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GFOD MATTERS



UNITED NATIONS 2022 ECOSOC PARTNERSHIP FORUM SIDE EVENT

ACCESS TO WATER AND SANITATION

Partnership approaches and lessons learned in the global pandemic to protect the most vulnerable and achieve the SDGs

OPENING STATEMENT BY:

Her Excellency Ambassador María Bassols

2 February 2022, 2:00-3:30 pm EST, 7:00-8:30 pm GMT, 12:30-2:00 am IST

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Panelists:

- Sivania da Silva National Chairperson CONAQ, Brazil
- Paul Divakar Executive Director TIP, India
- Javier Sabogal Acueducto de Bogotá Colombia
- Alioune Tine UN Independent Expert on Mali
- Cipri Nodis Rights Expert ERGO, Romania
- Beena Pallical General Secretary NCDHR, India

Logos: GFOD, CONAQ, Asia Dalit Rights Forum, ERGO, AFRICA, LOSHRETT



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[CDWD in Modern Slavery](#)

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Meet CDWD Warriors

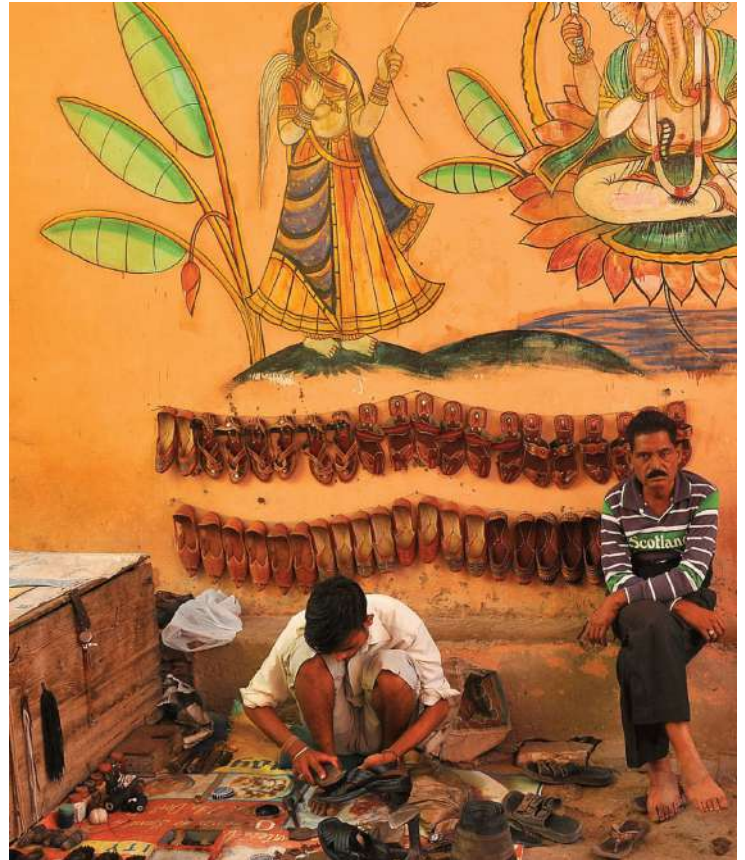


INTRODUCTION TO COMMUNITIES DISCRIMINATED ON WORK AND DESCENT IN MODERN SLAVERY

An estimated 40.3 million people are in modern slavery, including 24.9 in forced labour and 15.4 million in forced marriage. There are 5.4 victims of modern slavery for every 1,000 people in the world. 1 in 4 victims of modern slavery are children. Out of the 24.9 million people trapped in forced labour, 16 million people are exploited in the private sector such as domestic work, construction or agriculture; 4.8 million people in forced sexual exploitation, and 4 million people in forced labour imposed by state authorities.

According to the Global Estimates of Modern Slavery for 2016 produced by the International Labour Organization (ILO), the Walk Free Foundation and the International Organization for Migration (IOM), over 40.3 million people were in a situation of modern slavery in 2016, including 25 million people in forced labour (62 per cent) and 15 million in forced marriage (38 per cent).

One in four victims of contemporary forms of slavery in 2016 was thought to be a child. Women and girls were disproportionately affected, with over 71 percent of victims being female. Informality, including casualization, and other forms of precariousness in employment are risk factors for vulnerability to slavery. Today, more than 60 per cent of the world's employed population, including 56 per cent in G20 economies, are in informal employment.



According to OHCHR, 'the mandate on contemporary forms of slavery includes but is not limited to issues such as: traditional slavery, forced labour, debt bondage, serfdom, children working in slavery or slavery-like conditions, domestic servitude, sexual slavery, and servile forms of marriage. As a legally permitted labour system, traditional slavery has been abolished everywhere, but it has not been completely eradicated. It can persist as a state of mind among victims and their descendants and among the inheritors of those who practised it -long after it has formally ended'.

DISCRIMINATION BASED ON WORK AND DESCENT (DWD)



For CERD, the term ‘descent’ implied one generation inheriting from another specific characteristics that were positively or negatively evaluated by society. The resulting stratification of some societies had led to the emergence of groups of people who are excluded from the rest of society and regarded as ‘untouchable’. The Committee maintained this position in March 2001, when in its Concluding Observations on Japan’s Periodic Report, it noted that contrary to the state party’s contentions, discrimination based on descent contained in article 1 of the Convention ‘has its own meaning and is not to be confused with race or national origin.’ The Committee recommended that the state party ensure that all groups including the Burakumin community (of Japan) are protected against discrimination and afforded full enjoyment of the civil, political, economic, social and cultural rights contained in article 5 of the Convention. While the historicity of descent or work based discrimination in the UN parlance may be of the recent origin, what needs to be understood here is that the actual experience of marginalisation based on these two categories have appeared in diverse ways in very diverse contexts. Hence, whereas slavery may have emerged as a form of category through internecine warfares across continents, and helped institutionalise forms of menial work with additional layers of purity and pollution, in other societies, this emerged though a ritualised institutionalisation of hierarchy based occupation based on religious sanction, even as the larger outcomes through this process turned out to be very similar.

This will be dealt with more in the subsequent sections, where specific geography and community based case studies will be discussed in some detail. Caste, of course, is one critical vehicle that needs further exploration in the next subsection. expression, equality before the law), political rights (the ability to exercise political power) and socio-economic rights (claims to property, employment and education). Not surprisingly, we find at the bottom of the caste system individuals and social groups in disproportionate numbers, mired in poverty”. While caste, therefore, has been seen as an integral part of Indian social system and to a large extent South Asia, the debates around its implications for the rest of the world have had interesting trajectories. The first set of scholarship that arose around caste and its features in other societies was in 1950s and ‘60s, which observed ‘caste-like’ features in societies ranging from Burakumin of Japan to Osus of Nigeria. The scholarly debate later seems to have gradually veered down to India and to a much lesser extent South Asia. However, part of the reason why it did not attract larger currency was due to its inability to be accepted as a term of wider application in the international human rights laws. This began to change towards the end of the 20th century.

MODERN SLAVERY IN AFRICA

Caste-based divisions of labour are central to several ethnic groups in many West African countries, including the Fulani, Mandinka, and Wolof communities. Countries in West Africa that have societies with hierarchical caste structures within their boundaries include Mali; Mauritania; Senegal; Gambia; Guinea; Guinea Bissau; Ivory Coast; Niger; Burkina Faso; Cameroon; Ghana; Liberia; Sierra Leone; Algeria; Nigeria and Chad. Affected populations within these areas are the Wolof, Tukolor, Senufo, Minianka, Dogon, Songhay, Fulani, Moorish, Tuareg, Bobo, Bwa, Dan, Serer and most of the Mande-speaking populations (including the Bambara, Malinke and Khassonke). The existence of occupationally specialized endogamous groups who suffer from restrictions on commensality based on concepts of pollution, who have ascribed this position from birth and are therefore denied equal rights with the rest of the population, are common to all these peoples. The main occupational and descent groupings of the caste peoples can be classified as simply bards, blacksmiths and tanners or often as separate



groups of blacksmiths, potters, bards/jesters, tanners and leatherworkers, woodworkers, weavers, brass casters and other craft-caste specialisations. Marriages are still expected to fall along caste lines for the Wolof societies of Senegal; a geer who marries someone from the lower castes may be ostracized. Even amongst the neeno, marriage within one's own caste is preferred, particularly amongst the griot community. Like the Wolof society, Mande-speaking areas of West Africa have social hierarchies based on caste. Traditional Mande society is split in a similar manner to the Wolof, between the Horonw (nobles/freeborn) and the Nyamakalaw (caste people) with a third category of jonow (slaves and their descendants).

WEST CENTRAL AFRICA (NIGERIA/ CAMEROON/CHAD):

The existence of work and descent-based discrimination in central Africa has been described in research-based in the Mandara hills (Nigeria and Cameroon) and the Chad basin. It is said that about 13 of the 30 ethnic groups in the Mandara hills area are casted, and form only two separate groups: the farmers with a 90- 95% majority and the blacksmiths and potters, numbering about 5-10%. The blacksmiths and potters may also fulfil many of the other traditional caste roles such as leatherworking, weaving and undertaking, and other roles such as midwifery, castration and drumming. Endogamy is practised, occupation and social status are ascribed from birth and concepts of pollution and impurity regulate contact between the caste and non-caste people, restricting commensality and creating conditions of discrimination.

MODERN SLAVERY IN AFRICA

EAST AFRICA- SOMALIA

In traditional Somali society there are a number of occupational and descent based “low caste” groups and sub-groups who have suffered discrimination and denial of equal rights by the members of other Somali clans. Often referred to as Sab, meaning “low caste”, the three main groupings are the Midigan, Tumul and Yibir. These castes have no territorial, genealogical or ethnic foundation and make up about 1% of the population of Somalia. Concepts of purity play a large part in discrimination against Sab Somalis. They are considered by other Somalis to have become impure (‘haraam’). Traditional discrimination against Sab Somalis has taken many forms such as a restriction and denial of rights to own land, cattle and horses; no right to claim compensation for murder (diya), a right of all other Somalia clans; social segregation and enforced endogamy; denial of education; and restriction of employment to traditional or menial tasks.

ETHIOPIA

These groups in Ethiopia have been described as “occupational castes. Characterized by endogamy and also by specialization in one or more occupations considered unclean or degrading, they have been excluded from ordinary interaction with members of the host community”. The occupational specialisations share much in common with similar caste groups in West and Central Africa, with the main jobs being tanning, potting, blacksmithing and weaving. The Fuga experienced a very low status in society and suffered from harsh treatment at the hands of the majority groups they were serving. Among the Walayta, these include the Chinasha, among the Konso, the Hawda, and among the Shekacho, the Kejo (smiths), the Mano (tanners-potters), and the Manjo (hunters). In Kafa there are the Ke’mo (blacksmiths), the Shamano (weavers), and the K’ejeche (potters). Urban-dwelling members of occupational groups continued to live on the outskirts of towns, in segregated settlements.

MAURITANIA

The legacy of slavery as a form of caste and descent-based discrimination in Mauritania is a critical issue. Both the Arab and AfroMauritanian groups have long distinguished community members on the basis of caste, and both included a caste-like designation of “slave” within these systems. At best, members of higher and lower castes are discouraged from intermarrying. In Soninke communities, members of the slave caste are also buried in separate cemeteries. At worst, however, there is a widespread system of unpaid servitude required of communities whose members still self-identify as slaves. In Mauritania, women are particularly burdened by the designation of “slave.” While men are sometimes able to escape, and by law cannot be forced to return to their “masters,” women are often forced to remain as their masters” threaten to keep their children. Mauritanian society has been described as a “closed” society, largely made up of three social groups. Firstly the majority ruling Arab-Berber population is known as “white moors”(Bidan). A second group are the “black” Africans living nearer the border with Senegal, coming from diverse groups such as the Wolof and Soninkes. Many have ethnic ties to Mali and Senegal and are farmers. The third group are the Haratin, known as the “black moors”. The Haratin are made up of slaves and ex-slaves belonging to the Bidan. Although slavery has been outlawed in Mauritania, it has, from one source, been estimated that around 90,000 Haratin exist as slaves and other estimates would add another 300,000 part-time and ex-slaves.

MODERN SLAVERY IN AFRICA



THE TUAREG PEOPLES (MALI, NIGER, ALGERIA, LIBYA, BURKINA FASO)

The Tuareg are to be found largely in Burkina Faso, Mali and Niger and are traditionally a nomadic people of pastoralist and trading occupations. A rigid caste system operates in Tuareg society that is largely between the nobles, freemen and slaves (Bellah). Slaves were traditionally raided by neighbouring peoples, but now are generally descendants of these people. Slavery has been outlawed in the countries where Tuareg live. However, in the more remote areas slavery of the Bellah still persists. The Bellah are traditionally occupied by their “owners” as unpaid manual labourers, producing goods such as salt, which the “owners” then trade.

SLAVE DESCENT

In Africa, there exist today many people who are kept in conditions that have been described as slavery. Many more are in “virtual” slavery, unable to leave their “owner’s” employ for fear of reprisals and starvation.

MODERN SLAVERY IN AFRICA

DISCRIMINATION AGAINST HUNTER GATHERER GROUPS AND THEIR DESCENDANTS-

THE WATTA OF KENYA

The Watta community of Kenya live among the Boran, number around 2000- 3000 and have traditionally been hunter-gatherers. The dominant Boran are generally herders and have traditionally treated the Watta as “unwanted, low caste, worthless and downtrodden”.

THE TWA IN RWANDA (ALSO BURUNDI, DEMOCRATIC REPUBLIC OF CONGO AND UGANDA)

The three main groups in Burundi and Rwanda are the Hutu, Tutsi and Twa. In the past, Rwandan society has been depicted as a “caste” society, with the three endogamous groups forming a social hierarchy with specialized occupational roles. While the Hutus form the majority population, Tutsis, a minority in terms of number, remained the elite in many ways till recently. The Twa, due to their numerical “insignificance” (only 1-2% of the population), find their position at the very bottom of any social hierarchy and the general discrimination they continue to suffer due to their descent from hunter-gatherer societies.

CASTE IN MIDDLE-EASTERN SOCIETIES:

YEMEN

Caste-like structures have been studied and found to be in existence in the Arabian Peninsula as well within Yemeni society. Historically, Yemen has been a highly stratified society. At the top were the descendants of the Prophet Muhammad (sadah), who had formed the ruling dynasty in the highlands in earlier centuries, the tribesmen (qa ba'il), the butchers, barbers and circumcisors (maza yanah), the former slaves ('abid) and at the very bottom, below even the slaves, the servant class, the akhdam (masc, sing., khadim, fern., sing., khadima). These categories were marked by occupation, and solidified by intra-category endogamy. West Asia has witnessed a number of “outcastes” e.g. Huteimi, Sulaib, Jabarti, Hijris, Jabart or Gabart, Akhdam amongst others; a social status granted to them by birth. They have been shunned and ostracized by their local communities. These castes are considered ritually unclean. Serjeant reports them as amongst the untouchable castes of South Arabia. Mainstream Arab society can be conceived of as divided into three classes, Bedouin (nomads), farmers – fellahin (villagers) and hadar (townspeople).

MODERN SLAVERY IN ASIA

JAPAN



According to scholars, “Burakumin (“hamlet/ village people”, “those who live in hamlets/ villages”) is a former untouchable group in Japan at the bottom of the traditional social hierarchy. Burakumin were originally ethnic Japanese people with occupations seen as *kegare* (“defilement”) during Japan’s feudal era, such as executioners, undertakers, slaughterhouse workers, butchers, or tanners. Burakumin became a hereditary status of untouchability and an unofficial caste in the Tokugawa class system during the Edo period. Burakumin were victims of severe discrimination and ostracism in Japanese society and lived as outcasts in their own separate villages or ghettos. The scholarly consensus today holds that the estimated three million Buraku who live in Japan today can trace their ancestry to those who became involved in occupations thought to be unclean during Japan’s feudal Tokugawa era in the seventeenth century. These occupations included leather-making, a task shunned by Shintoists and Buddhists who felt that anything which involved the taking of life was unclean. Beginning in the early 1700s, the Japanese government established specific rules limiting the types of clothes and hairstyles that Buraku could wear, rendering them easily identifiable. Buraku were often prohibited from entering towns at night or frequenting certain religious sites. Their gravestones were also marked with names connecting them to slavery or cattle. The Buraku system was officially abolished by the Emancipation Edict of 1871, though discrimination against Buraku persists to this day. Today, the Buraku people are the targets of verbal abuse and incitement to violence, often in the form of graffiti or messages posted on the Internet with slogans like “Kill Buraku People” or “Exterminate Buraku People.” In Japan marriage remains a primary source of discrimination for Buraku people today. Suspicions that a person is of Buraku descent often lead to private investigations into his or her family background. Similarly, discrimination against Buraku persists in Japan’s economy. In a high profile case in 1998, according to Buraku civil rights groups, over seven hundred companies were discovered to have hired private investigators to unearth job applicants’ Buraku origins. The Buraku of Japan also suffers from lower levels of higher education than the national average and higher dropout rates than the broader society. Buraku women report lower levels of literacy, high school and university enrolment, and employment.

MODERN SLAVERY IN ASIA

KOREA



The Baekjeong were an untouchable class in Korea, originating from some minority, nomadic groups of disputed ethnicity. In the early part of the Goryeo period (918–1392), these minorities were largely settled in fixed communities. However, the Mongol invasion left Korea in disarray and anomie, and these groups became nomadic. Other subgroups of the baekjeong were the 'chaein' and the 'hwachae'. The baekjeong occupied specific professions like butchery, tanning, basket weaving and performing executions. In contemporary South Korea, the term is mainly associated with the meaning of a butcher and is even used in the restaurants' names. The group had long suffered severe social discrimination in Korean society. The baekjeong were seen as contemptible and polluted people that others feared and avoided meeting. Baekjeong could not live in a roof-tiled house, was not allowed to wear silk clothes or leather shoes, and did not wear a gat(hat). When baekjeong went outside their houses, they had to untie their heads and wear paeraengi. Baekjeong had to lower himself in front of a yangin (common people). Baekjeong could not smoke or drink in front of a yangin. Baekjeong could not ride a litter or horse when they married, and a married woman could not wear a hair stick. Baekjeong could not put a last name on their name. The extent to which they were seen as impure people is well-illustrated in the fact 9 that their bodies were kept in separate graveyards so as not to mingle with those of the Sangmin.

MODERN SLAVERY IN ASIA

BANGLADESH

In Bangladesh, Dalit men are predominantly involved in the handling of human excreta, using their bare hands or basic tools, such as bucket, rope and spade. As a result of their limited access to employment, Dalits are almost exclusively working in 'the service sector' performing unclean jobs in urban areas such as street sweeping, manual scavenging and burying the dead. The sanitation workers and manual scavengers are not able to access alternate livelihood owing to the entrenched stigma linked to identity, occupation and place of residence, bribery, nepotism and corruption. In addition, the lack of education and training inhibit workers from transitioning to other jobs or start a mechanical emptying business. Despite being forced into the work owing to their caste—identity and socio-economic conditions, according to the workers, this job is easy to get since they are known as 'sweepers'. It also pays more than the odd jobs they otherwise have to do. According to a report, since 2014, an estimated 156 people have died in septic tanks in Bangladesh. Bangladesh is a source, transit and destination country for human trafficking, particularly for forced/bonded labour and sex trafficking. Cross border labour trafficking of Bangladeshi men, women and children are to countries including the Middle East and Southeast Asia (especially Brunei, Malaysia, and the Maldives), South Asia, Southern and Eastern Africa, Europe, and the United States. The industries that employ Bangladeshis through forced labour include construction, shrimp and fish processing industries, aluminium, tea, and garment factories, brick kilns, dry fish production, and shipbreaking, among other industries. Forced labour of Bangladeshis in these countries includes elements of debt-based coercion, non payment of wages, contract switching, fraudulent recruitment, undocumented labour force, retention of passports. Bangladesh is also a transit country for labour trafficking of women from other countries through Bangladeshi recruitment agencies to Lebanon or Jordan for domestic work. In Bangladesh, the sex trade is legal and regulated. A woman is permitted to sell sex upon registering as a sex worker, which requires payment of a fee and swearing an affidavit stating her inability to find any alternate employment and is exercising free choice. This registration confers no social, economic, civil or political rights or access to health services. Registered women mainly work in large brothel complexes. Buying sex is not illegal. Police complicity in Bangladesh's registered brothels is widely reported. The HIV/AIDS prevention programme in Bangladesh has identified 139,961 sex workers in the country. As per a 2018 media report, there are about 102,260 female sex workers operating through brothels, hotels, residences and street-based sex work. Among them, about 4000 work in ten registered brothels, 41,350 work as floating ones, about 17,976 work in hotels, and about 29,078 work at homes, residences or what they call 'mini brothels'. Child prostitution is rampant in Bangladesh. About 20,000 child sex workers are estimated to be based in brothels, while a smaller number are exploited in the hotels, streets, bus/train stations and rented accommodation. Street children are exploited widely by traffickers for sex work.

MODERN SLAVERY IN ASIA

NEPAL

In Nepal, the traditional-turned modern forms of bonded labour in the agriculture sector are primarily – the Kamaiya-Kamlari, Haliya, Haruwa-Charuwa, Bhunde and Balighare systems. The Kamaiya system, prevalent in mid-western Tarai districts, is a form of debt bondage. Kamlaris are the womenfolk of the same families, wherein they provide unpaid work for clearing off the debt. Both systems have been abolished by government notification in 2000 and 2006, respectively. The Haliya system engages Dalit men, known as Hali, for ploughing fields of dominant caste landlords as paid or unpaid bonded labourers. Over 97 per cent of the individuals involved in this system are Dalits (men), and despite its ban in 2008, it continues to exist in the mid-and-far western hills of Nepal. In the Haruwa-Charuwa system, Dalit men are predominantly employed by dominant caste landlords for ploughing, digging and herding cattle. The Charuwas, who are generally the women, children and elderly from the same family, work as cattle herders, grazers and domestic workers in the landlord's household. The Kodarwa are similar types of agricultural bonded labourers and cultivate the dominant caste landlords' land in exchange for wages in kind or a piece of land or for debt/loan repayment. All three (Haruwa-Charuwa-Kodarwa) are bound by 'laguwa', an oral or written contract agreement that states that the worker will work on the landlord's land until the work is completed. The system is largely prevalent in the central and eastern Tarai region. According to government estimates⁹⁴, there are 16,953 Dalit Haliya families. The Bhude system, which is largely prevalent in the Bhajura district, engages Dalits to work as shepherds and agricultural labourers in lieu of debt-bondage. The Balighare system is another form of bonded labour that is prevalent throughout Nepal. While not being a form of agricultural labour, this system engages Kami/Bishwakarma Dalits for door to door services such as tailoring and working as blacksmiths in return for crops as wages for the services rendered. The system is not banned. The Dalits who are primarily exploited in these forms of agricultural bonded labour are Hill Dalits belonging to the Kami/Bishwakarma, Sarki, Badi and Damai castes; and Madhesi (Tarai) Dalits who are Chamars and Musahars. Nepal has consistently been ranked in Tier 2, which means some positive efforts have been made in convicting state officials, awareness on trafficking initiatives and lifting a ban on overseas migration of women. However, Nepal's anti-trafficking law, which criminalises slavery and bonded labour, is inconsistent with international law by not criminalising all forms of child sex trafficking and forced labour. In Nepal, the women and girls from the Badi community of the Hill Dalits, who were traditional, professional musicians, singers and dancers, have, over time, owing to low socio-economic status and lack of livelihood opportunities, been pushed into sex work. The community is known to initiate their young daughters to the occupation and are also vulnerable to internal and cross border sex trafficking. In Nepal, over 1.1 million children (15.3 per cent of the children's population, between 5-17 years) are engaged in child labour. While the child labour situation has declined since the 2008 estimate of 1.6 million children in child labour, the prevalence is still high. There are an estimated 222,493 children engaged in hazardous work. Among the total children engaged in child labour, about 87 per cent are engaged in the agriculture sector while 13 per cent are in other sectors. While it is prevalent across most social groups, 19.4 per cent of Dalit children are child labourers, followed by children from the Janajati or Tribal communities (18.1 per cent) among other groups. Child labour is prevalent in all sectors, including the agricultural, informal and service sectors. The worst forms of child labour include children in commercial sexual exploitation, the adult entertainment sector, child pornography and other forms of forced labour.

MODERN SLAVERY IN ASIA

PAKISTAN



In Pakistan, Haris are sharecroppers or tenants under the sharecropping tenure arrangement of the agriculture sector. Haris may be Muslims or non-Muslims, and Dalits comprise the non-Muslim population. In Sindh, an estimated 0.7 million haris are Muslim, and 0.1 million are non-Muslims. The non-Muslim haris are scheduled caste Hindus from the Thar desert and are often referred to as 'nomadic haris'. Most of them are Kolhi, Bheel, Menghwar and Oad castes and live in Umerkot, Mirpur Khas, Sanghar, Tharparkar and Badin districts of Sindh province. From among these districts, most bonded Dalit haris is located in the Eastern part of Mirpurkhas (including Umerkot) and Sanghar districts, while Dalit haris in other parts of Sindh may be in debt and but are not bonded. Haris also render 'Seri' or unpaid work (begar) wherein they are expected to cultivate the zamindars land for free, without any reward or payment. In this sharecropping method, Zamindars with large landholdings set aside some land for themselves while letting out other holdings among one or more haris. Women and children are mostly engaged in rendering Seri. Various farming chores are divided between the different haris, working in the landlord's land. The kamdars (supervisors) are also known to ask haris to cultivate their land for free (often, three to four acres). In Pakistan, Christians comprise about 60 per cent of workers living and working in brick kilns of Punjab province. Considering that the Pakistani Christians are primarily Dalits, thus the link of caste and debt-bondage in the brick industry in Pakistan can be seen. A study by National Commission for Human Rights Pakistan estimates that over 1.3 million persons, including men, women and children in the brick kiln sector in Pakistan, are working under conditions of debt bondage.

MODERN SLAVERY IN ASIA

INDIA

In India, early researches estimated over 2.62 million bonded labourers, with 6 per cent of all agricultural labourers comprising bonded labourers. Over 89 per cent of employers of bonded labourers were from the agriculture sector. Subsequent studies have estimated over 475,000 bonded labourers in Tamil Nadu and over 100,000 bonded agricultural labourers in Punjab. Over three-fourth of these agricultural bonded labourers of Punjab are Mazhabi Sikhs, or Dalits, locally known as 'Siris'. Some of the traditional agricultural bonded labour systems, often with the added role of farm/domestic servitude, continue to exist even today. For instance, the system of bonded farm-servants of Karnataka and Andhra Pradesh, known as the Jeetam system, involves pledging of labour of an adult and his spouse or a child against a loan taken from the landlord/employer. Bitti-Chakri, a customary form of an unpaid farm and domestic labour system, continues to bind Madiga (85 per cent) and Holeyá (15 per cent) (sub-caste among Dalits) families to dominant Lingayat families in north-western Karnataka. In India's textile and garment industry, Tamil Nadu produces between 40 and 65 per cent of India's yarns using the bonded labour of women and girls recruited through a system called 'Sumangali scheme'. The system is a form of forced labour of primarily Dalit women and girls from poor families, using the enticement of collating dowry money through bulk payments at the end of a three-year contract term. The system is extremely exploitative since women workers are employed as apprentices (trainees) rather than regular workers, thus cheating them on various employee benefits. The system is also commonly referred to as 'camp labour' or 'camp coolie' since workers live in company-controlled hostels with restricted mobility. India's brick industry is predominantly driven by Dalit, OBC and Adivasi migrants from rural and poorer districts of India. Almost all (98%) sanitation workers across India belong to the Dalit communities, whether permanent or contractual.

Amongst the sanitation workers, the more hazardous forms are allocated to outsourced contractual workers. Not all sanitation work is manual scavenging. 'Manual Scavenging' is the banned practice of 'manually cleaning, carrying, disposing or handling human excreta. India is a source, transit and destination country for human trafficking, particularly for forced/bonded labour and sex trafficking. With India as a transit country, girls are trafficked through India to many countries, including Gulf countries. India is also a source for child sex tourists and a destination for child sex tourism. Child trafficking in India is reported for forced labour of children in agriculture, construction, domestic service, garment, steel, begging; criminality, food-processing factories, floriculture, cotton, ship breaking and manufacturing.



MODERN SLAVERY IN ASIA

SRI LANKA



In Sri Lanka, the premise of the plantation labour force in Sri Lanka was caste-based slavery and bonded labour, since Dalit labourers were brought in from South India's Tamil region in the 1820s as indentured slaves to work in plantations and for sanitation work in urban areas. The plantation workers came to be known as Indian origin Tamils or Indian Tamils. The descendants of the Indian origin Dalits comprise the bulk of Indian Tamils (or Indian Tamil DWD communities) in the plantation sector. Today, forced and exploitative labour continues to be widespread in tea plantations in Sri Lanka. . The power and control of kanganis (labour recruiters) over the bonded Indian Tamil labourers was immense. The system also applied the tundu system, wherein kanganis could sell or transfer the bonded labourers to another plantation. Sri Lanka is a source, transit and destination country for human trafficking, particularly for sex trafficking and forced/bonded labour. Within Sri Lanka, men, women, and children are trafficked for forced labour and sex trafficking, mostly from rural areas, amounting to internal trafficking. An estimated 90,000 women who now head their households after the death or disappearance of menfolk in the Sri Lankan civil war are especially vulnerable to trafficking. In Sri Lanka, the 2016 nationwide Child Activity Survey (CAS), which covered an estimated 4.57 million children¹⁷⁹ in the age group 5-17 years identified 43,714 children in child labour constituting one per cent of total 4.57 million children's population in age group 5-17 years.

MODERN SLAVERY IN EUROPE



In 2008, violence in Italy against the Romani community escalated to the point that the centre-right government declared a national state of emergency. Beginning in 2010, former French president Nicholas Sarkozy returned most Eastern European Roma to their countries of origin. His Romani policies created high tensions between the EU Commission and Paris and alienated Romani political activists, who denounced them as 'deportations'. Successful attempts to wall off Romani areas from the rest of the community have occurred in Romania and Slovakia. Roma are fully absent from the workforces of many major sectors, especially white-collar areas, and research from the European Roma Rights Centre indicates that 64 percent of working-age Roma have experienced discrimination in employment. Most commonly, Roma are rejected from employment opportunities because they can be visibly identified as belonging to this group. g. A 2011 Soros Foundation study shows that only 10% of the Roma in Romania worked non-stop in the last two years (permanent) and 51.5% did not work at all in the last two years (Preoteasa, 2011, p.25). A survey of the European Union Agency for Fundamental Rights (FRA, 2012) published in May 2012 shows that fewer than one in three Roma are reported to be in paid employment and only 15% of young Romani adults surveyed completed upper-secondary general or vocational education. When asked if they could name an organization that would help them if they had been discriminated against, 86 percent of Roma surveyed by the EU Agency for Fundamental Rights could not name any (European Union Minorities and Discrimination Survey 2009). In addition, 69 percent of Roma respondents considered discrimination on the basis of ethnicity to be widespread in their country, and a further 25 percent of Roma respondents were victims of personal crime (including assaults, threats, and serious harassment) at least once in the previous twelve months. A research conducted by the Open Society Institute in Central Europe revealed that "nonRoma respondents consistently expressed negative views of the Roma overall, describing the Roma as dishonest, aggressive, unhygienic, lacking work ethic, unemployed, poorly educated, and prone to criminality." In order to be less discriminated against, the Roma need to amass more power by acceding to key political and social positions. Only when the Roma play a more influential role in the European political, economic, and social structures, will the discrimination against them cease.

MODERN SLAVERY IN LATIN AMERICA

The Economic Commission for Latin America and the Caribbean estimates that there are approximately 150 million people of African descent in Latin America, composing about 30% of the region's total population and residing mostly in Brazil, Central America, and the northern coast of South America. They are also far more likely than citizens of European origin to live in poverty, be illiterate, die at a younger age, reside in substandard housing, and suffer from police abuse. In Brazil, for example, the illiteracy rate was 20.8% among Blacks in 1998 as opposed to 8.4% among whites. This disparity is reflected in the fact that 67% of the illiterate population in Brazil was of African descent. Not only do wage differentials between whites and non-whites persist even after controlling for education and experience, but the income gap between whites and non-whites also tends to widen as educational achievement increases, which points to active racial discrimination in the labor market as the cause of income disparities, not simply differences in educational achievement or work experience. There are, broadly, four principal types or groups of Afro-descendants. The first group are what we might call Afro-mestizo people, who are the descendants of slaves brought during the colonial period who overtime integrated into the lower socio-economic levels of colonial society and later the dominant mestizo cultures and national identities of most Latin American countries. The second group of Afro-Latin Americans are also the descendants of slaves brought during the colonial period, who—in contrast to Afro-mestizos—have developed a strong racial group identity and have struggled for collective rights against racial discrimination. They tend to be overwhelmingly urban. A third group of Afro-descendants in Latin America are the descendants of “maroon” communities whose ancestors managed to escape from (or otherwise avoid) slavery to establish communities outside colonial society. These Afro-descendant groups developed separate racial-cultural collective identities distinct from those of the dominant mestizo majority and forged a relationship to land or territory in the colonial period before the establishment of state sovereignty over the areas they occupied. They have historically struggled for collective rights, in particular, in defence of communal lands or territory. Quilombos in Brazil, Creoles in Nicaragua, and Garifuna in Honduras, Nicaragua, and Guatemala, are examples of this type of Afro-descendant group. Finally, throughout Central America, we find the fourth group of Afro-Latin Americans who are the descendants of West Indian immigrants who arrived as laborers in the enclave economies that existed in the late 19th and 20th centuries along the Caribbean coasts of the isthmus. . In countries where Afro-descendants are not recognized as either ethnic or racial groups, they have obtained neither collective rights to land and culture nor anti-racial discrimination rights.

BRAZIL

In Brazil, the remnants of Quilombo are defined as ethnic-racial groups that also have their own historical trajectory, endowed with specific territorial relations, with presumed black ancestry related to resistance to historical oppression suffered. Quilombo is a relatively recent social category that represents a relevant social force in the Brazilian rural environment, giving new translation to what were known as rural black communities (more in the centre, south and southeast of the country) and black lands (more in the north and northeast), which is also beginning to penetrate the urban environment, giving new translation to a varied range of situations that go from former rural black communities affected by the expansion of urban perimeters to neighbourhoods around *candomblé terreiros* (cult grounds). To date, there is no consensus on the precise number of quilombola communities in the country, but official data comes from the Special Secretariat for Policies to Promote Racial Equality (Seppir) and the National Institute for Colonisation and Agrarian Reform (Incra), the autarchy responsible for the administrative process of identification, recognition, delimitation, demarcation and titling of the lands occupied by the remnants of Quilombos Communities.

NEWS FROM AFRICA REGION

FINANCING FOR DEVELOPMENT IN A CRISIS: THE INTERCONNECTEDNESS OF DEBT, TRADE, INVESTMENTS AND ILLICIT FINANCIAL FLOWS



35th ORDINARY SESSION OF THE AU ASSEMBLY

STB Campaign's side session

(Hybrid)

Reaffirming People's Demand for a Pan African Agenda on Finance and Development



Follow the conversation on social media:



@StopIFF

04 February 2022

Venue:
Golden Tulip Hotel,
Addis Ababa, Ethiopia

On Friday, 04 February 2022, TrustAfrica's Programs Director, Briggs Bomba gave a keynote at the side session during the Africa Union (AU) Summit themed 'Building resilience in nutrition on the African continent: Accelerate the human capital, social and economic development. The side session was hosted by The Stop the Bleeding (STB) Campaign. The session was themed "Reaffirming the People's Demand for a Pan African Agenda on Finance and Development." While COVID-19 has made the need for global solutions to global challenges more urgent, the Global North has half-heartedly supported efforts to enhance equitable access to vaccines. Likewise, opportunities to address the long-standing challenges of harmful tax competition on fuelling corporate tax avoidance, systemic gender inequality, sustainable debt financing, and addressing climate change have failed to prioritize the Global South. Last year, through its consortium members, the Stop the Bleeding Campaign made impassioned demands on global minimum tax reforms and sustainable debt management. Notably, the AU Special Envoys recommended that AU develop a common African position for the reform of the international financial architecture and advocate for this objective. Some of the critical highlights of AU Special Envoys included implementing the recommendations of the Addis Ababa Action Agenda on debt sustainability and improving domestic resource mobilization to support Africa's development financing by upscaling efforts to curb illicit financial flows and enhance revenue collection by strengthening tax administrations.

DALIT ADIVASI BUDGET ANALYSIS 2022 NCDHR-DAAA



1. Introduction

This financial year the allocation for Scheduled Caste stands at Rs. 1,42,342.36Cr and Rs 89,265.12 Cr for the Scheduled Tribes. 329 schemes for SC and 336 schemes for ST have been allocated for the welfare of Scheduled Castes (AWSC) & Allocation for Welfare of Scheduled Tribes (AWST) respectively.

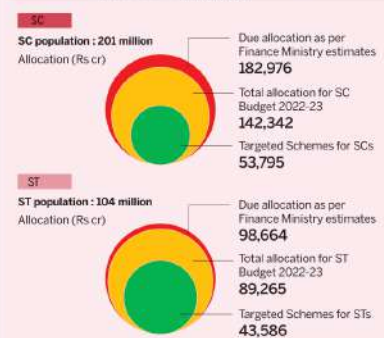
While the allocation seems quite large scale, the proportion of targeted schemes is 37.79 % with Rs.53794.9 Cr allocated for targeted schemes under SC budget and with 43.8% with Rs 39,113 Cr for STs. The rest of the Schemes under Dalit and Adivasi budget are de-facto general schemes, with a mask of SC or ST budget schemes. They do not qualify as SC, ST schemes that benefit the communities. Considering the general nature of the schemes, these will not address the development gap between the SC/ST and rest of the population as mandated by the guidelines.

The government has been voicing the need for development of the Dalit and Adivasi community; however, the same is not reflected in the budget for the financial year 2022-23.



Figure 1: Budget For Scheduled Castes & For Scheduled Tribes -2022-23 (in Rs. Cr.)

	SC	ST
(a) Total Expenditure Budget Estimate 2022-23 (Note 1)	4,414,361	4,414,361
(b) Total Eligible Central Sector Schemes and Centrally Sponsored Schemes (Note 2)	1,230,836	1,226,282
(c) Due Allocation for Scheduled Castes and Scheduled Tribes Schemes as per the New Guidelines of NITI Aayog (Note 1)	182,976	98,664
(d) Allocation for SC Schemes (as per Statement 10A) and ST Schemes (as per Statement 10B)	142,342	89,265
(e) % of Allocation (e)=(d)% of (b)	11.6%	7.3%
(f) Targeted Schemes	53,795	43,586
(g) % of Targeted Allocation (g)=(f)% of (b)	4.4%	3.6%
(h) Total Gap in allocation (Due Allocation-Targeted Schemes) (h)=(c)-(f)	129,181	55,077



Source: Gov of India - Budget Expenditure Profile 2022-23; Ministry of Finance.
 *Note 1: Total Expenditure through budget and resources of public enterprises, as per statement Expenditure Profile, FY 2022-23.
 * Note 2: Current system of Budgeting for SC & ST is DAPSC & DAPST as per the new guidelines issued on Dated 26th Dec 2017 No.F.2 (23)-B(P&A)/2016 Govt. of India by Ministry of Finance. As per the Guidelines each obligatory Ministry/Department is given a set proportion of the CSCSS to be earmarked as the Budget for SC and ST schemes.
 Note 2: In the new guidelines, SCSP and TSP are renamed as: DAPSC (Development Action Plan for Scheduled Castes) & DAPST (Development Action Plan for Scheduled Tribes)
 Note 1: New System of Budgeting for SC & ST is DAPSC & DAPST as per the new guidelines issued on Dated 26th Dec 2017 No.F.2 (23)-B(P&A)/2016 Govt. of India Ministry of Finance, Department of Economic Affairs, Budget Division page no-1. As per the Guidelines each obligatory Ministry/Department is given a set proportion of the CSCSS to be earmarked as the Budget for SC and ST schemes.

NCDHR-DAAA, India, works towards securing and strengthening the rights of Dalit and Adivasi through the Constitutional provisions of budgetary allocation. It makes a strategic intervention in budgeting, planning, allocation and implementation via advocacy and research, through a thorough monitoring of funds allocated under the special component plan for SC/ST. It uses the Union and state Government budgets as the main vehicle to tracking schemes and entitlements of Dalits. It involves advocacy with policy makers and executives in strengthening the existing policies and tracking them for accountability and transparency.

CONAQ AND ECAM CONSOLIDATE THE DIAGNOSIS OF QUILOMBOLA FAMILY FARMING IN CAATINGA AND CERRADO TERRITORIES



The National Coordination for the Articulation of Black Rural Quilombola Communities (CONAQ) in partnership with the Amazon Conservation Team (Ecam) continue the project to map and diagnose the situation of quilombola family farming in six states of the Caatinga and Cerrado. The new stage of the project, which has already begun, is expected to last 15 months in the territories of Bahia, Maranhão, Mato Grosso, Minas Gerais, Paraíba, Tocantins and the Mesquita quilombo in Goiás.

In this phase, the project will consolidate the Diagnosis built in the first stage, in addition to providing the data with political incidence with the mapped quilombos, civil society partners and public bodies. A series of webinars will also be held remotely to present the data collected in each state in articulation with fundamental institutions for the strengthening of quilombola family agriculture, the events will be broadcast by the CONAQ and Ecam networks.

At this stage, the project continues using the ODK (Open Data Kit) technology to collect the data, the tool has also been used by CONAQ and Ecam during the execution of the New Technologies and Peoples and Traditional and Sharing Worlds projects and in the first stage of the AFQ project.

NEWS FROM EUROPEAN REGION

EUROPEAN COMMISSION RELEASES ANNUAL SUSTAINABLE GROWTH SURVEY (ASGS) 2022



On 24 November 2021, the European Commission published the **Annual Sustainable Growth Survey 2022**, accompanied by the draft **Joint Employment Report 2022** (among other annexes), thus launching the European Semester 2022. [Read ERGO Network's response to ASGS 2022 here..](#)

UPCOMING EVENTS

ASIA PACIFIC SOCIAL FORUM 18-20 FEBRUARY

[REGISTER ON :
HTTPS://WWW.ASIASOCIALFORUM.NET/PARTICIPATE](https://www.asiasocialforum.net/participate)

UN UPDATES



The Global Forum of Communities Discriminated on Work and Descent (GFOD) is the global coordination and engagement mechanism of the Stakeholder Group of Communities Discriminated on Work and Descent (SG CDWD) represented amongst 21 other groups in the self-organised UN civil society engagement mechanism called Mayor Group and Other Stakeholders (MGoS).

The Sustainable Development Goals (SDGs) and the Agenda 2030 were adopted in 2015 and provide us with a visionary agenda to improve all aspects of life. However, the agenda lacks recognition of Communities Discriminated on Work and Descent (CDWD) despite representing one of the largest and most marginalised social groups in the world.

In preparation and anticipation of the High-Level Political Forum (HLPF) in July 2022 webinars in English, French and Spanish organised the Mayor Group and Other Stakeholders:

- [Webinar in English](#) and [presentation in English](#)
- [Webinar in Spanish](#) and [presentation in Spanish](#)
- [Webinar in French](#) and [presentation in French](#)

The webinars are an excellent beginner's guide to the VNR process which we encourage you to distribute, use and modify the PowerPoint presentations as you see fit.

In line with this year's SDGs under review, we have the privilege to nominate individuals from our network to bring their expertise to the global level. We are aware of several reports, publications and events from a CDWD perspective our members have produced:

SDG 4 - Quality education

SDG 5 - Gender equality

SDG 14 - Protect life below water

SDG 15 - Combat desertification, land degradation and loss of biodiversity

SDG 17 - Partnership for Global Justice e.g. trade and the financial system

Please reach out to your members in anticipation of our next network meeting of GFOD we will have to finalise our nominees.

This process is a competitive process where each member of the MGoS group can nominate delegates and participants are chosen on the basis of gender, geography, age, first-time attending the EGM and theme relevance.

**OPEN CALL FOR NOMINATION
FOR SPEAKERS FROM OUR NETWORK
BY FEBRUARY 28 2022**

UN UPDATES

ECOSOC PARTNERSHIP FORUM TOOK PLACE ON FEBRUARY 02 2022 UNDER THE THEME “BUILDING BACK BETTER FROM THE CORONAVIRUS DISEASE (COVID-19) WHILE ADVANCING THE FULL IMPLEMENTATION OF THE 2030 AGENDA FOR SUSTAINABLE DEVELOPMENT”.

UNITED NATIONS 2022 ECOSOC PARTNERSHIP FORUM SIDE EVENT

ACCESS TO WATER AND SANITATION

Partnership approaches and lessons learned in the global pandemic to protect the most vulnerable and achieve the SDGs

OPENING STATEMENT BY:

Her Excellency Ambassador María Bassols

MISIÓN PERMANENTE DE ESPAÑA ANTE LAS NACIONES UNIDAS

2 February 2022, 2:00-3:30 pm EST, 7:00-8:30 pm GMT, 12:30-2:00 am IST

[Click here to register](#)

Givania da Silva National Chairperson CONAQ, Brazil

Paul Divakar Executive Director TIP, India

Javier Sabogal Acueducto de Bogotá Colombia

Alioune Tine UN Independent Expert on Mali

Cipri Nodis Rights Expert ERGO, Romania

Beena Pallical General Secretary NCDHR, India

In addition to our Official Side event, our pre-forum contribution to the ECOSOC Partnership Forum can be found [here](#), highlighting the importance of recognizing Communities Discriminated on Work and Descent and highlighting the devastating consequences the COVID-19 crisis had for the most vulnerable. Focusing on access to water and sanitation, modern and traditional forms of slavery, vaccines equality, education, the digital gap and the discrimination and violence of woman and persons with other intersectional characteristics is frightening. Our contribution together with all other contributions form stakeholders resulted in the UNDESA has prepared a summary of the global online stakeholder consultation which mentions most of our concerns in a constructive and general way, you can find the full report [here](#).

UN UPDATES

OPENING STATEMENT BY HER EXCELLENCY, AMBASSADOR MARIA BASSOLS, DEPUTY AMBASSADOR OF THE UN PERMANENT MISSION OF SPAIN



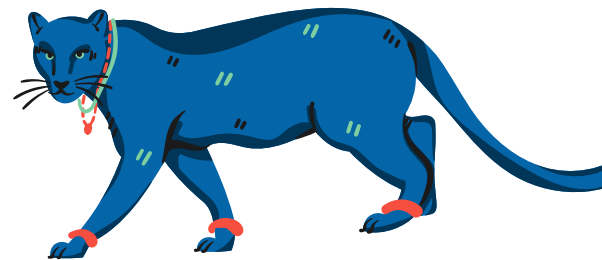
NOTE:

CALL FOR EXPRESSIONS OF INTEREST TO BE SPEAKER AND CONTRIBUTORS IN THE HLPF PROCESS 2022. THE FIRST OFFICIAL MEETINGS AS PART OF THE HLPF WILL TAKE PLACE IN APRIL 2022, UN DESA WILL PUBLISH MORE INFORMATION SOON. GFOD HAS THE PRIVILEGE TO NOMINATE INDIVIDUALS FROM OUR NETWORK TO BRING THEIR EXPERTISE TO THE GLOBAL LEVEL!

KNOW CDWD PEOPLE

This section will give you an insight of DWD communities and prominent DWD members who played significant roles for the rights of Communities Discriminated on Work and Descent. This section will be presented by Nakia, the Pantheress, our own DWD mascot.

MEET THE CDWD WARRIOR OF THE MONTH DR. B. R. AMBEDKAR



Dr. Bhimrao Ramji Ambedkar, born in family of former 'untouchables' he was an Indian jurist, economist, and social reformer who fought economic and social discrimination against the Dalits in India's Hindu society, and who later renounced Hinduism and inspired the Dalit Buddhist movement. Ambedkar was a prolific student, earning doctorates in economics from both Columbia University and the London School of Economics, gaining a reputation as a scholar for his research in law, economics and political science. He headed the drafting committee of Indian Constitution and became the country's first Law Minister. [Read more about him here.](#)