

# Speaking out about slavery: workshops to run in your community

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**SPEAKING OUT ABOUT SLAVERY:  
WORKSHOPS TO RUN IN YOUR COMMUNITY**

Slavery speaking topics: Sixteen sessions to choose from

- A. How slavery works
- B. Slavery for students
- C. Slavery for professional groups
- D. Slavery ethics and faith
- E. Slavery and culture

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**WORKSHOPS TO RUN IN YOUR ELECTORATE**

**PUBLIC SPEAKING EVENTS**

The following sessions were developed from case study material, tested with audiences and revised based on experience. Sessions generally use an ‘adult learning’ model.

They have been delivered for faith groups, interest groups, service clubs, not-for-profit groups, academics and researchers, professionals and government. Tertiary sessions have been run at Flinders University, Swinburne TAFE, Swinburne University, the University of Melbourne’s Asia Institute, the Melbourne Graduate School of Education and the Hawke Centre at the University of South Australia. Government service sessions have been run for Multicultural SA [Attorney General’s Department] and the Australian Human Rights Commission. A briefing was provided for Parliamentarians in the Human Rights sub Committee of the (Joint) Foreign Affairs, Defence and Trade Committee [July 2011] and a briefing is scheduled for the cross-party Parliamentary Human Rights Group [June 2012].

When presented for awareness-raising and information, sessions run for one to one and a half hours. More time is required when sessions involve exercises, discussion of experience, processing of responses and development of options for action.

Some sessions for un-funded groups are provided pro bono. Funded bodies such as academic, business, non-government and government bodies can expect to pay.

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## REFERENCE: PRE-READING

The reference for all sessions is *Australians and modern slavery* (300 pp) by Roscoe Howell with a Foreword by The Hon Catherine Branson QC, President of the Australian Human Rights Commission. Each participant will need a copy of the book.

Books are \$A50.00 each plus \$10 postage. Send a cheque or money order to Slavery Links at 3 Downing Street Blackburn VIC 3130; or arrange a bulk purchase when arranging your session.

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## SLAVERY SPEAKING TOPICS

There are sixteen sessions to choose from. These are described on the following pages as follows:

- A. How slavery works – three sessions
- B. Slavery for students – three sessions
- C. Slavery for professional groups – three sessions
- D. Slavery ethics and faith – three sessions
- E. Slavery and culture – four sessions



**A. HOW SLAVERY WORKS– THREE SESSIONS**

Three sessions cover: forms that slavery can take; the ‘engines’ which drive slave-making systems; and the relationships which enable people to respond.

**A1. FORMS OF SLAVERY**

The United Nations identifies eleven forms of slavery. Each form is a symptom of the same underlying condition – one person owns another person. Each form of slavery has its own definition, its own rules for counting people and its own organisation ‘responsible’ for managing how the world responds.

This session is a useful introduction for lay and professional groups. In the session we:

- learn how to recognise each form of slavery
- learn who is taking action
- reflect on the social relations that enable people from one group to enslave another
- consider which forms of slavery may be present in Australia

**A2. ENGINES OF SLAVERY**

There are four ‘engines’ of slavery. They operate in combination, a summative way:

- poverty and
- powerlessness and
- crime / corruption and
- conflict

This session speaks to lay people who have worked in Asia; professionals and academics who want to understand the ‘why’ and ‘how’ of slavery. It covers lessons from community-based programs which tackle some persistent systems of slavery in south Asia – debt bondage, child trading and forced marriage – by dealing with the ‘engines’ of slavery.

We consider what discourages the engines of slavery from operating in Australia; and how we have responded when instances of slavery are found.

**A3. ANTI-SLAVERY WORK. STRATEGIES? OR RELATIONSHIPS?**

Australians can learn from south Asia, where anti-slavery programs manage the balance of top down and bottom up processes of change. These enable people at risk of slavery to take power, tiny step by step. Programs build relationships which encourage former slaves (with others from their group, class or caste) to be their own agents of change. What role(s) might Australians have in such processes?

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**B. SLAVERY FOR SCHOOL, UNIVERSITY AND TAFE STUDENTS—  
THREE SESSIONS**

Slavery Links has prepared a set of exercises for use with Australians and modern slavery in the classroom and by undergraduate students. We are ready to commence a pilot test in the classroom and we have sought Human Rights Education funding from the Attorney General to enable this work to be implemented and evaluated.

**B1 INTRODUCTION TO SLAVERY FOR SCHOOLS**

Slavery is a global industry. In the school curriculum, the study of slavery can intersect with business studies, development issues, economics, history, legal studies, society and environment and other subjects.

This session builds on work at King David School, Fintona Girl’s School and Camberwell Girl’s Grammar. It illustrates slavery through the lenses of child labour and child trading; and the US State Department’s Trafficking in Persons report.

- Child labour illustrates how we define slavery and (without realising) how we might be complicit, by buying product that has a child labour component
- Child trading illustrates the impact of poverty on parents who are powerless and who place a child with a trader, perhaps in the hope of gain for the family and or the child

## **B2. BOURDIEU AND THE HABITUS OF SLAVERY**

Bourdieu reasoned that powerful groups of people determine the “right” manners and ways to behave (habitus). Understanding “the way we do things” can send a signal to others about our status. It can influence our access to resources. People of lower status learn to copy or emulate “good” behaviour in order to get access to social and economic resources. Hence, habitus can be both a means of control by powerful people; and a means of upward social movement for less powerful people.

What happens when groups of people are entirely excluded from the mainstream? Slaves, for example, who are utterly excluded. In this session we use Bourdieu’s notion of habitus to think through why generalist programs [which target groups in the economic or social mainstream] will not reach slaves or other people who are at risk of being enslaved. Special programs are required to reach excluded groups.

## **B3. DESIGN FOR PEOPLE WHO LIVE ON LESS THAN \$1 PER DAY**

This session is for students of design.

A treadle pump. An oven. A crystal set radio. An in-ground polythene tank, to collect water in the rainy season. Simple ways to purify drinking water. A lavatory.

The poorest of the poor work hard to make every coin count. Good design can make a difference. Good design produces items that are robust, low energy, repairable. Good design can also help to produce a (tiny) surplus, to be saved or used.

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## **C. SLAVERY FOR PROFESSIONAL GROUPS– THREE SESSIONS**

### **C1. ENGINEERS ARE HUMAN RIGHTS WORKERS**

This session is for engineers, people who work in mining and development workers.

Amartya Sen won the Nobel Prize for his welfare economics. He understood that people could not access their (theoretical) human rights if they did not have access to basic services, such as safe water or sewerage.

This session builds on a presentation to Engineers Without Borders. In it we outline some forms of slavery and some tenets of human rights and ethics. We assist engineers to identify the work practices they have encountered that may feature aspects of slavery. These examples may include labour gangs, the mis-use of migrant workers or other forms of work. We discuss the Global Compact for business ethics.

### **C2. THOMAS CLARKSON'S CAMPAIGN: SOCIAL MARKETING IN 1800**

Clarkson was a model campaigner in Britain, a century before the practice became widespread. In addition he understood how to build an organisation that endured.

Britain banned the slave trade in 1807; and banned the institution of slavery in 1833. Britain acted decades before the USA and Russia. It took years of campaigning to achieve results in Britain and Clarkson was a key player. It is claimed that he rode on horseback 10,000 miles around Britain before 1807; and again before 1833. He carried a box of handicrafts to show that Africans were indeed humans who should not be enslaved. His techniques compare well with modern campaigning.

### **C3. WHEN COMMUNITY SERVICES ENCOUNTER SLAVERY**

Slavery happens when one person owns another person. The process of becoming free from slavery is called emancipation. There are different paths to freedom:

- People who have been born into slavery may have to learn to behave in a free way. We can learn about this sort of emancipation from Moses (a practitioner); Paolo Friere (a theorist); and Kevin Bales (an American researcher and writer)

- People who have been captured may have to recover from the shock of losing their freedom and the abuse or worse that kept them trapped and under control. We can learn about this sort of emancipation from Lindemann, Lifton, Caplan

In this session we assist community service workers to apply what they (may) already know about paths to recovery. In addition we equip or assist community service practitioners to recognise when someone may have been exposed to slavery; and some formal knowledge about what may have happened to him or her during the encounter with slavery. We encourage generalist services to do their job; and we encourage appropriate referral to specialist services where indicated.

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**D. SLAVERY, ETHICS AND FAITH – THREE SESSIONS**

**D1. HUMANISM AND SLAVERY**

This session builds on a presentation to a humanist society in Victoria.

Ideas about slavery and human rights have changed over time. In this session we identify some key events in the slavery story from the 1790s to the present.

We consider how those events helped to shape human rights thinking and attitudes to slavery. These changes have also brought new awareness of existing conditions. Changes in thinking and awareness may have brought change to the condition of slaves. Some changes were for the better for slaves. With other changes, slaves or former slaves became worse off, as their living or working conditions deteriorated under supposedly free arrangements.

## D2. FROM MOSES THROUGH HOLOCAUST AND BEYOND

This session builds on presentations to several Jewish groups.

Moses cried: ‘Let my people go’. What does his experience tell us about learning to live like a free people? Participants are invited to reflect on subsequent stories from scripture: for example the experiences of Hagar or Samson or others. Can these stories be interpreted or informed by our understanding of contemporary slavery?

The session studies some recent work of the US Holocaust Memorial Museum (USHMM). We focus on the museum’s role in drawing attention to mass killing and enslavement in Sudan. We consider the USHMM’s tenet: No one will be able to say about Sudan: ‘we did not know’.

## D3. FAIR TRADE AND THE GLOBAL COMPACT

Ethical trade and fair trade schemes say to us: By paying a little more we can assure some sort of justice back through the supply chain. Schemes exist for carpets and rugs, chocolate, coffee, diamonds, spices, sport balls, tea and other products. We identify such schemes and consider how they operate, to whose advantage.

At a global scale, the World Bank, the International Monetary Fund and the World Trade Organisation influence how trade and investment plays out. Foreign aid and development programs have an impact; but few know that remittances to home, from migrant workers, add up to major flows of money in support of poor families.

Recently a United Nations Special Representative (Ruggie) has negotiated agreement that enterprises will adopt a framework of human rights in the way they do business.

This session considers fair trade, development funds and the UN’s Global Compact.

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## E. SLAVERY AND CULTURE– FOUR SESSIONS

### E1. SLAVERY AND MUSIC

Eleven forms of slavery have been identified by the United Nations. Music has been written about most forms. In this two hour session we explore slave themes from:

- Couperin, Mozart, Verdi and other classical composers
- So-called spirituals from African American slave and jazz traditions
- Stage plays such as Oliver (child labour) and Annie (child trading)
- Songs from Soweto, South Africa, in defiance of apartheid
- Rap music celebrating the survival of a former child soldier

## **E2. STORIES FROM SOUTH ASIA**

This session draws on case studies described in Australians and modern slavery to illustrate what actually happens on the ground in a successful community-based program which responds to forced marriage; or debt bonded labour; or child trading.

The session refers to lessons from related programs (for urban slum dwellers). It also refers to systems of slavery that have persisted in south Asia for generations, fed by structures that maintain inequality for women, castes, races, people with disability. We consider how these controlling systems and structures illustrate what is fair and valuable about the way the Commonwealth of Australia can be governed for all.

## **E3. HOW AUSTRALIANS ENCOUNTER MODERN SLAVERY**

Australians encounter slavery in three ways:

1. Within Australia through cultural practices, past events or criminal scams
2. Australians who travel overseas may encounter (but fail to recognise) child labour or forced labour or sex trafficking or debt bonded labour
3. Australian business and purchase decisions affect economies in our Region. We can act cruelly or contribute to slave-like working conditions without realising

This session identifies what Australians can do about slavery.

## **E4. GUIDELINES FOR DEVELOPING AN ANTI-SLAVERY PROGRAM**

Who benefits? Who pays or carries the cost? Whose interests are served? How well does a program enable former slaves to be agents of their own emancipation? These and other features of successful programs can guide how we develop anti-slavery programs in Australia. They also tell us how to measure success from the points of view of people being served – former slaves and people at risk of being trapped.