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MODERN SLAVERY

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A Brief History of Slavery

Photo: The White House, Flickr.

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Thursday, January 1st 1863 was a bright and crispy day in Washington D.C. The sky was clear and the wind biting and dry, making the great magnolia trees sway back and forth on the White House south lawn. That morning, Abraham Lincoln got out of bed exceptionally early. He had so much to do, but wanted to put his finishing touches on the emancipation proclamation, the bill which would declare all 3.5 million American slaves as free.

Lincoln was in civil war against the Southern states, the Confederate, where the emancipation bill sparked outrage. Even though it was signed into law, some refused to accept it. And so in 1865, during a speech in which Lincoln embraced the idea of granting suffrage to former slaves, John Wilkes Booth had enough. Two days later, he shot Lincoln in the back of his head.

Now, before we get lost in the American past, which is quite easy frankly, there is a major take-away from the history on this issue. Making something illegal does not make it disappear. Despite Lincoln's efforts and the emancipation bill being signed into law, slavery would continue. And today, 150 years later, it still persists around the world. It just takes other, modern, forms like forced labour, child labour and outright sale and inheritance of women.

This is what is up for scrutiny in this issue of FUF Magazine. We will take you from Afghanistan, through Kyrgyzstan, the Vatican, Qatar, India, Côte d'Ivoire and Mexico, to Italy. To the very least, however, we do not have to worry about John Wilkes Booth anymore. He was himself shot in the neck by Boston Corbett, a man who later on, ironically enough, was the one sent to an insane asylum.

Have a good read!

FÖRENINGEN FÖR UTVECKLINGSFRÅGOR

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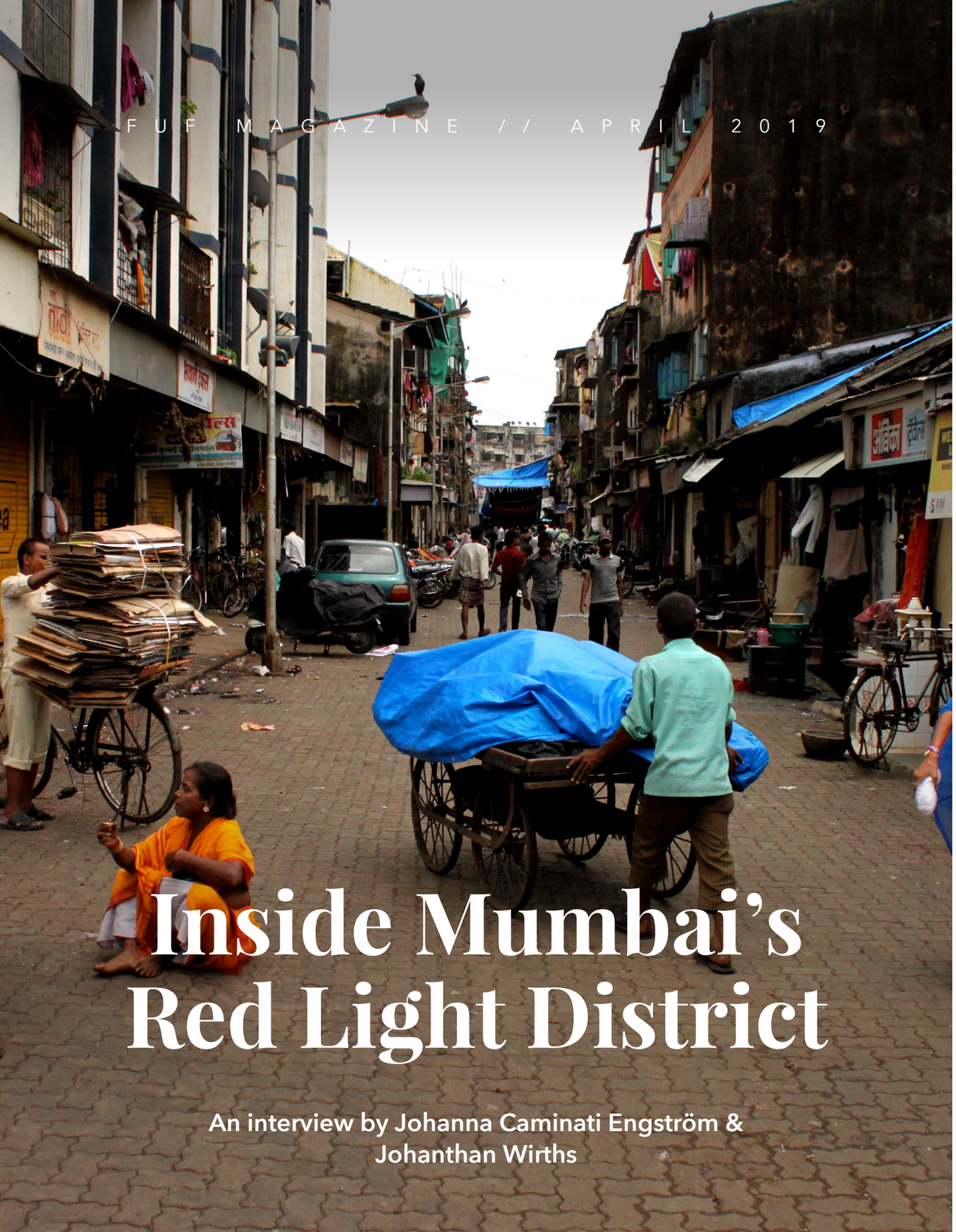

Photo: Jaideep Vaidya, Flickr.

Inside Mumbai's Red Light District

An interview by Johanna Caminati Engström & Johanthan Wirths

In India, addressing sex trafficking remains a challenge. A study from 2013 found that four in five female sex workers in the country have been trafficked and forced into the industry. But what happens afterwards? What are the challenges for organisations that try to support sex workers who have been trafficked? Olga González, who has recently worked in one of Asia's largest and oldest red light areas in Mumbai, answered our questions.

India is a source, destination and transit country for women who are victims of sex trafficking. Of the estimated 20 million commercial sex workers in India, 16 million women are trafficked for the purpose of sexual exploitation, although determining the prevalence of trafficking is difficult given its illegal nature. Olga González has recently concluded a six-months consultancy with Apne Aap Women's Collective. The anti-trafficking NGO has served several thousand women and children in Kamathipura since its foundation in 1998. Kamathipura is Mumbai's notorious red light district, one of Asia's largest and oldest. The organisation seeks to improve the quality of life of sex workers and empower those who have been trafficked into sex houses.

We started off by asking about the path that women in Kamathipura take from their homes into the industry. Mrs. González explained:

- Most of the sex workers come from different states and countries. The majority are from Nepal, Bangladesh and Kolkata [India]. Most of the women I talked to reported having been trafficked or sold by a female relative. It is not like they were taken by force but they go willingly because they are being told "Oh, we are just going to visit Mumbai". One woman once recounted "My relative said we are going to a fair". Others came to find a job as a maid or in embroidery but in the end they were being sold to the gharwalis, the brothel owners. Then they have to work for one, two, three years to pay off what the gharwali has paid to the middleman, the dalal. Those women are the most vulnerable.

Imagine them arriving in Kamathipura having no support at all.

Mrs. González emphasised the hardship these women go through during that phase including violence, lack of food and forced isolation, in particular when they resist engaging in forced prostitution. However, once they have paid, providing them with alternatives turns out to be a difficult task.

- Suitable teaching methods are important, because women often don't know how to use a computer, given that the vast majority of them are illiterate. Besides that, making a deeper impact on their livelihoods remains difficult. Even in embroidery, where there are so many companies in India, it's hard to get a well-paid job. Many of them have worked in other jobs before and the skills that could be learned are not a sufficient motive for them to quit the profession. They earn way more by being a sex worker compared to, for instance, making candles.

While economic incentives keep women in the industry, sex workers have to cope with the stigma attached to their profession. In Kamathipura, they have their own ways of doing that.

Olga González, recent consultant at the Apne Aap Women's Collective.

> *"When I tell people that I was working there, everybody would say "I haven't put a foot in that place"*

- They don't refer to themselves as sex workers. They identify as didi (Hindi for sister). So when you talk to them or about them you wouldn't speak of 'your sex worker friends'. You would say 'the other didis' and they would understand that you refer to other women in the profession. If it wasn't for their work, they would not be able to sustain themselves or their families, but they still detach themselves completely from what they do. Most of them send money to the villages. A lot of them tell you "I'm here until my children finish school" or "...until I will get my daughter married" because they need the money.

The stigma also affects Apne Aap Women's Collective's work as an organisation.

- Although Mumbai is a very progressive city, this neighbourhood is stigmatised. When I tell people that I was working there, everybody would say "I haven't put a foot in that place". Most people don't really know it. The social workers are women who went to university. Their families don't want them to go to the neighbourhood. Often they would go there and try it out for a month or a week but then they quit. It is not only the outsider perception of Kamathipura, but also how the social workers feel there. The project managers don't last longer than six, eight months, maximum one or two years.

Lastly, we spoke to Mrs. González about the controversial topics of agency and victimisation of sex workers.

- I think that most consider them either as victims or as bad women who don't deserve protection. I think the victim approach is less harmful than this portrayal of them as 'bad' women. Still, you would rarely find anyone speaking about them as agents who are trying to make a living.

In that context Mrs. González also told us about other organisations that do promote more progressive views.

- In one of the biggest sex workers' unions, DMSC [Durbar Mahila Samanwaya Collective = Unstoppable Women's Synthesis Committee] you would find a discourse where they are viewed as agents rather than painting a black-and-white picture as other perspectives often do.

Mrs. Gonzáles concludes:

- Every sex worker has a different story, a different motivation and different reasons for being in the profession. It is a very complex reality but they always remain agents regardless of their circumstances. The fact that many of them decide to stay in the industry as an opportunity to make a living is a fundamental demonstration of that.

Such perspectives are clearly lacking from public discourses in India. A new trafficking law that was passed last year criminalises sex workers adding further difficulty to their situation. A more progressive legal framework which delineates the difference between trafficking and sex work and the work of unions and organisations such as Apne Aap Women's collective are important steps to safeguard these women's human rights. At the same time, addressing the root causes of sex trafficking, such as the economic vulnerability of rural areas, is urgently needed.

Johanna Caminati Engström

Johanna is a Master's student of International Development and Management. With a background in Human Rights Studies, her fields of interest include global justice issues with focus on the environment, feminist theory and development cooperation. Regions of interest are the MENA region and SSA.

Jonathan Wirths

Jonathan is a Master's student of International Development and Management at Lund University. Coming from a strong interdisciplinary background his interests encompass water governance, urban development and migration. Having worked with WASH in India for half a year, he is now writing his thesis on agency and transitions in urban water institutions in Ranchi, India.

Pope Admits to Sexual Slavery Within the Church

A news piece by Harmat Frigyes

More and more cases of sexual misconduct by Catholic officials against nuns are coming to light. As voices for equality within the world's largest religious organization are getting louder than ever, the Catholic Church is once again in controversy.

In early February, Pope Francis for the first time acknowledged the existence of sexual misconduct against nuns in the Church, mentioning that during an earlier case, some religious women in France had been reduced to "sexual slavery" at the hands of priests. The problem is not new. An extensive report from 1994, suppressed until 2001, revealed severe cases of abuse, mostly in Africa, including one that resulted in a fatal forced abortion.

The issue has several dimensions specific to the Global South, where more than half of the world's Catholics live. The 1994 report highlighted a connection to the AIDS epidemic, as religious sisters were targeted due to being seen as less likely to carry the virus. Additionally, in several African and Latin American countries, high-ranking clergymen hold immense economic and political power. Today, from Chile to India, as well as Europe, multiple cases of sexual abuse are dividing Catholic communities. And for the first time after decades of cover-ups, the Church is showing willingness to investigate. Following an investigation prompted by the Chilean scandal, all 34 Chilean bishops offered their written resignations to Pope Francis, of which seven have been accepted so far.

In the age of #MeToo, the Church is facing serious pressure to properly address the issues of abuse. Supported by increasing media coverage, Catholic women are now speaking out against abuse under the #NunsToo movement. The organization Voices of Faith is another platform for involved women to unite and project their demands.

While titled "Meeting on the Protection of Minors in the Church", a "historic" summit held in the Vatican in late February also touched upon issues of adult sexual abuse. Nonetheless, many are highly unsatisfied with the conference, considering the Pope's commitments far too little. Since the meeting, the Vatican has passed a new, tougher law on sexual abuse - but only concerning minors. How much more the Church is able to achieve to regain the credibility of its hierarchy will be seen in the coming years.

Harmat Frigyes

Frigyes has bachelor's degrees in International Relations and Finance & Accounting. He is currently studying Economic Development at Lund University.

Photo: Gazvbubu Babayarova.

Stolen, Enslaved, Now my Wife

An article by Tessa Stockburger & Iryna Sharypina

In Kyrgyzstan, a girl is kidnapped every 40 minutes and forced into a marriage with her kidnapper. Now as #MeToo has spread around the globe, Kyrgyz women and girls are speaking out to end this practice.

Bride-kidnapping has had a long history in Kyrgyzstan and is still a prevalent marriage tradition. This is as it sounds. A man kidnaps an unmarried young woman, often from the streets, bundles her into a car and takes her to be his wife. To legitimize the criminal act the perpetrator generally asks an imam or other authoritative figures to conduct a wedding ceremony.

Once taken to the perpetrators family home, this situation gives the woman or girl two options. Either to remain in the forced union – most often exposed to sexual violence, exploited for her labor and become a victim of oppression for the rest of her wedded life. Or to escape at the risk of revenge violence from her kidnapper and face stigma and shame from her community and sometimes family for leaving the forced marriage. Both these options often position these girls and women at risk of much higher rates of suicide.

Despite harsher laws introduced in 2013, as an attempt to deter this cultural practice, it still takes place. The United Nations most recent reports state that 13.8% of women under the age of 24 are coerced into marriage in Kyrgyzstan. The failure for the Kyrgyzstan's government to protect women and girls from these kidnappings and uphold their rights is glaringly obvious.

A United Nations report from September 2018 found that the Kyrgyz state has systematically failed to enforce existing laws criminalizing bride kidnapping. Kyrgyz-

> *Perpetrators remain unprosecuted and women's rights are continually threatened and violated*

stan's political authorities acknowledge these harmful practices, but do not push state institutions to investigate and prosecute perpetrators for cases of bride kidnapping or related sexual violence. This leaves these women in a position of injustice, where perpetrators remain unprosecuted and women's rights are continually threatened and violated.

Kidnapped brides are at a much higher risk of violence by their kidnapper and his family members, systematic humiliation and economic dependence. The future of these women often is subject to control and gender inequality where they are denied the right to continue education and forced into caretaker roles.

In May last year, Burulai, a 20-year-old woman was left alone with her kidnapper who violently stabbed her to death inside a police station. This incident sparked national outrage and highlights the extent to which authorities operate under a patriarchy and fail to uphold the law. Clearly the shortcomings of the state have come at a huge cost. Today, the social movement to end bride kidnapping and gender based violence in Kyrgyzstan is bigger than ever. The campaigns and protests following Burulai's murder have continued and it's Kyrgyz women in the front line, standing together, calling for the state to take action.

Tessa Stockburger

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“WOMEN ARE FOR CHILDREN, BOYS ARE FOR PLEASURE”

– A story about Afghanistan’s “beardless boys”

By Alexandra Håkansson Schmidt & Lisa Elamsson

Photo: US Embassy Kabul, Flickr.

In 2017 the Afghan government introduced a new Criminal Code explicitly addressing the under-reported issue of bacha bazi. The practice involves older men taking advantage of young boys in vulnerable situations and has increased since the fall of the Taliban regime. Although introducing new laws banning bacha bazi is a welcome move, the issue extends far beyond national laws.

Domestic violence, illiteracy and poverty. In tandem, these factors increase vulnerability to abuse and exploitation, and are often integral in the lives of bacha bazi victims. Bacha bazi is a neglected human rights issue that is causing anguish among the most vulnerable children in Afghanistan. The practice involves young boys, bacha bereesh (bearless boys), commonly aged 10-18, who are taken in possession of older male adults. The boys are usually brought to parties, wedding ceremonies and other private events, sometimes dressed in women's clothes, and forced to dance and entertain a male audience. However, the practice varies across the country. After the ceremonies, the boys are often taken to private houses where they are raped and sexually abused. Due to threats, violence and economic dependency, the boys often face difficulties leaving the iron grip of their abuser.

According to the Afghanistan Independent Human Rights Commission (AIHRC), bacha bazi falls under the definition of trafficking in person according to the Palermo Protocol on trafficking in persons and has been criticised for being a severe human rights offence. Trafficking in person, or human trafficking, includes crimes such as forced labour, sex trafficking and unlawful recruitment of child soldiers. Although the issue is starting to gain political attention, it remains to be adequately addressed by policymakers and community members alike.

Turning a blind eye to illegality

Afghanistan's legal system is complex and consists of three parallel regulatory frameworks: statutory, customary and religious. Due to the diversity in the legal

"The boys are often taken to private houses where they are raped"

system, there are various norms and mechanisms that exist to settle disputes. The result of this has been impunity and inconsistency in the application of national laws. During the Afghan civil war, the Taliban condemned bacha bazi as it was considered to be un-Islamic and an offence to Sharia Law. As a result, the practice was punishable by death up until the US invasion in 2001. Although the prospects of some marginalised groups, including women, improved after the overthrow of the Taliban regime, the prevalence of bacha bazi increased. Their demise left a power vacuum in which the perpetrators of bacha bazi were no longer facing the same risk of harsh reprisals.

After the fall of the Taliban regime, there was little latitude in the national law to address bacha bazi, although child abuse remained illegal. In fact, bacha bazi was not directly addressed in the 1978 Afghan Criminal Code, rendering prosecution of the practice nearly impossible. Even though the Criminal Code contained regulations on pederasty, degradation and rape, this was not enough to address the practice in its entirety. The silence and taboo surrounding the violations made it even more difficult to tackle the issue. As vested power interests came to dominate the political landscape, government complicity in the practice quickly became a problem. According to the AIHRC, most people who engage in bacha bazi have high-level connections within law enforcement and among prosecutors and judges, enabling them to dodge the not-so-long arm of the law.

Despite this bleak picture, things may be changing as political attention seems to be increasing. In October 2016, the president Ashraf Ghani ordered an investigation on institutionalised sexual abuse of children. The investigation resulted in the arrest of five Afghan National Army (ANA) soldiers

Photo: Marius Arnesen, Flickr.

who were accused of sexually abusing a boy, possibly in bacha bazi. In 2017, a district chief of police and six members of ANA were arrested on the same grounds. However, only two of the ANA soldiers arrested in 2016 were sentenced, while all involved in the case from 2017 were released.

Life after Bacha Bazi

When bacha bereesh are considered too old, usually around the age of nineteen or when their beard begins to show, they are released by their owners and simply expected to carry on with their lives. However, the psychological damage caused by years of sexual abuse and social isolation makes it difficult for many to settle into a normal life. Having been subjected to sexual assault and harassment at a young age often result in lifelong trauma. After their release, many boys lack networks and social support. This, in combination with a low level of schooling, limits the options that the boys have upon returning to society. Due to difficulties finding jobs, some victims of bacha bazi turn to be abusers within the practice themselves, resulting in a vicious cycle of abuse. Other boys turn to drugs and alcohol as a coping mechanism.

Victims are often isolated from society, both during and after their release. The practice is reportedly occurring in powerful and influential circles which makes it difficult for victims and their families to seek assistance, especially for those boys who become well known in bacha bazi circles. When seeking assistance victims have reportedly received threats, punishments and beatings and have even in some cases been returned to their abusers. The European Asylum Support Office reported on a boy who ran away to Iran for two years, but when he returned to his village he was recaptured by armed men who returned him into bacha bazi.

Toward future horizons

According to human rights groups, bacha bazi is largely a result of rigid gender segregation in the country. The segregation is reflected in the infamous saying “women are for children, boys are for pleasure”. Although important steps were taken in 2017 by adopting a new Criminal Code, which explicitly takes a stance against human trafficking and bacha bazi, more efforts may be needed. Detrimental power structures still constitute a hinder. Social protection networks are still lacking. Nevertheless, a brighter future for Afghanistan’s boys will be possible when impunity and inequalities are countervailed.

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Photo: WBUR Boston's NPR News Station, Flickr

How Slavery Built the World Cup

An article by Åsa Setterqvist & Hanna Geschewski

Many were shocked when FIFA announced their choice for the 2022 FIFA World Cup in Qatar. It is not only a wildcard in international football, but also notorious for the unworthy treatment of its many migrant workers. With only two years left until the first kick-off, not much seems to have improved.

It is hard to imagine that in the richest country in the world, the minimum monthly wage is a mere 200 US Dollars. It is also hard to imagine that more than half of the population live in labour camps, far away from the radiant skyline of the capital. And what is hardest to imagine is that this country, until recently referred to as "a slave state in the 21st century" will host the next Football World Cup.

Qatar, located on a peninsula in the Persian Gulf, has a native population of only around 300,000. Ever since FIFA approved its bid for the 2022 FIFA World Cup in December 2010, the population has grown by more than 35 percent. For the construction of the twelve planned stadiums, roads and hotels with a total budget of 200 billion US Dollars, Qatar is heavily dependent on foreign labour. According to the latest statistics, around 95 percent of the 2.6 million inhabitants are foreigners, most of them unskilled or low-skilled workers from Africa and South Asia. The second largest group of migrant workers after India, comes from Nepal with nearly

"The system allows slave-like working conditions"

400,000. More than ten percent of the Nepali population, 1700 men and women every day, have left the Himalayan nation to work abroad, and many moved to Gulf States like Qatar in hopes of a stable income.

While many people have been able to gather savings and ensure their children's education, they have paid a high price for it: heavy recruitment fees, wages lower than promised, unpaid overtime, unworthy working conditions and until recently a system that is known as prime example of modern slavery: kafala.

The kafala or sponsorship system allows slave-like working conditions in the Gulf countries, Jordan and Lebanon. The intention behind the system was to regulate foreign workers by having nationals looking after them which today has become a tool of oppression. The employee is not allowed to leave the country, quit or change jobs without the consent of the employer, also known as kafeel. Breaking the rules will result in deportation or imprisonment.

After consistent international outcry, Qatar gave in and introduced a new contract-based law in December 2016 as a replacement of the kafala system that entailed the establishment of state-run grievance committees for workers' complaints. It was followed by another reform in September 2018 that eliminated the need for an exit permit from the employer to leave the country.

Labour rights activists soon argued that the apparent amendments were still highly insufficient to actually abolish the kafala system. Workers still need a certificate from their employer to change jobs.

Furthermore, the 174,000 domestic workers in Qatar are not even included in the law, most of whom are maids from Africa and Asia. Their stories tell of rape, torture and a life of slavery. They are forced to work up to 21 hours a day, sometimes without pay, food and rest. Their passports are often confiscated by the employers at the airport. Thus, the maids are trapped at home. With very limited escape possibilities, women are driven to suicide or risk their lives to escape as their only way out.

The new law also fails to strengthen labour rights. Unions and labour protests remain banned, and working conditions are still not sufficiently monitored. Migrant workers are forced to share overcrowded accommodation with non-existent hygienic standards and work long hours in

risky conditions and extreme heat. In 2014 alone, one Nepalese migrant worker died every other day at one of the World Cup construction sites.

With only a little more than three years to the first kick-off, a change in Qatari work culture seems illusionary. Or as a researcher at Equidem, a labour rights consultancy, puts it: “Some important milestones have been reached. But the reforms, to be effective, will require a generation of change.”

Hanna Geschewski

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Photo: Fancycrave, Unsplash.

Behind the Belt & Road: Textile Workers Need Their Rights

An opinion piece by Vittorio Capici & Wooseong Kim

The Belt and Road Initiative (BRI) is one of the most ambitious transnational development projects ever implemented. However, many EU analysts and policymakers fear the changes that BRI will bring to the European labour markets. This article will bring you to Prato, a key centre for the Italian textile industry, where the Chinese immigrant workers have been hired under inhumane conditions for 40 years and where the Chinese government decided to invest once again.

Chinese emigration to Italy began in the 1980s due to China's opening of its labour market to the world. Most of this migration was directed towards the economic centres of Northern Italy. Among them, the little and powerful manufacturing town of Prato, in the Tuscany region. Chinese immigrants arrived at a time of economic crisis and found many opportunities to invest, especially in the textile industry. After almost 40 years much has changed. Prato is today Italy's most international city, with ⅕ of its population coming from different corners of the world. Half of the city's newcomers are Chinese.

The Chinese workers currently contribute to 20% of the town's GDP and they have integrated well with the locals. Prato hosts among the biggest Sino-Italian cultural events in Italy and the little town became

an example for cities wanting to adopt long-term integration strategies. However, fundamental challenges still exist, such as the often problematic labour conditions in the Italo-Chinese textile factories. Between 2013 and 2017, ten Chinese workers lost their lives amidst allegations of inhumane working schedules and illegal housing conditions. While the Italian political debate over Prato's Chinese community has crystallized for the past 10 years, some changes are in sight.

> *Ten Chinese workers lost their lives amidst allegations of inhumane working schedules*

BRI and the future of labor rights for the Chinese workforce in Italy

On 23 March 2019, Italy became the first of the G7 countries to officially join China's Belt and Road Initiative (BRI) - the largest transnational development project ever implemented since the Marshall Plan by the US government to boost investment in post-World War II Europe. The BRI aims to link China to Europe, just like the ancient Silk Road connected the two separated economies many centuries ago. Italy's European partners fiercely criticized the country's move on the belief that a non-cohesive EU approach to the initiative might bring disruption in the European economic market, currently made fragile by Brexit and economic stagnation among Southern European countries.

Italy is among such stagnating economies and its willingness to cooperate with China is very much driven by the attempt to find ways to to revive its economy. Even before the bilateral agreement on the BRI, the two countries share important economic ties. Italy is China's fifth largest commercial partner for trade volume. Similarly, Italy's sales to China already reached 11.1 billion euros in 2016 and is expected to increase steadily. The textile industry, one of the most important processing industries in Italy, is also one of the sectors which both Italy and China will expect to benefit from. China's desire to expand its textile production to Europe and Italy's need to boost its exports to the Asian giant seem to suggest that cooperation under this sector will experience enormous changes.

The Belt and Road Initiative promises to improve the current partnership. One of the pillars enshrined in the BRI agreement signed by the Italy and China rests on the so called people-to-people connectivity. More in particular, with this pillar China pledged to respect human rights and high environmental standards in its industrial production. According to Prato's Mayor, who was recently invited by the Chinese Ministry for Economic Development at the International BRI Forum, the Italian government should use this opportunity to work hand in hand with its Chinese counterparts to improve the labor rights schemes of the Chinese communities residing in Italy. For the moment, however, there is no action plan envisaging how such improvements should take place.

This raises many questions. How far is Italy ready to go to secure Chinese investment in the country? Will the Italian government turn a blind eye on the rights of those Chinese immigrants working tirelessly every day to contribute boosting Italy's manufacturing sector?

What is certain is that Italy's desperation for a stronger role in Europe might lead the current government to avoid discussions about certain topics. Prato's long history of Chinese presence and weak labor and Human Rights should serve as a caution. For now, modern slavery practices are still being used on our doorstep.

Wooseong Kim

Wooseong is a Master's student in Economic Demography at Lund University. He is particularly interested in consequences of population aging, fertility change and social epidemiology.

Vittorio Cpc

Vittorio is a Master's student in International Development and Management at Lund University. His passions lie in Horn of Africa's politics, South-South cooperation, migration and agroecology.

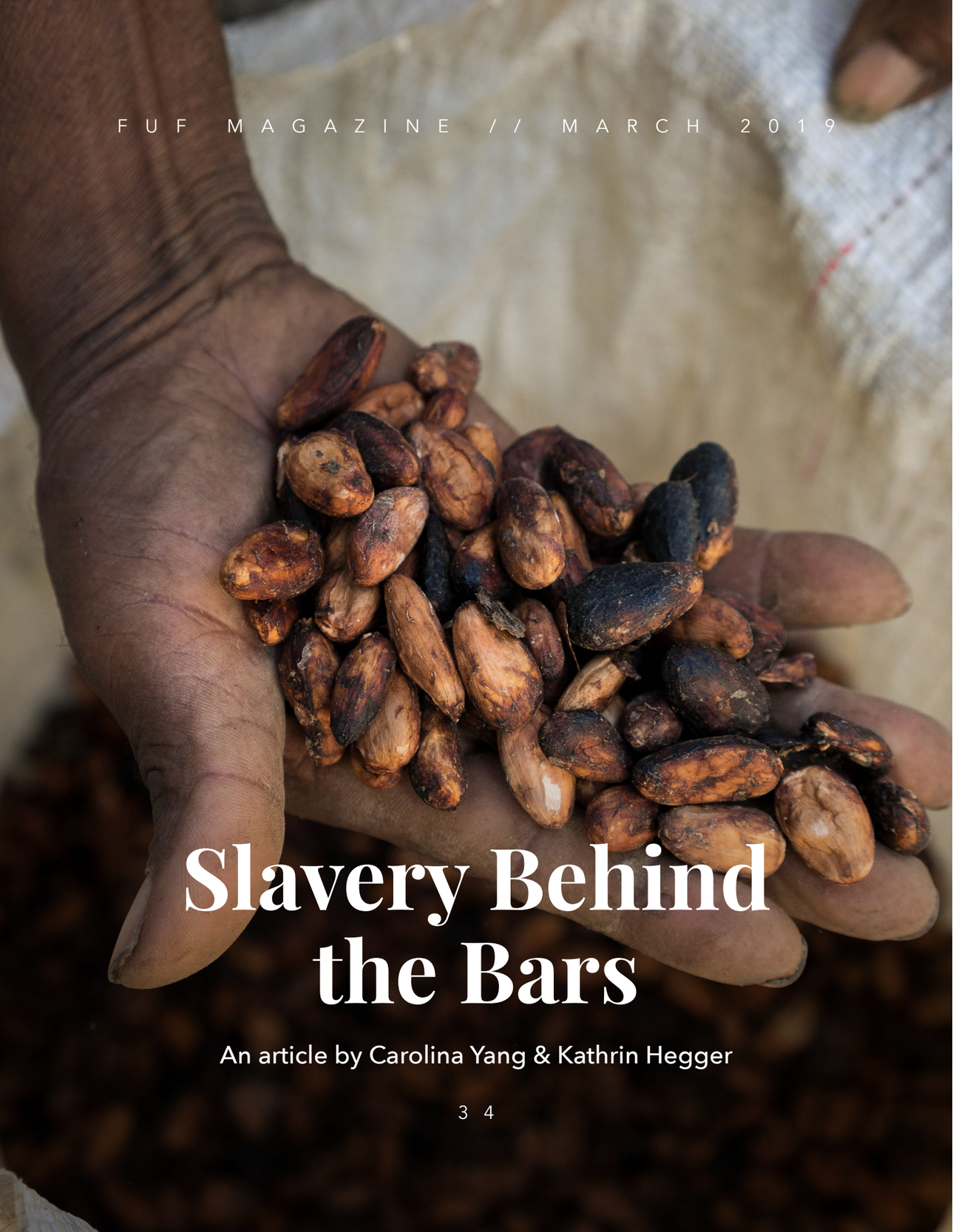

Photo: Thomas Cristofoletti, USAID.

Slavery Behind the Bars

An article by Carolina Yang & Kathrin Hegger

Slavery that holds the longest history in agriculture, has transformed into various forms, and is still part of our daily lives. Child labor, a reality in the cocoa production in Côte d'Ivoire, gives a bitter aftertaste to the joyful treat of chocolate.

The earliest form of slavery appeared in the field of agriculture 5,000 years ago, when forced labor was used for the construction of irrigation systems in Mesopotamia, current Iraq. Agricultural slavery was historically a means for landowners to profit from advantageous yet labor-demanding crops, such as rice, sugar, cotton, and tobacco. Overtime, slavery in agriculture has evolved into different formats of modern slavery, covering forced labor, human trafficking, and slavery-like practices. According to the Report of the Global Estimates of Modern Slavery, agriculture, together with forestry and fishing, is enlisted as the fourth biggest sector contributing to forced labor. Today, these undesirable practices could be identified in a great variety of food items: palm oil and seafood from Southeast Asia, coffee bean and nuts from South America, as well as cocoa from West Africa.

> *"The fourth biggest sector contributing to forced labor*

As much as chocolate is often considered as an irresistible confectionary by the public, the production of its former state – cocoa – is sometimes appalling. West African country like Côte d'Ivoire provides two-fifths of the cocoa demand worldwide, and is the largest cocoa supplier. In order to cope with the market pressures in this competitive industry, child labor is often sought as a way to lower the production cost. There is an estimation of 891,000 children in Côte d'Ivoire falling victim to such a cause, with many sold by their families or kidnapped by traffickers from Burkina Faso and Mali. In addition to long working hours in the sun, children are required to use chainsaws to clear forests for growing cocoa trees. Machetes

are also regarded as a standard tool to climb trees and crack cocoa pods, which injure 4 out of 10 children. Beating is a common treatment if a child fails to carry heavy pod sacks that often require two people to lift.

The situation of child labor in cocoa agriculture is driven by several factors. The low cocoa prices is a result of cocoa overproduction and the unequal distribution of profits within the cocoa value chain. This reinforces farmers and cooperatives to seek the cheapest sources of labour, and often leads to exploitative working conditions. Furthermore, insufficient law enforcement worsens slavery in cocoa agriculture. A lack of awareness of labor rights due to a deficiency in education, and the absence of police stations in close proximity to the plantations for reporting such violations, make it difficult for national laws to be implemented..

To cultivate socially just cocoa, stakeholders at different levels are working with different tools. Government of Côte d'Ivoire is dedicated to eliminating child labor at the national level, while Modern Slavery Acts in the UK and Australia force businesses to combat modern slavery throughout their supply chains. At a societal level, initiatives like Behind the Brands are led by civil societies to reveal companies' compliance in realizing social responsibility for increasing public pressure. Social entrepreneurs bring forward the change by providing slavery-free alternatives to consumers. Every conscious purchase of chocolate bars could satisfy both the taste buds of consumers and sweeten the taste of freedom among growers.

Kathrin Hegger

Kathrin is from Germany, studying a Master's Programme in Environmental Studies and Sustainability Science at Lund University.

Carolina Yang

Carolina is a master's student of Agroecology at Swedish University of Agricultural Sciences. With the background in forestry and resource management, she holds great passion in environmental sustainability, with a focus on sustainable food system.

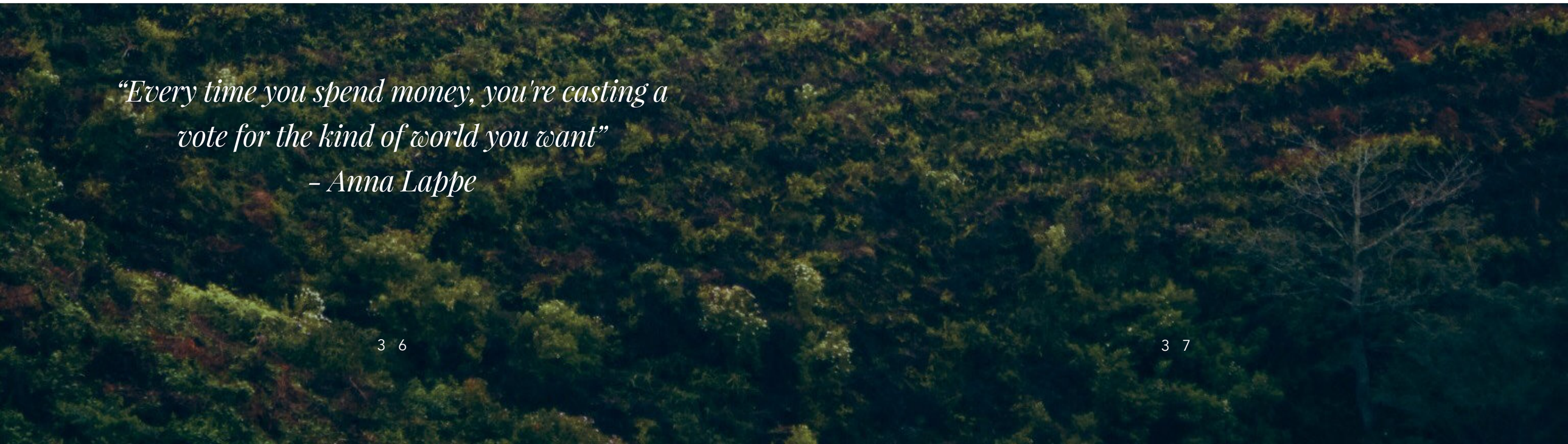

Photo: Lorna Brooks, Flickr.

THE SWEDISH DEVELOPMENT FORUM

In the wake of the film ROMA

An article by Charlotte German & Carlos Ranero

The film ROMA portrays the life of an indigenous woman in Mexico and has sparked a debate about the working conditions for indigenous domestic workers in the country. Discrimination, violence and no working security are some of the risks that make up the daily work life for many of the marginalised women.

On the lasts months of 2018, Alfonso Cuaron and Netflix released the film “ROMA”, a movie that has as its main protagonist a young indigenous woman named Cleo, played by Yalitza Aparicio, that is the domestic worker for a middle-class family during the '70s in Mexico city. The movie is focused on the social reality ofthat many women from indigenous populations in Mexico, employedthat work as domestic-workers. E had been through, and even though the movie is settled more than 50 years ago, this situation still is true.

Behind the media circus that surrounded the film and the lead actress Yalitza Aparicio lies the uncomfortable truth; many indigenous women in Mexico, who are looking for a way out of poverty in the rural communities, end up being subjected to violence, discrimination and terrible working conditions. The young women leave their homes in hopes of a better future and heads towards the bigger cities in the country. Unfortunately, for many, the change isn’t what’s expected. Domestic work is seen as an easy solution to unemployment, and sometimes is even seen as

a “passing job” that will provide some stability while they adjust to their new reality., Hhowever, because of the lack of protection and recognition from the state, many, if not all of these workers, end up suffering from a lack of access to labour rights, which in turn, can push them into A SITUATION SIMILAR TO SLAVERY.

THIS situation occurs mainly because in Mexico, as in many countries of Latin America, domestic work is still not regarded as a “real work” by the state laws, as such the employer is not obligated by law to give these domestic workers any labour rights such as a minimum wage, sick leave, maternity leave or health insurance. Also, due to the large number, 2.4 million people in Mexico, working in domestic work, the state can’t manage the challenge to secure workers right and decent work conditions for them.

However, even though the situation looks dire for this section of the population, there have been some changes. In 2015, the syndicate for domestic workers was created and recognized by the Mexican state, giving the first time the domestic workers to finally have a voice that defends their rights. And on December of 2018, the supreme court of justice in Mexico recognized the right of the domestic workers to be registered and have access to the public health system, with an aim of having all of the workers registered at the end of 2021.

At the end, even, though the situation is dire for the big majority of domestic workers, and we can’t really know what is the magnitude of the problem as they live in a grey area between legality and illegality, things are changing and by letting people know, especially the workers, that these workers have rights and should be respected we can bring about change.

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