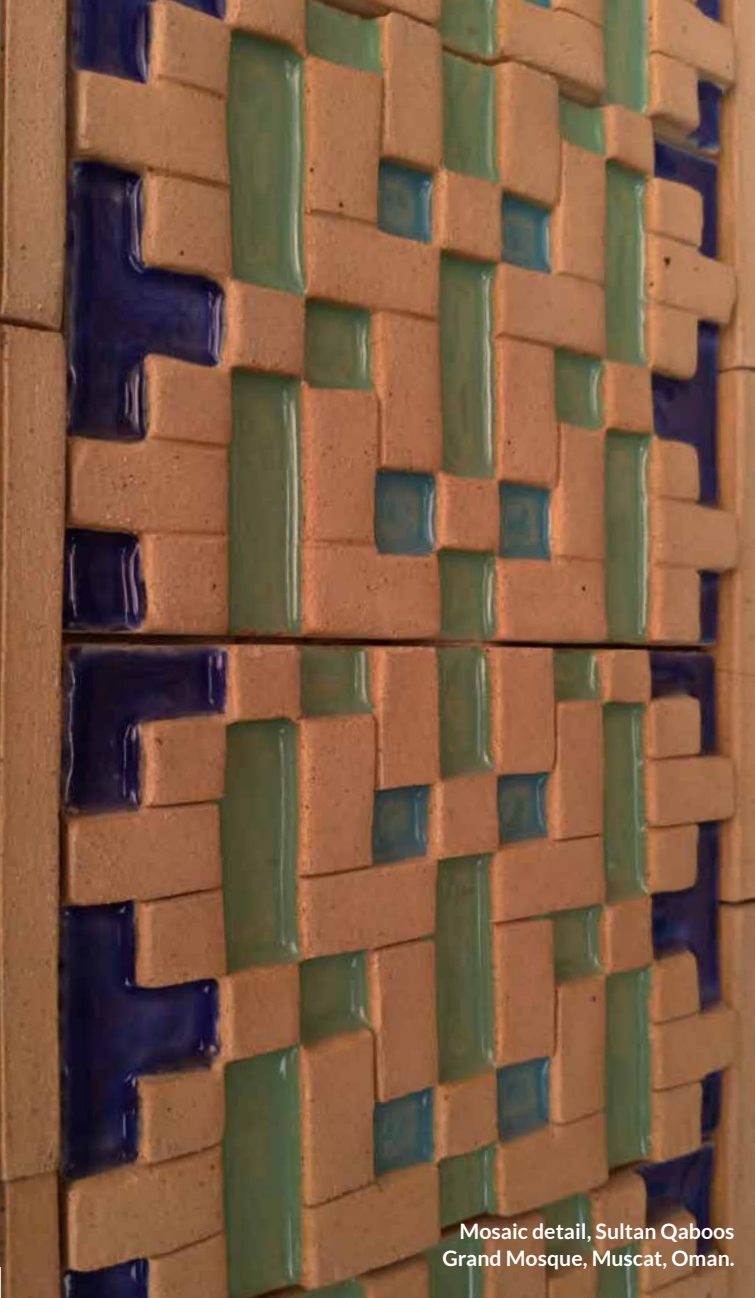
## Regional Table on Slavery Index

This table reflects the situation of modern slavery in states in the Middle East, as well as other countries represented at the consultation. Source: Arab States Report 2018/Global Slavery Index 2018

Rank	Country	Estimated prevalence (victims per 1,000 population)	Estimated absolute number of victims	Population
1	Syria*	7.3	136,000	18,735,000
2	Iraq*	4.8	174,000	36,116,000
3	Yemen*	3.1	85,000	26,916,000
4	Oman*	2.1	9,000	4,200,000
5	Saudi Arabia*	1.9	61,000	31,557,000
6	Bahrain*	1.9	3,000	1,372,000
7	Jordan*	1.8	17,000	9,159,000
8	Lebanon*	1.7	10,000	5,851,000
9	United Arab Emirates*	1.7	15,000	9,154,000
10	Qatar*	1.5	4,000	2,482,000
11	Kuwait*	1.5	6,000	3,936,000
	Pakistan	16.8	3,186,000	189,381,000
	Philippines	7.7	784,000	101,716,000
	Bangladesh	3.7	592,000	161,201,000
	Uganda	7.6	304,000	40,145,000
	Kenya	6.9	328,000	47,236,000
	Cyprus	4.2	5,000	1,161,000

Notes:

- \* "Substantial gaps in data exist for the Arab States region and Gulf countries in particular. These gaps point to a significant underestimate of the extent of modern slavery in this region. As a result, the country-level estimates presented here are considered very conservative and should be interpreted cautiously." [GSI 2018]
- Other countries represented at the consultation (all sending countries, other than Cyprus) have been included for reference.
- Early and forced marriage is counted within these figures.



Mosaic detail, Sultan Qaboos Grand Mosque, Muscat, Oman.

## Trafficking in Persons Report

The Trafficking in Persons report is the US Government's diplomatic tool to engage foreign governments on human trafficking issues. The report is published annually and provides a global perspective on the nature and scope of trafficking in persons and the range of governmental actions to confront or eliminate it. The report also ranks governments based on their perceived efforts to acknowledge and combat human trafficking; the division of nations is based on their compliance with standards outlined in the Trafficking Victims Protection Act (TVPA) of 2000 and includes the following:

**Tier 1:** Countries whose governments fully meet the TVPA's minimum standards for the elimination of trafficking.

**Tier 2:** Countries whose governments do not fully meet the TVPA's minimum standards but are making significant efforts to bring themselves into compliance with those standards.

**Tier 2 Watchlist:** Countries whose governments do not fully meet the TVPA's minimum standards but are making significant efforts to bring themselves into compliance with those standards and for which:

- a. The absolute number of victims of severe forms of trafficking is very significant or is significantly increasing;
- b. There is a failure to provide evidence of increasing efforts to combat severe forms of trafficking in persons from the previous year, including increased investigations, prosecution, and convictions of trafficking crimes, increased assistance to victims, and decreasing evidence of complicity in several forms of trafficking by government officials; or
- c. The determination that a country is making significant efforts to bring itself into compliance with minimum standards was based on commitments by the country to take additional steps over the next year.

**Tier 3:** Countries whose governments do not fully meet the TVPA's minimum standards and are not making significant efforts to do so.

## Table of countries' tier ranking, according to the US State Department

Countries included here are those represented at the consultation as source and destination locations.

Country	Tier
Bahrain	1
Cyprus	1
Philippines	1
Kenya	2
Kuwait	2
Oman	2
Pakistan	2
Qatar	2
Uganda	2
UAE	2
Bangladesh	2 Watch List
Saudi Arabia	3

*Note: Whilst both Iraq and Yemen could be categorised as being either Gulf or Arabian Peninsula countries, their economic situation, and current states of conflict mean that they have not been included in the survey.*



# Country Summaries

There is a great need for additional labour to support the economies of countries in the Gulf. Migrants constitute different percentages of the overall population in different countries, but the range is between 25% and 90% across the region. All types of workers are needed, including both “white collar” professionals and “blue collar” manual labourers. However, blue collar workers are more at risk of being trafficked and exploited. Responsibility for trafficking and exploitation always rests with the perpetrators, typically private individuals. However, institutional failings can create an environment in which it is easier for traffickers to operate and for exploitation to take place. In this section, broad trends across the region are outlined and examples of recent improvements at state and institutional levels highlighted.

The major centres of trafficking into the Gulf are from East Africa, South Asia and South-East Asia.

Land borders in the Gulf can be sites for trafficking, and some workers expecting to work in the UAE or Bahrain have been trafficked over international borders on arrival.

Trafficking is most common into the sex trade, the construction industry and domestic work.

Female domestic workers are particularly vulnerable to modern slavery and exploitation, in part because of the culture of privacy around the home in Gulf Arabic homes (though migrant workers, for example from Europe, who employ domestic labour are not exempt from failing to treat their employees with the rights and dignity they should enjoy). Certain sending countries have banned their nationals from travelling to some countries as a result. Unfortunately, this has led to some people crossing borders locally before heading on to Gulf countries, and therefore with less protection from their own governments than they might otherwise obtain.

Construction workers across the region are at risk not so much because of unsafe working conditions, but because of the extreme heat experienced in the Gulf for large parts of the year. Whilst most of the countries have laws in place to cap the amount of time workers can operate outside in the hottest parts of the year, high rates of cardiac arrest and other ‘deaths from natural causes’ indicate that contractors are not uniformly applying these laws with their employees.

Undocumented workers represent a minority of total migrant labourers, but still number in the tens-of-thousands across the Gulf. This typically arises from people arriving on tourist visas, which are never upgraded into work visas, leaving these migrants extremely vulnerable to those who have trafficked and harbour them. They are also subject to measures from the national authorities, as they have remained in the country (and worked) illegally.

Contract fraud is a common method of exploitation – either where the labourer is forced to sign new contracts on arrival, typically in Arabic (which the

majority cannot read), which redefine the terms of employment; or when the work the migrant is expected to carry out differs from what was agreed prior to departure.

**Bahrain:** The government has a victim referral system in place which allows monitoring and evaluation of the number of cases detected. This system is mainly used to recognise victims who have been involved in sex work, so there is increased need to provide support to victims of other forms of trafficking. The government has also allowed undocumented workers to sponsor themselves, reducing the likelihood of them being exploited as they have higher levels of control over their employment and the ability to change employers or leave the country. This factor led to anecdotal stories of women in the UAE hoping to ‘escape’ to Bahrain, because of the perceived higher autonomy possible there.

**Kuwait:** The government has a specialised trafficking unit and is increasingly implementing its domestic worker law to protect migrants from being exploited in this area. An increasing number of trafficking

victims have been referred to protective services.

**Oman:** The government recently launched a video awareness campaign targeting migrant workers to alert them to the signs of trafficking and how to avoid being exploited. The government has implemented labour policies which give priority for work to Omani nationals as part of a period of nationalisation. This has decreased the numbers of migrant workers entering the country.

**Qatar:** The government has opened its first shelter specifically for trafficking victims and has also created 12 e-visa centres in some of its main sending countries, which aim to provide safer contracts for migrants coming to Qatar for work.

**UAE:** UAE has carried out increasing numbers of prosecutions, convictions and has identified victims. The government implemented federal law no.10 in 2017 which puts protection in place for domestic workers, allowing them one rest day per week, a 10 hour maximum working day, three weeks annual leave, and restrictions around working conditions and employment contracts.

### Context in Source Countries

Many dynamics in the sending countries serve as 'push' factors, leading people to migrate and also to become vulnerable to human trafficking. These include economic challenges, high levels of social and economic inequalities, unemployment (especially youth and graduate unemployment), as well as unsustainable livelihoods due to political instability, conflict and climate change.





### Bangladesh

- It is estimated that over 700,000 Bangladeshis migrate to work abroad every year.
- Traffickers target those migrating out of the country into debt-based coercion, claiming migrants owe them large amounts of money for their travel, visa and employment contracts.
- The government of Bangladesh has implemented a 2018-2022 anti-trafficking national action plan to address the problem. This has increased conviction rates of perpetrators and the number of crimes investigated.
- The main areas where further help is needed are victim care, as many identified victims may be re-trafficked due to a lack of support available.

### India

- Traffickers recruit victims from the most disadvantaged social groups.
- The most common areas of exploitation to the Gulf are for domestic and construction work, particularly amongst males migrating for construction work.

- Exploitation also affects Nepali migrants who come to India for work and are trafficked to the Gulf.
- Sex trafficking is also common, particularly affecting children taken by traffickers from parents in rural areas, who promise them education or highly paid work in cities.
- The government has increased efforts to convict traffickers and to raise awareness in an attempt to prevent people from being exploited. There is need for sufficient support to survivors who need resources to rehabilitate them and provide sustainable employment options to prevent re-trafficking.

### Kenya

- The main destinations for Kenyans migrating to work abroad are Saudi Arabia, Lebanon, Kuwait, Qatar, UAE, and Oman.
- The government has several bilateral labour agreements with its most common sending countries to reduce labour exploitation amongst migrants, including with Saudi Arabia, Qatar and UAE. It is currently negotiating new agreements with Oman and Kuwait.

- The government has allocated more funding to its victim assistance fund and expanded its child protection unit to be able to prevent child exploitation more effectively, particularly online recruitment.
- Within Kenya, there are approximately 470,000 refugees and asylum seekers living in camps, who are extremely vulnerable to being trafficked.

### Pakistan

- Labour exploitation occurs in fishing, mining, textile, bangle and carpet making. It is common for children to be taken away from parents by traffickers on the promise of education or employment opportunities, and many end up in forced begging.
- Migrants from Pakistan most commonly move to Europe and the Gulf under false job offers, and some women and children are taken to Kenya for sex trafficking. Pakistan is a destination country for trafficking victims from Afghanistan, Sri Lanka and Bangladesh, including Rohingya refugees.



- In 2018 the government passed its first human trafficking laws which criminalized all forms of labour and sex trafficking and increased penalties for criminals to a minimum of seven years imprisonment for trafficking crimes.
- There needs to be greater protection for victims as many removed from exploitation become re-trafficked due to lack of other employment opportunities.

#### Philippines

- There are an estimated 10 million Filipinos working abroad, with 2.3 million new or renewed contracts to work abroad each year.
- One of the most common destinations to move for work is the Middle East and Asia, and migrants work in a wide variety of sectors.
- Traffickers target migrants through debt-based coercion and illegal visa use. It is common for parents to send their children abroad to work in order to provide for the family, but they become trapped in trafficking and do not earn a living.
- The government has significant measures in place to combat

trafficking within the country and to protect migrants going to work abroad by raising awareness of issues and legal protections and having support in place for survivors. There is a need for more specialised support for survivors who are trafficked within the country, particularly mental health support for those who have been sexually exploited.

#### Uganda

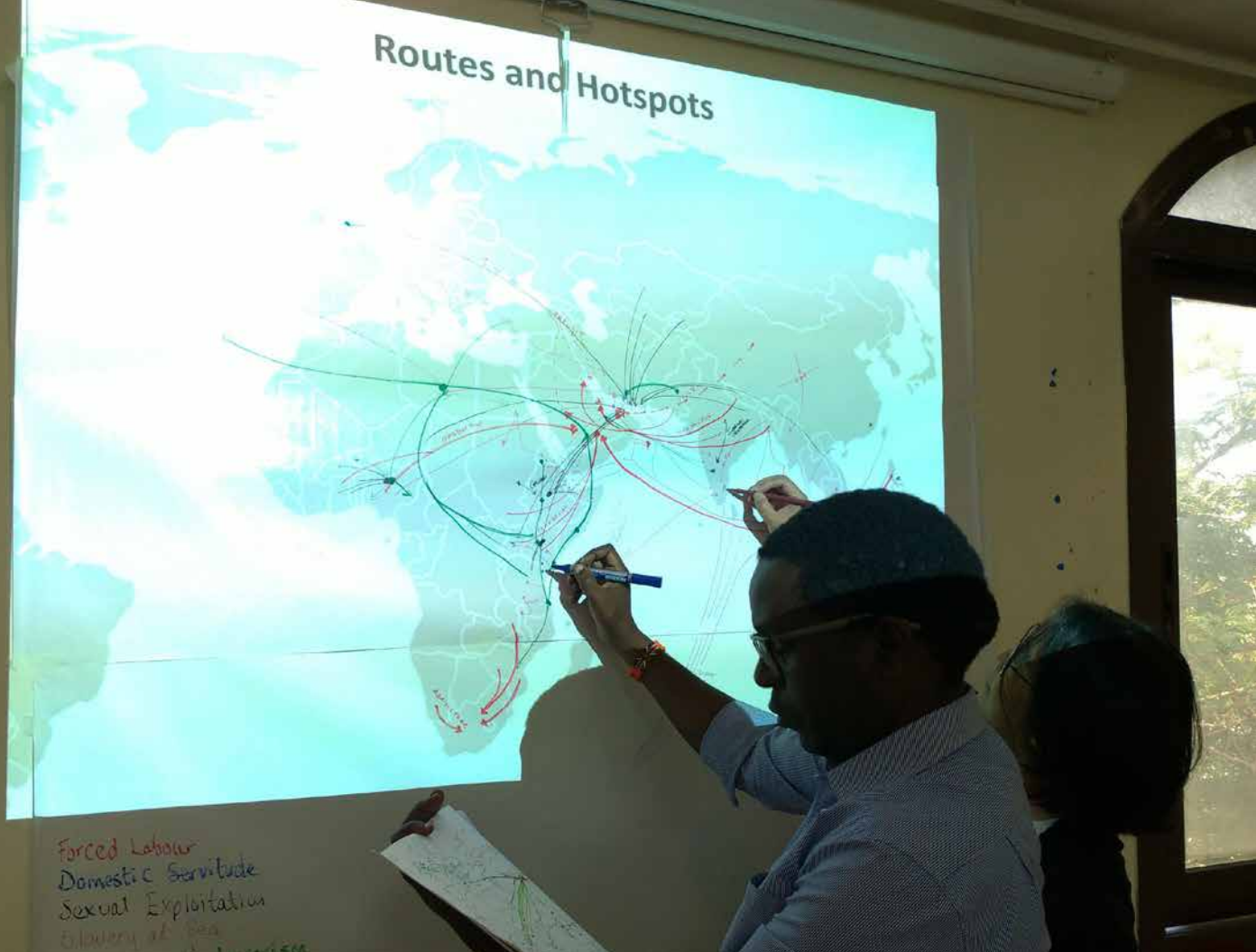
- Child exploitation is common both inside and outside of the country for agriculture, fishing, mining, brick making, street vending and sex work; there are an estimated 7000-12,000 children involved in sex work throughout the country.
- Trafficking gangs operate both on a regional and international level to exploit Ugandans into a variety of sectors; the most common destination for trafficking victims exploited outside of the country is in the Middle East.
- Young women are most vulnerable to being trafficked to the Middle East for domestic work and children are trafficked regularly between DRC,

Uganda, Rwanda, Kenya and South Sudan.

- Due to the numbers involved in trafficking in Uganda, prosecution is increasingly difficult, despite the government having laws in place regarding perpetrators.
- There is the need for more shelters to support trafficking victims across the country and increased vigilance for those being exploited across country borders and to the Middle East.

Sources:

- *US Department of State Trafficking in Persons Report 2019*
- *Global Slavery Index Arab States Report 2018*
- [migrantrights.org](http://migrantrights.org)
- [missiontoseafarers.org](http://missiontoseafarers.org)



# Mapping Routes and Types of Exploitation

As part of the consultation process, the participants used their knowledge of the contexts to map the routes for migration and human trafficking and to identify types of exploitation.

## Seafarers

- Main source countries for migration into the Gulf: Indonesia, Pakistan, India, Bangladesh, Philippines, Ethiopia.
- 90% of what we own has been shipped to us, but we do not know the conditions of those living on board the ships.
- Of the hundreds and thousands of seafarers who go through the region's ports, a small – but significant – percentage are on board ship for months at a time and go without wages or adequate food or water, living in extremely poor conditions.
- Vessels can be abandoned at sea when ship-owners stop communicating with those on board, leaving them stranded without receiving wages or identity documentation. The IOM estimates that abandonments last on average between 5-8 months.
- Piracy is a problem, with armed gangs taking ships, but this problem has decreased in recent years.
- The Maritime Labour Convention (UN) has not been ratified by any Gulf States. It includes the rights for people to have freedom of association.



### Exploitation of Construction Workers

- Source regions: East and Central Africa, South and South East Asia.
- Workers come from areas where there is high education attendance, but low employment levels.
- They are subjected to harsh working conditions in a hot climate, working long hours, often without any protective gear, which has resulted in many cases of injury and death, including increased deaths from cardiac arrest due to prolonged exposure to the sun. Building projects often do not adhere to safety standards.
- Workers can become stranded as building projects stop unexpectedly due to financial problems. This puts workers at risk of further trafficking.

### Exploitation of domestic workers

- Main source countries: East Africa, Bangladesh, Philippines.
- Contracts often state different types of work such as waitressing or cleaning, but upon arrival in the country the individual is forced into domestic servitude.
- There are an estimated 3.7 million domestic workers across the Gulf, some of whom are working in slave-like conditions. The sector has increased by an average of 8.7% across the region annually over the past decade.
- There are currently minimal rights in place for these workers as in most countries across the Gulf they fall outside of labour law protections, making them highly vulnerable to trafficking and exploitation.

- It is not uncommon for a household to employ several domestic workers who are expected to perform all household tasks, including cooking, cleaning and looking after children.
- Domestic workers are often not allowed outside the house and rarely have contact with the outside world. Workers with such restrictions are also more likely to be subjected to abuse and sexual exploitation..

### Sexual Exploitation

- Routes often follow the same pattern as those of domestic work. Some also come from Kazakhstan, Pakistan, and Uzbekistan.
- It is not uncommon for domestic workers to be forced to leave their host families and have no other option but to turn to sex work.
- In the Middle East victims are often given prison sentences due to rules regarding sex outside of marriage in religious law.
- Religious law also has the concept of temporary marriage, which is used by traffickers to facilitate crimes.
- Whilst there is evidence that the forms of exploitation described above take place in the Gulf, the following three forms of exploitation may be present in the wider Middle East but we do not have current evidence of them happening in Gulf countries specifically.

### Cyber Trafficking

- This is increasingly common with the expansion of the internet as it only requires a connection to a phone or social media site. It does not involve movement as it is carried out online.

- Main source countries are in South East Asia.
- Children and young girls are particularly vulnerable; some are exploited by their own parents.
- There is a sense of detachment from the demand side, so it is often viewed as less of an offence.

### Organ Trafficking

- The demand and nature of the business is undercover and takes advantage of gaps in the law and surveillance.
- Particularly common in Africa amongst refugees and other vulnerable groups in conflict areas.
- A key route is through the Sinai desert, targeting domestic workers. India is one of the main destination countries for those seeking transplants.

### Trafficking for terrorism

- It should be noted that in the Gulf this form of trafficking is relatively unlikely, given the nature of borders and border control.
- Main routes are in North and Central Africa, particularly Libya, towards Syria, Iraq and Iran.
- Syria, Iraq and Iran all have fragile governance and active religious groups which shape the context. It is important to understand the political issues in the countries where terrorism and trafficking happen as they are contributing factors.
- There are large overlaps between routes used for trafficking and routes used for terrorism.
- This is common amongst children – traffickers tell parents they will be given an education, but they are trafficked for terrorism.



# How can churches respond to human trafficking and promote safe migration?

Over the last six years, the Anglican Alliance has convened a series of regional consultations across the world to examine the issues of migration and human trafficking and to determine how churches can best respond to promote safe migration and tackle exploitation and trafficking.

These consultations have been held in partnership with others, in particular The Salvation Army and Caritas Internationalis, and have always included local practitioners, allowing for richer sharing of knowledge and experience.

Through these consultations the Anglican Alliance and The Salvation Army have developed an understanding of how churches can engage and respond effectively to end modern slavery and trafficking. This understanding is brought together and expressed in the Freedom Framework.

## The Freedom Framework\*

The Freedom Framework is a set of principles, recommendations and ideas to help churches as they respond to human trafficking. It groups possible responses under 8 headings: Prevention, Protection, Prosecution, Policy, Partnerships, Participation, Proof and Prayer. These headings are based on the United Nations Palermo Protocol, which sets out how countries can respond to trafficking, and have been expanded for a church context.

It is important to note that the Freedom Framework represents the full response the Church can make with others in partnership. Individual churches will have different capacities to engage in these different areas, according to their interests, resources, skills, opportunities and geographical location. One church won't be able to engage in all areas of response. However, together, initiatives under each of these areas of response will disrupt traffickers and stop exploitation. Churches can work in partnership with others, as applicable to their context - in government, law enforcement, civil society, business, the media and other faiths - so that the overall response within countries is comprehensive.

Churches in the Gulf face particular limitations in the types of responses they can engage in because of their almost exclusively expatriate composition, limited human and material resources, and the fact they are not licensed to act in the capacity of social services agencies. Even so, churches are responding in appropriate ways, and the consultation was able to hear from people engaged in this work.

Participants explored the Freedom Framework through the lens of case studies from the region.

\*The Freedom Framework can be found in the appendix.



**The Most Reverend Michael Lewis, Bishop in Cyprus and the Gulf and President Bishop of the Province of Jerusalem and the Middle East, and The Right Reverend Julius Njuguna Wanyoike, Bishop of Thika in the Anglican Church of Kenya.**



**PREVENTION**



**PROTECTION**



**PROSECUTION**



**PARTNERSHIP**



**POLICY**



**PARTICIPATION**



**PRAYER**



**PROOF**

**What is meant by each of the 8 'Ps'?**



Prevention: reducing people's vulnerability to being trafficked; building community resilience.



Protection: assisting and protecting people who have come out of trafficking, for example by providing safe houses or host families and access to psychological and livelihood support and avoiding re-trafficking.



Participation: mobilising faith communities to build awareness and to recognise and report the signs of trafficking; encouraging members of our communities to respond.



Partnership: collaborating with others in different denominations and sectors, for example government, law enforcement, business, media and civil society; valuing others and recognising that we cannot all do everything, but we each have an important part to play.



Policy: ensuring that there is effective legislation against trafficking and that it is implemented, both at a state level and within our church structures; making sure communities know about such legislation.



Prosecution: the effective prosecution of perpetrators that ensures traffickers are not allowed to continue what they are doing.



Proof: ensuring that action is grounded in solid research and based on evidence; contributing to research.



Prayer: the unique element people of faith can bring. Prayer and worship can be used to focus our response to the problem and, where appropriate, can be helpful to survivors.

## Prevention Case study: Just Good Work (Fifty Eight)

*Just Good Work (Fifty Eight) was invited to the consultation to share their work on promoting safe migration. Churches in the Gulf and East Africa have been involved in promoting their Just Good Work app.*

*Isaiah 58:6 "loose the chains of injustice, and untie the cords of the yoke, to set the oppressed free and break every yoke" – this verse inspired Quintin Lake and colleagues to establish Fifty Eight, which works across the world – in developing research, software and solutions to promote safe migration and to prevent and respond to human trafficking.*

*Just Good Work is a mobile app developed by Fifty Eight, and designed to help migrant workers looking for work overseas, providing them with access to information about every step of their employment journey, from the recruitment process to their return home. It aims to ensure workers are fully educated about the work they will undertake in order to make informed choices.*

*The app is free and can be used offline where there is no internet access. It provides information about worker rights and responsibilities, destination countries, weather, culture, advice on changing jobs and how to access help at each stage of their recruitment and employment journey. The app was launched in Kenya in March 2019 with support from a wide range of stakeholders – from the church and wider ecumenical networks, to government, business, civil society and grassroots community organisations.*

*Just Good Work was inspired by a conversation with a man from Kenya who went to work in Qatar. He had repeatedly been deceived and overcharged on his journey to work abroad. He told of how he wished someone had told him the reality of what to expect from the recruitment and employment experience. He summed it up like this – "I wouldn't tell people not to come, I would want them to be able to make better choices". So they worked together to create a platform for both jobseekers and workers to help make overseas migration for work safer and better informed.*

*The app is currently available in source countries Kenya, Uganda, Tanzania, and destination countries Saudi Arabia and Qatar. They are working on expanding to Nigeria and South Africa, as well as adding new destinations to Kuwait, Bahrain and Oman.*

## Prevention case study: Turas Group

*The Turas Group was invited to the consultation to provide an example of a business approach to promoting safe migration, grounded in Christian principles.*

*"As Christians those with power should protect the weak and those who are powerless should be dignified to honour God," the Turas Group said. Turas Group are a recruitment agency seeking to provide ethical and responsible recruitment of employees. They started as a small agency in the US and noticed the need for safe work opportunities for migrant workers. This led to centring their work around providing safe employment opportunities for migrants across the world. They now work with over 50 global brands and companies and provide employment opportunities worldwide.*

*One of their most recent achievements is hiring 50 employees from Indonesia to work as baristas in Kuwait and Saudi Arabia. The recruitment process involved in-depth interviews with each individual to ensure they were well suited to the role and knew exactly what was expected of them and what their rights were.*

## Case study from Kuwait

*When The Salvation Army went to work in Kuwait, they were approached by the Ethiopian Embassy which was overwhelmed by the number of people coming to them for help. The Salvation Army set up a shelter for those who had run away from exploitative work. They believed that God would provide for them despite this service not being officially allowed. Other embassies saw their work and began to form their own responses to the problem and help to house exploited workers. The Government of Kuwait saw what was happening and has now opened three shelters of its own. They are now working with other organisations to understand what more can be done to respond to the situation.*



### Case study: Mission to Seafarers

90% of what we own is shipped to us from around the world, but we rarely think about the conditions of those living on board ships. In the waters around UAE at any one time there are 20-60 abandoned ships with crew left on board, with no way of communicating outside of the ship. The main source locations of those living on board are Pakistan, Sri Lanka, Bangladesh, Indonesia, India, Kenya and Eritrea. Mission to Seafarers works in 200 ports across 50 countries to provide both emotional and practical support to seafarers.

In one example, Captain A, an Indian national, had taken his Shipping Master's course in the UK back in the late 90's. He is an experienced captain with twenty years sailing experience. He had taken a job as the shipmaster on a UAE flagged ship earning \$1600 a month in late 2017. He would be on a 9 month contract and sailing between Iraq and the Gulf. After signing on he decided to extend his family home in India and took out a loan of \$20000. Several months into his contract, his ship was abandoned off the UAE coast and all salaries to those on board stopped. Captain A communicated with his family via WhatsApp and eventually made contact with the Mission to Seafarers. As he was not receiving salary, his family had no way of paying off his loans. Mission to Seafarers became involved with the problem, advocating on his behalf to the authorities as well as providing supplies for his crew and those on 6 other vessels owned by the same organisation. It would be 19 months before Captain A was able to return home having received 80% of the salary he was owed.

The government were informed about the abandoned ship, and said they were monitoring the situation, due to disputes over which jurisdiction the ship was in it took a long time for any action to be taken. Mission to Seafarers was able to raise awareness of the problem across other countries via social media and involve churches to pray for the situation and raise financial support to help the seafarers affected and their families. This led to the UK newspaper, *The Guardian*, picking up the story, running a series of articles and making a podcast talking to Captain A and his family about his experience. Eventually, the whole crew were repatriated, some had been on the boat for 36 months.



Captain A (left) with Revd Canon Andy Bowerman, Regional Director, Mission to Seafarers.



Captain A (third from right) with colleagues and officials on board the ship.

## Case study: The Clewer Initiative

*"We see you"*

The Clewer Initiative is the Church of England's response to modern slavery. It works in parishes across the country to stop slavery in both rural and urban areas. It works in partnership with the police, local government, and care agencies, amongst others. These organisations provide expertise in specific areas and are keen to work alongside the church as they regard it as an organisation which cares and wants to make a difference.

Hidden Voices is the Clewer Initiative's community mobilisation project, which runs small groups in churches across the country, teaching people about modern slavery and aiding them to understand the tools which they have within their communities to act against slavery.

One of the Clewer Initiative's creative projects is a Car Wash App. This was developed in order to identify slavery happening in car washes across the country. Car wash customers could use it to report any signs of slavery they have identified when using car washes.



## Case Study: Local Church Participation

St Thomas's Church Al Ain: The church has responded to the needs of migrant workers living in nearby camps by gradually assessing their needs and working within the government guidelines in the area. Fund-raising activities are not allowed, so it can be difficult to source provisions to help those living in labour camps. The church has set up a 'repurposing association' which collects unwanted items and takes them to the camps. For example, clothing collections were set up as a 'free shop' in the women's camp, so the residents could go and choose items they wanted. They have also set up a project making reusable sanitary wear for the women's camps.

## Visits to Labour Camps/Workers Villages:

The group visited both a men's and a women's labour camp in Al Ain and reflected on their thoughts from the visit. These were their reflections:

What is the impression we have left amongst those living in the labour camps, what are they thinking we will do about their situation?

What role can the church play in helping these people, both the church here and in the areas they are coming from?

We must show hope to people who have had their hope shattered. How can the church do this effectively?

The local community must play a part in helping migrants in the camps, as it is not sustainable for them to only receive help from people outside the area. What are the most effective ways of facilitating this?

One of the things we could take away from the camp as encouragement is the sense of relationship, community and resilience amongst those living there.

In the men's camp it was encouraging to see the small group of Christians who had fellowship together and showed joy despite their conditions.



### Case Study: Visit to Fishing Harbours: Reflections from a Participant

During the consultation, the group made a visit to two of the fishing harbours of Ras Al Khaimah. The Mission to Seafarers UAE had included the fishermen in its mission to the seafarers, and launched a special ministry among them during Christmas 2015. Of the 8 fishing harbors in Ras Al Khaimah, we visited two, the RAK Khor and Al Raams Fishing Harbors.

Our first visit was to the RAK Khor Fishing Harbor, right in the city itself. We went to the fishermen's recently constructed accommodation, directly adjacent to the Harbor, where there were 75 to 100 fishermen, and 5 to 6 stayed in a room. The team was very enthusiastically welcomed by the fishermen. They were quick to open their hearts to share their life situation with its predicaments, aspirations, difficulties and needs. They were very happy to answer all our queries despite the language barriers. We met them in different groups, with at least one or two in our group understanding their native languages and translating for the rest in the group.

The fishermen were mainly from the southern states of India, and Bangladesh. They use small fishing boats, in which 5 to 6 would go fishing. There is no 'monthly salary' for them. They are paid only in proportion to the income they get from the catch. As the presence of the local sponsor is mandatory to get an exit pass to the sea, their earning solely depends on the sponsor's commitment and convenience, despite the dedication and good will of the fishermen to work. So, their monthly income would range from nothing to 3000 Dirhams maximum, depending on the weather, wind, and availability and the cost of the fish. There could even be a few months without fish, and therefore, without income!

The fishermen were very excited, happy and thankful for our visit as a group of different nationalities, and were glad to be listened to. The Workshop team had an altogether new and different level of experience. After praying with them, we bid them good bye, with our hearts burdened.

### Freedom Sunday / The Day of Freedom

Freedom Sunday (or Friday/Saturday depending on which day the primary communal act of worship takes place) is an annual day when churches across the world study, reflect and pray about the issue of human trafficking. Churches choose their own date and plan their services around the issue of human trafficking. They can pray for victims, consumers, and those working in the area of anti-trafficking across the world. Churches can make a commitment to work against human trafficking in their local area and to continue praying for those across the world who are affected by this issue, that freedom might come about.

The initiative takes place across many denominations, and a variety of resources have been produced to enable churches to plan Freedom Sunday services and to take action in their communities, including sermon ideas, worship, prayers and bible studies.







## Freedom Prayer

Voice 1: On this holy ground of worship  
In this sacred place of prayer  
We have heard the voice of freedom  
Crying 'Let my people go.'  
All: Father/God of freedom,  
Who leads us into life,  
Deliver us from every evil:  
And make of us  
Deliverers of others.

Voice 2: Where chains restrain God's chosen children,  
Where humans trade in kin and skin,  
May our words pass on your promise,  
Of a land where liberty is sweet.  
All: Father/God of freedom,  
Who leads us into life,  
Deliver us from every evil:  
And make of us  
Deliverers of others.

Voice 3: Give us faith to face the Pharaohs,  
Who line their pockets from this plague.  
Send us as salvation's sponsors,  
Willing servants; slaves to love.  
All: Father/God of freedom,  
Who leads us into life,  
Deliver us from every evil:  
And make of us  
Deliverers of others.  
Amen



# Mapping Partnerships and Church Assets

During the consultation, the participants divided into regional groups to discuss the potential partnerships in their context, linked to the areas of the Freedom Framework. These ideas will help to inform the participants' activities with their churches and other partners on return to their countries.

## Asia: Partnership mapping

### Prevention

- Government and labour employment
- Media
- Helplines
- NGOs
- Other faith groups
- Private companies

### Protection

- Stella Maris
- Embassies
- Law enforcement agencies
- International organisation (IOM, WM)
- Local NGOs (migrant desks and organisations)
- Media/helplines
- Government

### Prosecution

- Law based groups (IBP)
- Government (judiciary/regulatory agencies)

### Partnerships/Networks

- International organisations
- Law enforcement agencies
- Media
- Anglican Alliance
- Partnerships between churches

### Policy

- Stella Maris
- Government
- International organisations (e.g. UN agencies)
- NGOs (advocacy work)

### Participation

- Religious groups/organisations/inter-faith groups
- Local NGOs (Caritas, peace commission Bangla)

### Prayer

- Government agencies
- International organisations

### Proof

- Academia
- NGOs (advocacy work)
- Media
- Law enforcement agencies
- Influential organisations (joint learning initiatives)
- Global Slavery Index
- Trafficking in Persons Report

## Asia: church assets and responses

Asia	Church assets	Church responses
<b>Local Church</b>	People/ human resources Expertise Advocates Community Church members Infrastructure (housing, schools, hospitals)	Build awareness/ education Community mobilization (e.g. fund raising, prayer, advocacy) Prayer/ preaching
<b>National Church</b>	Physical assets (infrastructure) Programmes – migrant workers/traffickers, e-care (livelihood support) Mobilisation of resources Networks	Advocacies (influence, government policies, statements, inter-faith initiatives) Programmes (prevention – e.g. for migrants in local communities) Prayers – and days of prayer
<b>Church at regional level</b>	Networks/ Partnerships (e.g. the Anglican Alliance)	Inter church initiatives (ECP and HK church) Mobilisation of support of organisations/ alliances Data sharing

## UAE, Bahrain, Kuwait, Oman: partnership mapping

### Partnership

- Gulf Churches Fellowship
- ECC (Bahrain and Oman)
- Global Sustainability Network
- YMCA/YWAM
- Businesses
- The Salvation Army
- Informal relationships

### Participation

- Prison ministries
- The Salvation Army
- Youth
- Camp visits

### Prosecution

- Pro bono lawyers
- Gulf law

### Protection

- Dubai foundation for women and children
- Emirati social workers
- Migrant Workers Protection Society

### Prevention

- Some embassies
- Fifty-eight
- Turas group

### Prayer

- 24/7 prayer initiative
- Freedom Friday

### Proof

- Media
- IOM
- ILO
- Freedom collaborative
- UN Rapporteur on Human Trafficking
- Joint Learning Initiative



## Bahrain, Kuwait, Oman: church assets and responses

	Church assets	Church responses
<b>Local Church</b>	<ul style="list-style-type: none"> <li>Skills and volunteers</li> <li>ECC (Bahrain and Oman)</li> <li>Physical space</li> <li>Bible Society of the Gulf</li> <li>Interfaith room</li> <li>Al Amana centre (Oman)</li> <li>Rent space to congregations</li> <li>Thrift shop</li> </ul>	<ul style="list-style-type: none"> <li>Awareness in congregations and beyond</li> <li>Conversations with ecumenical leaders</li> <li>Share resources for effective pastoral response</li> <li>Engage with congregation members</li> <li>Shared training opportunities</li> <li>Pray</li> <li>Safe houses</li> <li>Advocacy</li> </ul>
<b>National Church</b>	<ul style="list-style-type: none"> <li>Anglican relationships with government officials and embassy</li> <li>RCA history/relationships with government (Oman)</li> <li>Kuwait churches fellowship</li> </ul>	<ul style="list-style-type: none"> <li>Work with KCF and other church fellowships</li> <li>Pray</li> <li>Ask who is providing information for the US Trafficking in Persons Report</li> </ul>
<b>Church at regional level</b>	<ul style="list-style-type: none"> <li>Diocese of Cyprus and the Gulf</li> <li>Salvation army zone</li> <li>Gulf churches fellowship</li> <li>Middle East council of churches</li> </ul>	<ul style="list-style-type: none"> <li>Share awareness at diocese and international level</li> <li>Meet/discuss at archdeaconate</li> <li>Pray</li> </ul>

## UAE Church Assets and Responses

UAE	Church assets	Church responses
<b>Local Church</b>	<ul style="list-style-type: none"> <li>People/volunteers</li> <li>Physical space/ property</li> <li>Language skills (to speak with those in camps)</li> <li>Time, money</li> <li>Professionals – lawyers, doctors, ambassadors</li> </ul>	<ul style="list-style-type: none"> <li>Freedom Friday (coordinated and celebrated together)</li> <li>Translate Freedom Friday resources</li> </ul>
<b>National Church</b>	<ul style="list-style-type: none"> <li>Partnerships between churches</li> <li>Sharing of resources and experiences with Archbishops/bishops Relationships with authorities</li> <li>Christian hospital ministry</li> <li>Fifty-eight</li> </ul>	<ul style="list-style-type: none"> <li>Network of churches</li> <li>Safe migration community of practice</li> <li>Training for churches on how to advocate</li> <li>Organising pastoral support across the country</li> <li>Links into GSN</li> </ul>
<b>Church at regional level</b>	<ul style="list-style-type: none"> <li>Anglican Communion</li> <li>International partnerships (YWAM, The Salvation Army)</li> </ul>	<ul style="list-style-type: none"> <li>Gulf social concern officer</li> <li>Anglican Communion community of practice between sending and receiving countries</li> </ul>

## Africa/ CAPA Partnership Mapping

### Prayer

- Ecumenical groups
- Para-church agencies

### Protection

- CSOs
- Ministries of labour
- Embassies
- Ministries of foreign affairs
- Families
- Ecumenical members

### Prevention

- Just Good Work App
- Pre-departure orientation app
- Media
- Local governments
- Learning institutions
- Cultural institutions
- Para-church agencies
- CSOs
- Immigration departments
- Private sector (businesses and recruiters)
- ILO, UNDP, IOM

### Participation

- Working with dioceses (sending and receiving)
- Media
- Ambassadors/ champions
- Professionals
- Capacity building and tools for engagement

### Partnership

- STT
- Anglican Alliance
- IGM
- CAPA

### Proof

- Survivors
- Universities
- Media
- Airlines
- Transporters
- Immigration officers
- Recruitment agencies
- Interpol

### Prosecution

- Government agencies
- CSOs
- Interpol
- Law societies
- Regional courts of justice
- African Union
- Judiciary
- Pan-African parliament

### Policy

- Diocesan chancellors
- CSOs
- Government agencies
- Sub-regional and inter-governmental institutions
- Parliaments
- Regional governments
- Academia
- Private sectors
- UN agencies
- Media
- Survivors



## Africa / CAPA: church assets and responses

	Church assets	Church responses
<b>Local Church</b>	<ul style="list-style-type: none"> <li>Professionals</li> <li>Schools</li> <li>Church buildings</li> <li>Church based media outlets</li> <li>Volunteers</li> <li>Survivors</li> </ul>	<ul style="list-style-type: none"> <li>Awareness raising</li> <li>Capacity building (leadership and laity)</li> <li>Strategic partnership building</li> <li>Documentation (processes and outcomes)</li> <li>Building evidence</li> <li>Develop liturgical/sensitisation of resources</li> <li>Resource mobilisation</li> <li>Building enabling networks for protection</li> <li>Identifying and nurturing champions</li> <li>Establish referral mechanism</li> <li>Policy development</li> <li>Annual action planning</li> </ul>
<b>National Church</b>	<ul style="list-style-type: none"> <li>Professionals</li> <li>Buildings</li> <li>Partnerships</li> <li>Media outlets</li> <li>Learning institutions</li> <li>Representatives in parliament</li> <li>Chaplaincy</li> <li>Ecumenical partners</li> </ul>	<ul style="list-style-type: none"> <li>Policy development and advocacy</li> <li>Develop implementation mechanisms</li> <li>Representation of the church in policy processes</li> <li>Partnership development</li> <li>Research</li> <li>Legal, medical, psycho-social support</li> <li>Nurturing networks</li> <li>Mobilising, catalysing and convening key stakeholders</li> <li>Facilitation of commemoration of freedom weeks</li> <li>Participation in ecumenical platforms</li> </ul>
<b>Church at regional level</b>	<ul style="list-style-type: none"> <li>Convening power</li> <li>Human resources</li> <li>Networks</li> <li>Inspired church leaders and workers</li> <li>Ecumenical partners</li> <li>Other partners</li> </ul>	<ul style="list-style-type: none"> <li>Share awareness at diocese and international level</li> <li>Meet/discuss at archdeaconate</li> <li>Pray</li> </ul>



# Concluding Reflections

## Moving forward in partnership

A fantastic opportunity that the consultation offered was the ability for representatives from both the Diocese of Cyprus and the Gulf and the Diocese of Thika in Kenya to spend more time together in fellowship and learning. These two dioceses are formally linked, and both Archbishop Michael Lewis and Bishop Julius Wanyoike were able to be present to participate in the discussions. Both dioceses are committed to help the church help make migration safer. This can be seen in Bishop Julius's participation in the launch of the Just Good Work app in Nairobi, and the appointment of a Social Concern Officer to the Archdeaconry of Cyprus respectively. The two Diocesan Bishops were given the opportunity to summarise what they had heard, and what they felt the necessary response was, as summarised below:

Archbishop Michael Lewis highlighted that the majority of Christians in the Gulf region are not from the country in which they live; they are from a wide variety of nationalities. He asked: How do we welcome non-Christians into our circles? Archbishop Michael emphasised that our primary identity must be as human beings, and we must take every opportunity we have to reach out to those living around us and reach out to other faiths. He pointed out that migration is a natural feature of the human condition, as can be seen throughout the Bible, including with Abraham, Jacob, Moses, and Christ himself, when the Holy Family fled to Egypt.

Bishop Julius Wanyoike said that it had been encouraging to hear examples

of the work taking place to prevent exploitation and to learn how we can become involved and grow this area, for example the Just Good Work app. He emphasised that the church is placed in the community and has a key role to play in communicating freedom to those living on the margins. We must ask what the Spirit is saying to those on the margins and have boldness to go and talk to them. He asked the group: What is the capacity of the clergy to minister to those on the margins? Are we equipping each other with the right skills and do we have a Monitoring and Evaluation approach in order to hold churches and leadership accountable? Bishop Julius said that the Church needs to take responsibility for creating an awareness of these issues. He described how it had been particularly striking to meet the men in the labour camp and to learn that their families do not know what is happening to them. This was a challenge: how can we create an awareness of this in sending countries?

As the consultation drew to a close, the participants shared the following commitments and aspirations.

## Final Commitments

- To foster unity
- To challenge the conditions by which people find themselves trafficked
- To not grow numb and fight complacency
- To ensure that our communities fight complacency

- To seek out where God is working through others and get alongside them
- To remember in prayer those at sea
- That the Freedom Prayer is prayed in all our churches across all our regions in the next year in languages used by congregations

## Our shared aspirations:

- Prayer and support for each other
- To see the unseen
- Maintain and grow the relationships we have made this week
- To be bold and brave in how we respond
- Be humble
- To work with a sense of urgency – alongside the urgency of God
- To continue to share experiences
- To draw attention of our churches to the issue

## Next steps

Following the consultation in January 2020, a Community of Practitioners was formed. This group has remained connected and met regularly online as the COVID-19 pandemic took hold globally. This group has been a gift for the Anglican Alliance to understand what is happening in the region, especially in relation to migrants, and for the group to learn from each other, support and advise one another and share fellowship.

# Practice recommendations appendix

## **The Freedom Framework: ideas and recommendations for ways churches can help tackle human trafficking and modern slavery**

### Background

An historic event on 2 December 2014 hosted by Pope Francis at the Vatican saw global faith leaders, including the Archbishop of Canterbury, unite in signing a Joint Declaration to End Modern Slavery. In so doing, the leaders committed to engage their respective communities “to work together for the freedom of all those who are enslaved and trafficked so that their future may be restored.”

The Archbishop of Canterbury asked the Anglican Alliance to help equip and connect churches and agencies across the Anglican Communion in tackling modern slavery and human trafficking.

Since then, the Anglican Alliance has convened a series of regional consultations across the globe to examine the issues of modern slavery and human trafficking and to determine how churches can best respond to promote safe migration and tackle exploitation and trafficking. These consultations have equally been a response to local concerns: modern slavery and human trafficking have been identified and raised as issues of concern by churches and agencies in every part of the Anglican Communion.

The consultations have been held in partnership with others, in particular The Salvation Army and other ecumenical partners, and have always included local practitioners, allowing for richer sharing of knowledge

and experience. Through these consultations the Anglican Alliance and The Salvation Army have developed an understanding of how churches can engage and respond effectively to end modern slavery and human trafficking.

This response is most effective when done in partnership with others, as appropriate to each context - with other denominations, other faiths, government, civil society, law enforcement, business, the media and so on. Churches are not necessarily equipped to act in every area, but in partnership with others they can build on their own strengths and assets and act on the identified gaps. This understanding of a comprehensive response is brought together and expressed in the Freedom Framework.

### **The Freedom Framework**

The Freedom Framework is a set of principles, recommendations and ideas to help churches as they respond to human trafficking. It groups possible responses under 8 headings: Prevention, Protection, Prosecution, Policy, Partnerships, Participation, Prayer and Proof.

The original headings are based on the United Nations Palermo Protocol, which sets out how countries can respond to trafficking, and have been expanded for a church context.

### **What is meant by each of the 8 ‘Ps’?**

- **Prevention:** reducing people’s vulnerability to being trafficked; building community resilience.
- **Protection:** assisting and protecting people who have come out of trafficking, for example by providing safe houses or host families and access to psychological and livelihood support and avoiding re-trafficking.
- **Participation:** mobilising faith communities to build awareness and to recognise and report the signs of trafficking; encouraging members of our communities to respond.
- **Partnership:** collaborating with others in different denominations and sectors, for example government, law enforcement, business, media and civil society; valuing others and recognising that we cannot all do everything, but we each have an important part to play.
- **Policy:** ensuring that there is effective legislation against trafficking and that it is implemented, both at a state level and within our church structures; making sure communities know about such legislation.
- **Prosecution:** the effective prosecution of perpetrators that ensures traffickers are not allowed to continue what they are doing and that witnesses are protected through the process.
- **Proof:** ensuring that action is grounded in solid research and based on evidence; contributing to research.



- Prayer: the unique element people of faith can bring. Prayer and worship can be used to focus our response to the problem. Where survivors share the faith, it can be a key part of their recovery journey.

### Global principles and recommendations for best practice

There are many ways the Church can respond to human trafficking and, with its rootedness in local communities, its permanence and its mandate for love and justice, it is well placed to do so.

It is important to note that the Freedom Framework represents the full response the Church can make as a whole alongside other partners. Individual churches will have different capacities to engage in these different areas, according to their interests, resources, skills, opportunities and geographical location. One church won't be able to engage in all areas of response. However, working together with other churches and other partners, initiatives under each of these areas of response will disrupt traffickers and tackle exploitation, providing a comprehensive response.

The following principles, ideas and recommendations illustrate how churches might respond in each of the 8 areas of the Freedom Framework. They have been collected and developed from the wisdom shared by practitioners, contributors and participants in the multiple consultations the Anglican Alliance and the Salvation Army have helped to convene. While these recommendations and principles have been developed and tested globally across different regions, they should be reviewed and adapted for each unique context.

### General principles

As well as the recommendations for good practice for each of the areas of response, there are some general principles that apply across the board. As the Anglican Alliance, we believe and/or recommend that:

1. Human trafficking and modern slavery are realities that affect communities everywhere. The Church is part of the community; trafficking is an issue that affects it.
2. The Church has a role to play in promoting safe migration and stopping human trafficking and modern slavery at local, national, regional and global levels.
3. The Bible is a source of wisdom that can inspire and guide the Church in helping communities tackle trafficking and slavery.
4. Every response, no matter the scale, is important. There are some actions that can be taken by everyone, not just specialists.
5. Being trusted by the people and communities that churches work with is crucial. Trust depends on building strong relationships and transparency in, and about, any work undertaken.
6. Strong safeguarding practices must be in place to protect victims/survivors and their families as well as those involved in the response as human trafficking is a criminal enterprise.
7. Ill-informed, emotion-based responses can be damaging to victims/survivors and dangerous to all involved.
8. Any responses churches make should be based on evidence. Any work or intervention should be grounded in, and guided by, reliable information and research on trafficking. Practitioners should

be active contributors to this body of research and intentionally share learning with each other.

9. At all times, the identity of victims, survivors, children and vulnerable adults must be protected, and their dignity respected, including in any use of media or images.
10. It is important that the Church has a thorough understanding of trafficking and modern slavery so that it can help people identify it in their communities. This understanding involves:
  - a) Knowing the national anti-trafficking legislation and framework.
  - b) Understanding the four different modes of people movement:
    - Human trafficking
    - Undocumented migrants
    - Migrant workers
    - Refugees and asylum seekers
  - c) Enhancing knowledge in shared environments, attending internal and external conferences and workshops, and sharing learning through networks.

It is important to know the differences and relationships between them, understanding that often traffickers use the same routes as regular migrants and that vulnerable people on the move can also end up prey to traffickers.

11. The stories churches hear through their activities are an important source of data that can help identify gaps in support services and judicial processes. It is therefore helpful to collect basic anonymised data and share it appropriately.

## Prevention

Present and rooted in local communities, the Church has unique strengths and a key role to play in preventing trafficking and modern slavery. The Anglican Alliance recommends that when churches design, implement and review their practices to prevent trafficking they are guided by the following principles:

1. One of the most effective ways churches can respond to human trafficking and modern slavery is to prevent it from happening in the first place.
2. The Church can help prevent trafficking and modern slavery through building resilience against trafficking and promoting safe migration. Ways to do this include:
  - a) Raising awareness. Helping communities understand trafficking and recognise it is an important first step as they may not be able to see it, even when it is happening.
  - b) Reducing vulnerability. When people are materially poor, they take greater risks, making them more vulnerable to trafficking. Churches can work with communities to address the root causes of their vulnerability and make them more resilient. This might include providing safe spaces, livelihood support and skills training. It also includes working on attitudes and behaviours: changing attitudes and behaviours in both the Church and the community that make people more vulnerable to trafficking, and encouraging attitudes and behaviours that help people protect themselves and others.

- c) Promoting safe migration. This involves providing information so that people are able to make informed and safe decisions about migrating and helping them to be well prepared.
3. Prevention work can be integrated into much of the Church's existing work and activities.
4. When working with communities to build resilience, it is important that responses are community led, inclusive and based on the community's assets (resources, skills and experience). The Church's role is to support communities to identify the root causes of their vulnerability and to discover their own possible solutions. Approaches such as Church and Community Transformation and Asset-Based Community Development are important ways to build resilience in communities.
5. Good communication and information will make the Church's prevention work more effective. Different audiences need different tools and messaging, so the Church needs to use different ways to raise awareness of trafficking and modern slavery. Whatever approach is used, it needs to be fit for purpose (research based), multi-sectoral and should use community resources. The more knowledge churches have about trafficking in their communities, the more effective their awareness campaigns will be.
6. The Church needs to reflect on its own practice and teaching, asking searching questions of itself, in order to identify and eradicate any form of abuse, manipulation and exploitation. Strong protection and

safeguarding policies must be put in place and followed.

7. To prevent trafficking and modern slavery for everyone:
  - a) The Church needs to reach out to other faith communities, potentially working together with them collaboratively.
  - b) The Church should bring together and work with other stakeholders at every level.

## Protection

The Church has a responsibility to protect and support people who have experienced trafficking. The Anglican Alliance recommends that when churches design, implement and review their practices to protect survivors, they are guided by the following principles:

1. Churches should establish protection policies based on current best practice for activities and programmes and ensure they are implemented, enforced and reviewed.
2. People working in protection must be vetted and trained appropriately. They need to be equipped to provide the support survivors need through proper training in the aftercare of survivors of trafficking or exploitation.
3. People who have experienced trafficking are the experts of their own life and have skills and resources. Therefore, programmes and interventions should take an empowerment and strengths-based approach building on survivors' knowledge and skills, rather than one that creates dependency.
4. For many people, recovery from trafficking or exploitation can be

a long journey spanning many years. Shelters can be one of the many stages/services in the long-term recovery process (though may not be required by everyone who has experienced trafficking or exploitation). If churches and other organisations offer shelters or other short-term recovery programmes, they need to recognise the need for ongoing care and look for long-term recovery options after formal programmes to ensure survivors have support in the community either through families, friends or their faith community.

5. Reintegration of survivors into their communities can be a difficult process. One way churches can help protect survivors is to ease this process by facilitating a change in attitude of families and communities where there may be stigmatisation or rejection.
6. Churches can support people who have experienced trafficking to rebuild relationships with themselves, their family, their community and, if they choose, their faith.
7. Churches can maintain a directory of professional support providers in order to make referrals and to help people access services they choose including health, social, emotional, mental health, safety and spiritual wellbeing services.
8. Where churches design programmes, the support provided should be age appropriate, gender sensitive and culturally relevant. Programmes should be client led and tailored to their individual strengths and needs.

9. Economic empowerment is key to reducing the risk of a person being re-trafficked and helping them to feel safe. Churches can help by looking for, or providing, livelihood empowerment opportunities. Where possible, this should involve the family of the survivor as well, recognising that economic empowerment for the family, not just the individual, is important for full recovery and resilience.
10. When a person discloses an experience of trafficking, they must be treated with sensitivity and respect. Confidentiality must be maintained, unless they disclose that they intend harm to themselves or others.
11. Where church members are known in a community to be people who work with survivors, they should think carefully about how they support survivors and ensure their story remains confidential.
12. Working with people who have been trafficked can trigger vicarious trauma or compassion fatigue. Self-care support should be available to care for the carers.

### **Participation**

A key strength of the Church is its ability to mobilise its members to take action. Participation is about mobilising every local church and every Christian to be involved in the fight against trafficking, encouraging them to take action with a sense of responsibility and deep commitment. Churches do not need to wait for formal structures to be in place to begin participating in the work of ending human trafficking. They can seek training and respond in their own context, always mindful of their own safety and the safety

of those caught up in trafficking. Raising awareness to build resilient communities and prevent trafficking is a key task best achieved by the participation of every church.

As churches practise participation, the Anglican Alliance recommends they are guided by the following principles:

### **Mobilising the Church**

1. Local and national churches have a powerful voice and can reach many communities others cannot. The Church has a key role to play in combatting human trafficking. Every church can mark a Freedom Sunday to raise awareness and pray on the issue.
2. The Church has resources it can utilise in the fight against trafficking. These resources include people in places of influence or who can offer support through their businesses or connections, as well as financial resources.
3. Church leaders at local, national, regional and international levels can raise awareness of the issues and highlight church initiatives on tackling modern slavery and human trafficking.
4. In their mobilisation work, churches need to be inclusive of all people regardless of their background, gender, ethnicity, culture or faith. Children also have a role to play because they will have information not available to adults and can spread awareness in their families and amongst their peers.
5. A church, through its leadership and members, can:
  - a) Identify communities that have trafficking issues.

- b) Build relationships and embark on the journey with other denominations and local community members.
  - c) Help people understand and look for signs of trafficking and know how and where to report them.
  - d) Invite professional service organisations to help educate communities on the issues and also connect those in need with these services.
  - e) Provide a platform for people to engage in human trafficking prevention.
  - f) Provide training to other local churches and communities as they may be aware of the situation but lack capacity to deal with it.
  - g) Recognise that exploitation and trafficking may be a cultural blind spot. Churches are advised to look within and ensure its members are not engaged in exploitative practices and its preaching and teaching does not support this.
  - h) Church leaders need to be fully engaged and supportive through prayer, preaching and small group participation.
- 7. Survivors of trafficking who come to church need ongoing support and follow up.
  - 8. Survivors need to be welcomed into church without judgement or stigma, and involved in the church's activities without discrimination. Churches should not ask survivors to change their faith as a condition of receiving support.
  - 9. A simple pastoral visit to people who have experienced trafficking will help show that they are valued.
  - 10. Churches should treat survivors of trafficking as one of their own. Survivors should not be labelled, or their identity determined by their experience. In meeting with survivors, church members need to empathise, listen, care, respect confidentiality, be non-judgemental and provide hope.
  - 11. Churches need to practise empathy rather than sympathy with survivors. Empathy means feeling with people and is about understanding the perspective of the other person; it is relational and creates connection. Sympathy means feeling for the other person. It is feeling 'from the outside' and often involves judgement, which can make survivors feel more disconnected and isolated.
  - 12. Recovery for survivors can take days, months or years. It is important to recognise that each survivor is unique and that a person can heal physically before they heal emotionally. Churches need to commit to journey with survivors at the survivor's own pace.

**Welcoming people who have experienced trafficking into the church:**

- 6. Churches may have direct contact with a survivor outside a formal programme. Church leaders and members therefore need to be trained and equipped to be welcoming and caring, aware of the trauma survivors may have experienced.

**Partnership**

Partnership is essential in the fight against human trafficking. The Freedom Framework highlights all the various elements needed to overcome human trafficking. The Church does not need to operate in all these areas; rather, it needs to map which organisations are working in the different areas and build partnerships. Churches can identify their own unique assets as well as the gaps in response and plan their activities from there, in partnership with others.

The Anglican Alliance recommends the following principles for guiding church partnerships:

- 1. Where appropriate, churches should work in partnership with local community structures, local government and national government to ensure responses are as effective as possible and sustainable. Churches can also partner, where appropriate, with law enforcement, NGOs and civil society groups, business, the media and arts groups, and others.
- 2. Partnerships should be formed in all the response areas: prevention, protection, participation, prosecution, policy, proof and prayer. Churches can map who is working in each of the other areas to help provide a comprehensive response to trafficking.
- 3. Partnerships should be developed on the basis of shared values, trust, teamwork, maintaining professional relationships, building collaboration and encouraging effective and lasting change.
- 4. Partnerships require commitment, resources and evaluation of their effectiveness. They are not always

easy and might need support and guidance.

5. At a local, national, regional and international level, church leaders can actively participate in anti-trafficking networks.
6. National church leaders might (in some places) have the opportunity to work with state governments to implement policy or to brief the government on policy recommendations, programming and funding. Coming together as a Communion, there are also opportunities for speaking prophetically on these issues through global advocacy.
7. Human trafficking is an illegal trade that operates through the structures and unwitting involvement of legitimate businesses. It is therefore important that the Church works with the private sector, including banks and businesses, as they have a unique role in the fight against trafficking.
8. Partners should make and maintain up-to-date directories of the services they provide, so they are best able to work together and refer.
9. People who have experienced trafficking need to be seen as partners in this work and their voice critical to informing the Church's response at all levels. The Church should provide supported opportunities for survivors to input in this work – but only if they wish and it is in their best interests.
10. The community is a partner. The Church needs to listen to the community and treat it as an equal partner.

11. Key points to remember about partnerships include:

- There are different forms of partnerships appropriate for different purposes. When a partnership changes form, or comes to an end, partners need to be honest with one another and maintain respect.
- There should be a mutual understanding between partners.
- Partnership is about building relationships to share resources, information and ideas, encourage each other and achieve a common goal.
- Regular and clear communication is important to sustain partnerships.
- Partners have an obligation – and should be expected – to be reliable, accountable and dependable.
- Advocacy for change is stronger when people work together.
- Partnerships enable a fuller response against trafficking through partners complementing each other's strengths and areas of working.
- To start a partnership, one side might need to be proactive in reaching out and making contact to start the conversation, so that each side can learn about the other and establish whether a partnership would be complementary and effective.
- It is helpful to make agreements about the partnership, covering aspects such as confidentiality, roles, rules and limitations of the partnership.

12. Partners should avoid competing with one another. They should look to fill gaps in the overall response rather than duplicating responses. Partners should seek to uphold and raise the profile of all in the partnership.

### **Policy**

Good policy and legislation and their implementation are essential if trafficking and slavery are to be stopped. The Church has an important role to play in advocating for effective laws, monitoring their implementation and ensuring their communities know about such legislation.

The Anglican Alliance recommends that churches are guided by the following recommendations and principles in their policy work:

1. The advocacy stance of the Church in relation to policy should be informed by the experiences of survivors and victims of trafficking and given credibility by its work and contact with them.
2. Churches should seek to understand what contributes to effective anti-trafficking policy, learning from up to date research, and advocate for policy change where national legislation is inadequate.
3. Learning about legislation in other parts of the world, and how it has been implemented successfully, can also be an effective way of improving and strengthening policy.
4. Working alongside other churches, other faith groups and other organisations can be an effective way of advocating for policy change.

5. The Church should endorse and promote international protocols that address trafficking and slavery.
6. The Church should endeavour to promote and share its learning in relation to policy.
7. The Church must model good practice by adhering to legislation and ensuring that all its activities, its employment practices and the services and goods it uses meet legislative standards.
8. All churches must develop protection / safeguarding procedures for children and vulnerable adults and ensure they are followed.

### Prosecution

Effective prosecution of traffickers can act as a deterrent to others and ensure justice for victims. Opportunities for churches to be involved in prosecution will depend on their national context and particular circumstances and capacity – and are likely to be fewer than for other areas of response.

The following are global principles for response in this area. They will need to be adapted to reflect local realities, which will be very different in different parts of world. Safety considerations must be taken highly seriously both for the victims/survivors and those involved in the response: trafficking is perpetrated by dangerous and ruthless criminals.

1. Churches need to have knowledge of their national laws and the global legislation on trafficking, as well as the relevant judicial procedures for prosecuting traffickers. They need to work within these frameworks.
2. Churches can work with survivors to ensure they understand their legal rights, how they can pursue

legal cases, and what will be involved at each stage in order that they are fully informed in making decisions about their involvement in legal cases.

3. Churches should seek training from people with relevant qualifications to ensure they know how to ask the right questions, avoid re-traumatisation and gather the necessary information for prosecution using the current legislation.
4. Where a survivor decides to pursue legal action, churches can offer to support them through the process. This might be by providing translation services, accommodation, or psychological or financial support.
5. Where children are involved, it is important that they are treated and supported in a way that is appropriate for their age. This includes during the taking of evidence and, where possible, advocating for them to give statements remotely. It is important to work with professional children's services to ensure best practice in caring for the children.
6. Judicial cases can be long processes and involve having to re-visit details surrounding exploitation, which can re-traumatise survivors. Churches need to be alert to the needs of a survivor at each stage of the process and to do their best to provide support to accommodate their individual needs.
7. Accurate information is crucial for effective prosecution. The Church, through its work, may be in a position to provide information to the police and other authorities, which may be needed in judicial

processes. For example, where churches work with victims of trafficking, they can gather basic anonymised data and information or provide details of recruitment agencies involved in exploitation.

8. Churches can advocate for justice for both victims and perpetrators. This includes raising awareness of false criminalisation and ensuring that people who are forced to commit crimes by others are not unfairly prosecuted.
9. Once justice has been served, churches may also have a role in the long-term rehabilitation of perpetrators.

### Proof

Tackling trafficking and slavery is serious and demanding work. Ill-informed responses and impulsive reactions based on emotions can be damaging to victims/survivors and dangerous to all involved. Proof, here, means ensuring that action is grounded in solid research and based on evidence.

The Anglican Alliance recommends the following principles and practices concerning proof:

1. Proof should underpin and inform every aspect of a church's response to human trafficking and slavery. Activities and programmes should be guided, designed and implemented using an evidence-based approach.
2. Monitoring and evaluation processes are essential for assessing the effectiveness of anti-trafficking initiatives, both at local and regional/ international level. Churches should monitor and evaluate any initiatives in which they are involved - and be willing and committed to make changes to improve their effectiveness where needed.

3. Research guided by reliable data is crucial for informing anti-trafficking work. Churches should not only seek to learn from current research and use it to guide their work, but also look to contribute to the body of research by collecting their own data and collaborating with other organisations.
4. All data and evidence collected must be collected and stored legally. Informed consent must be given for the sharing of data.

### **Prayer**

Prayer is at the heart of Christian life. The Anglican Alliance recommends the following principles and practices in relation to praying to end trafficking and slavery:

1. As the Church, we will uphold prayer as an integral part of our anti-trafficking response, remembering that it is something that everyone can be involved in and contribute to.
2. Prayer underpins and strengthens all the other areas of response in the Freedom Framework.
3. National and international days of prayer against trafficking are important ways to engage people to pray in this area and important opportunities to partner with other churches.
4. Freedom Sunday (or The Day of Freedom) is an annual opportunity for churches to pray and study about the issues and reaffirm their commitment to ending trafficking and slavery.
5. Churches can seek to develop and use resources that support prayer in this area, including Bible studies, prayer guides etc.



