



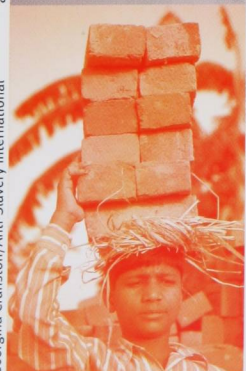
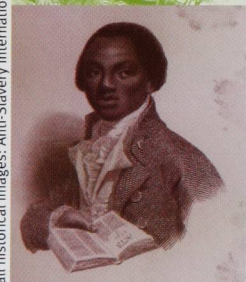
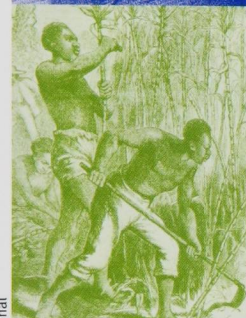
today's fight for tomorrow's freedom



# Act To End Slavery Now

set all free & Anti-Slavery International





all historical images: Anti-Slavery International

Georgina Cranston/Anti-Slavery International

Mike Sheill/Black Star

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**Act To End Slavery Now**  
© Anti-Slavery International  
and Churches Together in  
England 2006

ISBN: 0 900918 62 4

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to bottom:**  
a depiction of enslaved  
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the abolitionist, Thomas  
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slavery in sugar cane  
plantations;  
Oludah Equiano,  
anti-slavery campaigner;  
an ex-child bonded labourer  
demonstrates the kind of  
loads he used to carry;  
Pelagy (8) and Jocelyne (6)  
were trafficked from Benin  
to Gabon for domestic work



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# Introduction

The bicentenary of the Abolition of the Slave Trade Act in 2007 provides an opportunity for us to remember, reflect and respond to slavery past and present, and we hope this publication will help you to do this. Anti-Slavery International and **set all free** have put together this resource for churches, groups and individuals to explore the issues of modern slavery and look at ways to respond.

**set all free** has been established by Churches Together in England to commemorate the 2007 bicentenary in ways which challenge modern society to engage with Christian values. The project aims to highlight how the abolitionists' values can transform our relationships on an individual, community and society level. You can find out about **set all free** by visiting the website, [www.setallfree.net](http://www.setallfree.net)

**Anti-Slavery International**, founded in 1839, is committed to eliminating all forms of slavery by campaigning for its eradication, supporting local organisations' initiatives to release people, and pressing for implementation of laws against this abuse. **Anti-Slavery International** is on the Project Executive of **set all free** and supports the project in raising awareness of both historical and contemporary forms of slavery.

**Anti-Slavery International** is a membership organisation which relies on the support of individuals to carry out its vital work. Without the core support of our members we would not be able to continue our work to expose and campaign against slavery in the 21st century. Please visit the website [www.antislavery.org/2007](http://www.antislavery.org/2007) to find out how you can join the Fight for Freedom.

# Remember

## The 2007 bicentenary: setting the scene

The year 2007 marks the bicentenary of the Abolition of the Slave Trade Act, which was passed by the British Parliament on 25 March 1807. This was a step on the way towards ending one of the most brutal chapters in human history. The scale of the Transatlantic Slave Trade is difficult to quantify but it is estimated that 24 million Africans were captured and enslaved on the continent. Around 10 million people survived crossing the Atlantic in horrific conditions, known as the Middle Passage, and many more did not survive the brutal treatment they received in the Americas<sup>1</sup>.

Also known as the African Holocaust, the slave trade inflicted immeasurable damage on the African continent and the people of Africa, whilst at the same time laying the foundations for the wealth and industrialisation of Western powers including Britain. Beyond these economic legacies, there were also untold social and psychological impacts on the peoples affected by the slave trade. The ideologies that were developed to justify slavery have remained with us, in terms of the racism and discrimination that permeate our societies today.

The Abolition of the Slave Trade Act was a significant breakthrough for a broad coalition of forces, from Africans resisting enslavement at every stage, to abolitionists both black and white in the UK and beyond. These forces were united in opposition to the horrors of the Transatlantic Slave Trade and brought about the first mass human rights movement, on which many campaigns have been modelled since.

The 1807 Act did not mark the end of Transatlantic slavery, however, and failed to challenge many of the entrenched attitudes and patterns of exploitation that it had set in place. Moreover, slavery continues down to today, with millions of men, women and children sold like objects, forced to work for little or no pay, at the mercy of so-called 'employers', around the world. Modern slavery is also shaped by attitudes of racism and discrimination, and patterns of poverty and exploitation, which have been created over centuries. We need to understand the past in order to challenge and change the present.

In 2007 we have the opportunity to understand the truth about what happened in the Transatlantic Slave Trade, to remember all those who lost their lives, those who suffered, and those who resisted and campaigned for abolition. Christians can reflect on what the Bible has to say, and look honestly at the role of Christians in the past and the present, both in supporting and then in struggling against slavery. And 2007 offers us the possibility of responding to what we have learnt, of taking action to combat the modern forms of slavery that exist worldwide, so that everyone can be free.

<sup>1</sup> The numbers of Africans enslaved during this process is difficult to quantify but it is estimated that between 9.6-10.8 million people survived the Atlantic crossing. For more detail see James Walvin, *Black Ivory*, Harper Collins Publishers, London 1992, pages 37 and 318.

# Reflect

## What is modern slavery?

### Slavery today

There are at least 12 million men, women and children in slavery around the world today. In this booklet, we will look in detail at some of the practices of slavery affecting people today, such as bonded labour, forced labour, the unconditional worst forms of child labour, slavery based on descent, and human trafficking. Contemporary slavery takes various forms and affects people of all ages, sex and race. Women from eastern Europe are bonded into prostitution, children are trafficked between West African countries and men are forced to work as slaves on Brazilian agricultural estates.

### Definitions of slavery<sup>2</sup>

Although slavery has existed since ancient times, it was the uniquely appalling events of the Transatlantic Slave Trade and the campaign for its abolition that led to efforts to define and ban slavery at the international level. As well as national laws such as the 1807 British *Act for the Abolition of the Slave Trade*, an estimated 300 international agreements were implemented to suppress slavery between 1815 and 1957.

The international attention on slavery continued throughout the nineteenth century and into the twentieth, with the active role of the League of Nations and then the United Nations to eliminate slavery. As a result, the practice of slavery became universally accepted as an international crime and, where committed by the state, a crime against humanity.

The definition of slavery has caused controversy since the beginning of the abolition process, but defining slavery is vital in working towards its total eradication. An approach that includes all social injustices or human rights violations becomes so broad as to be meaningless. This would lead to a

dilution of work against slavery and reduce its effectiveness in eliminating the practice.

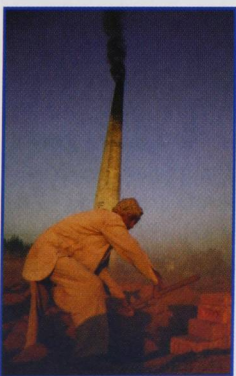
The *Slavery Convention* of 1926 prohibited slavery, the slave trade and forced labour, defining slavery as “the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised”. In 1956, the *United Nations Supplementary Convention on the Abolition of Slavery, the Slave Trade and Institutions and Practices Similar to Slavery*, went further, to include debt bondage, serfdom, forced marriage practices, and the sale or giving of children into exploitation, in its definition of slavery. The combined legal definition set out in these two treaties remains in use today. Other international standards that ban slavery include the 1948 *Universal Declaration of Human Rights*, which states that “No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms”.

### Characteristics of slavery

Ownership is a key aspect of definitions of slavery in international law, but few slavery practices include actual ownership today. In the modern context, the circumstances of an enslaved person help to identify how their situation constitutes slavery. This includes control of an individual; restriction of their freedom of movement; and their lack of consent. These elements of control and coercion, often accompanied by the threat of violence, are central to the existence of slavery. The migrant worker whose passport has been confiscated by his or her employer, the child sold as a camel jockey or the woman forced into prostitution - all have the element of choice and control of their lives taken away from them and find themselves in conditions of slavery.

### Slavery since 1807

The 1807 Act was a step on the way to abolition. It was not until 1834 that slavery itself was outlawed throughout the British Empire. The apprenticeship system, which replaced it until 1838, was slavery in all but name. Even after this, many formerly enslaved Africans were left with nothing and had no choice but to continue to work for their former masters, now being paid a tiny amount, but



above top: a poster advertising slaves for auction. A total of 16 slaves, whose ages ranged between seven and 40 years old, were to be sold for cash only

above: bonded labour in India's brick industry. Millions of men, women and children continue to be bonded into exploitative labour across South Asia

<sup>2</sup> This section draws on the report *Abolishing Slavery and its Contemporary Forms* by David Weissbrodt and Anti-Slavery International, Office of the United Nations High Commissioner for Human Rights, 2002.

having to cover costs of food, accommodation and so on. The British also used the 'coolie' system to replace slavery, bringing thousands of indentured labourers from India and China to South Africa and the Caribbean, where they were forced to work in slavery-like conditions. And the system of dehumanisation that went with slavery was not abolished, and continued for example through so-called "Jim Crow" segregation and discrimination laws in the southern states of America; colonial policies; and more widely in institutional and individual racist attitudes which still exist today.

Chattel slavery was still practised by many countries throughout the nineteenth century, while at the same time, other forms of slavery began to come to public attention, including forced labour extracted by colonial powers, bonded labour and serfdom. In 1839, the British and Foreign Anti-Slavery Society was formed, to campaign for the worldwide abolition of slavery and to work for the eradication of slavery practices that continued to exist despite legal abolition. The Society was renamed Anti-Slavery International in 1995 and the work continues today.

#### Connecting slavery past and present

Contemporary forms of slavery in the 21st century are linked to the slavery and exploitation of the past in different ways. The Transatlantic Slave Trade systematised slavery on a scale and level of brutality never witnessed before. The slave trade dehumanised its victims, building ideologies of racism and discrimination that became embedded in societies down to today. Racism and forms of discrimination based for example on ethnicity, gender, caste or status are key causes of slavery today. And the slave trade, along with later colonial exploitation, shaped contemporary global inequalities, building the wealth of the West and stripping Africa and other parts of the world of their riches. The current poverty of the two-thirds world creates a context where modern slavery thrives. And specific modern forms of slavery are connected to the past in different ways, some of which we will explore later.



right: a campaigning banner calling for an end to the apprenticeship system, which operated between 1834 and 1838 in parts of the British Caribbean

# What does the Bible say?

## The Bible and Transatlantic Slavery

### Freedom, dignity and humanity

The Creation Story in Genesis 1:26-27 asserts that human beings are made “in the image of God” and pronounced “very good”, which means that each individual is of value and sacred, and is to be treated with respect. Moreover, these verses clearly confirm that there is only one “race” - the human race - with all its diversity. In Genesis 2:16-17 we read that God blesses human beings with freedom of movement and of choice, yet slavery in all its forms robs human beings of these God-given features by exchanging containment for freedom, shame for dignity and cruelty for humanity.

### Selfishness and division

The Creation Story also acknowledges that issues of dominance and power have come into play in human relationships, with perverted selfishness leading to self-preservation at the expense of others. In Genesis 3 we read that man blames woman, while Genesis 4 and 37 reveal brother overpowering brother only to ask “Am I my brother’s keeper?” The roots of contemporary divisions along the lines of ethnicity, creed, class and caste can be traced to these accounts.

### Slavery in the Bible

There are references to slavery throughout the Bible and history shows that pro-slavery groups used certain scriptures to try to justify and perpetuate the captivity and enslavement of millions of Africans during the Transatlantic Slave Trade. These biblical verses were interpreted to convince Europeans and enslaved Africans that God sanctioned Transatlantic slavery for their spiritual and social betterment.

### The curse of Ham

One of the primary biblical passages used to defend slavery was Genesis 9, the so-called Curse of Ham. In Genesis 9:25, Noah appears to “curse” one of his sons, Ham for an apparent transgression - of not averting his glance from his father’s naked form. As a result, Canaan/Ham is destined to be the slave of his brothers, who are in turn blessed.

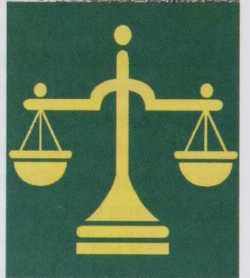
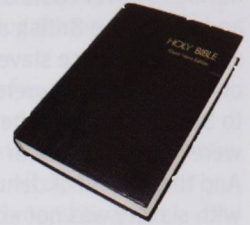
Thousands of years later during the age of expedition, Europeans made links between the biblical account of Canaan/Ham and Africans living in continental Africa, and suggested that they were the descendants of Ham and under a curse. One sign of the curse was their dark skins; darkness or blackness were interpreted as metaphors for sin, dread, plague, emptiness, and punishment. Africa was claimed to be in a “primitive” state, in comparison with Europe, due to the curse.

### Christian complicity

The Church was very much part of an apparatus that used a variety of cultural and religious ideas to exploit Africans for the financial benefit of Europe. The involvement of Christian England in slavery followed Portuguese and Dutch activity, and began with one-off ventures by “adventurers” such as John Hawkins, who carried out “snatch and grab” raids on the coastal regions of Africa with the assistance of warships such as the *Jesus of Lubeck*. For nearly 400 years, African men and women, boys and girls - all made in the image of God - were physically, psychologically and spiritually dehumanised for economic gain. Some Christians denounced Africans as “heathens” and claimed that the slave trade was their best opportunity of hearing the gospel. Aside from the abhorrent nature of these arguments, history tells us that Christianity had come to the African continent long before the slave trade, for example in Ethiopia, and verses such as Acts 8: 26-40 suggest an African familiarity with the gospel from the time of the early church.

### The Bible misused

Slave apologists, including clergymen, interpreted various New Testament epistles to suggest that African slavery was compatible with Christianity. The letter to Philemon was used to show that Christians could own slaves and that it was appropriate to return all runaways to their owners. 1 Timothy 6:1 was used to argue that it was sinful to resist what God sanctioned, while 1 Peter 2:18-19 was interpreted to suggest that it was wholly consistent for Christian slaves to suffer under



top to bottom:

the bible;

map of Africa;

enslaved Africans;

scales of justice;

in Adinkra  
Funtunfunefudenkyemfunefu  
means “Siamese crocodiles”  
a West African symbol of  
democracy and unity in  
diversity

the yoke of plantation slavery. Furthermore, Revelation 21 was used to suggest that subjugated Africans would get their reward in heaven.

### Jesus' message

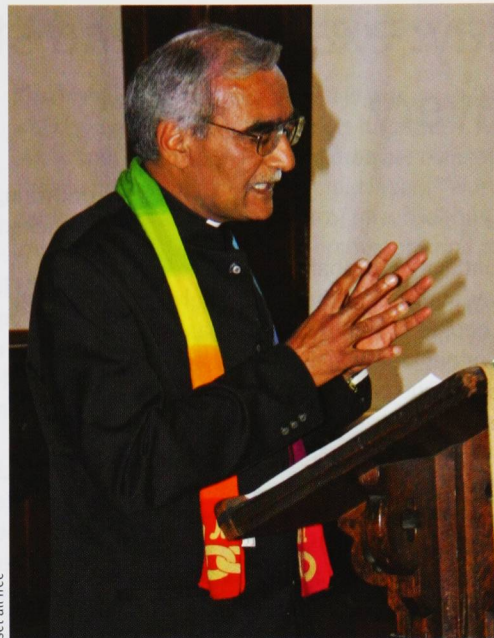
Although Jesus did not specifically address the issue of slavery, He had a lot to say about equality in relationships. His words spoke against oppressive and domineering relationships and proved the inspiration for many anti-slavery activists. Jesus' message of love, peace and justice invariably resonates with the last, the least and lost, and underlines that "In as much as you did it to the least of these who are members of my family you did it to me" (Matthew 25:40). Moreover, Jesus' first sermon recorded in the gospel of Luke, quoted the words of the Prophet Isaiah: "...He has sent me to bring release to the captives..."

Servanthood and enslavement are themes of Jesus' ministry. In Psalm 105:17-22 we have almost a precursor to this, where we read that while a slave, Joseph's "...feet were hurt with fetters, his neck was put in a collar of iron". A few verses later, he is freed and becomes "lord" of the house and "ruler" of all the possessions, and teaches wisdom. Likewise, Philippians 2:6-11 reflects on Jesus' downwards journey, the king "taking the form of a slave," who is subsequently "highly exalted".

### The Bible and fighting slavery today

Over 200 years ago, black and white abolitionists, who were motivated by a desire to see the gospel preached in all its truth and fullness to enslaved Africans, embarked upon a campaign to set the captives free. Armed with verses from scripture, these courageous men and women stood against hierarchies and vested interests with a call that God's people were to be "let go to worship Him".

What do the scriptures say about the appalling abuses facing God's people today? Certainly, Exodus 21 and Leviticus 25 condemn generational slavery and slavery by descent - a form of servitude affecting millions around the world. Likewise, Proverbs 13:23; "A poor man's field may produce abundant food, but injustice sweeps it away," underlines today's inequalities which condemn hardworking men, women and children to lives of abject poverty by those who exploit their labour.



Left: Revd Inderjit Bhogal, Chair of set all free, preaching at set all free's service of commitment, Holy Trinity Clapham, London, September 2005

Also, if justice is to "roll on like a river, and righteousness like a never ending stream" (Amos 5:24), then compensating the wronged person by making restitution in full must be considered. During His ministry, Jesus endorsed this principle of restorative justice when Zacchaeus the tax collector paid back four times the amount he had overcharged the poor. If the sins of the past are not dealt with, they have a destructive impact on the present. The tax collector not only said sorry but also went on to repair the damage, and received Christ's blessing that "Today salvation has come to this house," Luke 19:1-10.

There are often "costs" for taking moral positions on injustice or for righting wrongs. It cost Zacchaeus financially; while numerous biblical prophets were stoned, beaten, abused and even killed when they spoke out against corruption and sin. The abolitionists of the past faced physical threats and wide-scale ridicule in their fight against Transatlantic slavery. Likewise, standing against modern slavery can have financial, time and emotional implications, in terms of consumer purchases, awareness-raising and standing alongside the oppressed. Yet this undoubtedly subscribes to the biblical injunction to "do justly, to love mercy, and walk humbly before God" and to be in keeping with the Church's mission to restore, recognise and perfect "the image of God" in all people, to end subjugations and break the chains of slavery today.

# Slavery today: examples and stories of modern forms of slavery

## Bonded labour

Bonded labour - or debt bondage - is probably the least known form of slavery today, and yet it is the most widely used method of enslaving people. A person becomes a bonded labourer when his or her labour is demanded as a means of repayment for a loan. The person is then tricked or trapped into working for very little or no pay, often for seven days a week. The value of their work is invariably greater than the original sum of money borrowed.

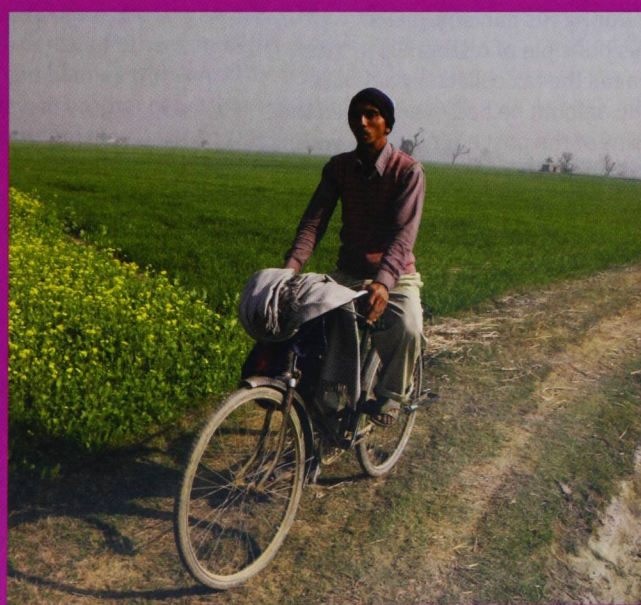
Bonded labour has existed for thousands of years. In South Asia it took root in the caste system and continues to flourish in feudal agricultural relationships. Bonded labour was also used as a method of colonial labour recruitment for plantations in Africa, the Caribbean and South East Asia. In recent times bonded labour practices are found increasingly within the context of human

trafficking, where traffickers use the 'debts' they claim trafficked people owe as a mechanism of control.

Bonded labourers in South Asia come overwhelmingly from Dalit ("untouchable"), "low" caste, or indigenous groups, and are routinely threatened with and subjected to physical or sexual violence. They are kept under various forms of surveillance, in some cases by armed guards.

Poverty, and people prepared to exploit the desperation of others, lies at the heart of bonded labour. Often without land or education, the need for cash just for daily survival forces people to sell their labour in exchange for a lump sum of money or a loan.

Despite the fact that bonded labour is illegal in most countries where it is found, governments are rarely willing to enforce the law, or to ensure that those who profit from it are punished.



Peter Pattinson

## Bonded labour in India: Kamikar<sup>3</sup>

35 year old Kamikar (left) was kidnapped and forced to work as an agricultural labourer in the Sangrur District of the Punjab. Kamikar's father Amrik had worked as a bonded labourer for a landlord called Ram Singh for 12 years. In that time Amrik had never received a salary, only the occasional small loan. If he ever left his landlord to visit his family in his village, Ram Singh would charge him Rs100 (US \$2) for each day and night he was away. As a bonded labourer, Amrik was expected to be on duty 24 hours a day, 365 days a year. After 12 years, Ram Singh demanded Rs 25,000 (US \$564) based on the interest on the very small loans Amrik had received.

With the support of a local organisation, Amrik eventually escaped from Ram Singh and went to work in a local brick kiln where he earned a daily wage. The landlord found him there and threatened to beat him, so Amrik fled to a local anti-slavery group, Volunteers for Social Justice, in nearby Phillaur.

Furious that his slave had escaped, Ram Singh sent five men to kidnap Amrik's son, Kamikar who was also working at the brick kiln. The men brought Kamikar back to the landlord's house where they beat him. He was forced to work for the landlord in place of his father until a warrant officer came to serve a writ on the landlord for Kamikar's kidnapping and enslavement.

<sup>3</sup> Some names have been changed



## Child domestic workers in the Philippines: Mila



Mila (left) is now 23 years old, and started work as a child domestic at the age of nine. "During my time as a child domestic I worked for 11 employers. Only one of them gave me any salary, and that was just 500 pesos (US\$9) a month," Mila says.

Each day she had to get up at 5.00am, to carry out household chores such as taking care of her employers' children, cooking, cleaning, doing the laundry and ironing. On top of this, her employers gave her additional work including helping out in a pre-school, making deliveries, and in one case, looking after pigs.

Conditions were bad, "in one place I lived in a shed, with no light, no mattress, and only one bucket of water a week for washing." On two occasions she was sexually assaulted, once when she was 12 by her employer, a 70 year old man, and then when she was 15 by the brother of her then employer. After that, she ran away and found shelter with local organisation Visayan Forum, which provides assistance and support to child domestics.

Mila began volunteering for SUMAPI, the association of domestic workers set up by Visayan Forum, while she was in the shelter. In 2001, she was elected National President of the association and moved to Manila where she also continued her studies. In March 2005 she graduated from university and is now one of SUMAPI's three full-time employees.

## Unconditional worst forms of child labour

Child labour exists where a child is working below the minimum legal working age, or where the work is hazardous. At the most extreme end of the spectrum, 8.4 million children are estimated to be in the "unconditional worst forms of child labour" worldwide: slavery, trafficking, debt bondage and other forms of forced labour, forced recruitment for armed conflict, prostitution, pornography and other illicit activities.

Most child labourers work because their families are poor and their labour is necessary for their survival. Discrimination on grounds including gender, race or religion also plays a role in why some children work. Children are often employed and exploited because, compared to adults, they are more vulnerable, cheaper to hire and are less likely to demand higher wages or better working conditions.

As well as being a result of poverty, child labour also perpetuates the poverty cycle. Many working children do not have the opportunity to go to school and often grow up to be unskilled adults trapped in poorly paid jobs, and in turn will look to their own children to supplement the family's income.

## Child domestic work in the Philippines - connecting past and present\*

Employing a domestic worker is a socially accepted practice in the Philippines with historical links to earlier forms of slavery. Before the country was colonised by the Spanish, practices of domestic slavery existed among tribal groups. Often captives of war, or in debt to the tribe, these slaves were considered assets. Though they had no freedom of their own, they were relatively well looked after so that they could effectively carry out their duties.

The Spanish era introduced various schemes to extract unpaid labour from Filipinos. In the guise of "works of piety", Filipino women were conscripted as servants of clerics and officials of the colonial government. Women with religious aspirations were made to undertake domestic services for clergymen.

The rise of urban centres and cities contributed to the need for household help, as more people were employed away from their homes and sought help in undertaking domestic tasks. This practice was found among the elite both in their urban households and at their "haciendas" (rural estates), and then spread to the middle and lower classes. More recently, it has become common to find domestic workers who started work at a very young age in their own rural villages.

Many of these domestic workers are children, sometimes girls as young as eight. The experience of most of the children with whom the Visayan Forum work, and trends indicated by other studies, show that child domestic work has many features similar to slavery.

A wide range of abuses, including physical, verbal and sexual violence, are commonplace and many child domestics have been trafficked or are in debt bondage. In this way, child domestic work re-creates the domestic slavery of the ancient tribes. Indeed, some children are treated even worse than these traditional slaves, as less than persons, less than animals, and less than machines.

## Trafficking between Benin and Gabon - connecting past and present<sup>4</sup>

The Kingdom of Dahomey, in what is now the Republic of Benin, was founded in the 1600s and its frontiers were extended to the Atlantic coast in the 18th century. From this time onwards Dahomey became involved in the Transatlantic Slave Trade through the port of Whydah or Ouidah. The elite of the Kingdom grew wealthy through the trade while ordinary people were captured and enslaved by Europeans. The Kingdom reached its peak in the 19th century under King Guézo but by the end of that century, despite strong resistance to European rule, Dahomey lost its independence and became a French colony. The country finally gained independence in 1960 and was renamed the Republic of Benin.

The Transatlantic Slave Trade seriously affected the demographic growth of societies in parts of Africa including what is now Benin. The disruption caused by the enslavement of many young men meant a shift in marriage patterns with sometimes large discrepancies between the numbers of men and women in a village. Also the loss of large numbers of the most economically productive people from African societies often heightened the devastation brought by disease and famine. The population of Africa in 1850 has been estimated to have been only about half of what it would have been had slavery and the slave trade not been a factor in African history.

Another lasting impact relates to the conflicts between different African people groups that were fuelled by European slave traders. The prisoners captured in these wars would then be sold into the slave trade. This has left legacies of violence on the continent down to today.

These impacts have had lasting repercussions on West African countries such as Benin, not least because of the contribution they have made to widespread poverty. Benin is the 16th poorest country in the world, having a life expectancy of 54 years and a literacy rate of 34 per cent.<sup>5</sup>

## Girl selling water, Libreville, Gabon



Mike Shell/Black Star

**For many girls trafficked from Benin, dreams of a new life soon become nightmares. Forced to sell goods on the city streets, they compete with one another for trade, knowing that they will be beaten if they don't meet their daily quota.**

**The work is exhausting; a child selling bags of water carries a full load of over seven litres. But even though they walk crowded streets, they remain anonymous, their presence unquestioned by passers-by.**

**Many miles from their families and with no earnings to support themselves, the girls are totally dependent on their 'employers'. Exhaustion and depression, together with physical and mental abuse, force these girls into a state of subservience. Many lose hope of ever returning home.**

This poverty is one of the major causes of trafficking of children from Benin. In 1999, Enfants Solidaires d'Afrique et du Monde (ESAM), based in Benin, completed research on the trafficking of children between the Republic of Benin and Gabon. In a survey of parents of trafficked children, 37 per cent said that they could not earn enough to satisfy the essential needs of their family and therefore were prepared to hand their children over to traffickers.

Children were also interviewed in Benin, having returned from being trafficked to Gabon. More than half of them described their treatment at work as very bad. These children were generally working for traders and had to work between 14 and 18 hours a day - this includes both domestic work and commercial activities. They had to carry heavy loads and walk long distances in order to sell goods.



ESAM

above: child domestic worker, Benin

<sup>4</sup> See [www.antislavery.org/breakingthesilence](http://www.antislavery.org/breakingthesilence) for more details, and on the legacies for Africa, some of the above information comes from [www.ucalgary.ca/applied\\_history/tutor/migrations/fours.html](http://www.ucalgary.ca/applied_history/tutor/migrations/fours.html)

<sup>5</sup> Benin is ranked 162 out of 177 in the Human Development Index. *Human Development Report 2005*, United Nations Development Programme, New York, 2005.

## Descent based slavery

In some parts of the world people are born into slavery as a result of their ethnicity, caste, or social status, for example in areas of West Africa, including Niger. Research estimates that tens of thousands of people in Niger live in slavery, forced to work for no pay for their 'masters', primarily herding cattle, working on farmland or as domestic servants.

People who are viewed as coming from the slave class also face ongoing discrimination. Masters consider that they own their slaves, so even when former slaves have been free for many years, the master will assume the right to approve their marriage or inherit their property.

In the past people were bought and sold openly or kidnapped in raids or as the spoils of war, and their children were then born into slavery. While under French colonial rule, measures were taken to combat the more overt practices of slave trading and slave markets, but efforts to tackle the system of slavery itself were limited. After gaining independence in 1960, the ruling elite, who included many from the slave-owning classes, remained silent about a practice that it was in their interest to protect. It is only in recent years, largely since the restoration of democracy in 1999, that slavery has been challenged by local human rights activists.

Slavery is still very much a taboo subject and organisations working to combat it have met strong resistance and intimidation from the slave-owning classes, both in the state administration and the traditional chieftain system.

## Forced labour

Forced labour affects people who are recruited by individuals, governments or political parties and forced to work under the threat of violence or other penalties. While it is individuals and not states who are responsible for the majority of cases of forced labour today, some governments are still directly responsible for exacting forced labour. The Burmese Government is notorious for perpetrating this kind of abuse. Hundreds of thousands of people in Burma have been forced to work as agriculture workers, army porters and construction workers for little or no pay.



Sarah Williams/Anti-Slavery International

## Slavery in Niger: Boulboulou

**Boulboulou (left) was taken from her parents, who were also in slavery, at the age of four in 1984, and sold on for a few kilos of semolina, tea and sugar. Boulboulou was forced to work for a 'master' who owned a large herd of camels. She spent her life guarding, driving, and looking after these camels. At 16, she was**

**forced to marry. But she remained living in her 'master's' tent, as a slave. Boulboulou gave birth to a daughter, but despite this she was not relieved of any of her daily duties, such as pounding millet, carrying water over long distances, gathering firewood, and caring for the camels. If any of the camels escaped, Boulboulou would be abused, humiliated and beaten.**

**Just as when she was a baby, Boulboulou's young daughter, at the age of three, was taken and given as a wedding gift to the master's daughter. In this distressing and helpless situation, Boulboulou decided to escape to look for her family. Some local people helped her to find her parents and directed her to a local anti-slavery organisation, Timidria, who became involved. They successfully reunited Boulboulou with her daughter, who is now enrolled in school in the Tahoua region. Boulboulou is now married to a man of her choice and with whom she has three children. Today, she leads the life of a free and happy woman.**



Romana Cacchioli/Anti-Slavery International

above: descendants of slaves sieving millet near Abalack, Niger



## Forced labour in Sudan: Mende Nazer

One night when Mende was 12 or 13 her village was attacked. She and her family fled to the mountains but in the confusion she was separated from her father. She was taken by a man who told her he would protect her. He took Mende to a camp with other children and she ended up in the house of a woman in Khartoum, working as a domestic for six or seven years. She had to work very hard, clean the house and the yard, cook, wash clothes by hand and look after the woman's five children.

Mende (above) says, "At first I wanted to leave, but I couldn't because there was nowhere to go and I had no money and I could not go to the police. [Once] my master... called me her slave. From that time on I understood who I am. From the beginning she treated me badly and beat me; even then I couldn't understand why. It was only when she said that she was my owner and called me *Abda* that I understood.

"One day she told me I was going to London. I cried because it meant I would be farther from my family. My master told me what to say [for the visa]. She took me to the airport and said I would be collected. I worked in London as a domestic. My master in Khartoum instructed me to behave myself and obey the new master and do the same sort of work I did for her."

After several months Mende escaped. She was taken to a solicitor's office and claimed asylum. After two years the Home Office rejected her claim in October 2002. "I was crying and crying. They would kill me if I went back to Sudan. I felt like killing myself." But, after receiving further information, the Home Office overturned its decision and granted Mende asylum.

Mende says, "For me the reason for talking out is to help make another slave free - not just a slave from Sudan, but from anywhere in the world. By talking out, people will be more aware and more able to help people become free."

In Sudan, forced labour takes place in the context of civil war. Thousands of people have been abducted and enslaved in Sudan since the outbreak of civil war in 1983. Even as peace talks took place between the Government and the Sudan People's Liberation Army in 2004 and 2005, Anti-Slavery International received reports of new slave raids in the Darfur region of western Sudan. Fighting in Darfur is continuing between Janjawid militias, armed and supported by the Government, and the Fur, Masaleet and Zaghawa tribes in the region. According to these reports, government-backed militias are abducting women and children from north and west Darfur and forcing them into slavery in the south of the region.

## Human trafficking

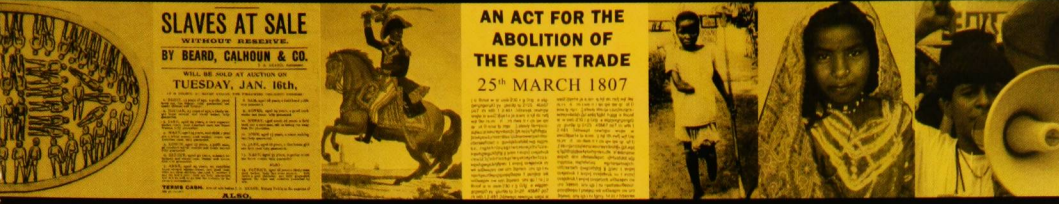
Human trafficking involves the movement of people away from their homes, through violence, deception or coercion in order to exploit them through forced labour, servitude or slavery-like practices. Trafficked people are forced to work against their will and traffickers control their freedom of movement, where and when they will work and what pay, if any, they will receive.

There is sometimes confusion between the issues of trafficking and smuggling. Although the two are related, one should not be mistaken for the other. A smuggler will organise illegal entry into another country for a fee, but on arrival at their destination the smuggled person is free and usually doesn't see the smuggler again. Trafficking is fundamentally different. It always involves coercion, deception, or an abuse of power in order to move someone, either within a country or abroad, through legal or illegal channels, for the purpose of exploiting them.

The scale of trafficking is very difficult to gauge because of its illicit nature. But at a minimum, hundreds of thousands of people are trafficked, for both sexual and labour exploitation, each year. For example, West African children are recruited into domestic labour or selling goods at market; women are trafficked from countries such as Albania and Moldova and forced into prostitution in France, Italy or the UK; men are trafficked from Mexico and forced to work on farms in the USA.

Trafficking has increased dramatically since the 1990s, during a period of increasing

Join the fight for freedom  
1807 - 2007



**1807:** Ordinary people helped to bring about the abolition  
of the Transatlantic Slave Trade

**2007:** You can be part of a movement to end slavery today

please  
stamp me

Anti-Slavery International  
Thomas Clarkson House  
The Stableyard, Broomgrove Road  
London SW9 9TL  
UK



Join the fight for freedom 1807 - 2007

# Join the fight for freedom 1807 - 2007



The Fight for Freedom campaign aims to revitalise the abolitionist spirit of 200 years ago and harness it to make the eradication of all forms of slavery a priority for each and every government in the world.

Tens of thousands of ordinary people signed petitions as part of the campaign to abolish the Transatlantic Slave Trade. Today slavery affects millions of people around the world. By signing the Declaration you can be part of a new mass movement for change.

 please cut along the dotted edge and send back to Anti-Slavery International

**I call for measures that will enable individuals, governments and the public to:**

**Understand the Slave Trade**

**Redress its legacies**

**Eradicate modern slavery**

Signed \_\_\_\_\_

Print name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_ postcode

Email address \_\_\_\_\_

**Sign up to our Campaigns Network and join the fight for freedom...**

- I want to join the Campaigns Network and receive free letter writing actions and campaign updates
- Please send me more copies of this leaflet to distribute (quantity?) \_\_\_\_\_  
We'll also keep in touch with news about our work and how you can help.
- Please tick here if you **DO NOT** want such information.

# declaration

# Sign the Declaration and pledge to join the Fight for Freedom:

## Understand the Transatlantic Slave Trade

Measures should be taken to ensure a greater understanding of the Transatlantic Slave Trade, its abolition and the impact it has had on three continents. These should include: making it a requirement to teach the Transatlantic Slave Trade in schools as a component of the National Curriculum; the establishment of an annual national slavery memorial day; and other commemorative activities.

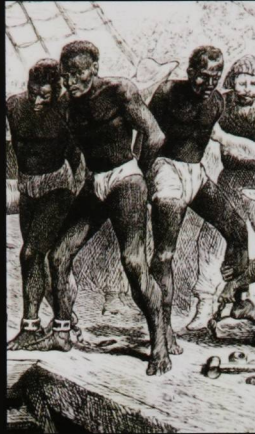
## Redress its legacies

Governments of countries which profited from the slave trade should support projects which target those countries and communities most affected by its legacies.

## Eradicate modern slavery

Governments must prioritise action to eradicate all contemporary forms of slavery. Such action should include:

- Working for universal ratification and full implementation of international standards which prohibit slavery.
- Strengthening international mechanisms to investigate, report and resolve instances of contemporary forms of slavery around the world.
- Recognising the close connection between contemporary forms of slavery, poverty and discrimination and ensuring that slavery issues are addressed in national and international poverty reduction strategies and programmes through the widest possible co-operation with statutory and voluntary agencies.



## Slavery past...

The abolition of the slave trade in 1807 was achieved by a mass movement that brought together many different sections of society, including Africans who resisted and rebelled against slavery, black and white abolitionists and ordinary members of the public in Britain.



## ...and present

Many people think that slavery no longer exists. Yet at least 12 million people live and work in contemporary forms of slavery, as defined in international law, today. Millions of men, women and children are in bonded labour in South Asia alone.



international demand for migrant workers, due to factors such as aging populations and falling birth rates in Western countries. This demand has not been adequately acknowledged or addressed.

Alongside this increased demand, poverty and lack of employment at home have left many people in developing countries searching for work abroad as a means of survival. This is also linked to cheaper and easier means of international travel and to the global media, which promotes images of wealth in the West to poorer parts of the world. But these push and pull factors are taking place in a climate where migration is seen as a 'problem', something to be feared and limited, and therefore there are few opportunities for regular, safe migration. So migrants are often left with no choice but to rely on agents, who may well turn out to be traffickers, in order to gain access to work abroad.

#### Trafficking in Brazil - connecting past and present

Brazil was colonised by the Portuguese from 1500 and indigenous communities were killed or enslaved as the regime sought to exploit its newly acquired territories. From around 1550, millions of Africans were transported to Brazil and enslaved in agricultural labour. Many died in the Middle Passage, and many more did not survive the brutal conditions to which they were subjected. Africans carried

out revolts against their enslavement in Brazil, as elsewhere, and those who had escaped slavery set up their own communities, known as Quilombos. Brazil declared its independence in 1822 but it was not until 1850 that the slave trade was banned, and slavery was not abolished until 1888. No provisions were made for freed slaves to receive land or credit and so they, and their descendants, were left in desperate poverty.

Poverty, violence and the lawlessness of the remote Amazonian region has meant that slavery has never gone away in Brazil. In the early 20th century, for example, indigenous inhabitants of the Amazon were subjected to slavery in the production of rubber. Today indigenous groups and those of African descent are amongst the poorest people in Brazil. The dire poverty of much of the Brazilian population contributes to their vulnerability to exploitation and slavery.

Lured from poor parts of the country by promises of good work and pay, thousands of men are trafficked into forced labour, most of them to remote estates in the Amazonia region. On arrival they are told that they owe money for their transport, accommodation, food and equipment, and that they must work to pay back the debt. They are forced to work long hours for little or no pay. The debt, the inaccessibility of the farms and frequent threats and violence from the employers trap the workers in slavery.

## Trafficking for forced labour in Brazil: Raimundo



Raimundo, aged 27, travelled from his home in Piauí state to find work in the state of Pará in July 2004. He was offered a job clearing forest on a farm. The rate of pay was agreed but when he arrived at the farm the owner said he would pay considerably less, as well as make deductions for food and tools. The work was extremely hard and often they had to go over land a second time to rip out roots and smaller bushes. "This way we were not able to make any money," Raimundo said, "we were making a loss. I was thinking about my family; at home they desperately needed money to survive."

Raimundo and his co-workers tried to negotiate better pay, but the farmer refused. So Raimundo decided to leave and asked to be paid what he was owed so far. "He said there was a lot left to do," Raimundo recalled, "and that nobody would leave the farm before the job was finished. And nobody would leave with money, all would leave owing him."

Raimundo decided to run away. He walked through the night, with no food and no money, and hitched a ride the next day. Raimundo arrived at the offices of the Pastoral Land Commission, a local organisation that helps people in slavery, in September 2004. "On the way everybody warned me to be very careful," Raimundo said. "Others had run away from that farm before and the owner had them captured and brought back. They were forced to continue working after receiving a good beating."

## Trafficking for sexual exploitation, from Albania to France: Adriana



Adriana (not her real name) was 16 when her father forced her to get engaged to a man called Driton in her home country, Albania. After staying with Driton and his family for several weeks, the couple travelled up to the southern border with Greece and crossed the mountains on foot, then travelling to Athens by taxi and bus. Here Adriana found out that Driton intended to make her work as a prostitute. She was totally against the idea, but he said it would just be until they had enough money to buy a house. He threatened her and beat her until eventually she didn't dare to refuse.

They flew on to Paris using fake documents. When they arrived, Driton forced Adriana to work

as a prostitute. He phoned her up each day and told her to make sure that she earned enough money. If she only made US\$300 a day, he beat her severely and said she had to earn more.

Adriana called her parents and, too ashamed to tell the truth, told them she couldn't send them any money yet as she hadn't found a job. Her father told her not to bother lying to him, he knew what she was doing as he had arranged it with Driton. Adriana later discovered that her father had sold her to Driton for two million leke (about US\$20,000). After several months, the police arrested Adriana and deported her back to Albania.

above: trafficked women in a women's shelter, Albania

## Slavery in context

### Poverty

Slavery exists today within complex patterns of poverty, exploitation and discrimination, which are often rooted in the global and local histories of slavery, colonialism, racism and social and cultural hierarchies. Making these connections and understanding these patterns is essential to challenging the root causes of modern-day slavery and working towards its eradication. Efforts to eradicate poverty are a crucial element to combating slavery, and such efforts must address slavery issues and target those groups that are particularly vulnerable to exploitation.

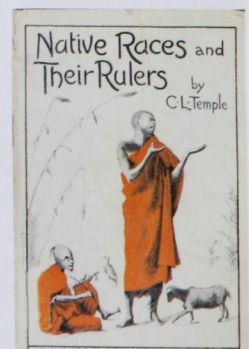
### Discrimination

Slavery is linked to attempts to dehumanise and discriminate against certain groups of people. An elaborate systematisation of racist ideologies was created to justify and sustain

the Transatlantic Slave Trade. These ideologies have had a continuing impact down through the centuries, in the discrimination and marginalisation of Africans and people of African descent.

People subjected to slavery-like practices today are frequently from minority or marginalised groups such as indigenous peoples, particular ethnic or religious groups or people with low or non-caste status. Discriminatory beliefs and prejudices are used to bolster these practices. For example in India, Dalit people are assigned to ritually polluting occupations including disposal of dead animals or removal of human and animal waste. These groups are also among the poorest in a society, and most vulnerable to becoming trapped in a poverty-slavery cycle.

Efforts to challenge racism and discrimination are a vital component of the fight against slavery and its legacies. As with the Transatlantic Slave Trade, these ideas remain long after the practice itself may be abolished, and continue to affect people's lives for generations.



above: racist ideologies developed to justify slavery were also used to perpetuate colonialism, as in this 1917 book

## Global economy

Global distributions of wealth and power are intimately connected to the history of enslavement and colonialism which exploited the resources of Africa, Asia and Latin America, while building the wealth of nations in Europe and North America. The current structure of the global economy sustains and increases poverty and inequality and so makes people more vulnerable to slavery.

One example is the way that the global market economy leads to an increased demand for cheaper products, which means labour costs are driven down. This can lead to worsened conditions for workers and a greater risk of exploitation and slavery. Globalisation has also seen an explosion in migration, with increased demand for cheap labour and more and more people moving away from home in search of a means of survival. This makes people vulnerable to trafficking, as described on page 11, especially where governments have tended to react to the increase in migration by making their immigration policies more restrictive.<sup>6</sup>

We cannot address contemporary slavery and wider global justice issues of poor country debt, trade rules, and poverty, without understanding how the world came to be as it is and working to tackle these structural injustices. This is part of what reparations - making repairs - is all about. Unfair trade rules and the institutions governing international trade need to be changed so that trade can be used to help and not harm poor communities. And the unpayable debts of the poorest countries, which contribute to their poverty and powerlessness, must be cancelled. Find out about the Trade Justice Movement at [www.tjm.org.uk](http://www.tjm.org.uk) and Jubilee Debt Campaign at [www.jubileedebtcampaign.org.uk](http://www.jubileedebtcampaign.org.uk)

### Slavery and what we buy

Sometimes there is a direct link between slavery today and what consumers buy in the global economy but these connections can be difficult to untangle. Many goods or services that use slavery are part of local and domestic economies rather than for export, for example in farming, quarrying, or domestic work.

### Making the link: fair and ethical trade

Products where there may be a direct connection between what consumers in developed countries buy and the use of slavery include chocolate and hand-knotted rugs. Here consumer power can play an important role. We can also act in response to issues of wider labour exploitation. See the 'consumer power' section (page 21) for more details on how you can make a difference in terms of what you buy.



True Vision



Anti-Slavery International

above top: young men forced to work on cocoa plantations in Côte d'Ivoire

above: in 1998 trade unions, non-governmental organisations, the general public and working children from 92 countries came together to support the Global March Against Child Labour

### Core labour standards

These labour standards seek to eliminate forced labour, child labour and discrimination in employment, while ensuring respect for the right to freedom of association and collective bargaining. Codes of conduct of companies and schemes such as the Ethical Trading Initiative should meet these standards. They are agreed by the International Labour Organization (ILO), which is part of the United Nations and is responsible for developing and enforcing labour standards. Human rights groups such as Anti-Slavery International can put pressure on governments to maintain these standards by lobbying through trade union representatives to the ILO. Find out more about the ILO at [www.ilo.org](http://www.ilo.org)

### Labour exploitation

People are exploited at work beyond the abuses associated with slavery, for example in sweatshops or export processing zones. Organisations that work to combat these abuses include trade union groups such as the TUC: [www.tuc.org.uk](http://www.tuc.org.uk) and campaigns such as No Sweat! [www.nosweat.org.uk](http://www.nosweat.org.uk) and Labour behind the Label: [www.labourbehindthelabel.org](http://www.labourbehindthelabel.org)

<sup>6</sup> You can find out more by reading *The Migration-Trafficking Nexus: combating trafficking through the protection of migrants' human rights*, Anti-Slavery International, 2003.

# Respond

## Combating slavery then and now

The abolition of the Transatlantic Slave Trade was brought about by a mass movement made up of many sections of society: enslaved Africans, women and men from across Europe, Africa and the Americas, black and white abolitionists, figures of the establishment and ordinary members of the public. Christians were involved in the campaign from the very beginning, in slave resistance movements, in publishing testimonies and raising awareness of slave conditions amongst the public, campaigning for abolition through petitioning, public meetings and consumer boycotts, and as Members of Parliament bringing forward legislation to abolish the trade.

### Christian attitudes to slavery

Christians were, however, deeply involved in upholding the slave trade and slavery. Christians were among the slave traders, ship captains, and plantation owners, who reaped the financial rewards of the horrendous trade.

Churches directly owned slaves and profited from the trade, including the Church of England, which had slaves on its Codrington estate in Barbados. When the slave trade was abolished, slaveholders were compensated for their “losses”, including the Bishop of Exeter, who received nearly £13,000, which would be worth millions today. Bishops were among those sitting in the House of Lords who repeatedly voted against abolition. Indeed, some of the bells of Bristol’s churches rang out in 1791 after Wilberforce’s Bill was defeated.

In February 2006, the Church of England acknowledged its complicity in the slave trade and apologised for its role, admitting that “we were at the heart of it”.

Beyond their direct involvement in the trade, Christian ideas and scriptural backing were used to justify slavery (see pages 5 and 6 for more on this).

### Christian abolitionists

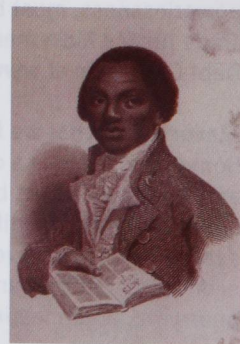
From the seventeenth century onwards, however, these attitudes were increasingly challenged by non-conformist Christians such as Quakers and Mennonites, in Europe and the United States, and among enslaved Africans who had become Christians on the plantations. They emphasised the ministry of Christ and biblical passages which taught that everyone was made equally in the image of God and set free by Christ. As well as many hundreds of thousands of ordinary Christians in Britain and beyond who took a stand against the slave trade and slavery, some of the individuals involved in the campaign were:

**Samuel Sharpe**, a respected Baptist deacon, was among many Africans who were involved in rebellion and resistance efforts on the slave plantations. He triggered a rebellion of thousands of slaves in Jamaica in 1831. He reportedly told the slaves that they had been freed and that they should stop work and claim their freedom. Before his own execution Sharpe is quoted as saying, “I would rather die upon yonder gallows than live in slavery.”

**Olaudah Equiano**, an African former slave who converted to Christianity when he came to Britain, published his autobiography himself and used it as a campaigning tool. He spent some five years travelling the country promoting the book and his anti-slavery message. He was an astute campaigner who knew how to win support from both the general public and decision-makers alike. A newspaper at the time reported that Equiano was “well known in England as the champion and advocate for procuring a suppression of the Slave Trade.”

**The Clapham Sect** were a group of Christians who were instrumental to the campaign against the slave trade in Britain. As well as campaigning against the trade, they supported Sunday Schools, day schools, penal reform, factory legislation, the suppression of cruel sports such as bull and bear baiting, and numerous other causes. The most famous member of this group was **William Wilberforce MP**, who became the parliamentary

images top to bottom:  
Samuel Sharpe  
Olaudah Equiano  
William Wilberforce



spokesperson for the movement for the abolition of the slave trade. He first tabled his Bill to abolish the slave trade in 1789. It was easily defeated but Wilberforce continued to push for Parliamentary abolition, leading the campaign in the House of Commons that ended in victory with the passage of the Act in 1807.

**Elizabeth Heyrick** was one of many Quakers involved in the abolitionist cause and after 1807 she was among those more radical voices who did much to maintain and revitalise the anti-slavery movement through the 1820s. She sympathised with slave insurrections; campaigned for a sugar boycott which included the shops that sold slave produced goods and not just the products; and helped to inspire the setting up of 70 women's anti-slavery societies.

## Christian anti-slavery activists today

The struggle against modern-day slavery continues to include many campaigners who are inspired by their Christian faith.

### Cecilia Flores-Oebanda, Philippines

Cecilia Flores-Oebanda is the founding director of the Visayan Forum, which provides direct services to child domestic workers and victims of trafficking in the Philippines. The group reaches out to poor urban communities to tackle the root causes of child and exploited migrant labour and advocates for policy reforms. Cecilia and the Visayan Forum are at the forefront of lobbying efforts for domestic workers' rights, such as urging the Philippine Government to adopt the Domestic Workers' Bill.

Cecilia's Catholic faith inspires her in her work with child domestic workers. She has received death threats in the past and had the offices stoned. She says, "You need an anchor aside from your commitment to the issues, a higher anchor of a strong faith and spirituality. You need a greater power to survive in this world, when you see all the abuses that people go through. You cannot be anchored to yourself. I am grateful to God for giving me this journey in life and this purpose of sharing with and serving others."

### Cleophas Mally, Togo

Cleophas Mally works to end child labour and trafficking in Togo through WAO-Afrique, an organisation created in 1985 with the aim of promoting and protecting the rights of children in Togo and throughout Africa. Tens of thousands of children are trafficked in West Africa each year. The largest single employing sector is domestic work, and child domestics are mostly young girls aged as young as five years old. WAO-Afrique has been working on this issue in particular since the mid-1990s.

When he was eight, Cleophas' parents fled a coup in Togo and left him in the care of an uncle, who forced Cleophas to work as a domestic. His experience and his Christian faith inspire his efforts to work for abused and exploited child domestic workers now. He says, "My faith has given me confidence and I know and believe that God loves and protects children and people in slavery."

You can find out more about these modern-day abolitionists in a new book for schools published in late 2006 - contact **set all free** for details.



Alex Lloyd

left: Cecilia Flores-Oebanda winning the 2005 Anti-Slavery Award



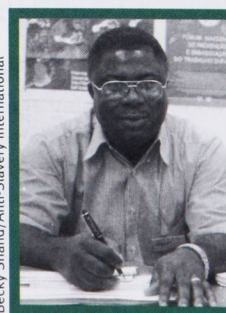
Visayan Forum

below: a child domestic worker in the Philippines



ESAM

above: child domestic workers in Benin



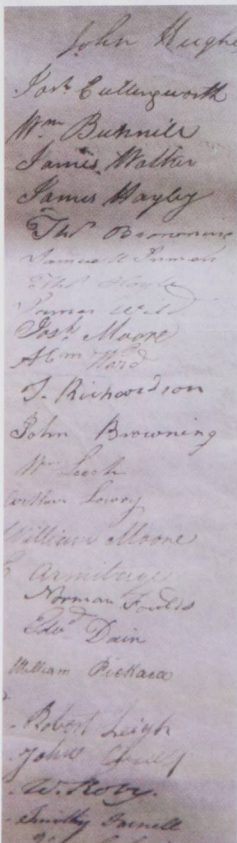
Becky Shand/Anti-Slavery International

left: Cleophas Mally

## Taking action on modern forms of slavery

top: Granville Sharp successfully argued through the courts that slavery was unlawful in Britain

below: a section of a petition to Parliament in 1806 in support of a proposed anti-slavery Bill. This petition was signed by approximately 2,300 people from Manchester. A pro-slavery petition sent to Parliament at the same time from Manchester only had 112 signatures



In 2007 we have the opportunity to revitalise the abolitionist spirit of 200 years ago and join the fight for freedom in the 21st century. Anti-slavery activists from the movement against the Transatlantic Slave Trade can inspire and inform our efforts to work for an end to slavery once and for all.

### People power: campaigning for change

The abolitionists created many of the campaigning methods that are familiar to us today. Petitioning, using logos, posters, images and testimonies, lobbying MPs, public meetings and consumer boycotts all contributed to the momentum that brought the slave trade to an end. Today we can use similar tools to campaign against slavery.

#### Petitions and the Declaration

Although petitions had been used before, the huge numbers of people who signed petitions against the slave trade was unprecedented. By the end of 1788, 183 petitions had been sent to Parliament, signed by tens of thousands of people. These petitions demonstrated the popular support for abolition from across society and built up pressure on the government to act.

By signing Anti-Slavery International's Declaration, you can become part of a new mass movement for change. By signing, you pledge to join the Fight for Freedom, supporting measures to commemorate the Transatlantic Slave Trade and its abolition, address its legacies, and work for the eradication of all forms of slavery today. There is a copy of the Declaration attached to this booklet. You can order more copies from Anti-Slavery International or sign online at [www.antislavery.org/2007](http://www.antislavery.org/2007)

#### Joining a movement for change

People organising against the slave trade were encouraged and motivated to take action by the belief that they were part of a global anti-slavery movement. Today there are many campaigns you can join which provide a sense of solidarity in the cause, some of which are

listed at [www.setallfree.net](http://www.setallfree.net) under what to do/modern campaigns.

By joining Anti-Slavery International's **Fight for Freedom 1807-2007** campaign you will become part of a community of activists working to combat slavery worldwide. You will receive free regular email updates and actions as part of the Fight for Freedom campaign. Thousands of people are already part of the network, helping to make a difference.

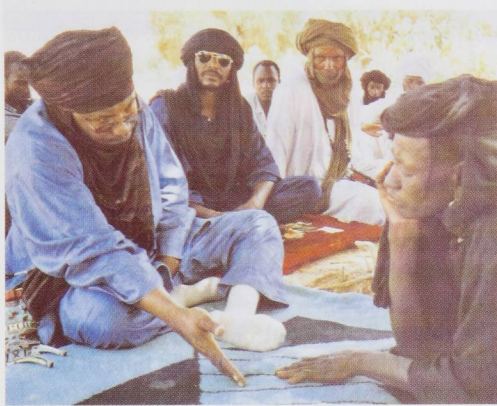
Anti-Slavery International's experience shows that emails and letters from the public do help pressure governments into taking action to stop slavery in their countries. They also offer support to local organisations in their struggle to protect individuals' basic human rights. Get in touch with Anti-Slavery International or join online at [www.antislavery.org/2007](http://www.antislavery.org/2007) under 'join our campaign'.

#### Legal avenues

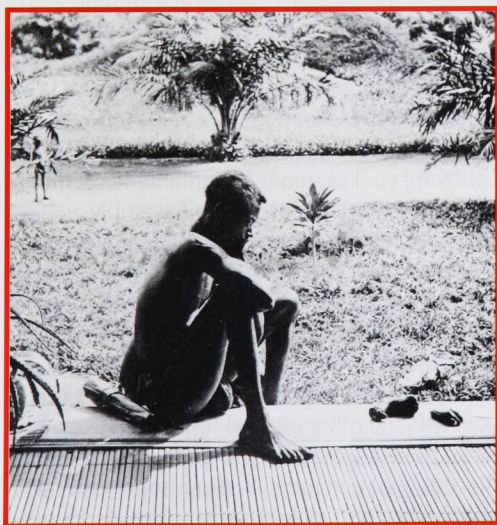
The first real challenge to slavery in Britain was made through the courts as Africans sought judicial protection in their struggle to escape slavery. Granville Sharp, a prominent lawyer at that time, won several cases, including defending James Somerset, a slave who had escaped and been recaptured. Sharp argued that slavery was unlawful in Britain and the judge reluctantly ruled in Somerset's favour. The effect of the judgement was that slaves who were brought to Britain would be considered free, providing a legal route for many slaves to obtain their freedom.

In the 21st century, slavery is illegal in most of the countries where it is practised so international law is used to hold states to account on issues of slavery. Anti-Slavery International's work with the United Nations Commission on Human Rights, the International Labour Organization, the United Nations Working Group on Contemporary Forms of Slavery and the African Commission on Human and Peoples' Rights is ongoing and designed to bring the authority of these institutions, and the international human rights laws they monitor, to bear on governments that have a slavery-related problem in their country.

One example of international advocacy relates to the issue of descent-based slavery in Niger, outlined above. Anti-Slavery International has presented evidence of slavery in Niger to the International Labour Organization (ILO); the African Commission, and the UN Working Group on Contemporary Forms of Slavery, as well as involving members of the public in campaigning, asking other governments to put pressure on Niger, and raising awareness through the media. After evidence of the arrest and imprisonment of Timidria's President, Ilguilas Weila, was presented to the ILO in June 2005, he was released and a high level delegation was sent from the ILO to investigate slavery-related practices in the country.



above: Timidria's President, Ilguilas Weila, discussing the forthcoming court case of Asibit (pictured right) who escaped from slavery in 2004



above and right: examples of Alice Harris' photographs taken in the Congo

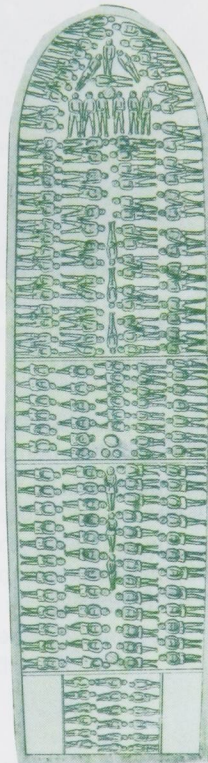
Nsala, of the Wala district, contemplates the severed foot and hand of his five-year-old daughter, Boali. May 1904

the deliberate mutilation of a Congolese child - the severing of limbs was a systematic policy in the Congo with soldiers rewarded for the number of hands they collected

below and middle:

a commemorative coin bearing the slogan 'Am I not a man and a brother?'

the diagram or "plate" of a slave ship, the Brookes



The 'Am I not a man and a brother?' image of an African man kneeling and raising his chained hands in supplication, was adopted as the anti-slavery movement's logo and used to brand publications, china, snuffboxes, cufflinks, bracelets, hairpins, medallions and banners. Wearing items which reproduced the image became both a political and a fashion statement. Today, many campaigns use pins, badges and wristbands so that people can identify themselves with the campaign, and add their support to a popular cause. Look out for specific anti-slavery motifs in the run up to 2007!

An abolitionist group in Plymouth sent the abolitionist Thomas Clarkson a "plate" or diagram of a slave ship, the Brookes, which showed sections of the ship from different angles and graphically illustrated how inhumane the conditions were for the slaves. Clarkson and other abolitionists reworked the diagram to show the Brookes loaded with hundreds of slaves. In 1789, they printed 700 posters of the slave ship and soon the shocking and iconic image was appearing everywhere.

Graphic illustrations of slavery today include diagrams, maps and pictures. Full colour maps that illustrate the extent of child labour and forced labour country by country are available from Anti-Slavery International and can be used to introduce the issues in an easily accessible way.

Photography was not available to the campaigners against the Transatlantic Slave Trade, but in the campaigns against forms of slavery that emerged subsequently, photographs became increasingly useful. One of these campaigns was against the appalling abuses, including the use of slave labour, which occurred in the Congo in the late nineteenth and early twentieth centuries. John and Alice Harris went to the Congo as missionaries in 1898, but they soon began to document the human rights violations by taking photographs and recording testimonies. Alice Harris' photographs became an irrefutable source of evidence that grave human rights violations were taking place and a powerful tool for mobilising the general public. Photographs continue to be an essential way of getting the truth about slavery across to a mass audience. In 2004, Anti-Slavery

International sent a photographer to the United Arab Emirates to photograph children racing and training in the Gulf state. The use of children as jockeys in camel racing is itself extremely dangerous and can result in serious injury and even death. The photographs proved that, despite the Government's repeated statements that this practice has stopped, it is still a problem. They have been used to highlight the problem in the media, and at an international level. In 2005 the pressure on the United Arab Emirates to stop this abuse achieved an important change when the Government passed a law prohibiting the use of children under 18 from racing camels.

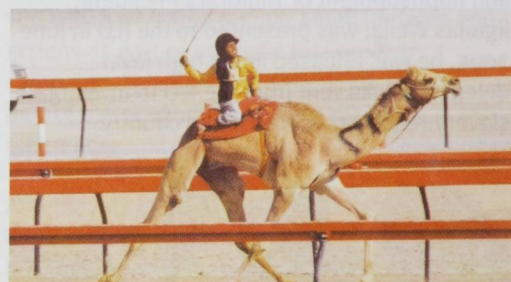
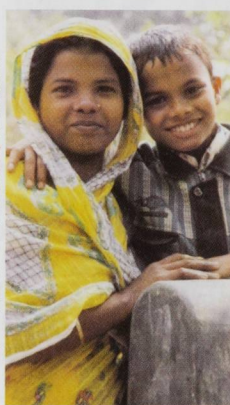
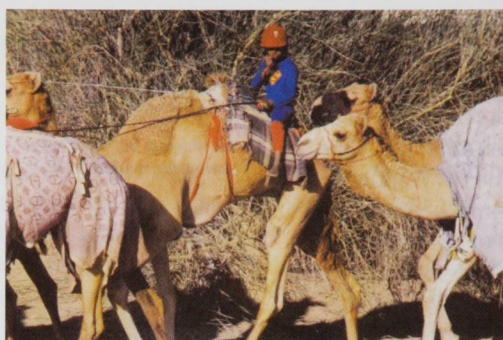
### Testimonies

Personal testimonies of former slaves brought the issue of Transatlantic slavery into the public consciousness as never before. Quobna Ottobah Cugoana and his friend Olaudah Equiano were both African former slaves, who published their autobiographies in Britain in the 1780s. Their stories fundamentally challenged the lies promoted by the pro-slavery lobby about Africans and added strength to the calls for abolition. First hand accounts and stories of people in slavery continue to bring the realities of these abuses to the attention of ordinary people and contribute to efforts to bring slavery to an end. Mende Nazer's story (page 11) has been published in the book *Slave*, where she gives her own account of her kidnapping and enslavement, first in Sudan and then in London. Many people have been moved by Mende's story to get involved in campaigning against slavery today.

### Publications

Pamphlets, reports and publications from former slaves and abolitionists were circulated to the public and helped to raise awareness and educate people about slavery and the slave trade. These included Revd John Newton's pamphlet *Thoughts Upon the African Slave Trade*, which detailed his personal involvement in the slave trade as a former captain. It sold out immediately and was extremely influential as Newton had become a prominent Anglican since his retirement from the trade.

Today, publications about slavery help to inform both the public and policy makers. Human rights and development groups including Anti-Slavery International produce and distribute books, reports, collections of



all camel jockey photos CDP/Anti-Slavery International

clockwise from top:

child camel jockey at a practice race

child camel jockeys seek shade from the sun

child camel jockey at race in Dubai

a former child camel jockey returns home to his family in Bangladesh

interviews and research, and leaflets, to raise awareness, educate, and contribute to the debate on how best to tackle contemporary forms of slavery.

### The role of Parliament

Most people in Britain during the time of the Transatlantic Slave Trade could not vote, so Members of Parliament (MPs) were much less representative than they are today. However, the groundswell of public opinion against the trade meant that MPs could not afford to ignore the view of ordinary people. Today, our MPs are elected by the British people, and we can expect them to listen to our views and take action on our behalf.

Lobbying your Member of Parliament, Member of Scottish Parliament, Welsh Assembly, Northern Ireland Assembly or similar elected representative can bring about real change as part of a wider campaign. You can find out who your MP is by calling the House of Commons switchboard on 020 7219 3000, or visit [www.theyworkforyou.com](http://www.theyworkforyou.com) to find details of your MP and other elected representatives. Write them a letter, or arrange to meet them to discuss your concerns. You can send your MP an email as part of Anti-Slavery International's Fight for Freedom campaign, at [www.antislavery.org/2007](http://www.antislavery.org/2007) under 'write to your MP'.



above: the *Reporter*, Anti-Slavery International's quarterly magazine which has been in circulation since 1825



### Public meetings

In the days before mass media, public meetings were a major form of entertainment! Meeting together as a group is still a very useful and informative way of engaging with the issues of slavery. Working with others motivates, inspires and enables us to share ideas and experience.

You could think about organising an event to raise awareness or perhaps a sponsored event to raise funds - in your church or community group, college, school or work place, or just with a group of friends.

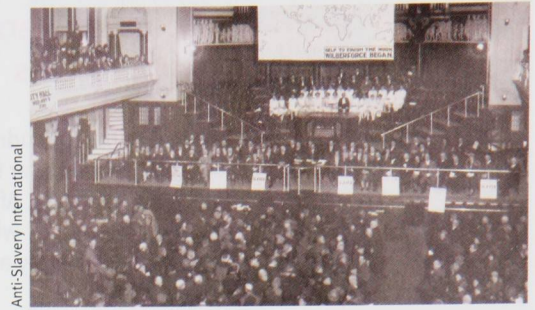
You can get an events pack with ideas and information from Anti-Slavery International. You could hold a talk to raise awareness, maybe showing a video and having a discussion about the issues, and then highlighting what people can do about it. Anti-Slavery International has a range of resources which may be useful for this, including factsheets, Action Briefings, educational materials and videos. There are also further resources including a PowerPoint presentation to use in churches or small groups available to download at **set all free's** website, [www.setallfree.net](http://www.setallfree.net) (from April 2006).

Campaigning against slavery past and present can raise issues that are sensitive and sometimes emotional. The legacies of the slave trade are linked to racism and discrimination today as well as having a direct bearing on the development of countries and communities affected by the trade. Our ideas about each other, the shape of our communities and the structure of our world are directly related to enslavement, so part of the challenge of 2007 is to create opportunities for reflecting, sharing and listening to one another.

The African-led community group **Rendezvous of Victory**, [www.rendezvousofvictory.org](http://www.rendezvousofvictory.org), with Anti-Slavery International and global justice campaigning organisation, World Development Movement, [www.wdm.org.uk](http://www.wdm.org.uk), have joined forces to create the 2007 Bicentenary Cross-Community Forum. The Forum provides a space, through events and an e-bulletin, for dialogue and debate around some of the issues related to enslavement and abolition. **set all free** is also seeking to create safe spaces for honest conversations to be had as we work towards solutions together. To find out more about these initiatives contact the organisations involved.

### Prayer

The Christian abolitionists of the past were motivated by their faith to carry out their work, as are many Christian anti-slavery activists today. Prayer is an important element to putting this faith into action, and Christians today can seek inspiration, strength and direction in their efforts against modern slavery, through prayer. Prayer points include calling for those who are enslaved to be set free, and to have strength to endure under suffering; for leaders and decision makers to do all they can to combat slavery; and for those working against slavery to be protected and strengthened in their activities. There are prayer resources available from **set all free** as well as other organisations whose details are available through **set all free's** website.



Anti-Slavery International



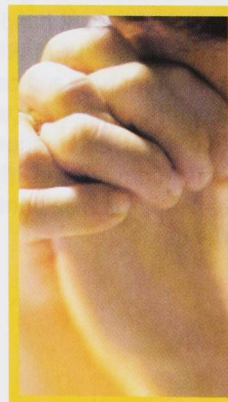
Anti-Slavery International



Susan Hayes /KW4K



Georgina Cranston



top to bottom:

an anti-slavery meeting in Hull, around 1928

an anti-slavery fundraising event (date unknown)

Kids Working 4 Kids raise awareness of slavery and funds for Anti-Slavery International with a dance and drama event

Rendezvous of Victory community event to celebrate resistance and to commemorate the slave trade and its abolition

prayer can play a role in Christian responses to issues of slavery today

## Consumer power: lifestyle choices

In the early 1790s, hundreds of thousands of people boycotted sugar that had been produced by enslaved Africans. Today there are many ways we can act with our wallets to take a stand against slavery and injustice.

### What is fair trade?

Where possible, buy ethically or preferably fairly traded goods. Fair trade means that decent working conditions are assured and producers are guaranteed a fair price for their goods. Producers also receive a premium that is invested in development projects that combat poverty. Increased demand for fair trade shows small producers that people are willing to pay a fair price for their goods. It would ensure that the system grows and that more workers are helped. It also tells large companies that consumers are committed to ethical purchasing. Find out about fair trade labelling schemes around the world by visiting [www.fairtrade.net](http://www.fairtrade.net)

### What is ethical trade?

Ethically traded goods are monitored to ensure that core labour standards<sup>8</sup> are met, including that no forced labour or illegal child labour is used. However, they do not guarantee a fair price. The Ethical Trading Initiative (ETI), of which Anti-Slavery International is a member, is one scheme that encourages companies to improve conditions of employment. To find out more visit the ETI website, at [www.ethicaltrade.org](http://www.ethicaltrade.org)

You can find out more and take action on forced labour in the cocoa industry at [www.antislavery.org](http://www.antislavery.org) under 'campaigns', and to learn more about hand-woven rugs and carpets, visit RUGMARK, which is a certification scheme for rugs and carpets made without illegal child labour, at [www.rugmark.net](http://www.rugmark.net). Anti-Slavery International's website also has more about fair and ethical trade including a leaflet that can be printed off to give to your friends.

### Why not boycott?

While we can certainly be inspired by the abolitionist sugar boycotts, today in certain instances boycotting goods can actually make the situation worse and undermine the economy of an already poor country. A boycott could hurt those in slavery-like conditions as well as those employers who are not exploiting their workers, and worsen the poverty that is one of the root causes of the problem. This is why we support fair and ethical trade initiatives instead.

### Giving

The campaign against the slave trade was funded by the contributions of ordinary people, churches, and anti-slavery committees. The sale of merchandise branded with the 'Am I not a man or a brother' seal was also a significant source of income. Today, campaigns against slavery and global injustice still rely on people's generosity, through personal contributions, or raising money, for example through sponsored events.

To find out how you can give to the work of organisations campaigning against slavery today, use the contact information on the opposite page.

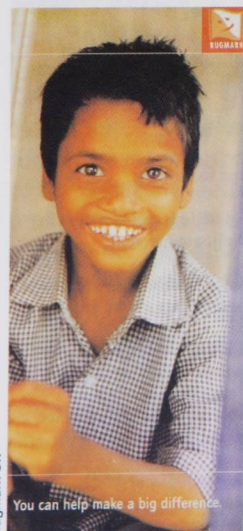
## Finding out more

There are several publications where you can find out more about the Transatlantic Slave Trade, its abolition and campaigns against slavery today. Two of them are available by contacting Anti-Slavery International:

*1807-2007: over 200 years of campaigning against slavery*, Mike Kaye, Anti-Slavery International, 2005

*Bury the Chains: the British struggle to abolish slavery*, Adam Hochschild, Macmillan, 2004

You can get more information about Christian involvement in the campaign against slavery, and theological and bible study resources, including a PowerPoint presentation to use with churches and small groups (from April 2006), from **set all free**.



Rugmark UK

<sup>8</sup> See page 14 for an explanation of core labour standards

Anti-Slavery International is seeking to take the opportunity of 2007 to open people's eyes to the realities of modern-day slavery and to engage them in the struggle for its ultimate eradication. Anti-Slavery International's campaign, the **Fight for Freedom 1807-2007**, is running up until the end of 2007, aiming to increase awareness of slavery past and present and to have a practical impact on slavery issues today. The Fight for Freedom is about revitalising the abolitionist spirit of the past and harnessing it for the eradication of all forms of modern slavery.

Visit [www.antislavery.org/2007](http://www.antislavery.org/2007) to find out more and to get involved.

## Sign the Declaration

Tens of thousands of ordinary people signed petitions as part of the campaign to abolish the Transatlantic Slave Trade. You can pledge your support for the Fight for Freedom campaign by signing Anti-Slavery International's Declaration (attached in the centre pages) and become part of a new mass movement for change. Order more copies of the Declaration postcard, to distribute through your churches and networks, by contacting Anti-Slavery International.

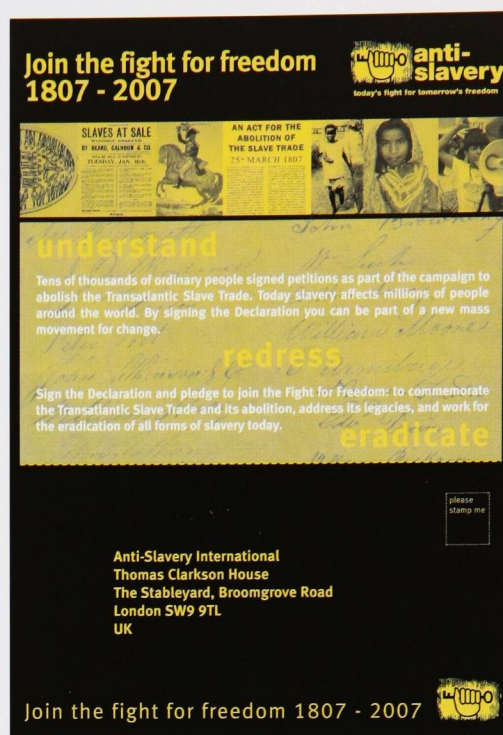
**set all free** want to provide safe spaces to discuss the complexities of slavery and how it has impacted relationships across our communities. They are working in partnership to grapple with the issues of unity, reconciliation and racism in the churches through:

- producing a range of resources to increase people's awareness of the legacies of the Slave Trade and historical slavery on communities today;
- providing a more accurate telling of history including the roles that Christian men and women, both black and white, played in the abolition, via the website;
- highlighting the different forms of modern-day slavery and envisioning churches to follow in the footsteps of the Abolitionists of 200 years ago by taking action against modern-day slavery;
- working collaboratively with others around the country on projects, events, activities and resources for the bicentenary;
- producing materials for Spring 2007 that encourage reflection and action together with a service liturgy for 25 March 2007 to commemorate the bicentenary.

Find out more at [www.setallfree.net](http://www.setallfree.net)

### Other organisations and networks

There are other groups that work on issues related to the legacies of the Transatlantic Slave Trade, human trafficking, and other social justice concerns. You can find contact details for some of these groups at [www.setallfree.net/modern\\_campaigns.html](http://www.setallfree.net/modern_campaigns.html)



above: sign the declaration attached to this publication and request postcards like the one above to pass on the family and friends. Join the fight for freedom and help create a mass movement for change!

**Anti-Slavery International**, founded in 1839, is committed to eliminating all forms of slavery throughout the world. Slavery, servitude and forced labour are violations of individual freedoms, which deny millions of people their basic dignity and fundamental human rights. Anti-Slavery International works to end these abuses by exposing current cases of slavery, campaigning for its eradication, supporting the initiatives of local organisations to release people, and pressing for more effective implementation of international laws against slavery. For further information see: [www.antislavery.org](http://www.antislavery.org)

Registered charity: 1049160

**set all free** has been established by Churches Together in England to commemorate the 2007 bicentenary in ways which challenge modern society to engage with Christian values. The project aims to highlight how the abolitionists' values can transform our relationships on an individual, community and society level. You can find out about **set all free** by visiting the website: [www.setallfree.net](http://www.setallfree.net)

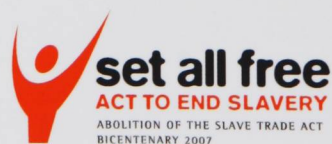
### Act To End Slavery Now

ISBN: 0 900918 62 4



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