

**MIGRANTS, REFUGEES, THE DISPLACED
AND HUMAN TRAFFICKING
AND RENEWABLE ENERGY OPTIONS
IN THE ASIAN CONTEXT**

**FABC Office of Human Development (OHD) in collaboration with
the Episcopal Commission for Justice and Peace of the Catholic
Bishops' Conference of Bangladesh (CBCB) &
the Asia-Pacific Justice and Peace Workers Network (APJPWN).**

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II. BACKGROUND

Around the world, women, men, and children are forced by violence, persecution, natural and human-caused disasters, famine, and other factors to leave their homelands.¹ Presently Migration and Internal Displacement are among the most pressing topics on the international agenda. According to the UN refugee agency, more than 65 million people have been forcibly displaced, and 22.5 million people are refugees.² Migrants and the displaced often become easy targets for various kinds of abuse, discrimination, deprivation from basic rights of housing and health, extortion and various exploitation due to the lack of a protective family network, information or missing documents. Thousands die or disappear along the way every year. Many are held in prolonged detention for having entered or stayed irregularly in a foreign country. Currently, there is significant hostility towards migrants in some countries and communities.

On September 19, 2016 the United Nations General Assembly adopted a set of commitments during its first ever summit on large movements of refugees and migrants to enhance the protection of refugees and migrants known as the New York Declaration for Refugees and

¹ Refugees: An opportunity to grow together Joint ecumenical statement for World Refugee Day 2017

² <https://www.aljazeera.com/topics/subjects/refugees/html>

Migrants (NY Declaration) which led to drafting of “Two Global Compacts” in 2018: a) One regarding refugees and the b) second, for safe, orderly, regular and responsible migration. The Global Compact is non-legally binding; it is grounded in values of state sovereignty, responsibility-sharing, non-discrimination, and human rights, and recognizes that a cooperative approach is needed to optimize the overall benefits of migration, while addressing its risks and challenges for individuals and communities in countries of origin, transit and destination for Migration.

Pope Francis has established the Migrants and Refugees Section (M&R) which is part of the new Dicastery for promoting Integral Human Development and its main function is to assist the church in dealing with such issues. “Migration” was a major Vatican focus in the run-up to the 2018 UN general assembly hence the theme adopted for the 104th “world migrants’ day” was “Welcoming, Protecting, Promoting and Integrating Migrants and Refugees”, and the Holy Father in his message highlighted “The Church’s concern for migrants, displaced people, refugees and victims of human trafficking”.³ The M&R Section of the Integral Human Development of the Vatican has developed 20 action points in consultation with others. Migration draws increasing attention in the world nowadays the challenges and difficulties of international migration require enhanced cooperation and collective action among countries and regions. Therefore FABC: OHD/CCD organized a seminar from 11th to the 17th of February 2019 at Cox’s Bazaar, Chittagong, Bangladesh in collaboration with Episcopal Commission for Justice and Peace of the Catholic Bishops’ Conference of Bangladesh (CBCB) & Asia-Pacific Justice and Peace Workers Network (APJPWN).

The seminar was aimed at mutual learning by sharing of experiences, challenges and good practices in care of migrants and efforts to combat climate change through renewable energy options in our respective countries and regions. There was a total of 48 delegates from India, Hong Kong, China, Italy, Vatican, Malaysia, Taiwan, Sri Lanka, Thailand, Indonesia, Philippines, Japan, and Bangladesh comprising of

³ (The next World Day of Migrants and Refugees, the 105th, will be celebrated on Sunday 29 September 2019)

a Cardinal, Apostolic Nuncio of Bangladesh (for the last day) Archbishops, along with 6 other Bishops, Priests, 4 Sisters, 17 Lay Faithful men and 13 Lay Faithful women participated in the seminar.

DEEPER VIEW INTO THE SUBJECT-MATTER

With regard to Migration, Refugees, internally displaced persons and victims of trafficking, it is crucial to understand what the reasons of migration in different regions are? Do the authorities acknowledge that poverty, climate change, corruption, persecution or conflict can drive people to migrate? This also calls for a special consideration of the different stages of displacement like a) in the process of leaving their home, b) in transit, c) when arriving and seeking to integrate & d) In returning home. Though the Church response is primarily pastoral but it is also concerned with structural causes and long-term change. The legal and policy frameworks are important which govern the movements of people.

RENEWABLE ENERGY OPTIONS IN THE ASIAN CONTEXT:

While Asia, as a region is contributing much globally in renewable energy options, it is important that the Asian church and civil society also contribute equally in creating awareness as well as take action to engage in activities, programs, projects to use and promote clean energy options.

III. EXPOSURE

Participants were provided with an exposure kit including camp site map, pictures, data on the themes, a short description on the exposure sites, process of involvement, various works being done and impact etc. and were allowed to choose the theme based visit from among the six themes which were based on the type of services provided in the camp. The teams departed for the visit by 8.15 am and return by 5 pm assisted by two group leaders, a staff from Caritas Bangladesh and a staff from the camp site.

Following were the focused points for presentation of the report:

1. Intervention strategies, involvement of community,
2. Quality assurance,
3. Coordination with government and other Agencies,
4. Impact, on environment and host community

5. Challenges encountered,
6. Learning remedies, etc.

The Exposure Coordination team was headed by Fr. Liton Gomes, Mr. Jyoti Gomes and Mr. James Gomes and the teams departed for the camp site by 8.15 am and returned to the venue by 5 pm.

Following are the six theme wise exposure groups:

- Group 1: Component: Shelter/ Nonfood items
- Group 2: Component: WASH
- Group 3: Component: Renewable Energy (RE)
- Group 4: Component: Child Friendly Space (CFS)
- Group 5: Component: Barefoot Counselor (BFC)
- Group 6: Component: Disaster Risk Reduction (DRR)

REPORTING ON EXPOSURE TRIPS

Based on the following focused points the teams presented their experience of the exposure: a) what are the key interventions under the main theme of each group? b) Community engagement. c) Quality assurance d) Impact e) Learning.

Group 1: Component: Shelter/Non-Food Items: *Mr. Jyoti Gomes, Head of Desk, Migration Desk, Mazher and Frederico were the team leaders from the camp site team and other members in the group were: Bishop Sebastian Tudu, Ms. Naoko Maruyama, M Sc, Mr. Peter Barnabas, Mr. James Tan, Rev. Fr. Christy Paul, and Ms. Rosemary Zenith Penheiro.*

Key Interventions: The group appreciated well the use of bamboo to make bridges, walls, houses, proper and hygienic sanitation facilities and use of solar energy to provide lights, efficient use of space is visible, especially given the topography, use of mapping, appropriate use of raw material which last up to 2-years, a perfect duration for the temporary project. The skills of the Rohingyas to work with bamboos were utilized well. The services at the camp indicated a good urban planning such as sanitation, streetlights, spacing of shelters, child friendly spaces, warehouse, main road, shops, planning. Each community of 100 families has a leader, a Mazhi. Shelter type: makeshift, transitional, mid-term etc.

Community Engagement: Appointing and following the lead of the Mazhi; refugee employment as workers and security staff. Repair and construction work done efficiently by the refugees without internal conflict. **Quality Assurance:** Models of homes as template, Technical training, Incremental learning, **Monitoring and supervision Impact:** no visible inner conflict, no begging and asking for things, children are energetic and friendly, cool inside shelter due to the strategic construction. Learning: Give technical training to youth for future otherwise anti-social behavior will arise

Group 2: Component: WASH - *Group Leader was Fr. Liton H. Gomes; CSC expert facilitator from the camp site was Marie and Abu Taher other members were Ms. Achara Somsaengsruang, Ms. Emmika Comtoom, Bishop Victor Henry Thakur, Mr. Cyprianus Lilik Krismantoro Putro, and Mr. James Gomes.*

Key Interventions, services provided by the agency at the campsite are having Deep wells, Toilet/Latrine, Bathing Places, Hygiene kits. **Community Engagement: Preparation** (Community Meeting): Separated between men and elderly groups and women to ensure their voices are heard, **Decision Making:** Combined meeting between two subgroups, Facility Development: Jobs for refugee and self-monitoring by local committee, **Facility Treatment and Monitoring:** Self-monitoring and repair by local committee, supported by Caritas's technical engineering team. According to His Excellency Bishop Victor Thakur, "People displaced but not losing their faith and hope." **Quality Assurance:** Technical engineering + community participation, Opinion Box: Opened every week, being discussed and executed by community, "We involve young people of the host communities, to keep the connection between the refugee and the local people," said James Gomes.

Impact: *Refugee's public health development, Self-support community culture, Local participation and democracy building, preparing for more human society, Pathway to integral human development.*

According to Cyprianus Lilik Krismantoro Putro, "They had been dehumanized and must be rehumanized." **Learning:** With imitated facilities for water, toilets are planned and distributed among them reasonably well, taken care off by themselves. Accessibility to facilities

is decent. Women's needs and concerns are considered despite given limitation (their privacy), they are given responsibility. Interventions in regards to sanitation are planned and executed well. Surroundings have been reasonably clean as volunteers are engaged to take care of waste and garbage. Counseling provision is made. Saplings are given which is good for the environment. **Hazard:** dust

Group 3: Component: Renewable Energy (RE). *Group Leader Mr. Theophil Nokrek, Director, CDI Expert Facilitator from the camp site was Christine and Ripon Halder and the other members were Group members: Fr. Sebastian Joseph Muttamthottil MCBS, Bishop Sebastian Vadakel MST, Ms. Corazon Linda D. Noche, Ms. Yoko Yokoyama, and Ms. Lucille Abeykoon.*

Area visited: Camp 4 and Camp 4 Extension: General Observation: Impressive Orderly lines and system at LPG Refilling and Distribution Center (separate male/female lines, registration and thumb prints) **Key Interventions:** Awareness Training and Distribution/Refill of LPG, solar household and streetlights. **Community Engagement:** 10% host community, Households were trained on the installation and efficient cooking, free porters for women and elderly (community service and employment), Rohingya community was consulted on the location of 800 solar streetlights, Distribution targets was decided at cluster meetings. **Quality Assurance:** Leaflets as guides on frequency of refill and efficient cooking, One-year warranty and free repair service of stove from the manufacturers (RFL), Orderly distribution system, 5-year warranty, Monitoring at regular cluster/sectoral meetings. **Impact:** Deforestation is reduced/environment preserved, less pollution and smoke in the house (improve health condition), Women and children safer (no need to collect wood for fuel, more security/safety at night, less cost/maintenance.

Learning: Bishop Sebastian on systematic and disciplined way of distribution. Some of the statements of the team: "We need to learn how it is done for 1 million people", "Something to learn and apply back home", "They used their development experience and values on respect and accompaniment to add value to the service", "close inter-agency coordination is vital for such wide range of service for 1M people", "We need to consider renewable energy earlier after every calamity, do not wait until forest reporting".

Group 4: Child Friendly Space (CFS) *the Group Leader was Mr. Shishir A. Rozario and the Local responsible team leader from the camp site was Mr. Ambrose Gomes and other group members were Mr. Edilberto C. Guyano, Mr. Kenneth K.Y. Tsao, Sr. Laurentina PI (Soeharsih), Mr. Rungrote Tangsurakit /Langsarol.*

Key Interventions: Support services to the Children (CFS) ages (4-16), Psycho-social therapy through game, rhymes, singing, drawing, construction play, role play and counseling. MHPSS Case Management and Referral services. Education – awareness, particularly hygiene or cleanliness and other protection issues. Nutrition – providing food (banana/apple and egg). Providing assistance to children (hiring of staff to assist the children in various areas). Providing training to the mothers. **Community Engagement:** Host community – provides facilitator/teacher Rohingya Community: Day Mother and Community Volunteer, Support group to CFS staff, Allowing/sending children to CFS, Involvement of Mothers in training (child rights, parenting). **Quality Assurance** (10 months old) Feedback through log book for comments for Caritas Bangladesh, Increase of participation of children, Increase of CFS areas, Children learned something – games, singing, drawing, hygiene, etc., Question, On time allotment (2 sessions per week), Content (seemingly all age groups get same teaching). **Impact:** Hard to measure at the moment but only immediate outcome, physical impact looks better, clean, healthy and smiling, shy – friendly, as children attend CFS sessions mothers have time for house hold works. **Learning & Reflection:** Children should be taught/informed of their rights, especially age 12 – 16, everything what is observed is temporary, it seems the intervention is limited to humanitarian works, advocacy for justice and peace is necessary. Caritas work is great and commendable however an integral Rights Based Approach is necessary for Rohingya children’s dignity to be fully recognized and respected.

Group 5: Barefoot Counseling (BFC) - *Group Leader was Ms. Anita M. Rozario Local leader from camp site was Mr. Mosharraf and Cloe and other group members were Bishop Allwyn D’Silva, Sr. Vivian Maxi Fernando, Rev. Fr. Fabio Baggio, C.S., Sr. Abby Avelino, MM, Fr. Nandana Manatunga, Fr. Joseph Zhang Kexian*

Barefoot Counselors: Brief Introduction, Meeting with Barefoot Counselors: 25 Young Volunteers – Rohingya People, Front Liners – Bridging Mechanisms, Listening to Their Stories. **Meeting with Barefoot Counselors:** Discuss – Needs E.G. Medical, Legal Issues, Refer to the proper Organizations. Visiting Family: Heard Their Pains and Sufferings.

Insights/Observations: Well Organized Structure, Staff – Good Coordination and Collaboration with Other Organizations, Learned the actual situation in the field, Pains/Hurts. **Observation** – Old Camp and New: 463 Households (New Camps – August 2017), 5,800 Individual. Insights/Observations: Group helped them to be healed partly of their pain and hurt, Shocking Exposure – 1 Million Refugees, Legal Issues/Problems, Crime, Human Trafficking, Domestic Violence, Family Separation, Wedding Registration, Child Protection. Recommendations: Readiness of the Counselors (Healing), Need for more efficient and professional training required such as Trauma Counseling.

Group 6: Disaster Risk Reduction (DRR) Group Leader was Ms. Angelina Diana Podder Local leader from the camp site was Mr. Shipu Gomes and other group member were Ms. Ruth D'Souza, Sr. Merin Joseph CMC, Fr. Stanislaus Lukusa CICM, Ms. Deepika Singh, Bishop Graves.

What is the risk of disaster? Flood, land slide, cyclone = loss of lives, damages of facilities and outbreak of diseases. **Key intervention:** Gearing risk reduction action plan. Preparedness household level and community level, Conduct community awareness session during community meeting, they try to map out their resources by scaling out vulnerability.

Community Engagement: Organizing workforce by giving priority to the most vulnerable household. The skills of the people are identified and used, site improvement, building retention wall, planting of grass, planting of saplings at roadsides. **Quality Assurance:** employing engineers, the materials used for construction have to be controlled and approved of by the government. The Rohingyas are given jobs based on their experience and expertise. **Impact:** less disaster and good balance between household and community. **Learning:** It is a great module in itself but when it comes to the refugees what is the future?

IV. COUNTRY REPORTS ON MIGRANTS, REFUGEES THE DISPLACED & HUMAN TRAFFICKING

Bishop Allwyn D'Silva moderated the session and invited the presenters for country reports focusing on a) General issues around the theme b) situational information c) good practices related to the theme.

HONG KONG presented by Mr. James Tan

“Refugee” or “Non-refoulment Claimant” (Hong Kong SAR)

- The sovereign power of the Hong Kong Special Administrative Region (HKSAR) is the People’s Republic of China (PRC).
- The PRC acceded to the 1951 Convention relating to the Status of Refugees (“Refugee Convention”) and the 1967 Protocol, extending their application to the Macau SAR, but the government of the HKSAR has resisted their application to the territory.
- Since July 1, 1997, the HKSAR is governed by its mini-constitution – the Basic Law – which allows a “high degree of autonomy” in all areas except foreign affairs and defense. Based on this, the HK government has powers to apply immigration controls, to enact local laws and policies toward refugees and asylum seekers.
- Hong Kong legislation currently does not mention asylum seekers or refugees – or other similar categories of individuals seeking protection from a return to serious violations of human rights – and the Government maintains a firm policy not to grant asylum.
- The HKSAR is signatory (and hence bound) to 7 international human rights instruments, with right to this issue, in particular, the Convention against Torture and other Cruel, Inhuman, or Degrading Treatment or Punishment (CAT) and the International Covenant on Civil and Political Rights (ICCPR). These provisions are implemented in Hong Kong law through the Basic Law and Part II of the 1991 Bill of Rights Ordinance, which largely replicates the ICCPR. The courts in the HKSAR often refer to these documents in their judgments.
- The HKSAR government does not explicitly recognize a legal duty to protect asylum seekers, but after a series of judicial reviews, it has developed a patchwork of refugee- related policies.

A 2004 Court of Final Appeal judgment effectively prohibited the immigration authority in Hong Kong from removing any illegal immigrants as long as those individuals claimed persecution or risk of torture and awaited adjudication of their claims - “Non-refoulement Claimant” (NRC).

Since 2014, the system for consideration of asylum and torture claims in Hong Kong is implemented under the common umbrella of the Unified Screening Mechanism and administrated by the Department of Immigration.

This mechanism consolidates the process that had previously been divided with the UNHCR considering asylum seekers who claimed risk of persecution and the Hong Kong government assessing claims of torture risk. Rejection of claims made by the department is subject to appeal before Hong Kong courts.

Hence, in the HKSAR, the HK government does not recognize “Refugees”, instead we have “Non-refoulement Claimants” (NRC). Between the commencement of the enhanced administrative mechanism (late 2009) and December 2018, determinations have been made in 20,787 torture/non-refoulement claims, among which 151 were substantiated. A breakdown by nationality of the substantiated claimants is as follows:

Nationality	Number of of claimants	Nationality	Number of claimants
Pakistani	22	Iranian	4
Yemeni	16	Ethiopian	3
Sri Lankan	15	Central African	2
Egyptian	14	Indian	2
Rwandan	14	Sudanese	2
Congolese (Democratic Republic of)	12	Filipino	1
Cameroonian	10	Gambian	1
Burundian	9	Guinean	1
Jordanian	8	Somali	1

Nationality	Number of claimants	Nationality	Number of claimants
Afghanistani	6	Syrian	1
Bangladeshi	6	Vietnamese	1
Total 151			

As on 31 December 2018, there were 546 outstanding non-refoulment claims and breakdown on the profiling of the claimants is as follows: Bangladeshi-109, Pakistani-73, Filipino-61, Indonesian-61, Indian-58, Vietnamese-34, Sri Lankan-21, Togolese-14

The Life of a NRC

Cannot work in the HKSAR, Children allowed to study in government schools, but may experience difficulties due to language. Due to the language, cultural differences; the areas where they live, they are isolated and marginalized. Face discrimination, economically difficult due to high rentals in HKSAR. Some become street sleepers. Food allowance is through a coupon which can only be used in one supermarket chain or selected food outlets, hence, limiting variety, regarding quality and quantity of food; apart from cultural differences with right to food. Some political parties accuse NRC of taking away resources from HK people. There is a tendency to use them as scapegoats for many issues. Due to financial difficulties, there is a tendency to work illegally. They are vulnerable to exploitation. Psychological problems due to isolation, lack of knowledge about the future, etc.

MALAYSIA presented by Mr. Peter Barnabas

Issues faced by Migrants in our Land: Arrest and Detention (Overstayed work visa), Healthcare - no proper insurance coverage/very basic minimum coverage, Employment - no work permit issued or no employment or salary not paid, Undocumented (Entered illegally without passport) or passport withheld by employer.

Geographical Area consist of 5 states - Penang, Perlis, Kedah, Perak, Kelantan 29 parishes/Churches, 7 Active Parish Migrant Ministries & 8- Informal work with migrants. **Our Areas of Work:** A) Organize

Migrant Events: i) Migrant Sunday/Sports Camp, ii) Foreign National Day, iii) Spiritual Camps/Seminars. B) PMM Development: i) Migrant Rights Campaign, ii) Training/Formation, iii) Migrant/Refugee Project Support. C. Migrant Services: Para-legal assistance - non - payment of wages & abuse cases, financial welfare aid. D) Networking with NGO's: ICMC, Tenaganita. Migrant Sunday - ECMI level - 4th Sunday of September, Migrant Sunday 2015, Migrant Sunday 2014/2015.

Leadership Camp: Migrant Sports Camp 2015, Praise & Worship session Penang Diocese 2017. **Sacramental:** Pastoral care of the migrants especially various sacraments during Advent and lent by foreign visiting priests. Occasional Eucharistic celebrations (mass) for Catholic migrants during lent and advent season at Palm oil plantations, Sawmills, vegetable plantations etc.

CHINA presented by Fr. Joseph Zhang

Shenyang Diocese in Liaoning comprises of 1 Bishop, 85 Priest 165 Sisters, 100,000 Catholic populations.

Issues and situation: Shenyang, (also known as Mukden in Manchu language). The capital of Liaoning Province is the largest city of Northeast China with an urban population having a total of 8.2 million people; there are a total of 2 million migrant people and 30,000 Catholics. **Basic challenges faced by migrants are:** Health Care, lack of care for left-behind children and elderly people, poverty caused by treatment for terminal diseases and spiritual Care. Organization working for migrants: Caritas Shengjing, which is a Social Service Centre of Liaoning Diocese, established in 2005 in Shenyang, Liaoning Province in China has 6 Professionals on Medical Social Work and 3 main programs namely Healthcare outreach program, Palliative Care program and Elderly Care program.

Practice sharing

- Care and support to migrant workers in Shenyang who are living with HIV/AIDS.
- Carry out Health education on HIV/AIDS in migrant communities.
- Provide a residence home for rural poor sick children family.

- International Catholic community in Shenyang.
- A warm lunch for elderly people - care for the elderly people in migrant community.

Healthcare for migrant people living with HIV/AIDS in Shenyang:

Counseling and home/hospital visits, HIV drug adherence education, psychological support, Small loan to start small businesses, Humanitarian emergency support, nutrition support for patients, HIV Health education campaign in migrant community, Provide a residence home for rural poor sick children family, temporary residence for the break between chemo-therapies, Support hygiene and nutrition by Mother's kitchen, Psychological support for children and family.

International Catholic community in Shenyang: There are migrant workers from more than 30 countries; Holy Eucharist every Sunday 11:30am and various bible studies, group sharing and cultural exchange activities undertaken.

Care for the elderly people in migrant community: warm and nutritious daily food provided to the elderly, cultural activity, parishes organize group activities for people from other places: support group from different areas, Mass, meeting, bible sharing and catechism classes.

TAIWAN presented by Fr. Stanislaus Lukusa, CICM

The word "hospitality" is opposite to hostility, the migrants face always both hospitality and hostility. Our faith as Christians and people of good will should always show solidarity to all.

SRI LANKA presented by Rev. Fr. Christy Paul

There are 4 types of migrants' in-out of Sri Lanka: a) Labour Migrants b) Permanent Migrants c) Migrants with refugee status d) Migrants and Refugees to Sri Lanka - as tourists (Pakistanis, Indians and Chinese)

- Asylum seekers, displaced persons and labour migrants are targets of migrant smugglers and human traffickers.
- Internally Displaced Persons: More than 350,000 people were displaced after the civil war.
- People crossing the border and becoming refugees.

- Refugee camps under the control of the Military.
- Refugee camps with minimal facilities.
- War victory being celebrated while people detained in refugee camps.
- Land occupied by Military in North displacing the people.
- Protests and Campaigns in many places in North.

Few countries in the world can rival Sri Lanka's legacy on enforced disappearances as Sri Lanka has one of the world's highest numbers of disappearances, more than 100,000 people vanishing. Mass disappearances of those who surrendered and even those in refugee camps at the end of the country's Civil war. Families of the disappeared protesting for more than 700 days North & East. Children were made orphans and displaced. Women became vulnerable - Majority of victims of migrants, displaced and refugees are women displaced families are now headed by women. National laws that don't let you draw a pension or receive other support without a Death certificate. Torture - Sexual Violence, A disappeared person is at the high risk of torture as they are placed completely outside the protection of the law. Victims of enforced disappearance are also at heightened risk of other human rights violations, such as sexual violence or even murder.

Church Response

- Catholic priests amongst disappeared: Fr. Francis Joseph, Fr. Jim Brown due to their humanitarian / human rights work.
- Catholics in forefront supporting families of the displaced, and disappeared in pursuing truth, Justice and reparations.
- Psycho-social assistance given to the families of the displaced and disappeared "Women headed families".
- Priests protest, seeking Truth along with the families of the disappeared and displaced.
- Church is engaged - with govt. commissions of migrant issues.
- Priests spoke in UN and other forums.
- National and Diocesan Commissions of the church for migrants continuously campaign for the establishment of a policy for migrants.
- Bishop of Mannar and Priest advocates and critically engaged documenting and providing protection to those documents.
- Lay Catholics such as Ruki Fernando writing, giving interviews

- Priests pioneered erecting the monument in memorial of disappeared.

THAILAND presented by Mr. Rungrote Tansurakit

The number of non-Thai residents within the country has increased from an estimated 3.7 million in 2014 to 4.9 million in 2018, which includes approximately 3.9 million migrant workers from Myanmar, Cambodia, Lao PDR and Vietnam.

Classification of Migrant Population: Total non-Thai population 4,898,46, Low-skilled CLMV migrants 3,897,598, Stateless and Hill Tribes 552,923, Temporary stay 200,110, Professionals and skilled workers 112,834, Refugees and Asylum Seekers 103,425, Tertiary students 31,571, Many women are the main breadwinners for their families, About half of the migrant workers are women. Wages of Migrants: A migrant earns average monthly wage in agriculture at USD 195 (THB 6,000), and fishing at USD 250 (THB 7,730), which is significantly below the minimum wage in Thailand set at USD 310 (THB 9,600). Contribution of Migrants to Thai Economy: Migrants constitute over 10% of Thailand's Labour Force and contribute between 4.3% to 6.6% of the GDP. Each year, migrant workers send USD 2.8 billion in remittances through Formal channels to Cambodia, Lao PDR, Myanmar and Vietnam. **Access to Healthcare:** about 64% of regular migrants (1.97 million) are enrolled in a public health insurance scheme, but drops to 51% if irregular migrants are also included. More than 164,000 migrant children are enrolled in schools in Thailand; about 200,000 do not receive any form of education. Human Trafficking: 455 individuals in Thailand officially identified as trafficked persons in 2017, however the real scale of the problem is difficult to ascertain.

Key Problems of Migrants:

- Substantial gaps in fundamental labour rights protection, complicated and ever changing migration policies and immigration procedures.
- In the fishing sector, persistent labour abuses against women and men migrant workers continue, including indicators of forced labour such as deceptive recruitment practices, and withholding of wages and official documents.
- Social security does not cover fishing workers.

- Difficult to have access to healthcare system.
- Difficult to register birth of new born migrant babies.

Working conditions of migrants in agriculture

- Seasonal agricultural workers do not receive basic protection, like minimum wage, overtime pay, rest time, annual leave, sick leave and social security.
- With few regulatory standards in place, the sector continues to be characterized by high levels of informality, low wages, unsafe living and working conditions, and lingering problems with child labour.

Church Response through various agencies & programs: responses at various levels: prevention, protection, law enforcement, prosecution, assistance & repatriation. Activities carried out are: capacity building (training of migrant leaders on human rights, migration and labour laws, paralegal), facilitate mobilization and organization of migrant community-based organizations (CBOs), provide legal aid, referral and repatriation, provide safe space for victims of trafficking/forced labour, facilitate networking of HR lawyers, link with local authorities and employers, advocacy for migrant rights and against human trafficking and forced labour.

JAPAN presented by Sr. Abby Avelino, MM and Ms. Yoko Yokoyama

There are approximately 2.6 million foreign residents in Japan, including undocumented migrants. Among these people, it is estimated that there are more than 410,000 Catholics. Japanese churches continuously encounter foreign residents in Japan, people in need of help, protection, and support for various reasons.

Main problems faced by migrants

- The exploitation of technical intern trainees to compensate for Japan's labor shortage.
- Isolation of women in international marriages, damage from domestic and other violence.
- Alienation of children who have foreign roots.
- Inhumane treatment of undocumented migrants at detention centers.

- The lack of certification of refugee status, etc.
- Discrimination and anti-foreign attitudes arising from a lack of understanding about the differences in race, gender, language, culture, lifestyle, religion etc.
- As immigrants and their families have no social basis in Japan and their life is unstable, their place in society, workplace and community is very weak.
- Immigrants/migrants are for the most part not protected by Japanese law.
- They are placed in a vulnerable position and they sometimes suffer inhumane treatment.

Technical Intern Training Program (TITP): There are approximately 300,000 technical intern trainees in Japan from different Asian countries such as China and Vietnam as of the end of 2018. They work in more than 70 occupations centered around agriculture, fisheries, construction and manufacturing. The Technical Intern Training Program promotes “international contributions,” that is, technology transfers to developing countries as the purpose of the program. But in fact, the program provides a cheap labour force that compensates for the labour shortage in Japan.

Some points to understand the TITP:

- a) The Technical Intern Training Program (TITP) was established by the Japanese government to promote the development of technical skills of people in developing countries.
- b) Loopholes in Technical Intern Training Program (TITP) system; many interns from neighboring countries like Vietnam and Philippines experience violence and unjust labour situations.
- c) Under these circumstances, various human rights violation have been committed, including low wages, long working hours, intermediate exploitation, payment of deposits and penalties, sexual harassment and forced deportation. The program has been criticized as “a hotbed for human trafficking.”
- d) In November 2016, the Diet enacted a law aimed at “improving” and expanding the Technical Intern Training Program. The number of technical intern trainees is expected to increase in the future.

Problems: The Program was supposed to be created for the purpose of contributing to the “international contribution,” but in reality, it functions as a measure to secure “extremely low cost labour” for small, very small and mid-sized companies in Japan that suffer from labour shortage. The gap in the supposed purpose of the Program and the actual situation leads to serious conflicts and problems.

Continuing Labour Rights Violations: The technical intern trainees work for low pay on a minimum wage level that is far below the average pay for a newly recruited high school graduate. In many cases, overtime pay is about half of the minimum wage. Many of the technical intern trainees have large amounts for accommodation and utilities costs deducted from their already low pay. Meanwhile, it is not unusual that their work consists of simple work requiring little skill that hardly merits the term human resource development. Some have had their passports and residence cards taken away. Their freedom in their private lives is often restricted. Case studies: 1. **Chinese Woman worked at a farm:** Long hours of work, salary not fully paid. Recruitment fee 50,000 yuan (US\$7,800). Guarantee money 10,000 yuan (US\$1,500). Sexual Harassment, (Nobuya Tanaka, ‘Sexual Harassment and Low-paid Side Work of Technical Intern’ “Technical Intern Network News Letter,” No.23 2015. Case initially rescued by Gifu-Ippan Trade Union.) 2. **Chinese international worked at a sewing factory:** Attempted forced repatriation: (Rescued by Advocacy network for the Rights of Foreign Technical Interns - Fukui.) 3. **Vietnamese international worked at a Construction Company:** Verbal and physical abuse and harassment.

Problems faced: Living in an insanitary and congested dormitory; Unstable payment of wages, not provided skills but instead forced to do the hard labour; Accident at work is not compensated; Guarantee fee (US\$9,000) to sending organization; Controlled and watched by the sending organization; Afraid of forced deportation if they will make any complaint

Continuing problems in the new system: The Japanese government explains it is improving the Program with the implementation of the Act on Technical Internship while expanding it. However, there are no penalties for sending organization that demand guarantees or penalty payments, and the bilateral agreements with the sending countries are

not legally binding. A large-scale expansion of the reception of technical intern trainees is being planned, but the Technical Internship Organization that would regulate the system is institutionally insufficient. As a result, it is unlikely that the Program would be improved.

Beyond differences, the witness of universality of the Church: a) by engagement with conversion, the Christian community can become rich in diversity. b) Making efforts to live with difference does not force others to adopt one's own lifestyle, but leads to a new shared society and culture. c) We can bear witness to the universality of the church by not only welcoming migrants, refugees and people on the move but by making efforts to build one community that transcends our various differences. d) We hope that people visiting the church and all people involved with the church will be able to find and share joy and happiness in encountering Christ in others.

The Challenge for the Japanese Church: The fact that many people have left their families and homelands and moved to Japan and now live in a different culture and this is a challenge for the Japanese church which is moving toward the Kingdom of God beyond borders, and presents possibilities for a new evangelization.

Dealing with NGO/NPO and government: The work involves initiatives and action for the protection of human rights against violations of human rights which occur at a high level; Examine necessary assistance to families in international marriages, e.g. listening; Organize orientation meetings or seminars on the knowledge of the law, Japanese lifestyle, food and language; Provide emergency shelter in collaboration with NGO/NPO groups and religious groups (Talitha Kum Japan).

Fight Against Human Trafficking: Talitha Kum Japan is an established network group among Association of Major Superiors of Women Religious and Association of Major Religious Superiors in Japan in collaboration with J-CaRM (Catholic Commission of Japan for Migrants, Refugees and People on the Move) commissioned by CBCJ (Catholic Bishops' Conference of Japan) to counteract trafficking in persons.

TALITHA KUM JAPAN: The network group is committed to collaborative efforts in preventing, protecting and supporting victims of human trafficking. Talitha Kum Japan is striving for a better collaboration with neighboring countries such as the Philippines and Vietnam to prevent and protect victims of trafficking. e.g. (Technical trainees, Japanese-Filipino Children). They have agreed to promote safe migration and explore ways to strengthen networking between sending countries and receiving countries.

AWARENESS SEMINAR: Seminars were held that focus on the issue of human rights and labor violations, including trafficking, experienced particularly by many Vietnamese in the technical intern training program (TITP); the reality of the TITP system which is claimed as modern slavery and the breeding ground of human rights violation. **Responding to Refugees and Migrants:** activities are conducted in line with Twenty Action Points for the Global Compacts.

Dealing with NGO/NPO and government: Work with people whose human rights are ignored, resulting in their being deemed illegal, trying to secure a change in their status under the Immigration Control and Refugee Recognition Act. Work on revising the Immigration Control and Refugee Recognition Act to make it one based on fundamental human rights.

ZERO Exclusion Campaign: Why they migrate? Forced to Migration? And so on... What kind of difficulties they are facing? The year 2018 was indicated as "Action Year". J-CaRM seminars/capacity building workshops were focused on this Campaign. In 2019 as well, some other events are planning for learning opportunities. To make further action: Within networking, we involve advocacy at national level. At global level, we share current situation and other kind of information to work on challenging solidarity for advocacy.

INDONESIA presented by Cyprianus Lilik Krismantoro Putro and Sr. Laurentina Pi (Soeharsih)

Data: Refugee - 13,840, Asylum seekers - 4,045, Indonesian Migrant Workers - 3,510,000, Child sexual exploitation - 239, 80,000(NGO), Human Trafficking (2018) 5,801.

Jakarta: Kalideres: (Afghanistan, some African [Ethiopian, Sudanese]), supported by local parishes at Jakarta Archdiocese: **Aceh:** Rohingya (supported by NGO), **Sidoarjo:** Afganistan (Supported by IOM, JRS), Sidoarjo: IDP Sampang’s Shiite Nera Community, a catholic youth-based community supports the children there.

Indonesian Migrant Workers

Countries	Migrant population	Countries	Migrant population
Malaysia	1,861,000	Saudi Arabia	969,000
Singapore	106,000	UEA	60,000
Brunei Darussalam	32,000	Kuwait	12,000
Hong Kong	132,000	Jordan	46,000
Taiwan	177,000	Oman	12,000
South Korea	23,000	Others Middle East	10,000
Japan	24,000	Africa	2,000
Macao	16,000	US	13,000
Others East Asia	1,000	Europe Countries	8,000
Australia & Oceania	2,000	Total	3,510,000

Catholic Responses: various networks at action: KKP-PMP-KWI (Komisi Keadilan, Perdamaian dan Pastoral Migrant Perantau, KWI: Konferensi Waligereja Indonesia), Religious Based-JPIC Commission, Jesuit Refugee Service and the Local Church.

INDIA presented by Dr. Ruth D’Souza

Major issues/situation/context today

- Migration issue debate: Displacement of tribes, Land grabbed for different purposes, Forcibly acquisition of land, Resettlement in far off places, Grant policy, Corporations MNC’s, Tribal / Human. Rights protesting, Legal challenges - SC fought on behalf of tribes, Right to land, livelihood.
- Internal Migration: Villages to cities, Pull/push factors, Livelihood - job, no income at village level, Climate change, Forced migrants - farmers due to debts and employments, drying

of rivers, deforestation, flood and natural calamities. Political issues.

- Brain Drain: Talented doctors, engineers, professionals, scientists look to migrate to the western developed world. Young generation – better life / opportunities. Demographic Dividend, Lack of jobs
- Related Problems: Over population of cities, often land up in slums, Human trafficking, Crime, AIDS.
- Illegal migrants from other countries: Citizenship amendment bill 2016, Seeds to provide citizenship to 6 non-Muslim minority groups from Afghanistan, Pakistan and Bangladesh. Refugees defined as people who fled due to religious persecution.
- Church Intervention: India is a large country which has 179 dioceses – responding to the control, Pastoral care of migrants, Justice issues and Preparing migrants o fair migration.

INDIA 2 presented by Sr. Gracy Scn (Jeevika)

Migrant Outreach Services: 2015-2018, Kozhikode, Kerala-India. A model intervention: strategy for ensuring social integration, protection and support for inter-state migrants in Kerala.

An SCN-SJ Collaborative Project: Activities: Intervention and activities at local level includes: Identifying and visiting residences of Migrant Workers, Awareness classes, compiling data of migrant workers through Jeevika forms, Joint visits to residence of migrant workers, Distribution of Labour Welfare cards, Aawaz Health Insurance card distribution, Monthly Meeting of migrant workers, Rehabilitation of Migrant Workers - from Mental Health Hospital and women short stay homes, Intervention at Medical College Hospital, Action intervention - Visits to Police Stations for the cause of migrant workers.

District level interventions: Collaborative efforts between District Labour Department and MOS team: some of the activities: 15 medical camps conducted for migrant workers in which the MOS team gave classes on health, personal hygiene and surrounding cleanliness, awareness creation classes, distribution of labour welfare cards & aware health insurance cards, preparing awareness creation materials, leaflets and posters in Bangla, Oriya And Hindi languages.

Awakening the conscience of the Kerala society towards the plight of the Migrant Labour Meeting with the CORAK, Kozhikode, seminar on status of migrant workers in Kerala, Concretization Seminars & Workshops on status of migrant workers. **State level intervention:** Meeting with State Labour Commissioner, Administrative Reforms Commission Workshop at Thiruvananthapuram & Spiritual strengthening of Catholic migrant workers. **Social Integration through Celebrations:** Meeting of Migrant Leaders: Second-line leadership formation. **Systemic Change Experienced:** "In their home states also their lifestyle has changed - making new houses, buying land and sending their children to school. The most important thing is that they have become more responsible citizens in their home land and practice the values they have learnt from staying in Kerala and so they have become the agents of social change in their own home land."

PHILIPPINES presented by Ms. Corazon Linda D. Noche

PHILIPPINES are a source, transit, and destination country for men, women, and children trafficked for commercial sexual exploitation and forced labour. Sex trafficking is most prevalent in Metro Manila, Metro Cebu, central and northern Luzon, and urbanized areas in Mindanao. There is also high demand for commercial sex acts in tourist destinations such as Boracay, Angeles City, Olongapo, Puerto Galera, and Surigao. Human Trafficking in the Philippines.

LANDSCAPE, Social Reality and Vulnerabilities:

- Economic motivations (domestic and overseas);
- Sourcing of women and children from Indigenous Peoples communities; re-settlement sites brought about by disasters and armed conflicts;
- Lack of acknowledgement on trafficked persons where victims are males (minors and adults), LGBT, PWDs, Internally displaced persons;
- OSEC cases in urban poor and rural areas - ease of access to social media platforms;
- High prevalence of commercial sex work in tourist areas.

Church Response - Network-building: Catholic International network for capacity and skills training with international/Asian perspective, PIMAHT: Ecumenical partnership for national advocacy and support for local Church initiatives, CCAHT: Partnership of CBCP Commissions on Migrants, Social Action Justice and Peace, Youth and Women, for diocesan structure and program-building, CCNAHT: partnership with religious superiors (AMRSP) on common agenda, resources and areas/dioceses/communities, ARISE Foundation: fund-raising/relationship-building partner, FABC/JPW: Asian Regional and International solidarity action Church network, AMRSP/JPICC: Talitha Kum is the anti-human trafficking program and networking of JPICC-AMRSP.

In 2017 and 18 Under CBCP Cluster against Human Trafficking (CCAHT) sub-regional consultation and workshop were conducted to Combat Human Trafficking (NCR, Central Luzon, Southern Tagalog) in collaboration with ECMI, EGY and Office on Women. Diocesan Cluster against Human Trafficking in San Fernando Pampanga and Gumaca Creation of venues for Dioceses, including Migrant and Youth ministries, to share experiences on human trafficking.

The event also featured mass at the Manila Cathedral, followed by commitment signing, as advance celebration of International Day of Prayer for Victims and Survivors of Human Trafficking and Feast Day of St Josephine Bakhita, Patron of victims and survivors of Human Trafficking (8 Feb).

Seminarians from SASMA who were deployed to the CBCP Commissions for one-month exposure also assisted in the Consultation.

Diocesan Cluster against Human Trafficking (DCAHT), composed of leaders of various ministries was formed to meet regularly and promote awareness of Human Trafficking. Diocesan Consultation against Human Trafficking: Diocese of Gumaca, 19 November 2017 Catholic Church Network against Human Trafficking (CCNAHT). Signing of Partnership Agreement of Catholic Church Network Against Human Trafficking (CCNAHT) - CCAHT with AMRSP (27 July 2017), Forum and Prayer March on Feast of St. Josephine Bakhita and World Day of Prayer to End Human Trafficking (8 February), Ecumenical Prayer and Candle lighting to End Human Trafficking.

Talitha Kum Philippines: PREVENTION:

- Awareness campaign to end human trafficking: in dioceses, parishes, dormitories, organizations, and schools, with the help of five (5) modules titled “Bata, Bata, Ikaw ay Pinagpala” that will be piloted in two (2) Catholic parochial schools.
- This 2018: Imus, Cavite (January 3) and Lingayen-Dagupan (January 21), Alaminos, Pangasinan (October 21).

Talitha Kum Philippines: PROTECTION:

- October 8 – students and teachers of Doña Josefa Escoda Elementary School and Magtuod Elementary School, both in Davao City.
- *North Cotabato from October 10 to 19:*
- October 17 – students and teachers of Notre Dame of Libungan.
- *North Cotabato from October 10 to 19:*
- October 19 – parents from the Manobo tribe in Renibon, at their BalaynaPanaog (House of Hope).
- November 5 – student leaders from Iligan City schools.
- Upcoming: November 23 – students and teachers of Tagaytay City National High School.
- Strengthening collaboration with government and non-government allies against human trafficking, both here and abroad.
- Government – IACAT (Inter-Agency Council against Trafficking)
- NGO – IJM (International Justice Mission).

Talitha Kum Philippines: Partnership: Assisted in the formation of Talitha Kum South East Asia and Talitha Kum Asia, particularly in Indonesia, Thailand, Vietnam, Malaysia, and Myanmar.

Best Practice Response: Since TKP’s inception in 2010, Human dignity and human rights are the core principles of TKP-JPICC AMRSP’s education materials to promote just and humane relations as an antidote to HT and modern-day slavery.

Social Concern: Labor Trafficking. **Challenges:** Labour Policy and Impact, All employers, non- government organizations, business corporations, recruitment agencies, and hotels are encouraged to outline humane comprehensive labour policies prioritizing the principles of transparency. Accountability to avert HT and slavery

risks with concrete impact-outcomes on employees, staff, the organization and communities as evidence in respect for HR and human dignity.

Social Concern: Forced Labour and Sex Trafficking, **Challenges:** **Collaborative Partnership:** Networking and multi-stakeholder initiatives are initiated. AMRSP as a network of religious congregations with 310 members has a wide array of services addressing the needs of HT survivors, migrants and integral ecology. Religious congregations provide temporary and long-term shelters for HT victims, trauma healing counseling, HR and ATIP orientations to religious and their pastoral ministries.

Social Concern: *Tourism:* **Best Practice:** Religious Congregations - Religious of the Sacred Heart (RSC), Salvatorian Sisters (SDS), Religious of the Good Shepherd (RGS), Carmelite Sisters of Vedruna (CCV), Scalabrinians, Redemptorist (CSsR), Sister of the Holy Spirit (SSpS), Order of Notre Dame (OND) and Siervas the San Jose (SSJ) are having full-blown programs on ATIP, migration, child protection, while promoting women's dignity and integral ecology.

The Philippine Inter-Faith Movement against Human Trafficking (PIMAHT) composed of the Evangelical, Protestant, and Catholic councils and the Catholic Church Network against Human Trafficking (CCNAHT) which is composed of the bishops' conference and religious superiors' association, and anti-trafficking networks reflecting ecumenical networking to amplify the common platform to promote human dignity and end trafficking and modern-day slavery.

BANGLADESH presented by Mr. Jyoti Gomes and Ms. Anita Margaret Rozario

Introduction: Globally, Bangladesh is one of the major migrant sending countries; sending migrants to 157 countries which include the Middle Eastern countries along with large flows to South East Asia-particularly to Malaysia and Singapore. In 2018, among the total migrant labourers 64.48% went to the Gulf and the surrounding Arab countries. And the rest 35.52% went to South East Asian countries. In 2018, highest labour migration took place in Saudi Arabia, total 257,317, which is 35.05%, Malaysia, the 2nd highest, 175,927, Third, Qatar 76,560,

4th, Oman 72,504, 5th, Singapore 41, 393, and Japan is a new employment market

Current Issues of Bangladeshi Migrants Workers: Un-skilled and semi-skilled migrant labourers, Majority migrant labourers (95%) go aboard through private channels, friend/relatives and dream sellers, Fake contract letters/contract substitution, MOU/bilateral agreement (G to G) is signed only with 13 countries where labourers to 165 countries are sent. High fees for migration charged by recruiting agencies, agents especially for low skilled jobs; Discrimination, exploitation and abuse especially to women domestic workers by the employer are common while overseas; Bangladeshi Migrant women labourers and girls are especially vulnerable to human trafficking and gender-based violence, Insufficient services to protect the rights of workers. Dependency on 2/3 countries (Saudi Arabia/Malaysia), Government has passed Law, but the execution of the law is very slow because of the influence/pressure and secret deals between and among the private agencies/broker and officials of the respective government departments.

Situation: Bangladesh Context: Overseas Labour Migration is a big source of Employment for Bangladesh. During 2017 a total of 1,008,525 (1 million) workers migrated for overseas employment, whereas the number in 2018 is 734,181 (0.73 m) which shows a decrease in the trend compared to 2017. As per data of Bureau of Manpower, Employment and training (BMET), from 1976 to 2018, a total of 12,199,124 (12.19 million) Bangladeshi workers migrated to Gulf countries and south-east Asian countries.

Unaccepted return of female Migrant Workers from Saudi Arabia: A total of 800 Women mainly domestic servant Migrant Workers returned in the year 2018 due to Physical, Mental and Sexual harassment by their employer. This also includes male workers returning from Saudi in the same year. Though they had the legal passport, work permit, Akama etc. still, the police caught them, put them in the jail and gave them out pass to return to Bangladesh, many were even physically tortured and ill-treated by the police. Recently, G to G Agreement was signed (Malaysia including few other countries) but due to the demand of Private Recruiting Agencies, corruption

among the government Officers who still maintain a back door liaison with the private agencies, this system is not working.

Good Practices: For the last two decades, civil society organizations are raising their voice toward legal and safe migration through several programs such as awareness building, campaigns to provide legal support to get justice, recovery of compensation to those were cheated by the brokers/recruiting agencies, release of those who were unjustly jailed in different countries, Skill development training including influencing government to review and develop different laws and legislation relevant to Migration Act, 2013. In 2018, RMMRU, Development Foundation, BRAC, OKUP, EMA Research Foundation jointly organized 494 Pre-decision Training and 294 Pre-departure Training programs. These organizations collectively made it possible to collect Tk. 19,529,500 (19.52 m) as compensation against different fraud cases, accident, death cases, etc. In the year 2018, ‘Court of Migrants’ a TV program is being aired using DBC Channel by Refugee and Migratory Movement Research Unit (RMMRU) to extend legal services toward migrant workers. The main actors who provide input, interviews are Lawyers, experts in dealing with Migration Issues and Government Officials of different agencies who work for safe migration. They also provide support case by case. Total of 29 episodes aired and 511 cases submitted in this Court of Migrants and to Legal Aid Cell of RMMRU. Development Foundation jointly with 17 associate organizations organized a Campaign on use of remittance, savings and proper investment of remittance and airing awareness program using Cable TV and Radio regularly. **BRAC**- supported the return of women workers from Saudi with Emergency support, financial compensation and rehabilitation support. **OKUP** - Organized Annual Congress on Migrants Budget, thus trying to raise and advocate with the policy makers to keep more budget allocation in the yearly budget for the welfare of the migrants. **Bangladeshi Migrant Labour Organization** - established a women desk at the Demo Office with the support of BMET.

Response of the Catholic Church in Bangladesh: 2018, Pastoral Priorities: Care of Migration (internal and external) was identified as a priority to accelerate pastoral care to the Migrants. Parishes, Church run Educational Institutions, Local level Youth Clubs, Social

Organizations, and Cooperative Credit Units were asked to take awareness, sensitization, community mobilization activities regarding Protection, Promotion and Integration of vulnerable migrants and families to migrant workers aboard.

General Situation of Human Trafficking in Bangladesh: As reported over the past five years, Bangladesh is a source, transit, and destination country for men, women, and children subjected to forced labour and sex trafficking. Human rights groups in Bangladesh approximation that between 10,000 and 20,000 women and girls are trafficked yearly to India, Pakistan, Bahrain, Kuwait, and the United Arab Emirates. In Bangladesh, it is not only women and girls that are trafficked, but a significant number of boys and men are also trafficked internally and internationally for sexual exploitation. Within the country, Bangladeshi children and adults are subjected to sex trafficking, domestic servitude, and forced and bonded labour, in which traffickers exploit an initial debt assumed by a worker as part of the employment terms. Rohingya girls are also reportedly transported within Bangladesh to Chittagong and Dhaka and transnationally to Kathmandu and Kolkata and subjected to sex trafficking—some of these girls are “traded” between traffickers over the internet. Some Rohingya women and girls report being subjected to sex trafficking by other Rohingyas through fraudulent jobs or marriage proposals.

Destination, Trafficking Routes: The border areas of Khulna, Jessore, Satkhira, Rajshahi, Dinajpur, Rangpur, Mymensingh, Comilla, Brahmanbaria, and Sylhet are recurrently used as land routes for trafficking. The Northern region is the most vulnerable area for trafficking with a large number of Upzila and districts having common borders with India. The next most vulnerable area is the south of the Ganges-Padma with 11 Upzila having a common border with India and its closeness to Kolkata. India and Pakistan are the major two countries of destination or transit. Bay of Bangla is another important route.

Reason behind Increasing Human Trafficking: Poverty, Domestic Violence, Lack of Employment Opportunities, Lack of implementation of Law, Low Prosecution rate, Low Awareness on protection issue among the mass including the government officials, Poor referral mechanism to support victims of trafficking, Dependency of labour

migrants on middle men, No establishment and functions of anti-trafficking tribunal, Complicity of officials in trafficking behind continuous trafficking from the country. The Government of Bangladesh does not fully meet the minimum standards for the elimination of trafficking; however, it is making significant efforts to do so. The US Department of State's Office to Monitor and Combat Trafficking in Persons, in its Trafficking in Persons (TIP) Report 2018, has kept Bangladesh in the "Tier 2 Watch List," which is an indicator for vulnerability. Until 2017, Bangladesh was in "Tier 2," a better category, since 2011.

Traffickers in Bangladesh includes well-organized regional gangs that have links with various law enforcement agencies, transnational, national, or local criminal organizations, neighbors, friends, family members, villages chiefs, returnees, agricultural operators, owners of small or medium-sized business which are all supported by the BGB, BSF and Police.

Good Practices:

- a) The Prevention and Suppression of Human Trafficking Act (PSHTA) 2012, criminalized sex and labor trafficking and prescribed penalties of five years to life imprisonment and a fine of not less than 50,000 Bangladeshi Taka (BDT) (\$610).
- b) The government initiatives to train police officers through an anti-trafficking module at the police academy and in-kind support to international organization- and NGO-run trainings for police and immigration officials.
- c) The Bangladesh Police operates victim support centers in each of Bangladesh's eight divisions for women and children victims of violence, including trafficking victims. The centers provided temporary shelter for up to five days and medical and psychological counseling.
- d) Send Government Mobile Message/Text alert for public awareness.
- e) Under Overseas Employment and Migrants Act (OEMA) 2017, MEWOE suspended or cancelled 29 recruitment agencies' licenses, fined 12 agencies, and sentenced four agents to imprisonment ranging from 15 days to three months for false advertising, trading

in visas or work permits, charging fees above the legal maximum, or other violations of the OEMA.

- f) The government continued to use a number of bilateral labour agreements, in part intended to try to protect Bangladeshi workers abroad. The government began the process of biometric registration for Rohingya refugees and allowed the UN, international organizations, and foreign governments to provide assistance and protection to the refugees.
- g) Many NGOs/INGOS have initiated interventions to prevent and eliminate prostitution as well as provide rehabilitation and support services to sex-workers and their children. Such interventions include education, awareness development, research and documentation, action programs, advocacy and media participation for combating women and child trafficking.

Involvement of Catholic Church of Bangladesh in Anti-trafficking:

Caritas Bangladesh as an organization of Catholic Bishops' Conference of Bangladesh (CBCB) and under the umbrella of CBCB has been involved with several of its own anti-trafficking programs such as: 1. Development Extension Education Services (DEEDS) Project (1979) 2. Gender and Development Program (GDP) (1992) 3. Prevention of Trafficking of Women and Children through Awareness Building" (2002) in partnership with a local NGO Mukti Kushtia to prevent women and children from sexual exploitation and slavery with funding support from Asian Partnership for Human Development (APHD) and Caritas Australia. 4. Working with key national level advocacy organizations (Bangladesh Mohila Sangstha/Bangladesh Women Association, Mohila Ainjibi Samity/Women Lawyers Association, National Girl Child Advocacy Forum and International level advocacy organizations (COATNET- Christian Organizations Against Trafficking Network, and COMPASS- Coalition of Organizations and Ministries Promoting the Abolition of Slavery at Sea implemented by Unites States Conference of Catholic Bishops etc. 5. Some specific projects that continue action of prevention of human trafficking, signed MoU with Criminal Investigation Department (CID) of Bangladesh Police for AHT Training.

“Migrants, Refugees, the Displaced & Human Trafficking”, Challenges, Opportunities for Asia, and the Role of the Church in Asia presented by Fr. Nandana Manatunga, Director Human Rights Office, Kandy, Sri Lanka.

Asylum seekers and displaced persons are targets for migrant smugglers and human traffickers – especially in the Asia-Pacific region. Labour migration used as an alternative pathway for refugees, the skills of those refugees will need to be in demand in the host country.

Labour migration schemes can be opened to humanitarian migrants. Irregular migration is defined as an emerging pattern of mass cross-border movement. This includes undocumented labour migration (such as economic migrants without work permits, and visa overstays and misuses), trafficking in persons, migrant smuggling and asylum seeking.

Labour migration includes both skilled and labour migrants as the profiles of irregular migrants in the region.

Sri Lanka

Few countries in the world can rival Sri Lanka’s legacy on enforced disappearance. Sri Lanka has one of the world’s highest numbers of disappearances, with between 60,000 and 100,000 people vanishing since the late 1980s.

Mass disappearance of those who surrendered at the end of the country’s armed conflict. Sri Lanka has made some progress on this issue when it criminalized enforced disappearances in March 2018. The Office on Missing Persons (OMP) Act was the first law to formally introduce the concept of ‘enforced disappearance’ into Sri Lanka’s legal framework. The question remains as to whether these new laws can genuinely help victims of the past. **In search of the missing** Families of the disappeared were protesting for more than 700 days.

North and East **Church Response:** Catholic priests amongst disappeared: Fr. Francis Joseph, Fr. Jim Brown due to their human rights work

Catholics in forefront supporting families of the displaced, and disappeared in pursuing truth, justice and reparations. Psycho-social

assistance given to the families of the displaced and disappeared “Women headed families”. Priests protest, seeking Truth along with the families of the disappeared and displaced. Church is engaged - with Govt commissions of migrant issues. Priests spoke in UN another forum. National and Diocesan Commissions of the church for migrants continuously campaign for the establishment of a policy for migrants. Bishop of Mannar advocates and critically engaged documenting and providing protection to those documents. Lay Catholics such as Ruki Fernando have been writing and giving interviews. Priests pioneered erecting a monument in memorial of the disappeared.

Possible commitment of the Church: Appeals, campaigning and meeting with political parties, Special Envoys, the media etc. and other special events as appropriate opportunities arise to call on the governments to:

- Make enforced disappearance, either committed by state agents or armed non-state actors, criminal under national law and punishable by appropriate penalties which take into account its extreme seriousness.
- Investigate and prosecute those suspected of criminal responsibility in fair trials before ordinary civilian courts.
- Implement the International Convention and accept the jurisdiction of the Committee on Enforced Disappearances (CED) to receive and consider communications from or on behalf of victims and other state parties.
- Make sure survivors and people who have lost their loved ones receive reparation – compensation, rehabilitation, restitution and a guarantee of non-recurrence.
- Abrogate any amnesty law or any other measure of impunity.

Proposed Activities for the church: Facilitate memorialization services to highlight those still missing and to add a further plea for help to resolve the plight of the families concerned, psycho-social assistance by holistic wide-ranging assistance to accompany the families of the victims and empower the families with home visits, information meetings and psycho-social group sessions. For the church leaders to be knowledgeable and to take an interest on the issues of enforced disappearance and to organize a study day for the clergy and religious in the dioceses. On the international day of disappearance (on the

Sunday before or after) to address the faithful on the issue of enforced disappearance and keep a moment of silence. During the month of November when we especially remember the faithful departed, to organize a special Eucharistic celebration in memory of the disappeared.

Fr. Sebastian Joseph: The Syro-Malabar Major Archiepiscopal Commission for Evangelization and Pastoral Care of the Migrant: In the context of Kerala, which is the birthplace of two oriental catholic churches Syro-Malabar and Syro-Malakara. The Syro-Malabar church has been trying to accompany the migrants through the local ordinary church to provide them with pastoral care as it is the duty of each individual directed by the Vatican. Regular contact is kept by the parish, trying to provide the migrants security, except some sectors, most economic sectors in Kerala depend on migrant labourers. Migrant labour has also taken jobs which need high skills; most of the industrial parts also depend greatly on the migrants.

Some of the challenges faced in working for the welfare of Migrants: lack of social security, social exploitation by the local community, lack of hygiene, poor housing and working conditions, high involvement in crime, lack of education, discrimination from the local community, non-payment or delayed payment, unacceptance from the government, access to quality health and medical facilities

GOVERNMENT INITIATIVES: The government of India legislated the Interstate and Migrants Act 1979 to protect labourers from exploitation and provide them their rights, Kerala is one of the states taking initiatives to provide a number of welfare schemes and programs for migrant workers. **CHURCH RESPONSE:** Promoting employment practices as well as awareness in migrant employment related rights; Promoting social integration through the promotion of social support; Increasing social acceptance and integration through outreach and social activities, community engagement and public education; Providing assistance to the migrants against unfair employment practices; Offering professional and legal advice; Visiting migrant workers in jails and seeking legal assistance

Sr. Merin Joseph, CMC: Often Migrants are very well integrated in the host communities, but not into the host culture or society. Church

organizations intervene successfully in a number of cases. Example-adjusts wages, deportation of dead bodies, securing their claim of insurance, education of drop out children etc.” Previously, many migrant students were not allowed in well reputed institutions for their poor performance in English, but with constant effort they were able to continue with their studies and do well in their board examinations. Similar stories were shared by the Syro-Malabar who also helped the migrants to succeed in their lives.

Sharing by selected country reports continued with **Ms. Yoko Yokoyama** as the moderator.

JAPAN - Sr. Abby Avelino, MM and Ms. Yoko Yokoyama: Key points given below:

Zero Exclusion Campaign: We promote 3 key actions as follows: To meet, to learn, to make further action. **To meet:** In sharing Migrants experience and having dialogue, we take additional opportunities to get to know each other no matter which nationality we have. Why they migrate? Forced Migration? What kind of difficulties are they facing?

To learn: Throughout the seminars, we learnt the migrant’s background, what kind of difficulties they are facing in order to expand our understanding. We encourage people to participate in such seminars. **To take further action:** Within networking, we involve advocacy at the national level. At the global level, we share current situation and other kind of information to work on challenges as solidarity for advocacy. A) Conducting “Survey” for data collection: current situation and their further aspiration what we can share. B) In March, we will conduct a “Campaign Walk” in Ohita Diocese. C) Promoting campaign items for showing one’s participation to this campaign.

PHILIPPINES: Ms. Corazon Linda D. Noche presented the work of the commissions working on anti-human trafficking issue. She asked commissions to be aware of these activities not only on the national level but also on the international level and thus try to work to put a stop to human trafficking.

V. TWENTY PASTORAL ACTION POINTS

First session by Fr. Fabio Baggio, the Under Secretary and Ms. Naoko Maruyama, Regional Coordinator for East and Southeast Asia of the Migrants and Refugees (M&R) Section of the Dicastery for Promoting Integral Human Development

The Migrants & Refugees Section: At the Service of Local Churches:

A Section of the Dicastery deals specifically with matters regarding refugees and migrants. This section is temporarily placed (ad tempus) under the direction of the Supreme Pontiff, who will oversee it in the manner he deems appropriate (Statutes, Art. 1, §4). The Holy Father, in his exercise of guidance of the Section of the Dicastery for Promoting Integral Human Development, occupied specifically in the care of migrants and refugees, appointed as Under-Secretaries of the same Dicastery Rev. Fr. Michael Czerny S.J. and Rev. Fr. Fabio Baggio C.S.

The Mission of the Migrants & Refugees Section: The M&R Section started its activities on 1 January 2017 and its primary mission is to support the Church – locally, regionally, globally – as she accompanies people in the important choices they make to move, especially those who are in one way or another “forced to flee”. The Section assists the Church in four fundamental phases of human migration: the Church of those forced to flee by persecution, poverty, violence, natural disasters and climate change; the Church of those who are in transit; the Church receiving the newcomers; and the Church accompanying people who return.

It responds primarily to the will of the Holy Father to serve the Local Churches and particularly Bishops’ Conferences, with greatest respect for the principle of subsidiarity. This will include the provision of reliable information, scientific assessments and theological reflections in the light of the Church’s social teaching; and the formulation of pastoral directives and strategies of assistance. Thus, the Section will support Local Churches and Bishops’ Conferences to develop their own prompt and effective responses to the various challenges posed by contemporary migration.

The mission is fulfilled in a series of activities in four main areas which correspond to the progression from evidence to action:

1. Data and evidence, or the phenomenological phase: the Section observes migration phenomena worldwide, focusing on those forced to flee, and collects the best possible information. Local Churches, academic institutions, research centers and migrants are to be directly involved in this phase.
2. Understanding and interpretation, or the hermeneutical phase: the Section formulates scientific assessments and theological reflections with the assistance of experts in these fields. It is crucial to have the contribution of Local Churches for proper contextualization of such assessments and reflections. The Section organizes congresses, seminars and meetings of experts on specific topics.
3. Deciding on strategies and priorities, or the kairological phase: the Section develops pastoral directions for the Universal Church and Local Churches with the assistance of experts on the ground, taking into account the social teaching of the Church and the direct guidance of the Holy Father. The Section also develops tools and materials that help to sensitize the local Churches and societies and support the implementation of effective pastoral programs.
4. Practical action, or the praxis phase: the Section promotes and stimulates prompt, effective and coordinated pastoral responses to be carried out by Local Churches, in dialogue and collaboration with trusted organizations and institutions. The Section also assists Local Churches in a) training their pastoral coordinators and agents; b) elaborating pastoral action plans; c) undertaking pastoral actions and spiritual development; and d) building trustworthy and effective networks among partners.

Three timeframes:

In one of the first meetings organized to define the structure of the newly established M&R Section, the Holy Father divided the activities entrusted to it into three timeframes. The first timeframe includes a series of short-term actions designed to save the lives of migrants, refugees and victims of human trafficking. The second timeframe comprises medium-term objectives and those activities intended to formulate migration and asylum policies and programmers that acknowledge the centrality the human person and its integral human development. The last timeframe features long-term activities and

expresses the Church's commitment to eradicate the underlying causes of migration, so that this can become a free and personal choice.

The Life Jacket:

On that encounter, the Holy Father reasserted the importance and urgency of the first timeframe by giving the two Under-Secretaries of the Section a life jacket. The life jacket is a tangible sign of the activities that the Church is called to carry out in order to safeguard the lives of millions of migrants, refugees, internally displaced persons and victims of human trafficking. We are no longer attentive to the world in which we live; we don't care; we don't protect what God created for everyone, and we end up unable even to care for one another! And when humanity as a whole loses its bearings, it results in tragedies like the one we have witnessed. (Homely, 8 July 2013).

In his Apostolic Exhortation *Evangelii Gaudium*, the Holy Father openly condemns the economy of exclusion and inequality that kills people, an economy that considers the loss of two points on the stock exchange more tragic than the death by exposure of an elderly homeless person, an economy that justifies a world where the powerful feed upon the powerless. In an encounter with a vast group of ambassadors in January 2015, the Pope listed displaced persons and refugees among the first victims of a culture that promotes slavery and waste, and drew an analogy dear to his predecessors, explaining how the Holy Family of Nazareth directly experienced its effects.

Together with lives thrown away because of war and disease, there are those of numerous refugees and displaced persons. Once again, the reality can be appreciated by reflecting on the childhood of Jesus, which sheds light on another form of the throwaway culture which harms relationships and causes the breakdown of society. Indeed, because of Herod's brutality, the Holy Family was forced to flee to Egypt, and was only able to return several years later (cf. Mt 2:13-15). The Holy Father has never missed an opportunity to warn leading social figures about the dangers of such plague. In his message for the 2013 World Food Day, Pope Francis underlines this link in the context of the debate on world hunger.

(*Message for the World Food Day 2013*, 16 October 2013). In *Evangelii Gaudium*, the Holy Father reasserts the concept of a globalization of

indifference that shapes an “economy of exclusion”, which is often justified by guaranteed economic benefits for all. Pope Francis openly challenges this vision, affirming that those wielding economic power seem to be more interested in excluding rather than including a good portion of the world population from the benefits of progress. To sustain a lifestyle which excludes others, or to sustain enthusiasm for that selfish ideal, a globalization of indifference has developed. The culture of prosperity deadens us; we are thrilled if the market offers us something new to purchase. In the meantime all those lives stunted for lack of opportunity seem a mere spectacle; they fail to move us. (*Evangelii Gaudium*, 54). In the above-mentioned homily during his visit to Lampedusa, Pope Francis openly branded the culture of comfort a deceitful mechanism that favors selfishness and the subsequent lack of responsibility for other people’s tragedies. Thus, sentences such as “It is not up to me”, or “It is not my task” pronounced before a brother left nearly dead on the streets of Jerusalem or Jericho spread contagious indifference like wildfire to every corner of the world. We know that one day God shall question our indifference, as well as our commitment to promoting solidarity towards migrants and refugees: *We know that God will ask each of us: What did you do for your brother? (cf. Gen 4:9-10). The globalization of indifference, which today burdens the lives of so many of our brothers and sisters, requires all of us to forge a new worldwide solidarity and fraternity capable of giving them new hope and helping them to advance with courage amid the problems of our time and the new horizons which they disclose and which God places in our hands. (Message for the XLVIII World Day for Peace, 8 December 2014).*

Faced with the many challenges to the protection of life posed by contemporary migration, Pope Francis urges the Church and all men and women of goodwill to launch “life jackets”, i.e. to engage in a series of short-term actions aimed at saving and protecting as many lives as possible. The first life jacket is sincere and fervent prayer that works miracles and can conquer our disbelief: *A prayer especially for those who suffer because of wars, persecutions and any other tragedy that plagues society today. [...] And when we are asked to pray for the many people who suffer because of conflict, because they are refugees, and due to all these tragedies, let us pray with an open heart, and say: Lord, do this. I believe, Lord, but help me overcome my disbelief (Morning meditation, 20th May 2013).*

The second short-term action consists in reporting the violations and abuses, of which many migrants and refugees are victims. In his message for the XLVII World Day of Peace, Pope Francis openly condemns those situations that are regrettably apt to characterize modern-day migratory flows: the repugnant practice of human trafficking, abuses perpetrated on minors, various forms of modern slavery, and the silent tragedies of migrants who are victims to organized crime. In 2014, the Holy Father addressed the political and religious leaders of Turkey and claimed that the violations and abuses perpetrated in the name of religion must be vigorously denounced: *As religious leaders, we are obliged to denounce all violations against human dignity and human rights. Human life, a gift of God the Creator, possesses a sacred character. As such, any violence which seeks religious justification warrants the strongest condemnation because the Omnipotent is the God of life and peace. The world expects those who claim to adore God to be men and women of peace who are capable of living as brothers and sisters, regardless of ethnic, religious, cultural or ideological differences. (Address with the Occasion of the Visit of the President of the Diyanet at the Department for Religious Affairs, 28 November 2014)*

In November 2014, the Holy Father addressed the European Parliament in Strasbourg and voiced the need for an international coordination of rescue operations and a more equitable distribution of rescue responsibility, because “We cannot allow the Mediterranean to become a vast cemetery! The boats landing daily on the shores of Europe are filled with men and women who need acceptance and assistance.” (*Address to the European Parliament, 25 November 2014*). A year after his visit to Lampedusa, Pope Francis wrote a message to the archbishop of Agrigento, commending the citizens of Lampedusa and Linosa, the associations, the volunteers, as well as the law enforcement agencies engaged in rescue operations out at sea and in first response on land. The Holy Father concluded his address with an appeal to replace the logic of indifference with the logic of hospitality and sharing, with a view to saving lives and promoting the dignity of migrants and refugees: *I encourage the Christian communities and every person of goodwill to continue to bend down and lend a helping hand to all those who are in need, without counting the cost, without fear, with tenderness and understanding. At the same time, I hope that the competent Institutions, especially at the European level, will be more courageous and generous in*

aiding refugees. (Message to the Archbishop of Agrigento on the Occasion of the First Anniversary of the Visit to Lampedusa, 23 June 2014).

The Four Verbs

The Church's medium-term strategy has been admirably summarized by Pope Francis in four verbs: ***to welcome, to protect, to promote and to integrate***. They stand for the four pillars of a coordinated and effective action that must respond to the challenges of present-day migration, an action that the Church must develop in collaboration with all political and social stakeholders, in order to bring about a forward-looking governance of migratory flows that will benefit everyone.

With the first verb, ***to welcome***, Pope Francis wishes to highlight the need to prefer brotherhood to rejection, thus generously welcoming those who flee suffering and conflict. In his message for the 104th World Day of Migrants and Refugees, the Holy Father voices the need to ***establish legal and safe migratory corridors with a view to protecting*** migrants and asylum-seekers from the deceits of unprincipled and violent criminal organizations: *Considering the current situation, welcoming means, above all, offering broader options for migrants and refugees to enter destination countries safely and legally. This calls for a concrete commitment to increase and simplify the process for granting humanitarian visas and for reunifying families. At the same time, I hope that a greater number of countries will adopt private and community sponsorship programs, and open humanitarian corridors for particularly vulnerable refugees. (Message for the 104th World Day of Migrants and Refugees, 15 August 2017).*

In the same message, Pope Francis recommends that migrants and refugees be accommodated in adequate and decent spaces, in scattered accommodation solutions, in order to avoid large groupings of migrants who often end up exacerbating situations of vulnerability and distress in the receiving communities. According to the Pope, mass deportations must be prohibited, whilst all Programs aimed at guaranteeing access to basic services and personal security for migrants and refugees should be promoted. At the same time, alternative solutions to detention should be offered to irregular migrants.

The second verb, *to protect*, refers to the actions needed to protect migrants and refugees from the violence, abuse, and exploitation that they often fall victim to, because of their extreme vulnerability. According to Pope Francis, such protection must rely on adequate, national and international juridical tools, to safeguard the migrants' and refugees' fundamental rights, independently from their immigration status. *Such protection begins in the country of origin, and consists in offering reliable and verified information before departure, and in providing safety from illegal recruitment practices. This must be ongoing, as far as possible, in the country of migration, guaranteeing them adequate consular assistance. (Message for the 104th World Day of Migrants and Refugees, 15 August 2017).*

In receiving countries, migrants and refugees should be granted freedom of movement, access to the labour market and to telecommunication tools. In case of repatriation, the Holy Father stresses the importance of promoting social and labour reintegration schemes and the portability of pension contributions. Special care is needed for the protection of migrant and refugee minors, who should be spared any form of detention in relation to their immigration status and be granted regular access to primary and secondary education. For unaccompanied minors, or those separated from their families, temporary guardianship or foster care schemes should be implemented.

The verb *to promote* summarizes all the actions that have as their main goal the integral human development of migrants and refugees, as well as that of the communities that welcome them. All the dimensions of human existence are to be deemed essential: work and professional activity, education, social relationships, religion and family life. And in relation to the latter, the Holy Father has repeatedly reasserted the importance of family reunification, which cannot be subject to economic considerations. The communities, where migrants and refugees come from, cannot be excluded from this commitment, to create alternatives to migration triggered by pressing needs. *The human promotion of migrants and their families begins with their communities of origin. That is where such promotion should be guaranteed, joined to the right of being able to emigrate, as well as the right to not be constrained to emigrate, namely the right to find in one's own homeland the conditions necessary for*

living a dignified life. (Address to the Participants to the International Forum 'Migration and Peace,' 14 February 2017).

From this perspective, Pope Francis encourages the development of international cooperation programs devoid of any vested interest, so that migrants and those welcoming them can be put in a position to achieve self-fulfillment. Coordination and collaboration programs among States, if well-structured and devoid of secondary purposes, may be instrumental in improving the local situation. As migrants and refugees are directly concerned, they should be included and participate in every decision-making process. Relying upon the idea that *integration* is a reciprocal process involving both migrants and local communities in an enriching cultural exchange, Pope Francis explained that integration entails a reciprocal movement directly committing both the locals and the newly arrived.

Concerning those who arrive and who are duty bound not to close themselves off from the culture and traditions of the receiving country [...]. With regard to indigenous populations, they must be supported, by helping them to be sufficiently aware of and open to processes of integration which, though not always simple and immediate, are always essential and, for the future, indispensable. This requires specific programs, which foster significant encounters with others. (Address to the Participants to the International Forum 'Migration and Peace,' 14 February 2017).

This certainly is not an easy and straightforward process. In fact, Pope Francis insists “to foster a culture of encounter in every way possible – by increasing opportunities for intercultural exchange, documenting and disseminating best practices of integration, and developing programs to prepare local communities for integration processes” (*Message for the 104th World Day of Migrants and Refugees*, 15 August 2017). The integration process may be favored by the prospect of a long-term and even permanent stay in the country. That is why the Holy Father in his Message for the 104th Day of Migrants and Refugees urges States to offer long-term migrant residents concrete options for extraordinary regularization and simplified naturalization procedures.

According to Pope Francis' vision, the four verbs stand for a permanent and direct commitment for the Church. However, the civil society, as well as the political community must do their share. In his Message for the 104th World Day of Migrants and Refugees, the Holy Father refers

also to the current international process, the two Global Compacts, one on migrant, and one on refugee. They are a unique opportunity to promote the protection of the most vulnerable.

To this end, the Migrants and Refugees Section developed 20 Action Points, approved by the Holy Father. The document aims to be a tool for reflection and action for both Catholic and non-Catholic stakeholders. The Holy See has already presented its 20 Action Points to the United Nations, as a contribution of the Catholic Church to the draft, negotiation and endorsement of the Global Compacts on migrants and refugees that will be adopted by the end of 2018. After a long process of consultations and negotiations, on 11 July 2018 the final draft of the Global Compact for Safe, Orderly and Regular Migration has been released. The Migrants and Refugees Section gladly acknowledges that many guiding principles, objectives and commitments stated in the draft are in line with the recommendations expressed by the Holy See. Together with its partners, the Section is committed to ensuring that, “as a sign of shared global responsibility, concrete engagement follows from the words that will be codified in the aforementioned two agreements.” (*Address to the Members of the 'International Catholic Migration Commission*, 8 March 2018).

The Underlying Causes

A thorough analysis leads us to draw a distinction between endemic and circumstantial causes, and defines the former as structural situations of specific geographical contexts, and the latter as events that take place in a particular time, and produce adverse conditions. Among the endemic causes of forced migrations, Pope Francis includes economic disparities among the various regions of the world that are due to an incorrect view of development that favors only a few to the detriment of the majority. *We have “a sort of ‘super development’ of a wasteful and consumerist kind which forms an unacceptable contrast with the ongoing situations of dehumanizing deprivation” [90] while we are all too slow in developing economic institutions and social initiatives which can give the poor regular access to basic resources. We fail to see the deepest roots of our present failures, which have to do with the direction, goals, meaning and social implications of technological and economic growth. (Laudato Si’, 109).*

The considerable difference between the “North” and “South” of the world, that are characterized by an unequal distribution of wealth, also derives from inadequate and still incomplete decolonization processes that have perpetuated a perverse mechanism of economic dependence. Quoting his predecessor, the Holy Father stressed that “The process of decolonization was delayed “both because of new forms of colonialism and continued dependence on old and new foreign powers, and because of grave irresponsibility within the very countries that have achieved independence” (*Address to the Participants to the International Forum ‘Migration and Peace,’* 14 February 2017). Another endemic cause is the long-lasting plundering of natural resources in less developed countries at the hands of economically richer countries, an operation especially carried out by large multinationals. As Pope Francis stresses, *this vision of ‘might is right’ has engendered immense inequality, injustice and acts of violence against the majority of humanity, since resources end up in the hands of the first comer or the most powerful: the winner takes all. Completely at odds with this model are the ideals of harmony, justice, fraternity and peace as proposed by Jesus?* (*Laudato Si’*, 82).

Another endemic cause, resulting from the exclusivist economic ideas mentioned above, is the extreme poverty and inhuman living conditions suffered by millions of people. The Holy Father strongly and clearly denounced the scandal of poverty that forces many brothers and sisters to leave their homeland. *We cannot remain silent about the scandal of poverty in its various forms. Violence, exploitation, discrimination, marginalization, restrictive approaches to fundamental freedoms, whether of individuals or of groups: these are some of the chief elements of poverty which need to be overcome. Often these are precisely the elements which mark migratory movements, thus linking migration to poverty.* (*Message for the World Day of Migrants and Refugees, 5 August 2013*).

In many countries, violence exacerbates the scourge of poverty. Latent violence generally generates an atmosphere of permanent insecurity, from which people only wish to flee. This is what Pope Francis said, addressing a group of ambassadors in January 2017: *Millions of people still live in the midst of senseless conflicts. Even in places once considered secure, a general sense of fear is felt. We are frequently overwhelmed by images of death, by the pain of innocent men, women and children who plead for help and consolation, by the grief of those mourning the loss of a dear one due to hatred and violence, and by the drama of refugees fleeing war and migrants*

meeting tragic deaths. (Address to the Members of the Diplomatic Corps Accredited to the Holy See, 9 January 2017).

Another endemic cause is corruption that has apparently become an intrinsic element of all modern societies, spreading to all domains. The Holy Father affirms that it is “widespread corruption and self-serving tax evasion, which have taken on worldwide dimensions. The thirst for power and possessions knows no limits.” (*Evangeli gaudium*, 56). If we consider forced migrations throughout history, it appears evident that they were mainly caused by war, an endless series of armed conflicts that generated and continue to generate millions of refugees and asylum-seekers. While referring to the various armed conflicts fought today, the Holy Father talked of a piecemeal third world war: “we are going through World War Three but in installments. There are economic systems that must make war in order to survive. Accordingly, arms are manufactured and sold and, with that, the balance sheets of economies that sacrifice man at the feet of the idol of money are clearly rendered healthy.” (*Address to the Participants in the World Meeting of Popular Movements*, 28 October 2014).

Among circumstantial causes of migration, we find natural disasters that are more and more persistently hitting a growing number of regions in the world. As the Holy Father stressed in his address to the representatives of popular movements, the poor are paying the highest price, even in the case of natural disasters: “*you the humble suffer most – you who live near the coast in precarious dwellings, or so economically vulnerable that you lose everything due to a natural disaster*” (*Address to the Participants in the World Meeting of Popular Movements*, 28 October 2014).

Despite the commitment of the international community to guaranteeing freedom and democracy to all peoples, there are still more or less disguised dictatorships that have turned persecution and oppression into effective means to maintain absolute power. This is another circumstantial cause of forced migrations that has pushed the Holy Father to address a fervent appeal to the international political community in 2013: *Above all I ask leaders and legislators and the entire international community above all to confront the reality of those who have been displaced by force, with effective projects and new approaches in order to protect their dignity, to improve the quality of their life and to face the challenges that are emerging from modern forms of persecution, oppression*

and slavery. (*Address to the Participants in the Plenary of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, 24 May 2013*).

Another circumstantial cause of forced migrations is represented by climate change, often resulting from the short-sighted mismanagement of natural resources. Pope Francis points out that those migrants forcibly displaced by climate change often do not enjoy any juridical protection. *Changes in climate, to which animals and plants cannot adapt, lead them to migrate; this in turn affects the livelihood of the poor, who are then forced to leave their homes, with great uncertainty for their future and that of their children. There has been a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation. They are not recognized by international conventions as refugees; they bear the loss of the lives they have left behind, without enjoying any legal protection whatsoever. (Laudato Si', 25).*

Pope Francis's teaching is particularly rich in insights that provide a complete picture of the actions that must be put in place to definitely eradicate the underlying, endemic and circumstantial causes of forced migration. However, the Pope brilliantly summarized these insights in the above-mentioned address to the participants of the International Forum "Migration and Peace": *We are all called to undertake processes of apportionment which are respectful, responsible and inspired by the precepts of distributive justice. "We need, then, to find ways by which all may benefit from the fruits of the earth, not only to avoid the widening gap between those who have more and those who must be content with the crumbs, but above all because it is a question of justice, equality and respect for every human being" (Message for the World Day of Peace, 8 December 2013, 9). One group of individuals cannot control half of the world's resources. We cannot allow for persons and entire peoples to have a right only to gather the remaining crumbs.*

Nor can we be indifferent or think ourselves dispensed from the moral imperatives which flow from a joint responsibility to care for the planet, a shared responsibility often stressed by the political international community, as also by the Magisterium (cf. *Compendium of the Social Doctrine of the Church*, 9; 163; 189, 406). This joint responsibility must be interpreted in accord with the principle of subsidiarity, "which grants freedom to develop the capabilities present at every level of society, while also demanding a greater sense of responsibility for the common good from those who wield greater power" (*Laudato Si'*, 196). Ensuring

justice means also reconciling history with our present globalized situation, without perpetuating mind-sets which exploit people and places, a consequence of the most cynical use of the market in order to increase the wellbeing of the few. (*Address to the Participants to the International Forum 'Migration and Peace,'* 14 February 2017).

Conclusion: Migrations are an extremely complex phenomenon, as much as the pastoral challenges that they entail for the universal Church and for local Churches. The M&R Section is at the service of both the Holy Father and local Churches, to offer its contribution to read migrations as a “sign of the times” and provide effective pastoral responses that are adequate to the most pressing global and local challenges. The M&R Section shall be delighted to put all of its resources at the disposal of bishops, with great respect for the principle of subsidiarity, in the development of migratory pastoral programs, in the organization of adequate structures, and in the promotion of a more effective communication strategy on these themes and on the most significant experiences of communities in this field.

RESPONDING TO REFUGEES AND MIGRANTS: TWENTY PASTORAL ACTION POINTS

Second session by Fr. Fabio Baggio and Ms. Naoko Maruyama

In words and deeds, Pope Francis repeatedly shows his deep compassion for all who are displaced. The Holy Father is guiding the Church to assist the world community in systematically improving its responses to the displaced. For the international political community has launched a multilateral process of consultations and negotiations with the goal of adopting two Global Compacts by the end of 2018, one on international migrants and the other on refugees.

The Church has already taken a stand on many of the issues which will be included in the Global Compacts, and drawing on its varied and longstanding pastoral experience, would like to contribute actively to this process. To support this contribution, the Vatican's Section on Migrants & Refugees (Dicastery for promoting Integral Human Development), consulting with various Bishops' Conferences and Catholic NGOs, has prepared the following **Twenty Action Points** on migrants and refugees. They do not exhaust the Church's teaching on

migrants and refugees, but provide useful considerations which Catholic advocates can use, add to and develop in their dialogue with governments towards the Global Compacts.

The Twenty Points are grounded on migrants' and refugees' needs to be identified at the grassroots level and on the Church's best practices. The Points have been approved by the Holy Father.

The Migrants & Refugees Section, guided by the Holy Father, urges the Bishops' Conferences to explain the Compacts and the Points to their parishes and Church organizations, with the hope of fostering more effective solidarity with migrants and refugees. Given the great range of issues covered in the Points, each Bishops' Conference should select the most relevant points for their national situation and bring them to their Government's attention, specifically the Ministers responsible for the country's negotiations on the Global Compacts. Each country has already begun to prepare its position, and the negotiations will take place during the first six to eight months of 2018. The same Points in more formal language, for use in advocacy, may be found in the document Twenty Action Points for the Global Compacts.

Though grounded in the Church's experience and reflection, the 20 Points are offered as valuable considerations to all people of good will that might be willing to implement them and advocate their inclusion in their country's negotiations. Leaders and members of all faiths, and organizations of civil society, are welcome to join in this effort. Let us unite to welcome, to protect, to promote, and to integrate people obliged to leave their home and seeking a new one among us.

Welcoming: Increasing Safe and Legal Routes for Migrants and Refugees: The decision to emigrate should be made freely and voluntarily. Migration should be an orderly process which respects the laws of each country involved. To this end, the following points are to be considered:

1. The collective or arbitrary expulsion of migrants and refugees should be avoided. The principle of non-refoulement should always be respected: migrants and refugees must never be returned to a country which has been deemed unsafe. The application of this principle should be based on the level of safety effectively afforded to each individual, rather than on a summary evaluation of a country's general

state of security. The routine application of a list of “safe countries” often fails to consider the real security needs of particular refugees; they must be treated on an individual basis.

2. Legal routes for safe and voluntary migration or relocation should be multiplied. This can be achieved by granting more humanitarian visas, visas for students and apprentices, family reunification visas (including siblings, grandparents and grandchildren), and temporary visas for people fleeing conflict in neighbouring countries; by creating humanitarian corridors for the most vulnerable; and by launching private and community sponsorship programs, programs for relocating refugees in communities rather than concentrating them in holding facilities.

3. The value of each person’s safety – rooted in a profound respect for the inalienable rights of migrants, asylum seekers and refugees – should be correctly balanced with national security concerns. This can be achieved through appropriate training for border agents; by ensuring that migrants, asylum seekers and refugees have access to basic services, including legal services; by ensuring protection for anyone fleeing war and violence; and by seeking alternative solutions to detention for those who enter a country without authorization.

Protecting: Defending the Rights and Dignity of Migrants and Refugees

The Church has repeatedly underlined the need for an integral approach to the issue of migration, in profound respect for each person’s dignity and rights and in consideration of the multiple dimensions of each individual. The right to life is the most fundamental of all rights, and cannot depend on a person’s legal status. To this end, the following points are suggested:

4. Emigrants must be protected by their countries of origin. Authorities in these countries should offer reliable information before departure; should ensure that all channels of emigration are legalized and certified; should create a government department for the diaspora; and should offer consular assistance and protection abroad.

5. Immigrants must be protected by their countries of arrival, in order to prevent exploitation, forced labour and human trafficking. This can be achieved by prohibiting employers from withholding employees’ documents; by ensuring access to justice for all migrants, independently of their legal status and without negative repercussions

on their right to remain; by ensuring that all immigrants can open a personal bank account; by establishing a minimum wage applicable to all workers; and by ensuring that wages are paid at least once a month.

6. Migrants, asylum seekers and refugees must be empowered to leverage their skills and competencies in order to improve their own wellbeing and the prosperity of their communities. This can be achieved by guaranteeing in-country freedom of movement and permission to return after work abroad; by providing ample access to the means of communication; by involving local communities in the integration of asylum seekers; and by developing programs of professional and social reintegration for anyone who chooses to return to their home country.

7. The vulnerability of unaccompanied minors and minors separated from their families must be tackled in accordance with the international Convention on the Rights of the Child. This can be achieved by seeking alternative solutions to detention for legally underage migrants who enter a country without authorization; by offering temporary custody or foster homes for unaccompanied or separated minors; and by setting up separate centers for the identification and processing of minors, adults and families.

8. All underage migrants must be protected in accordance with the international Convention on the Rights of the Child. This can be achieved through the compulsory registration of all births and by ensuring that underage migrants do not become irregular when they reach adulthood and that they can continue their education.

9. Access to education should be assured to all underage migrants, asylum seekers and refugees, so that they have access to primary and secondary schooling at the same standard as citizens and independently of their legal status.

10. Access to welfare should be assured to all migrants, asylum seekers and refugees, respecting their right to health and basic healthcare independently of legal status, and ensuring access to national pension schemes and the transferability of benefits in case of moving to another country.

11. Migrants should never become a-national or stateless, in accordance to the right to nationality stated by international conventions, and citizenship should be recognized at birth.

Promoting: Fostering the Integral Human Development of Migrants and Refugees

The Church has repeatedly emphasized the need to promote integral human development for migrants, asylum seekers and refugees alongside local residents. Countries should include migrants, asylum seekers and refugees in their plan for national development. To this end, the following points are to be considered:

12. The competencies of migrants, asylum seekers and refugees should be valued and developed in countries of arrival by guaranteeing equal access to higher education, specialization courses, apprenticeships and internships, and by validating qualifications obtained elsewhere.

13. The social and professional inclusion of migrants, asylum seekers and refugees within local communities should be supported by recognizing their freedom of movement and their right to choose where to live; by making information available in their languages of origin; by offering language classes and courses on local customs and culture; and by granting asylum seekers and refugees the right to work.

14. The integrity and well-being of the family should always be protected and promoted, independently of legal status. This can be achieved by embracing broader family reunification (grandparents, grandchildren and siblings) independently of financial requirements; by allowing reunified family members to work; by undertaking the search for lost family members; by combating the exploitation of minors; and by ensuring that, if employed, their work does not adversely affect their health or their right to education.

15. Migrants, asylum seekers and refugees with special needs are to be treated just like citizens with the same conditions, guaranteeing access to disability benefits independently of legal status, and enrolling unaccompanied or separated minors with disabilities in special education programs.

16. The funds for international development and humanitarian support, sent to countries which receive a significant influx of refugees and migrants fleeing from armed conflict, should be increased, ensuring that the needs of both newcomer and resident populations can be met. This can be achieved by funding the establishment and development of institutions for medical, educational and social care in countries of arrival, and by extending financial help and assistance programs to local families in situations of vulnerability.

17. The right to religious freedom – in terms of both belief and practice – should be assured to all migrants, asylum seekers and refugees, independently of legal status.

Integrating: Greater Participation of Migrants and Refugees to Enrich Local Communities

The arrival of migrants, asylum seekers and refugees represents an opportunity for growth as much for local communities as for the newcomers. The encounter of different cultures is a source of mutual enrichment, since inclusion and participation contribute to the development of societies.

To this end the following points are to be implemented:

18. Integration, as a two-directional process which acknowledges and values the riches of both cultures, should be promoted. This can be achieved by recognizing citizenship at birth; by rapidly extending nationality to all refugees, independently of financial requirements or linguistic knowledge (at least for over-50s); by promoting family reunification; and by declaring a one-off period of amnesty and legalization for migrants who have lived in a country for a considerable amount of time.

19. A positive narrative of solidarity toward migrants, asylum seekers and refugees should be promoted. This can be achieved by funding intercultural exchange projects; by supporting integration programs in local communities; by documenting and disseminating good practices in integration; and by ensuring that public announcements are translated into the languages spoken by larger numbers of migrants, asylum seekers and refugees.

20. Those that are forced to flee, humanitarian crises and are subsequently evacuated or enrolled in assisted repatriation programs must be ensured appropriate conditions for reintegration in their countries of origin. This can be achieved by increasing the funds assigned to temporary assistance for those affected by humanitarian crises and by developing infrastructure in countries of return, by validating educational and professional qualifications obtained abroad, and by encouraging the rapid reintegration of workers in their countries of origin.

VI. COUNTRY REPORTS AND CLIMATE CHANGE

COMBATING CLIMATE CHANGE SPECIFIC REFERENCE TO RENEWABLE ENERGY OPTIONS

Bishop Allwyn D'Silva introduced the topic quoting the President of the Asian Development Bank who said "Climate crisis is inarguably the biggest challenge human civilization faces in the 21st century, with the Asia and Pacific region at the heart of it all." Asia is home to two-third of the world's poor and regarded as the most vulnerable to climate change. According to his study, countries of Asia are at the highest risk of facing poverty and disaster. The Asians have an important role to play as everything including food, sanitation, and water is at risk.

The country reports were presented with specific focus as given under:

- General situation: in the context of "Climate change impacts, causes, major initiatives to combat climate change
- Focused sharing on: highlighting specific issues of vulnerable communities /area of work if any/problems faced/success stories if any in the above context
- Any local initiatives/Good practices developed in combating climate change

BANGLADESH presented by Angelina Diana Podder.

Some points from the report are given below:

Carbon contribution of Bangladesh

- In 2016 Bangladesh had contributed 82 MtCO₂ (0.22%) compared to the global emission of 36,183 MtCO₂.
- 6th most vulnerable country

Issues that will rise in Bangladesh due to climate change: Water shortage causes lack of drinking water; Loss and damage to agriculture crops; High rate of migration causes pressure on the resources in destination areas; Health problems; Food insecurity; Unemployment and poverty; Forced displacement and/or migration. **Affecting the future of Bangladesh:** By 2050, climate change will cause loss of GDP 6.7% or 171 billion USD, the living standards will go down 11.5% to 20.2% in the coastal areas, 51% of the agriculture based households will be affected, 26.4 million will be severely affected leading to migration.

Situation of migrants in destination places: As the migrants do not own house/land in destination places and are victims of poverty, they often end up in slums with several problems such as unhygienic living conditions, lack of basic facilities like electricity, no access to safe drinking water, child labour, harassment, violence and sexual abuse of women, trafficking of women & children etc.

Climate Adaptation Practices in Bangladesh: Rainwater harvesting (RWH) and Pond Sand Filter (PSF) for drinking purposes, Floating gardens for seed germination, Cultivating saline and submergence tolerant rice, potato, wheat, etc. Organic farming and vermi-composting, Sarjan method of cultivation (vegetable production on raised beds).

Good practices of Caritas Bangladesh: Climate based smart agriculture; Small scale irrigation through Solar water pumps; Solar lighting system; Solar based water purification system; Solar panel for one bulb per household for the poorest community; Solar lantern; Climate adaptive agricultural production; Promotion of drought tolerant variety of Paddy; Adaptive saline and water logged resistant rice variety; Heat tolerant wheat; Less water consuming crops - pulses, oil seeds, barley; Adaptive cultivation methods for vegetables.

Initiatives by Bangladesh Government: Bangladesh Climate Change Strategy and Action Plan (BCCSAP): BCCSAP provides an overall framework for action; recognizing the need for adaptation and highlighting the willingness of GoB to follow a low carbon pathway toward achieving development.

Climate Change Trust Act 2010: The Government of Bangladesh has prepared and enacted the Climate Change Trust Act 2010 to address the adverse impacts of climate change. **Bangladesh Climate Change Trust Fund (BCCTF)** and many other policies and acts. **Renewable energy in Bangladesh:** a) Solar - 3.5 million HHS are using home solar power panel, b) Wind power, c) Hydroelectricity, d) Biomass energy - potential capacity is 274 Megawatt, e) Biogas energy - around 6000 plants, potential capacity 10,000 Kilowatt per hour, f) Geothermal energy - 200 MW plant in Thakurgaon, g) Tidal power, h) Ocean energy - Government is looking into this sector of power production.

THAILAND presented by Mr. Rungrote Tangsurakit

Situation on the Environment:

1. Military government exercised its special power as provided in article 44 of the temporary Constitution 2014 to issue a law setting up special economic zones that require large volume of energy, and giving permission to construction of 9 coals generated power plants.
2. There is widespread of protest against various industrial development projects, such as construction of coal generated power plants in the South and biomass power plants in the Northeast, from creating an adverse impact on the environment: waste water, dust, smell and toxic waste.
3. Thailand is the fifth top country of the world in disposing plastic waste, accounting for 2 million tons of all wastes each year, using only 1.5 million tones for recycles, while the rest goes to the land fill or incinerators, and some are left over in the environment.

Awareness: a) the government responds to COP 21 and expresses its responsibility towards the problem of global warming. b) The government supports reusable energy, such as solar energy, hydro-energy, biomass energy and energy generated from burning waste, but it supports only the industrial sector. c) It issues policies to improve standard of buildings and urban development towards low carbon cities. d) It invites private and civil society sectors to give importance on activities to reduce emission of greenhouse gases.

Waste Management: Community waste bank is an action of sorting waste until there is small amount of unusable waste before sending it to a land filler incinerator, and put the reusable waste for recycle to make furniture and in turn an earning income for the community this also leads to establishment of community savings cooperative and welfare fund. The state and private sectors have stopped producing caps for drinking water bottles. State hospitals have stopped providing plastic bags and have turned to cloth bags. Styrofoam materials and plastic bags are banned in national parks and tourist areas. No plastic Carrier Bags at Tourist Spots. State universities ban plastic cups and straws, and turn to use bio-glass and straws made from biogases, leaf and coffee grounds. Low impact living (Greenpeace Thailand): Bring along cloth bags, drinking water bottles and food carriers, used clothes

as long as you can, or use second hand clothes, bring along containers, consciously use electricity and eat native food and vegetables.

Biomass Energy:

- At present, there are 175 biomass power plants that generate electricity and sell to the state power sector.

CCJP Thailand Responses: CCJP works with target population affected by the biomass power plant project through the following activities. a) Provide knowledge on basic human rights, protection of HR defenders and community rights, b) Provide legal advice and recommendations, c) Empower network of local organizations, d) Link network partners, such as between people and people, people and state agencies, and people and NGOs, e) Develop databases and disseminate through publications, such books, manuals, articles and online media.

VII. CLIMATE CHANGE AND RENEWABLE ENERGY OPTIONS

Over all view: Commitment to Combat: Global Debate Around Paris Agreement and Renewable Energy Options - by Dr. Himangshu Ranjan Ghosh

Some points from the presentations are given below: Climate, Climate Change and Mitigation Policies, Climate System and Its Components, Composition of Dry Atmosphere, Country wise GHG emission per capita Indicators of Human Influence on the atmosphere during the industrial Era

- During ice ages, CO₂ levels were around 200 ppm.
- The concentration of (CO₂) in Earth's atmosphere is approximately 392 ppm by volume as of 2011 and
- Rose by 2.0 ppm/yr. during 2000–2009.
- 40 years earlier, the rise was only 0.9 ppm/yr.
- In 2017, CO₂ levels surpassed 400 ppm.

October 2017 403.64 parts per million (ppm), September 2017: 403.38 parts per million (ppm), October 2016: 401.57 parts per million (ppm), Mauna Loa Observatory, Hawaii (NOAA-ESRL), last updated: November 6, 2017

- "The average global land and ocean surface temperature for July 2017 was 0.83°C (1.49°F) above the 20th century average of 15.8°C (60.4°F)
- Countries have agreed to keep global warming below 2 °C while pursuing efforts to limit it to 1.5 °C.

Some Expected Impacts: Sea level projected to rise 0.09 to 0.88m by 2100 with significant regional variations, Extreme weather events are projected to increase, Impacts on biodiversity generally negative, Socioeconomic systems could show net economic benefits for small amounts of warming, but potentially large negative impacts under greater warming, Increased water availability in some water-scarce regions, but decreased water availability in many water scarce regions, Initially increased agricultural productivity in some mid-latitude regions, but decreased in the tropics and sub-tropics, Significant disruptions of ecosystems from fire, drought, pest infestation, species invasion, etc. Changes in productivity and composition of ecological systems, with coral reefs, boreal forests, arctic and montane regions being particularly vulnerable, Increased risk of floods, potentially displacing tens of millions of people, Increased incidence of heat stress mortality, and vector-borne diseases, Some impacts effectively irreversible over many generations (thermohaline circulation, Ice sheets, migration of plant species). Thermohaline disruption is uncertain, but ice sheet melting and plant species migration are highly probable.

The Goal of Stabilization: 1992 U.N. Framework Convention on Climate Change called for “stabilization of greenhouse gas concentrations in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system”, *192 countries are parties to the convention, **The United Nations Climate Change Conferences** are yearly conferences held in the framework of the United Nations Framework Convention on Climate Change (UNFCCC). They serve as the formal meeting of the UNFCCC Parties (Conference of the Parties, COP) to assess progress in dealing with climate change

History: With brief history of landmark agreements since 1996 to 2015, briefly introduced The COP 21, held in Paris: Negotiations resulted in the adoption of the Paris Agreement on 12 December, governing

climate change reduction measures from 2020, The agreement will enter into force (and thus become fully effective) on November 4, 2016, On October 4, 2016 the threshold for adoption was reached with over 55 countries representing at least 55% of the world's greenhouse gas emissions ratifying the Agreement.

Two popular agreements

The Kyoto Protocol: The Kyoto Protocol came into force on February 16, 2005, The Protocol established mandatory, enforceable targets for GHG emissions. Initial emissions reductions for participating countries ranged from -8% to +10% of 1990 levels, while the overall reduction goal was 5% below the 1990 level from 2008 to 2012, When the first commitment period ended in 2012, the Protocol was amended for a second commitment period; the new overall reduction goal would be 18% below 1990 levels by 2020, The Protocol is based on three GHG emission reduction mechanisms: Joint Implementation (JI), Clean Development Mechanism (CDM), and International Emissions Trading, The targets were met successfully. Overall, the 37 countries reduced global emissions by over 10%, But this was not enough to offset the increasing emissions from other industrializing countries (such as China), meaning total global emissions grew over the period, A second Kyoto commitment period has been agreed from 2013 to 2020. Fewer countries have signed the second commitment agreement, although the UK and the EU are participating.

The Paris Agreement: In December of 2015, all Parties of the UNFCCC reached climate change mitigation and adaptation agreement, called The Paris Agreement, in order to keep global temperatures below a 2°C increase above pre-industrial temperatures, the agreement will be enforced 30 days after 55 countries ratify the agreement. The 55 countries must account for at least 55% of the global emissions. The Paris Agreement entered into force on November 4, 2016, As of July 24, 2018, The Paris Agreement had 197 signatories of which 179 parties have ratified the agreement accounting for 55% of global emissions, Parties have made voluntary pledges to reduce emissions up to 2030, including China, the US and the European Union (on behalf of the UK and other EU nations), The main aim of the Paris Agreement is to hold the increase in global average temperature to well below 2°C above pre-industrial levels and to pursue efforts to limit warming to 1.5°C,

Overall, the current pledges would lead to lower global emissions compared to previous expectations, But further action will be required to keep warming to below 2°C or 1.5°C, Recognizing this gap in ambition, the Paris Agreement schedules a review of pledges in 2018 so that countries can tighten them where possible. There will be another review in 2023 and further reviews every five years after that.

Key features of Paris Agreement: The Paris Agreement establishes the main framework for cooperative action on climate change beyond 2020 and will replace the Kyoto Protocol, two types of action are essential to meet the 1.5°C target, First, the world has to reduce greenhouse gas emissions, not to zero, but to a point where there is a balance between emissions and sequestration, This means, secondly, that countries have to ramp up options to sequester greenhouse gas emissions. The higher the rate of sequestration, the more residual greenhouse gas emissions are permissible, Article 4.1 does not limit sequestration to natural carbon sinks, and leaves the door open to technology-driven carbon sequestration solutions, such as carbon capture and storage.

Paris agreement: National action: Each Party shall prepare, communicate and maintain successive nationally determined contributions (NDCs), with an NDC communicated at a minimum every five years, each subsequent NDC will have to represent a progression beyond the Party's last NDC, and importantly however, implementing NDCs is not a part of the Paris Agreement. Rather, the Paris Agreement and COP Decision provide binding, procedural rules for the preparation and assessment of NDCs - not their execution; Parties shall provide information necessary for clarity, transparency and understanding (Art. 4.8). Information submitted will undergo a technical expert review (Art.13.11). This process foresees a continuous progression of ambition with each NDC (Art. 4.3). Parties may also at any moment adjust their NDCs with a view to enhance its level of ambition (Art. 4.11).

The Agreement also defines a sustainable development mechanism that allows private and public entities to support mitigation projects that generate transferrable GHG emissions (Art. 6.4). Programs and projects developed under this new mechanism can issue tradable carbon units, which feature recalls the operations of the Clean Development Mechanism. Programs and projects will need to have a

net positive mitigation effect, which means that not all emission reductions generated can be used to offset emissions generated elsewhere. While avoiding any direct reference to the use of market-based approaches, the Agreement, through these three cooperative approaches, allows for the transfer of emission reductions and removals (mitigation outcomes) and makes a link to trading mechanisms possible.

Paris agreement: Forests and other lands: The Paris Agreement dedicates Article 5 largely to forests. The main purpose of that article is to anchor existing forest-related provisions, frameworks and decisions in the new Agreement. In encouraging Parties to support existing frameworks for REDD+ (Reducing Emissions from Deforestation and Forest Degradation and the role of conservation, sustainable management of forests and enhancement of forest carbon stocks in developing countries, UNFCCC, the Paris Agreement endorses previous UNFCCC decisions on REDD+,) from the Cancun Safeguards, to the Warsaw Framework for REDD+, to the methodological guidance provided by the UNFCCC Subsidiary Body for Scientific and Technological Advice (SBSTA).

Paris agreement: Assessment processes: The Paris Agreement with its focus on voluntary contributions depends on a mechanism that allows individual Parties and the COP to assess whether Parties are on track to meeting the overall objective of the Agreement. Only if there is transparent tracking of progress will it be possible to adjust and sufficiently strengthen the ambition of NDCs. The Agreement therefore foresees a process that evaluates the progress of individual Parties in meeting their NDCs, and another mechanism that looks at the overall accumulated progress in avoiding dangerous Climate Change.

Paris agreement: Adapting to climate change: The Paris Agreement creates a global goal on adaptation that had been absent from previous UNFCCC agreements, aiming to enhance ‘adaptive, capacity, strengthening resilience and reducing vulnerability to climate change’ (Art. 7.1). The Agreement determines that countries should put more emphasis on adaptation planning, and based on this planning Parties should strengthen their cooperation, including through the transfer of

funds (Art. 7). The adequacy of action and support will be reviewed as part of the global stock take.

Paris agreement: **Finance, technology and capacity building:** To enable and help developing countries to meet their commitments, the Agreement mandates that developed countries provide financial resources (Art. 9), Notes the importance of technology transfer (Art. 10), and calls for Parties to cooperate and enhance capacities (Art. 11).

Paris agreement: **Loss and Damage:** The Paris Agreement extends the time-bound Warsaw International Mechanism for Loss and Damage and anchors it into the long-term climate framework. Areas of cooperation on loss and damage include e.g., early warning systems, emergency preparedness, and slow onset events (Art. 8).

Discussions Before the conference started more than 180 countries had submitted pledges to cut or curb their carbon emissions (intended nationally defined contributions or INDCs). These are not sufficient to prevent global temperatures from rising beyond 2C – in fact it is thought they will lead to a 2.7C rise or higher. Countries have promised to try to bring global emissions down from peak levels as soon as possible. More significantly, they pledged “to achieve a balance between anthropogenic emissions by sources and removals by sinks of greenhouse gases in the second half of this century”. Experts say, in plain English, that means getting to “net zero emissions” between 2050 and 2100. The UN’s climate science panel says net zero emissions must happen by 2070 to avoid dangerous warming. 187 countries have put forward their plans for how to cut and curb their emissions beyond 2020, as far out as 2030. But those pledges are not enough to keep warming below 2C, beyond which climate change is expected to have catastrophic impacts. According to several analyses, the plans will see around 2.7-3C. That is why the text has a review mechanism to ramp up those pledges every five years, in order to make them strong enough to keep under 2C.

The first stocktaking would happen in 2018, but the first one under the deal happens in 2023. The text promises that parties “shall undertake ... [the] first global stock take in 2023 and every five years”. The analyst community can help by attributing some standards and strategies so that future NDCs can include information not just on policies and

emissions, but also on how countries will make their NDCs amenable to review. The Paris Agreement offers a political framework for implementing the goals in the Agreement through voluntary national climate plans - national determined contribution (NDCs) - submitted by the states. The Paris Agreement has however in its short time-frame faced two significant challenges that undermine its effectiveness to combat climate change. The first was the announcement of President Trump in June 2017 that the United States would withdraw from the Paris Agreement (effective November 2020). This announcement raised concerns about the resilience of the Agreement, given the important role of the United States as the world's second largest greenhouse gas emitter. The second is the ongoing deadlock amongst states to agree on the implementing guidelines also known as the "Paris rulebook" setting out fair and effective rules for all countries to achieve carbon neutrality and climate resilience.

Renewable Energy Options: In the Asian Context, Achievements, and Challenges; Way Forward - by Dr. Himangshu Ranjan Ghosh

Renewable Energy and non-Renewable Energy: Renewable energy, often referred to as clean energy, comes from natural sources or processes that are constantly replenished. For example, sunlight or wind, keep shining and blowing, even if their availability depends on time and weather. Nonrenewable sources of energy are only available in limited amounts and take a long time to replenish. When we pump gas at the station, we're using a finite resource refined from crude oil that's been around since prehistoric times. Nonrenewable energy sources are also typically found in specific parts of the world, making them more plentiful in some nations than others. By contrast, every country has access to sunshine and wind.

Types of Renewable Energy Sources: Solar Energy: According to the National Renewable Energy Laboratory, "more energy from the sun falls on the earth in one hour than is used by everyone in the world in one year." Today, we use the sun's rays in many ways – to heat homes and businesses, to warm water, or power devices. **Wind Energy:** Today, turbines as tall as skyscrapers – with turbines nearly as wide in diameter – stand at attention around the world. Wind energy turns a turbine's blades, which feeds an electric generator and produces

electricity. **Hydroelectric Power:** Hydropower relies on water—typically fast-moving water in a large river or rapidly descending water from a high point—and converts the force of that water into electricity by spinning a generator’s turbine blades. **Biomass Energy:** Biomass is organic material that comes from plants and animals, and includes crops, waste wood, and trees. When biomass is burned, the chemical energy is released as heat and can generate electricity with a steam turbine. Biomass is often mistakenly described as a clean, renewable fuel and a greener alternative to coal and other fossil fuels for producing electricity. However, recent science shows that many forms of biomass—especially from forests—produce higher carbon emissions than fossil fuels. There are also negative consequences for biodiversity. Still, some forms of biomass energy could serve as a low-carbon option under the right circumstances. For example, sawdust and chips from sawmills that would otherwise quickly decompose and release carbon can be a low-carbon energy source. **Geothermal Energy:** The earth’s core is about as hot as the sun’s surface, due to the slow decay of radioactive particles in rocks at the center of the planet. Drilling deep wells brings very hot underground water to the surface as a hydrothermal resource, which is then pumped through a turbine to create electricity. **Ocean: Tidal and wave energy** is still in a developmental phase, but the ocean will always be ruled by the moon’s gravity, which makes harnessing its power an attractive option. Some tidal energy approaches may harm wildlife, such as tidal barrages, which work much like dams and are located in an ocean bay or lagoon. Like tidal power, wave power relies on dam-like structures or ocean floor- anchored devices on or just below the water’s surface.

Renewable energy sources include mainly biomass, waste to energy technology, wind, solar, run-of-river, impounding hydropower sources, ocean, geothermal and hybrid systems. The current renewable energy surge is due largely to booming solar panel deployment in China and throughout the world. The IEA Renewable 2017 report said that “sharp cost reductions and improved policy support are paving the way for continued growth in the renewable sector”. In 2017 oil prices have gone up will drive green energy up to its highest levels in the next decade or sooner.

The South-East Asian countries are the most appropriate for the development of nature-sourced and nature-driven energy, whether solar, wind, ocean, river, rain or geothermal energy: Singapore has 200 hours of sunshine per month on the average. It has the string of 17,000 islands in the open seas between the Philippines, Indonesia and Malaysia which provide ocean currents, ebbs, tides and waves waiting to be harnessed, Indonesia and the Philippines sit astride the Pacific Ring of Fire, with numerous volcanoes that can provide geothermal energy. Typhoons visit the region at least a dozen times each year, bringing rain that can be caught in dams to run turbines for industry, Malaysia's neighbor, Thailand, has almost stopped expansion of renewable energy, while Vietnam talks solar even as it pushes coal, which is cheaper, until now Asian countries are lagging in renewable energy development and transport sector electrification, One notable ASEAN exception is the Philippines.

This country is going big into solar energy production and has introduced this year renewable portfolio standards that will make a difference if enforced, Meanwhile, Asia's two giants, China and India are two of the three countries in the world—along with the US—leading the way to renewable energy development and production, China is the renewable growth leader, contributing over 40 per cent of the total global clean energy mix by 2022, meeting various capacity targets and addressing concerns about the country's air pollution, according to IEA, Recently, China showcased a number of novel technologies designed to clean the air, including a 100-metre-tall smog-sucking tower in Xian. Additionally, China has surpassed its 2020 solar panel target, and IEA expects the country to exceed its wind target in 2019. China is also the global market leader in hydropower, bioenergy for electricity and heat, and electric vehicles, India, on the other hand, has overtaken the European Union in renewable energy capacity.

Solar and wind power lead India's renewable energy sector, India has also improved grid integration and addressed the financial issues of its utilities. Because of these factors, India's growth between now and 2022 is, for the first time, expected to be higher than that of the EU, according to the IEA.

Barriers to Renewable Energy Technologies: Capital costs, Renewables are cheap to operate, but can be expensive to build, Sitting

and transmission, Selecting an appropriate site for renewables can be challenging, Reliability misconceptions, When done correctly, reliability isn't a concern with wind and solar, The capital cost of renewable energy has long been perceived as its biggest barrier. However, renewable energy projects are increasingly benchmarking better against traditional power generation costs. More recently, resistance to adopting and integrating renewable energy in Asia often stems from operational concerns over grid management.

Measures to be taken to overcome the barriers: Hybrid technology, energy storage, and the development of smart grids are required. The regulatory framework has to be in place to incentivize investments. New flexible pricing mechanism must be considered, and the critical role of hybrid technology and needs to be recognized economically. Weather data needs standardization, Mini grids, Utility scale battery storage, Building integration, Passive building design, Earth tunneling.

The session came to a close with brief Questions and Answers and the vote of thanks to Dr. Himangshu Ranjan Ghosh by the organizers.

PANEL SHARING ON RENEWABLE ENERGY OPTIONS: SUCCESS STORIES /GOOD PRACTICES

Dr. Saleemul Huq: The cost of renewable energy is reducing as the technology is getting inexpensive. Soon, just like the shift to renewable energy options from coal, the rest of the world will gradually shift to renewable energy from a fossil-soil based economy. Once you build the infrastructure, putting the capital cost, you do not pay for the energy anymore. After that, the energy just comes for free." The long-term cost will be much cheaper than the fossil fuels. To produce more renewable energy around the world and to reduce fossil- soil based economy, everyone should track what is happening around the world, which is all that is needed to promote the usage of renewable energy options.

Mr. Francis Atul Sarker: Strongest source of renewable energy in rural Bangladesh is biomass. "Caritas through its 'Vocational Technical Education Program' has been training school dropout youths in the solar power maintenance and repairing center." in a country like Bangladesh; it is possible to produce biogas at a mass level as a source of renewable energy.

Ms. Christin Mothsche: More than 700 tons of wood are needed for cooking purposes, more than 2000 hectares of forest and land have been cleared to accommodate the Rohingyas. So, many efforts are employed in kitchen gardens, planting samplings on the road side and around the shelters to reduce soil breakage. Over 1000 solar street lights are distributed.

Question and Answer Session

Fr. Charles Irudayam: During the visit it was informed that there was much hostility from the host community hence it is good to be attentive to various services which they do not have access such as LPG etc. this is in view to reduce internal conflicts.

Fr. Stanislas Lukas, CICM: The camp looks like a desert, the locals who used to live there before who used to call that area their home had to lose a lot to accommodate the migrants and have to face trouble due to the growing refugees.. So, it is important to focus on them as well. Solar energy is now being provided, but the factories that used to produce fossil fuel energy employed many people so to prevent locals from migrating to other countries, it is good to focus on alternatives for their employment as renewable energy sources are decreasing job opportunities.

Fr. Nandana Manatunga - Caritas Bangladesh & the Bangladesh government has done great work to help the Rohingyas but how long Bangladesh will be able to host the migrants? Mr. Sarker answered that biomass is one of the aspects rural Bangladesh is focusing on. Ms Christine Mothsche added that in a case like that it might be needed to relocate them. However, keeping in mind about the space and population, it is not possible to relocate everyone. Dr. Saleemul Huq commented that corruption and problems are something every country faces. It has to be handled politically and logically. It is sure that the migrant problem will not disappear soon but we need to keep trying to repatriate them.

VIII. SOLIDARITY MESSAGE

All the participants will share this message with their dioceses, networks and media. The FABC will share this with all their Offices.

- i. Renewable energy is being opted for globally and especially in Asia. As a prophetic church we need to look at the problem as to why we are slow towards implementing renewable energy. The world is moving ahead, the church needs to play a prophetic role.
- ii. Migrants: There is a need for creating a network to follow up migrant issues connecting with the different countries. The FABC can explore networking about migration issues by networking with different organizations, associations in order to create a solidarity network. The FABC could explore a separate expertise unit for networking concerning migrant issues.
- iii. Cardinal Patrick D’Rozario, CSC said that since 1978 the FABC OHD gave a new orientation to the Asian church. Then after many years OHD has again come back alive, we just hope that OHD will continue to be alive for the coming years.
- iv. Update data country wise: Each country should explore to maintain accurate updated data and to explore good data storage. Within the FABC OHD, there has been research and good data on climate change, now we also should have the same on migration.
- v. Countries should try to bring bishops from their respective countries for programs about migration.
- vi. The Rohingya issue could be connected with a common theme for the Migration Day. The FABC can explore networking regarding migration issues.
- vii. Historically the OHD and Caritas have been together. Therefore, the FABC OHD should be present with Caritas as a “fraternal network”.
- viii. Mapping of organizations (data) on Migration: identify, animate and strengthen existing networks such as those pre-existing organizations, associations and networks of solidarity. The Migrant and Refugees staff of the Dicastery reports to the Holy Father, so we can connect with them.
- ix. The FABC 2020 General Conference: explore possibilities of supporting this General Conference in our respective regions.

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FABC Papers:

153. Asian Celebration of the 50th Anniversary of *Nostra Aetate*, Part 2, Bishops' Institute for Religious Affairs – BIRA VI, Dialogue with Religions in Asia and Interreligious Marriage, Edited by Fr. William LaRousse, MM, Executive Secretary, FABC Office of Ecumenical and Interreligious Affairs (OEIA), June 2017
154. Asian Celebration of the 50th Anniversary of *Nostra Aetate*, Part 3, Bishops' Institute for Religious Affairs – BIRA VI, Dialogue with Religions in Asia and Interreligious Marriage, Edited by Fr. William LaRousse, MM, Executive Secretary, FABC Office of Ecumenical and Interreligious Affairs (OEIA), June 2017
155. Apostolic Journey of His Holiness Pope Francis to Myanmar and Bangladesh, 26 November – 2 December 2017, organized by Catholic Bishops' Conference of Myanmar and Catholic Bishops' Conference of Bangladesh, edited by FABC Central Secretariat, December 2017
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159. Responses to Doubts, Questions and Criticisms with regard to Chapter Eight of *Amoris Laetitia*, Fr. Vimal Tirimanna, CSsR, Pontifical Alphonsian Academy, Rome, June 2019
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